

of which are of great importance in the life of the Church in the twentieth century.

GERARD MEATH, O.P.

FATHER ALLAN. By J. E. Hutcheon. (C.T.S.; 3d.)

BLESSED EDMUND CAMPION. By Wilkinson Sherren. (Douglas Organ; 2s. 6d.)

Reading these two short accounts together one is struck by how much there was in common between the Jesuit martyr and the Hebridean priest Fr Allan Macdonald. Each was poet and scholar and might have had a brilliant career had he wished; each knew much of the world at large, and left it to spend his life for a handful of souls in conditions of great hardship heroically borne. The parallel cannot be pushed too far, but the beatified martyr and the remote island priest, whose name is almost a household word in the West Highlands more than forty years after his death, both gave witness to the transcendence of work for God over all other things. Their qualities shine out even when the writing which records them is poor in quality. In the present case Blessed Edmund Campion has been happier in his biographer who has told the main facts of his life in colloquial prose, interwoven with apt quotations from the martyr's own letters. There is a remark on p. 20 about the activity of Orders and Congregations other than the Society of Jesus which is inaccurate and unjust. Father Allan's biographer might have profitably given more information about him. As it is much of the space is filled by the type of sentimental romanticism which used to be known as 'Celtic twilight'. The mist is thick but the figure of the famous parish priest of Eriskay cannot be wholly obscured and the pamphlet will no doubt, by its very unsatisfactoriness, send readers in search of something better.

ANTHONY ROSS, O.P.

SAINT AUGUSTINE'S AUTOBIOGRAPHY. By Rev. James Duff, M.A., Ph.D. (Browne and Nolan; 8s. 6d.)

This work is intended to give students of Latin a suitable textbook by abridging the *Confessions*; theological or philosophical passages which are thought likely to be beyond the reach of readers unequipped for such speculation are omitted. It would be satisfactory to have a text which could be used to introduce senior forms to St Augustine without involving too great digression from the curriculum which examinations demand. Dr Duff's choice of passages would serve admirably if presented in a less ambitious form. As it is the book is unnecessarily expensive through the inclusion of much that is not essential. The introduction of nearly fifty pages is largely repetition of facts present in the Latin text and in the English summaries which preface each section of the latter. The same repetitiveness appears in the thirty or so pages of notes at the end. The introduction might have been defended to some extent, if it had given more general background, or if it had been written in a way to whet the reader's appetite. The book wakens one fear acutely, that it may be used by, or for, something more than schoolboys, as a short cut which will

bypass the greatest parts of the *Confessions* without a thought of their existence. A. R.

ALL MY DAYS FOR GOD. Reflections . . . from Saint Alphonsus. II Sexagesima—Pentecost. Selected and Edited by J. B. Coyle, C.S.S.R. (Gill, Dublin; 6s. 6d.)

This is the second of the four volumes designed to cover the liturgical year with suitable meditations from the writings of the founder of the Redemptorist Congregation. The Archbishop of Armagh recommends it to the clergy and laity alike as a solid foundation for prayer and devotion. It would be a mistake to expect the spiritual writings of St Alphonsus to be merely his own mental excogitations. Even a canonized Doctor of the Church could not thus hold the reader effectively for a year of prayer. These reflections are full of references to the writers who had preserved the spiritual tradition to the time of this post-Reformation saint. St Augustine, St Bernard, St Gertrude, St Matilda, St Thomas, St Aloysius, St Teresa—they are all here and many others to encourage the reader to leave the words below and to leap up into the bosom of God. P. S. J.

THE VOICE OF A PRIEST. By Edward Leen, C.S.Sp. (Sheed & Ward; 10s. 6d.)

This is a collection of addresses by the late Fr Edward Leen edited with a biographic introduction and appreciation by Fr Bernard J. Kelly, C.S.Sp. There are two divisions—the author's: Religious Ideals and Christian Ideals; but within these the sermons are arranged in chronological order by the Editor who also provides the titles. There are sermons on Grace and the Virtues, Actual Grace, the Sovereignty of God, the Battle, the Victory, St Thomas Aquinas, the Episcopacy, etc.

Fr Kelly considers that the first two sermons reveal the core of Fr Leen's spiritual doctrine: Christian life as a warfare, Grace as God's aid in man's striving after fulness. These themes give unity to the work and a many-sided view of what was a personal problem and experience for the author. Although to understand Fr Leen's mind one must read his other works—for these are special addresses and usually for religious—nevertheless, as the Editor says, this is a human document, and is instructive as such as well as for its doctrine. For the author is acutely aware of the corruption of human nature, of the deep-rootedness of evil tendencies in fallen nature, of the need for denial and death to self. There is an excellent address to some newly-professed religious (p. 102) on the illusion of the young that they have achieved perfection before they have begun, because they have not been tried by the disorder of life. The real test is in the circumstances of life which are not according to our will. That is where real union with God is achieved, not in prayer even, certainly not in the careful testing of the novitiate: 'it is living our life in a certain way that makes it spiritual . . . not thinking, nor meditating, nor even praying, not attendance at Mass nor receiving the Sacra-