

author shows us how the highest and deepest truths of our Faith can be seen from this vantage-point of contemplation. It is his purpose to show how the Rosary is a royal way to all the wonders of the Faith both speculatively and in the actual living of the spiritual life. A richly-stored mind and a great earnestness of interior life seem necessary to a real assent to these reflections, but even a glimmering of these qualities in the reader will be sufficient to afford great encouragement, through these pages, in the task of seeking sanctity through the Rosary.

The Sacred Heart, Knowledge, Grace, Divinity of Jesus, are approached through the Rosary in the first part, Mary, especially as Mother of Grace and Patroness of a Happy Death, in the second, with a fine chapter on St Joseph; and in the third we have an enthusiastic appreciation of the power of the Rosary as a source of holiness in all its degrees.

Of several misprints only one needs to be pointed out—'comfortable' for (I presume) 'conformable' on page 70.

G. M. CORR, O.S.M.



NOTICES

A RETREAT FOR PRIESTS was first preached by Mgr Ronald Knox, if we are not mistaken, about the period of the outbreak of the Hitler war. It was then that the author was engaged in his translation of the Old Testament and this retreat is redolent of that work—one of the most fruitful by-products of the translation—and unaffected by the threat or outbreak of war. It was first published as a book at the conclusion of the war and now makes a very welcome re-appearance in its second edition (Sheed and Ward; 10s. 6d.).

THOMAS MERTON confesses in the introduction to the translation of his 'Exile Ends in Glory' (*L'Exil s'achève dans la Gloire: Desclée de Brouwer*) that it was the second work he ever attempted in prose. He was a novice at the time and wrote this life of Mother Mary Berchmans in the old-style hagiographical manner which he took to be possible for refectory reading though unsuitable for publication. However, he has found a good assistant in his translator who helped to recast it in a less pietistic frame. Mother Mary Berchmans joined the Cistercian Order at Laval in 1899 and soon after her profession was sent to the Trappistine house in Japan where she died the death of a saint in 1915. Her holiness undoubtedly contributed to the flourishing state of the Cistercian Order in Japan and is one of the best examples of the apostolate of contemplation and silence.

LE MONDE DOIT CHOISIR is one of those impossible demands Christians sometimes make in rhetorical spirit, and Père André Kruth, S.J., makes it as a title of a book in which the choice is between Communism and Liberalism on the one hand and Christian Social Doctrine on the other (Editions Spes; 540 francs). One knows very well that the world will never choose but continue to drift along the channel of least resistance and easy solutions. However, the book is far better than its title suggests, for it provides an excellent summary of Christian Social Teaching based on the Papal documents from 1878 to 1954 and concludes with some useful tables, chronological and others.

Father JEAN DE LEFFE, S.J., has written a well documented book on the Christians in Communist China—*Chrétiens dans la Chine de Mao* (Desclée de Brouwer)—written from first-hand experience since he was himself a prisoner under the Communists in Shanghai. He knows the spirit of the hundreds of martyrs now giving their lives quietly in these prisons without the spectacular tortures of previous Chinese persecutions but no further from the agonies of Calvary. The book concludes with over forty pages of poems composed by the author while in prison but never put on paper until after his release.



EXTRACTS

DOCTRINE & LIFE (Cork; 1s. 6d. every two months) publishes in its June-July number an account of the second Irish Liturgical Congress held this year during Low Week. The general theme was 'Sunday Worship in the Parish', and while some of the discussions were evidently concerned in particular with the situation in Ireland, the general tenor of the papers seems to have been applicable to the general scene and very stimulating.

Fr McIvor is to be congratulated for at last raising a doubt about the utility of the missal, which is so often regarded by the liturgically minded as unassailably the best means of assisting at Mass.

He noted the growing desire on the part of many of the faithful to have some part in the Mass, something more than what the missal does for them, for reading the missal is always a solitary act. . . .

The missal brings about only a material unity among the congregation. No doubt the daily missal is a step in the right direction in enabling the faithful to know what is being said. But it should surely be used more as a *preparation* for Mass. In the early Church, there were only two or three books, each of which was different from the other—proper to Celebrant, Deacon, Subdeacon, etc., and when a book was to be used,