

priests should be formed that would unite the Bishops and priests of the world to promote devotion to his sacred Heart'.

Mother Louise Margaret, who was born in France in 1868 and died in 1915, claimed that her books, the *Sacred Heart and the Priesthood* and the *Book of Infinite Love*, written under obedience, contain none of her own ideas, having as Author Jesus Christ himself.

The Church is rightly slow to make pronouncements upon such matters; but this can be said, her writings have been examined by competent theologians and found in conformity with the teaching of the Church in every detail. Furthermore the Holy See has sanctioned the organisation for priests, and its statutes which, by order of her Bishop, Mother Louise Margaret drew up under the name of 'the Priests' Universal Union of the Friends of the Sacred Heart'. She was also entrusted with the foundation of a new Sisterhood now called 'Bethany of the Sacred Heart'. After her death two auxiliary associations were formed, according to Mother Louise Margaret's wishes—one for men to co-operate with the Priests' Union, a similar one for women to co-operate with the Sisters of Bethany of the Sacred Heart. We have therefore now in existence four organisations:—

(1) The Priests' Universal Union of the Friends of the Sacred Heart; (2) Bethany of the Sacred Heart; (3) the Associates of the Priests' Universal Union; (4) the Faithful Friends of Bethany of the Sacred Heart.

I confess to a wish that shorter and easier names might have been found for these Associations. However that is a small matter compared with their intention and spirit. I am a priest and I have found *The Sacred Heart and the Priesthood* and *The Book of Infinite Love* books full of solace and consolation. I read them, not merely in order to write about them, but as spiritual reading and as matter for mental prayer. I have been comforted by the thought of our Lord's great love for those who share his priesthood. I have rejoiced to think of the priesthood as forming the heart of Christ's mystical Body, the Church, through which and from which grace goes forth to the rest of the Body.

GILES BLACK, O.P.

HOW CAME OUR FAITH? By the Rev. W. A. L. Elmslie. (Cambridge University Press; 21s.)

This book is the outcome of many years' teaching and lecturing on the Old Testament at Cambridge. It is an analysis and at the same time a synthesis of the religious teaching of the Old Testament upon the background of Semitic religion and Hebrew literature. But the book is rightly not entitled *The Religion of Israel*, for this title would have failed to represent the ultimate thesis of the book, which is that the Old Testament taken as a whole provided a 'Faith for Mankind', which received its completion in the New Testament, and

which still holds a vital message for the present day. It is at the same time a plea for the study of the New Testament within the framework of Semitic thought and diction which stands behind the Greek dress of the world of the Apostles. The Hebrew message of the Old Testament, preached so often in circumstances of spiritual and political confusion so similar to the present, shows indeed a Way of Life that the world needs now as it did then, and it is the 'Prophetic-Christian Faith' of the New Testament built upon the Old that can save mankind now. These ideas are outlined in ch. i and completed in ch. xviii.

Before we glance at the working-out of the thesis in this enterprising book, we should indicate certain pitfalls. First (and only incidentally irritating) are the recurrent references to the Führer in connection with duplicity, mendacity, etc. (e.g. pp. 7, 8, 13, 14, 30, 342, 363 always unreferenced), and suchlike reflections of war-mentality (e.g. p. 28). On pp. 57-9 we find a confused exposition of the fixing of the Christian canon, the Church's authority in the matter (Decretum Damasi A.D. 382) being inadequately explained, and there is some confusion on the 'authenticity' of the Vulgate. It is furthermore natural that the author, a Presbyterian and Principal of Westminster College, Cambridge, should take a fundamentally Protestant view of inspiration and canonicity (p. 43), but it is a pity that the opportunity was not taken (circa p.83 sq) of referring to the great biblical encyclicals of modern times. The part played by St Thomas in the emergence of criticism from medieval allegorisation is, however, noted in what with certain reservations is a very good chapter on the history of criticism (ch. iv). Ch. ii on the modern study of the Old Testament (archaeology, comparative religion, textual criticism and higher criticism) makes very good reading—especially on the 'romance' of biblical archaeology—but one feels both here and later that the author has perhaps been too carried away by the conclusions of higher criticism, e.g. on the compilation of the historical books (p. 39, 198), 'Deutero-Isaiah' (p. 339, though a moderate view is taken here), and the formation of the New Testament extending to the end of the second century (p. 57).

Part I states the thesis of the value of the Old Testament today and surveys Old Testament study. Part II is entitled 'The Religion of the Hebrews', beginning with an excellent study of the Land (ch. v) and including valuable observations on the Exodus-Conquest period (placed in the 13th century) which are taken up in ch. x, when Sinai is identified with the Harras mountains (p. 207). The germs of Old Testament theology and psychology are studied, and the emergence of Hebrew monotheism, but here the precise nature of God's revelation to the patriarchs remains unemphasised. The analysis of the data in the Old Testament is, however, very valuable. Part III, 'The Faith of the Prophets', is the most important and the most striking of all. The discernment of the messages of the great preachers, and their perennial applicability, has been done with great love and by

means of a very deep knowledge of the sacred writings, and the messages are presented in a fresh light. The choice of the chapter-titles alone must have called for much reflection: God with us (for Moses), Conscience and Reason (for Samuel and Elijah), Mercy (for Amos), Love (for Hosea), The Eternal in the Temporal (for Isaiah), God and the Individual (for Jeremiah), and God and the Nations (for 'Deutero-Isaiah', or, as he calls him, 'The Poet-Prophet').

It is a pleasant duty to thank Dr Elmslie for the very many valuable ideas in his book, the shortcomings of which from the point of view of the Catholic reader are due to his necessarily different theological approach and to the fact of his having drawn almost exclusively upon the literature of the critical school of yesterday and today. One notices with particular pleasure his Cambridge *pietas* towards that eminent scholar Professor S. A. Cook. It is good that the University Press has published this latest document of Old Testament scholarship in Cambridge.

SEBASTIAN BULLOUGH, O.P.

DIALOGUE DE L'HOMME ET DE DIEU. By Chanoine Jacques Leclercq. (Casterman; 63 francs belges.)

When a professor abandons the outward evidences of learning and refuses to quote a single authority, one may expect something unusual and startling. Canon Leclercq does not disappoint us in these almost lyrical reflections: the professor of morals is evidently behind the work, but only because he sees so much more penetratingly than others the wonder of virtue and the utter stupidity of being bad. And when he does condemn evil he goes straight for the fundamentals and is particularly severe on self-deception. The chapter on society is especially powerful: without any illusions about the possibilities of a Utopia, he yet shows the appalling gulf between man's attainments and his capacity. Complacency is the worst hindrance to a solution of the social problem, but it is not the only hindrance: in fact, the problem is insoluble; if it were, we could expect a community of saints. 'The danger to the Church in our day is no longer in brutal corruption but in the naturalism which empties it of all that which is properly Christian.' Saints thrive on persecution, but not amidst casual worldliness.

EDWARD QUINN.

THE REVISION OF THE PSALTER: An Essay in Liturgical Reform.

By Harold Riley. (S.P.C.K., 1948; 8s. 6d.)

To appreciate the present work it is necessary to have some knowledge of the history of the English Psalter in use in the Anglican Church. In 1535 Miles Coverdale, a former Austin Friar, produced a translation of the Holy Scriptures, based not directly on the original text, but on Latin and German Protestant versions. His Psalter, revised meanwhile by himself, was adopted for the Book of Common Prayer of 1549 and that of 1552, which, though