

clear; the translation too is precise and clear-cut; and, perhaps most noticeable of all, Father O'Neill has had the courage to arrange the articles of St Thomas's *Summa* in a fashion we find easier to follow these days, that is to say, the body of the article is set out first and then the objections are taken and answered one by one. He selects for translation St Thomas's teachings on the matter and form of the sacrament, the meaning of transubstantiation, and the ministry and use of the sacrament. There are appendices on the nature of immolation in the Mass and notes on quantity, accidents, etc. Altogether this is a reasonably complete study of the doctrine of the Holy Eucharist which should be welcome to students and laymen of all ages, especially as it fits so easily into the pocket.

GERARD MEATH, O.P.

THE RULE OF ST AUGUSTINE. Commentary by Blessed Alphonsus Orocozco, O.S.A. Translation by Rev. Thomas A. Hand, O.S.A. (Gill; 8s. 6d.)

Dominicans are accustomed to hearing the Rule read in the refectory once a week and thus soon get to know it almost by heart both in Latin and English. It must therefore be a tribute to the translator that even a cursory reading of this new version brings to new life what is already old and familiar. Not that the version is noticeably 'modern' in any of the variety of meanings people give to that word, but it is simple and direct, and those are perennial virtues. Here is a first-rate example: 'Do not say that anything is your own, but let everything be possessed as property common to all'. It is clear and no one can have any doubt about its meaning. The Rule of Saint Augustine is the foundation of the constitutions of so many religious orders and congregations that one must give this book a big welcome. The commentary by a Spanish Augustinian father who lived almost through the whole of the sixteenth century is also straightforward and direct and is chiefly distinguished for the fact that it passes quickly over less universal points, such as taking a companion to the public baths, and spends most time on the fundamentals of religious life, charity, prayer, and the three vows.

GERARD MEATH, O.P.

AN INTRODUCTION TO CONTEMPLATIVE MEDITATION. By F. D. Joret, O.P. (Blackfriars; 3s. 6d.)

Father Joret's method first catches the eye in this little book. He starts with the first person singular: what does it mean to be recollected? what is my relationship to God, i.e. the divine presence around us and the image of God in my soul?, and so he slowly draws us out of our-