

these dispositions are fundamental. 'Liturgical action', writes Fr Guardini, 'begins with learning composure; everything else, the use of the missal, instruction on the meaning and history of the Mass, and the chorals, is important and fruitful as long as it is rooted in self-collectedness.' Having laid down these initial conditions, he proceeds to explain some of the basic notions of the liturgy: Holy place, Altar, Holy day and hour, the use of the spoken word; most important of all perhaps are the chapters on the meaning and nature of 'Congregation'. The second part of the book deals with the essence of the Mass and is a little masterpiece. Here in simple language which is entirely free of technicalities is expressed the fruit of many years' study and meditation.

This book should prove of great practical and instructional value, and many will be grateful to the translator for making it available in prose that is so smooth and readable.

P.M.

WISDOM SHALL ENTER. By Leo Trese. (Geoffrey Chapman; 10s. 6d.)

Though Fr Trese's new book is described as a 'simple discussion of the Catholic faith', I think it might be more aptly called a digest of apologetics: and a very clear and lively one it is. That a digest can be called 'lively' is a measure of its author's ability to write; to add that it is rarely, if ever, superficial is to appraise his understanding of his matter. His chapters are brief, but all the principles are there and the main arguments from them outlined. The book seems to be addressed to the Catholic who may be challenged to show reasons for his belief rather than to his challenger and the author is more concerned to make these reasons intelligible than to dwell on possible objections to them. If, as I think, it is unlikely to reach many of those Catholics in this country who would gain most from it (it was written originally for an American public), those who do read it, though they may learn nothing new, should be helped to put into order and to see the apologetic application of much that they may already know. The book may well whet the appetite of some readers so a short bibliography would have been useful.

The first appendix is an excursus on Natural Theology and, as the author himself appears to realize, it is weak. Here he says too little to be useful and, in some instances, even completely accurate. Incidentally, it is not the case, as is said here, that God knows things because they are: God's knowledge is creative and things are because he knows them. Such statements as this, however, need much more explanation than can possibly go into a short appendix and it might have been better had this section been left out altogether. Better still, Fr Trese might give the subject a book to itself.

This is the sort of book that could be considered for publication

in one of the new series of Catholic paper-backs. Certainly it can 'spoken short and pleyn' (as the motto of one such series has it), and as a paper-back it may have a better chance of speaking plainly to more people. And this is not simply a question of price. M.T.

MEN OF WISDOM BOOKS: *St Augustine*, by Henri Marrou; *St Paul*, by Claude Tresmontant. (Longmans; 6s. each.)

The appearance in English of this remarkable series in which illustrations of a high quality are a really intelligent contribution to the texts is much to be welcomed. Claude Tresmontant's volume on St Paul is a careful and theological presentation of St Paul's life and work, told largely in his own words, given here in the Knox translation. For busy people it would be an ideal book for real *lectio divina* on the bus or train going to work. Of Professor Marrou's study of St Augustine one can say without hesitation that it is beyond question the finest cheap book on any Father of the Church at present available in print. Only an exceptional scholar could have written so short a book with such an astonishing range, and it is in addition furnished with a valuable bibliography which should make it indispensable to any enthusiastic Church student. Not that students alone will value it. Augustine was himself the most engaging of writers—here passages from his works appear in new translations by Fr Edmund Hill. It seems a pity that the rearrangement of the text in translation has meant the sacrifice of the photograph of the baptistry at Hippo, which appeared in the French edition. But it will seem like ingratitude to remark upon this where one has been given so much for a few shillings. A.S.

THE SOCIAL AND POLITICAL PHILOSOPHY OF JACQUES MARITAIN. Selected Readings by Joseph W. Evans and Leo R. Ward. (Geoffrey Bles; 25s.)

This book is an ordering of selected passages taken from those works of M. Maritain which are on social and political subjects. These works have appeared over a space of more than twenty years, but many of them have been revised in that time. Here, the editors have made new translations of some of the texts and some few passages have been revised by M. Maritain. M. Maritain writes a preface to the book thanking the editors for their labour.

Most of the selections are long enough to form a chapter on their own, and, due perhaps to the style of M. Maritain, do form a reasonable series of essay-style chapters. The editors have arranged the selections into four parts which develop from one another: The Human Person, Man and Political Society, The Gospel and Human Society, The New Socio-Temporal Order. The earlier chapters are much more sharply defined than the later ones, having such titles as, 'The Individual and the Person', 'Natural Law', and 'Person and Property'. The later ones