

NOTICES

Books intended to help us in meditation are probably more numerous today than at any time. Perhaps it is a reaction of individual freedom against the atmosphere of regimentation. It is certainly a helpful development of the principle that one must meditate as one can rather than according to the book. *Jean Galot, S.J.*, in *Le Coeur de Marie* (Desclée de Brouwer, 314 pp., n.p.) provides us with long, ingenious, devout chapters, his purpose being to etch in detail a large meditation-picture (rather than a literary portrait) of our Lady. His skill, unfortunately, is greater than his insight. He is so obsessed with the fear of exalting our Lady unduly that he treads the brink of minimism. His ideas on the imperfection of our Lady's knowledge cannot be taken seriously. Father McSorley's *Think and Pray* (Joseph McSorley, Paulist, Longmans, Green and Co., 9s. 6d.) is in the form of rhythmic reflective prayers in the manner of T. S. Eliot, or, nearer the subject, Caryll Houselander. One feels that it is the knack of rhythm rather than profundity of thought or choice of words that will find a wide public among devout souls for this book. In the Incarnation, the Blessed Sacrament, the Mass, Free Will, Sin, the Holy Ghost, the Last Judgment, Our Lady, the Sufferings of Christ, Father McSorley has found many thoughts which will be of real help to those who find informal meditation easier than the set piece. The revised and condensed edition of Nouet (*Meditations on the Life of Our Lord* by J. Nouet, S.J., Browne and Nolan; 18s.) is by contrast stereotyped and traditional: three-point meditations for every day in the year, eighteen meditations for festivals of the saints, twelve for monthly recollection days. The original eight hundred pages have been reduced to four hundred and fifty by condensation of the text. The matter needs no recommendation, the phraseology remains unidiomatic and quaint.

G.M.C.

OUR SEPARATED BRETHREN, by Rev. David Woodard. (Catholic Truth Society; 1s. H. 326.) A pamphlet to be recommended. It is a plain factual statement of particulars, historical and actual, about the Church of England and the chief Free Church bodies. Prepared to see good and truth where they are to be seen; sympathetic and realist—not much however beyond good solid fact. There are two blemishes. The Low Church or Evangelicals are not more representative of the genius of the Church of England than other parties though they contribute to it. The section on Anglican orders is inadequate. A skilled Anglican theologian could make hay of it. Better to put a plain statement that the Catholic Church holds Anglican orders invalid—and leave it at that.

H.St.J.