

the suspicion that he has rather surprising notions about why and how we read God's Word in the Bible, and an unusual view of mental prayer. We become more uneasy when we read in the Introduction (and the remark is made by way of commendation) that 'Father Emeric actually makes the meditation for us'.

It is quite clear what the author has done: he has taken the Gospels for every Mass in the missal and constructed a dialogue in which he speaks to our Lord about the Gospel message. It is a one-way conversation in which God does all the listening. Presumably Fr Emeric did not actually speak his thoughts out loud, but in reading these conversation pieces we are made to feel that he was always aware of an audience in the background listening in to him thinking out loud. Do we, for instance, when engaged in prayerful meditation, introduce parentheses to explain to God what we think he is telling us? Delete from any of these 'I to Thou' meditations all second person singular pronouns, modify the vocative cases, and we are left with simple, straightforward, five-minute sermons. It is only out of the fulness of our contemplation that we preach at all, and there is no inherent objection to our reflections and sermons finding their way into print. But we do not meditate in order to preach a sermon or write a book. However generous we may want to be towards this immense labour of love, we cannot help feeling that the author has unconsciously made *contemplata aliis tradere* the object of meditation.

MURDOCH SCOTT, O.P.

A POCKET BOOK FOR CHRISTIANS, put together by a Religious C.S.M.V.  
(S.C.M. Press.)

A small book of prayers for all occasions, pocket-book size, by an Anglican nun. Anyone using it will be greatly helped to learn to pray 'without ceasing'. It is designed to be used by Christians of all allegiances. Catholics may well find it useful too. Our Lady's Assumption and Coronation are left out and the Church, the Mystical Body of Christ and Life Everlasting are substituted for them, in the Anglican version of the Rosary at the end of this little book. What a pity. Our Lady's Assumption and Coronation give us the whole doctrine of the Mystical Body and Everlasting Life, and give it completely, because our Lady is the first-fruits of Christ's redeeming power, and is now in heaven where we hope one day to be. This is evidently not understood by Anglicans and accounts for their failure to comprehend the doctrine of the Assumption and its implications. Catholics who may use this book will continue to use the traditional way in praying their rosaries and thus to penetrate the mystery of the Incarnation in its fullness.