

her hand knowingly. Matt Talbot was dead. Father Walsh from St Saviour's came and recited the Rosary.

At Jervis Street morgue the Sister was cutting the clothes from the body. The scissors struck something hard. The chains were revealed embedded in the flesh. Alas! the secret was out. That was how we got to know the hidden life of Matt Talbot. If he had died at home in his bed, of an illness, he would have removed the chains, and would have passed into oblivion. It must be God's way of revealing his chosen ones to us for our edification. Even during life he managed to keep his life of fasts and penance to himself. The men he worked with on the quays did not know there was a saint among them. It would seem God wishes all the world to know now. Holy Church, in her own good time, will decide.



## REVIEWS

**THE CHURCH—A DIVINE MYSTERY.** By Abbé Roger Hasseveldt, translated by William Storey. (The Mercier Press; 15s.)

It is unfortunately a fact that much of the teaching about the nature of the Church given and received in our schools (and, dare one say it, in our pulpits), and consequently in Catholic families, is jejune and impoverished because lacking in due balance of emphasis upon external authority and inner life. One result of this is that the connection, and in a real sense, the identity, between Christ and his Church is not infrequently very imperfectly realised, and another that the relation between our redemption from sin by the death of Christ and the renewal in us of that redemptive work by Holy Mass is but very dimly perceived by many Catholics, if indeed it is effectively perceived at all.

The remedy lies in a more concrete and vivid realization of the divine mystery of the Church, and one way of effecting this is by better teaching and better preaching. The book under review is a long and splendid step in the right direction, all the more useful because it is simply expressed and adapted to a wide range of intelligence. Though in no way technically theological, it is none the less deeply theological in its content, and its theology is drawn directly from the biblical sources and illustrated at many points by patristic references, especially to St Augustine.

The relation of Christ to the Blessed Trinity, the nature of his Incarnate life and the extension of that life in the Mystical Body the

Church by the power of the Holy Spirit is shown with great clarity, and our relation to the life of the Blessed Trinity in *Christo* is thus elucidated as the end of all creation. The whole work being deeply Scriptural in approach lays constant emphasis upon a faith made living by liturgical worship.

It is essentially a book to be read, pondered and prayed over, always with a Bible at hand to look up and integrate the word of God in Scripture with the doctrine expounded. It will be found invaluable to parents who are determined to study in order to lay the essential foundations of religion by sound family instruction; to teachers who are equally anxious to make their religious instruction classes a real and vivid means of conveying a faith to be lived and loved by their pupils. It is a book to put into the hands of sixth-form boys and girls and university students to study for themselves. It is a formative book, not a teachers' handbook, though much in it will be of immediate use to teachers who have made its contents their own. Preachers also will find it a stimulus to thought about ways and means of putting profound truths into words which will find their way into heads and hearts alike.

Not the least of the merits of this book is the provision, at the end of each chapter, of schemes for project work useful both to teachers and learners.

HENRY ST JOHN, O.P.

THE SACRIFICE OF THE MYSTICAL BODY. By Canon Eugene Masure.  
(Burns & Oates; 12s. 6d.)

This translation of Canon Masure's *Le Sacrifice du Corps Mystique* appears four years after the publication of the original, but it is welcome as bringing to English readers the latest work of this outstanding theologian of the Mass. Here we have the continuation and completion of that development of ideas which was begun in the author's previous work, *Le Sacrifice du Chef* (translated under the title *The Christian Sacrifice*), and which would seem to have been confirmed in the meantime by the Encyclical *Mediator Dei* (1947), 'recalling Christian piety to the great highroad of tradition which is that of the missal, the Fathers of the Church and the Council of Trent'. This return to tradition is seen most of all in the classic question of what constitutes the Mass a sacrifice, and what makes it the same sacrifice as that of the Cross. 'The Eucharistic Sacrifice is essentially the unbloody immolation of the divine victim, an immolation mystically manifested in the separation of the sacred species and the offering made of them to the Eternal Father.'

Canon Masure deals in the first part of his book with this question of the sacramental immolation, showing how the separation of the