

and our author when speaking of our Lord's victory over death refers aptly to 'the restored vigil of the Roman rite, this most holy night which is illuminated by the glory of our Lord's Resurrection'.

There is, however, another side which cannot be left unsaid. There is undoubtedly too much deadwood of bygone apologetics, too much preoccupation with Renan, Loisy, Guignebert. We can hardly believe that these are real issues in the France of today; and certainly an English edition would have gained by adaptation and elimination rather than translation. Alas! There are far too many gallicisms and unscholarly inaccuracies in the English version. There is no point in citing the Bible in the Authorized Version, if so many hebraic words are going to appear in very un-English transcriptions. Thus we are given *Mischna*, *Maschal* (p. 325), *Adonai Schebaschaim* (p. 332), *schabbath* (p. 347), *Soudanese* (p. 65). Other anomalies are:

'Except a corn of wheat die' (p. 7);

'one of those old vocables' (p. 83).

There is an unfortunate note on page 28, which rather strangely sets the Council of Trent against the Revised Standard Version.

It is indeed a great pity that such a good book should have such blemishes, should be so ill-favoured in the English version.

ROLAND POTTER, O.P.

FATHER CHARLES OF MOUNT ARGUS. By Father Christopher, C.P. (Gill; 6s. 6d.)

In the 158 pages of this well-produced and readable book we get a number of all-too-brief snatches of the life of a priest whose Cause of Beatification is well advanced and whose sanctity was essentially unobtrusive. As Fr Salvian says of him, his simplicity, humility and recollection were the chief characteristics of his life with God, and this book should be of help to those priests who find their daily toil swampy and discouraging in their efforts to attain perfection and union with God. It will have a special appeal to the Irish to whose country this Dutch Passionist came in the nineteenth century as a messenger of mercy, to relieve their misery and strengthen their faith in God.

K.J.B.

THE MYSTICAL ROSE. Thoughts on the Blessed Virgin from the writings of Cardinal Newman. Edited by J. Regina, S.T.D. (St Paul's Publications, and Browne & Nolan; 8s.)

This is the second time within four years that Newman's writings on our Lady have been published, though independently of one another, in this country. The present volume seems to owe much to the previous one (entitled 'The New Eve'), including verbal echoes in

the Introduction; but its use of the material is less successful. The book is intended as a 'practical guide to help the faithful to spend a month or a period of time in union with Mary, the Mother of God and our Mother. . . . It is a book both for study and devotion.' I feel that this purpose would have been far better served if, in the first part, the full text of the 'Letter to Pusey' and of the two Discourses to Mixed Congregations had been given, rather than selections. In particular the 'Letter' has been badly maimed by the omission of the quotations from ten of the early Fathers, from Justin to Fulgentius. Since these form the starting-point of Newman's apologetic argument, their absence leaves his conclusions inadequately supported. And the two Discourses both have a completeness and a balance which selection cannot but destroy.

The second part is a straightforward reprint of Newman's *Meditations on the Litany of Loreto*. It is, I think, the first time that these have been reprinted since they first appeared in the 'Meditations and Devotions' in 1894. In form they are more like miniature explanatory sermons, and they do much to fill out with meaning the familiar but often mysterious titles by which we honour our Lady.

The dust-cover is ugly, and twice misprints Newman's initials, and the price is far too high for so small a book.

F.R.

HEBREW MAN. By Ludwig Kohler. (S.C.M. Press; 12s. 6d.)

This is an English version of lectures delivered at the University of Tübingen in 1952. It is eminently readable, and the S.C.M. Press in publishing this work has done a great service to English-speaking students of the scriptures.

The author himself refers to it as 'only a preliminary sketch', an attempt to present 'the Hebrew in all the various aspects of his physical and spiritual life'. This is speaking modestly, for this little work is full of information and thought which is the more valuable because an unusual path is followed in the vast domain of Near Eastern archaeology and ancient lore. The point of view is synthetic, and might even be termed 'personalist'.

It might be thought that with such works as Pedersen's *Israel* and Barrois' *Archéologie Biblique*, little more need be said. This book shows precisely what yet remains to be done, what questions need to be asked, e.g. How did a Hebrew value life? or look upon the experience of death? Did he ever feel depressed? Did physical beauty mean anything to him? Did he feel solitude or experience fellowship? What did piety mean to him? (p. 13). Some answer to such questions is given in full and engrossing chapters on Physical Characteristics, Health and Sickness, How the Hebrew Lived, How the Hebrew Thought; and all with