

which is the way in which scripture itself is regarded and used. Even after explanation it remains perhaps easier to disregard the scriptural starting point, and enjoy St Augustine's shrewd, pithy, and humane comments on human behaviour and Christian doctrine for themselves alone. Of this there is enough to make the book useful and enjoyable. Whether St Augustine's Latin is quite so gay and colloquial as the English which Fr Hill uses to capture the modern reader is another question. He is for the most part successful, but on occasion should be more discreet; 'huckster' is surely not quite correct for the Latin *negotiator*, and the suggestions of 'heavenly huckster' are more suitable to Hermes than to Christ; the Word condescended to humanity, not to vulgarity.

BENET WEATHERHEAD, O.P.

THE PRESENCE OF GOD. By Jean Daniélou. A translation of *Le Signe du Temple*, by Walter Roberts. (Mowbray; 5s.)

This very moving little book does not merely contain exegesis, nor just patristic or sacramental theology, but makes use of all three to meditate with insight on the more and more marvellous modes of God's dwelling with men. The sign of the temple, then, is afforded by the cosmos, the temple of Jerusalem, the manhood of Jesus in both his physical and his mystical body, the soul of the believer: all is for man and his salvation, for him to be taken up in the train of the ascending Christ to the heavenly temple. As the author promised, 'the scriptures have yielded up some of their deepest mysteries'.

The translation is not very well done.

JORDAN VINK, O.P.

YOUR OTHER SELF. By Canon Jean Vieuxjean. (Newman Press; \$3.)

Canon Jean Vieuxjean is a professor at Louvain who is well known for a number of works on education and the direction of young people. These are published under the pen-name, and the pun must have been irresistible, of 'Jean le Presbytre'. The present work deals with the second great commandment. It is written with great insight and should prove most useful to those who make retreats and to those who give them. It is an excellent antidote to complacency. It will serve very well as an examination of conscience, both collective and individual. On page 41 the distinction between indifference, attachment and detachment is particularly noteworthy. In the same chapter over-possessive parents receive well-merited criticism. Chapter 20, 'Called to heroism', and Chapter 22, 'Be courteous', deserve special attention. The long quotations from Marcus Aurelius on page 96 will be of interest to many. The translation is done by Mr Richard E. Cross and

is, on the whole, excellent. One suspects, however, that in one place 'injurie' has become 'injured', while in one or two passages one feels that the translator has been rather baffled by a particularly thorny mixture of metaphysics and introspection such as only the French tongue can adequately carry.

RICHARD BLUNDELL, S.J.

**THE FACE OF LOVE.** By Gilbert Shaw. (Mowbrays; 21s.)

This is a beautiful book. It is a series of prayers in verse-form based on the stations of the cross. As it comprises nearly two hundred and fifty pages, it will be seen that the treatment of each station is lengthy. It is a pleasant change from the rather crude formulae in which this devotion is usually presented to us. Although it is written by a non-Catholic, there is hardly anything in it to which a Catholic could object. All that we have noticed in the course of a careful reading is a couple of occasions on which the word 'Church' is used in a sense which we could not accept, e.g. on page 48, 'his Church divided . . .'; and one or two other minor phrases which could be misunderstood, but which are also patient of an orthodox interpretation. Many of the thoughts and phrases are taken from the scriptures, and in the introduction and notes Catholic spiritual writers are often referred to.

There is far too much on each station for it to be used in its entirety at any one time. One short section from each would make a very beautiful way of the cross. The author has some other suggestions for using the book, thus: 'The prayers are broken up into short sections, each one more or less complete in itself. . . . That should enable the user to choose freely and to rest on those portions which at the time may seem applicable to his devotion. . . . Each line as far as possible, or section, is intended to convey a complete thought so that it can be held, pondered, or prayed over before proceeding further. Those that begin at the margin carry the basic thought; those set in are for the most part enrichment and elaboration of the former; indeed in many cases the longer lines could be read down first and then the subsidiary thoughts of the secondary lines gathered up into the main prayer' (pp. 11, 12).

Those of us who are called upon to preach the stations from time to time will find some useful ideas in this book; used for private prayer and meditation it should help many to enter more fully and profitably into the sufferings and death of our Saviour.

FR SEBASTIAN, O.F.M.CAP.

**THE MEANING OF LOVE.** An Essay towards a Metaphysics of Inter-subjectivity. By Robert O. Johann, S.J. (Geoffrey Chapman; 16s.)

A great deal of the history of philosophy could be written around theories on goodness and love. Plato's entire dialectic hinges on the