

arguments, to confuse the issue; yet one can see that every statement has the support of scholarship and is the result of much thought. It was in 1943 that Dr Wand first published (in Australia) his masterly paraphrase into entirely modern English of the *New Testament Letters* (first published in England by the O.U.P. in 1946). In that work, as is well known, every Greek phrase of St Paul was so carefully weighed that it was matched with a phrase in contemporary English of the most striking fidelity. That work was described at the time by the present reviewer as 'scholarly, skilful, dignified, gay and orthodox', and for the purpose of these lectures Dr Wand had to hand in his own translation a most satisfactory vehicle for the kind of exposition he used.

The Catholic reader could hardly take any but the mildest exception to any of the phrases in the *New Testament Letters*, and in these lectures he would take exception to none at all: though he might have expected more emphasis on the doctrine of the Church (Ephesians) and of the Eucharist (I Corinthians). He would approve of Dr Wand's acceptance of the authenticity of the Pastorals, but would rather not see his slight hesitation about it on pages 68 and 71. He is sad not to see Hebrews mentioned at all (Dr Wand in his translation labelled it 'anonymous'), but would not press the point, since it is not specifically excluded. With regard to the stock problems in the Epistles Dr Wand takes a quite plain (and acceptable) point of view: for instance the 'principle of lawlessness' in II Thessalonians is Caligula; the Galatians are the South Galatians, but the Epistle is written on the second journey; II Corinthians 10-13 are the 'severe' letter, written before II Corinthians 1-5, 7-9; Ephesians is an encyclical.

To the four lectures is added a fifth chapter on the Teaching of St Paul, in which the author sets out to 'run over the epistles once again' and is then 'in a position to pick out the main topics with which St Paul dealt, and so arrive at a fair idea of the proportion of his teaching'. During the exposition in the lectures, chapter and verse references are always provided in the margin of the summary or paraphrase.

The great value of this book is its vivid presentation of the personality and thought of St Paul, 'the endearing character of Paul as pastor and friend' (p. 68), and the very smallness of the canvas enables us to appreciate the portrait and its message almost at a single glance. Indeed, we might apply to the whole book the epithets applied by Dr Wand to St Paul's brief epistle to Philemon: 'It is earnest, loving, playful and pastoral'.

SEBASTIAN BULLOUGH, O.P.

SPIRITUAL TEACHING OF FATHER STEUART, S.J. Compiled by Katherine Kendall. (Burns Oates; 16s.)

In collecting these notes of Conferences (both individual and retreat conferences) Miss Kendall has been at pains to let the 'authentic Fr

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Steuart' speak. Her task was not easy, for Fr Steuart was one of those men who spoke constantly with inspiration while he published little—though his few books are still the most balanced and theologically sound spiritual treatises in English. Followers noted his retreats in long and short hand; but such reports can never be the same as the *ipsisima verba* spoken or written by the author. Miss Kendall reports honestly at the very beginning of the book a remark of Fr Steuart's: 'So-and-so has let me have shorthand notes of what I said, and it ought to be quite easy, but it isn't . . . I find I have practically rewritten it all'. Nevertheless, what she has captured here by the help of these notes from devoted listeners is surely very close to the 'authentic' Fr Steuart. He here gives a retreat to lay people, another to religious, five conferences on the Sign of the Cross and ten on various subjects. From all who hear him he expects, or rather demands, complete holiness, as Fr Lyons, S.J., remarks in the introduction; but his demand is gentle and his own words are full of the true sort of enticement: 'What Christ tells me to do, he does in me; what he calls on me to do, he calls on himself to do. Is there anything he cannot do? I am now a Christ-person, and I stick at nothing.' That is authentic. Those who have already heard Fr Steuart will find here a most effective soundboard to their memory; those who never had that privilege will find much of deep value to remember.

CONRAD PEPLER, O.P.

THE ROMAN RITUAL: VOLUME II: CHRISTIAN BURIAL, EXORCISM, RESERVED BLESSINGS, ETC. Translated and Edited, with Introduction and Notes, by the Revd Philip T. Weller. (Bruce; \$8.75.)

It seems scarcely necessary to review in detail the last volume (in order of appearance) of Father Weller's English translation of the *Rituale Romanum*, for what was said in an extended notice of the first volume in LIFE OF THE SPIRIT for August, 1950, is generally true of this one also. Some of the material here is less familiar: the rite of Exorcism, no less than the blessing of Bread and Water in honour of St Adelheid. The latest edition of the Ritual still retains the Vulgate text of the psalms, but the translations take into account the new version of the Psalter and are on the whole rhythmical and direct in meaning. It is perhaps to be regretted that the English versions of the Litanies (especially that of Loreto) have not been attempted *de novo*, but here the familiarity of the faithful with existing translations makes innovations a perilous business. As before, the typography (in red and black, with a clear setting for plainchant) is very successful.

I.E.