

vary very widely without changing the nature of the thing itself.' (p. 102.) There is an application of Aristotelian principles in the ordering of theological matter which is effective and unobtrusive, as we might expect of a handmaid of theology. Such a use would be preferable, as invisible mending is preferable to a showy patch.

Humbert of Romans will be no more than a name to the general public. Yet he has always been a great figure in the Dominican family, and his many writings have left their mark upon the Order. He was fifth Master-General and died in 1277. His *Treatise on Preaching* now rendered into English is eminently readable, and will be found still very practicable in our twentieth century. Humbert of Romans is concerned with principles and human realities which are true at all times. Take for instance the 'wicked reasons why some do not wish to preach': he deals effectively with excessive diffidence, false humility, excessive love of the quiet of the contemplative life, fear of sinning like other preachers, shirking laborious preparation, application and hard work, bodily fatigue, unpleasant pastors, the impiety of the people, or those who 'having preached once without receiving praise, are discouraged', etc. Altogether a human as well as a theological and helpful book, and replete with texts of Holy Scripture.

In *Rhétorique et Parole de Dieu* we have three essays, always thoughtful, sometimes provocative, and certainly indicative of a certain *malaise* in the spiritual climate of contemporary France. The great tradition of religious oratory would seem to appeal no more; yet the crowd of young men who go on pilgrimage to Chartres are athirst for a real orator—or should we say, apostle?—so that they too may have their hearts burning within them as he speaks of him who is Way, Truth and Life. Perhaps the most valuable idea is in the essay *Veuillir avec la Bible*. Now that we have got over the first fervours of the 'biblical renewal' in the Church, we have to learn to grow mature in our life-long reading of the Word of God. The monks of old knew this.

The reprinting of Fr Bede Jarrett's *Life of St Dominic* is something we can rejoice about. Here is a life of a preacher by a preacher in the same tradition and family. If you have not read this *Life of St Dominic*, then do so, and for a while forget the poor sermons you have heard, and learn something about St Dominic and Father Bede Jarrett.

ROLAND POTTER, O.P.

MARY IN OUR LIFE. By Rev. William G. Most, PH.D. (Mercier Press; 15s.)

This is a 'scientific piety' book. There are quite a number in circulation at present, all tending to show that Mariology is really a way of

helping us to love our Lady better as well as understand the theological terms which make Marian doctrine more precise and fruitful.

Dr Most intends, as we are told on the cover, to co-ordinate and integrate the dogmatic truths underlying devotion to Mary with a solid, unsentimental and balanced application of these truths to the life of the soul.

For the dogmatic truths and their explanation he leans heavily on papal pronouncements, which is excellent, and is, to my mind, another instance of the acceptance, by Marian writers in general, of the living voice of the Church as the first and most important source of guidance. Less happy is the occasional numerical measuring of the views of theologians.

Great stretches of the book are explanations of Christian virtues and ascetical principles, given for the purpose of showing that our Lady, mediatrix of all graces, model of all virtues, is closely and personally concerned in all that we do in our quest of perfection. This part of the book is perhaps more useful as a store of thoughts than as a persuasive explanation. His theme is that everything in the spiritual life is, in fact, in the hands of Mary, whether we are aware of it or not. With St Louis de Montfort he teaches that those who realise this universal actual power and activity of Mary make quicker and easier progress towards perfection. 'Marian' saints have an easier path.

In six useful appendices we are given brief and meaty information, comment, demonstration, on the title 'The New Eve', on our Lady's knowledge, on Co-redemption, on the Protoevangelium and Apoc. 12, on St Dominic as author of the rosary, and on the brown scapular. On the last two Father Most leans towards what is traditional rather than what is critical.

SAINTS AND OURSELVES. Second Series. Various Authors. Ed. Philip Caraman, S.J. (Hollis and Carter; 12s. 6d.)

A dozen saints chosen and described by a dozen writers of distinction—what better recipe for a spiritual reading book of general appeal? And this book comes up to the high expectations raised by a glance at the contributors' names.

Christopher Dawson is the most impressive, with a statement, proved most arrestingly, that 'St Boniface was a man who had a deeper influence on the history of Europe than any Englishman who has ever lived'. Sir John McEwen, whose article is the best, translates us into the heart and mind of the middle ages with his sketch of St Louis of France. Milton Waldman had only to tell us the story of his saint (Joan of Arc) without frills to produce the most touching picture of them all. St Jeanne de Chantal (Vincent Cronin) is to my mind the most helpful.