

its mystery and helps us to share that vision, makes us, along with himself, greater.' (p. 7.) This quotation describes well the book itself and indicates what may be found in it. Well written, well translated, well produced, the slender volume is sure to prove attractive and helpful. Yet it was not written for a public which owes this treasure of wisdom to a providential accident. The spiritual riches of a Carthusian might have remained for ever hidden from us as his name and the rest of his activity on earth. Fortunately we were not to be deprived of the Gospel-like simplicity and depth of these lines: 'Try more and more to turn your mind away from sad thoughts. Sadness, in principle, cannot come from God, for he is joy. And even when he permits these times of trial, it is that we may find his joy through the trial. His own great joy is to give himself, for he is Love. And we should enter into that joy. *Intra in gaudium Domini tui . . . enter thou into the joy of thy Lord.*' We enter into it by believing in his love whilst faith makes a contact with him, and enables him to give himself. Our joy is to believe that we are loved by someone who is Infinite Love. *'In caritate perpetua dilexi te, et ideo attraxi te. . . . I have loved thee with with an everlasting love, therefore have I drawn thee.'* We feel strongly drawn to God because of his great love for us. How sad it is that this reality, which is the only true and ultimate reality, is not more familiar to us, more intimately real. It would infuse joy into even the most painful trials and bring peace and contentment to those deep parts of the soul where, in the hours of its great anguish, we would find a place of shelter and repose. We are sons of joy, because we are children of God.' (p. 98.) This is just one of the many passages which makes one echo the words of appreciation of this book's first reviewer (*La Vie Spirituelle*, October 1950): '. . . his book is one that deserves to be loved'.

C.V.

INWARD PEACE. By Raoul Plus, s.j. Tr. by Helen Ramsbotham. (Burns and Oates; 10s. 6d.)

This book, very well translated, takes its place worthily with others by the same author, a practical spiritual book of sound judgment and mature experience. Père Plus allows his needle of inward peace to pierce and pattern into many everyday pieces of material. We pass from the source of peace, which is the possession of Jesus, to threats to peace, and from there to the value of silence and solid reasons for increasing our faith, strengthening our hope and pouring life into everything within the scope of our love. The subjects about which we know so much in the abstract become concrete, possible, even desirable. Resignation and acceptance must not become passive, words used without the impulse of heat or fire. Expressions from the souls of those who have

been analysed, canalized, outlined in this book, will help us who have to live our lives for the most part unnoticed, undissected, without the direction and balanced precision which can come from a good spiritual director.

K. J. BARTLETT

AMBASSADOR IN CHAINS. By A. Lane, M.M. (Peter Davies; 15s.)

The early part of this life of Bishop Patrick James Byrne (1888-1950), Apostolic Delegate to the Republic of Korea, may be somewhat tedious to those whose interests do not lie wholly in the history of Maryknoll and the early character-forming years of Bishop Byrne, but one is gradually drawn on, in the development of the story, to the section in which the heroic life of the missionary comes into the foreground, an inspiring example of faithfulness to early inspiration.

The magnificent account of his work in Korea (1922), Japan (1934) and once more Korea (at the outbreak of hostilities there) forms the perfect missionary background.

Here is a story, remarkable in detail, of heroism and perfect resignation to the will of God, culminating in a vivid description of the Communists' 'death march' which led to Bishop Byrne's terrible end, in Ha Chung Ri, a few miles north of Chungan-jin. This final tableau is harrowing. He who had served Korea so faithfully in his earlier years and as Apostolic Delegate and Papal Ambassador to Korea, must die miserably in the 'People's Hospital'—a morgue, filthy, unheated, without beds, attendants or food. He who had longed as a little boy to be a missionary, and who said, 'It has always been my hope to give my life for our Faith, the good Lord has given me this privilege', thus found at once fulfilment and death.

Others too died on that 'death march', nuns, priests, soldiers, whose bodies were regarded as 'sport' for the Communists' guns.

It is a story calculated to inspire many a young man to seek suffering, and possibly death, on the foreign missions. The Maryknoll Fathers must be proud of this glorious chapter of their history.

K. J. BARTLETT

OBITUARY NOTICES OF THE ENGLISH DOMINICANS 1555-1952. By Walter Gumbley, O.P. (Blackfriars Publications. Paper 19s. 6d.; Cloth 26s.)

This valuable reference work opens with a historical sketch of the Dominican Order in England from 1555 to the present day, which occupies some twenty-odd pages and is followed by brief accounts of all those known members of the Orders, Fathers and Brothers who lived and died between 1555 and 1952. It is a severely factual work, which avoids temptations to ingenious conjecture or pious embroidery. The author disclaims any great credit, acknowledging his indebtedness