

a fresh approach to old problems. Example and illustration would have helped to enliven the text, but the book, difficult to classify as it is, must be commended for its honesty of purpose and sudden flashes of inspiration. Read and digested page by page, it should make a prompt appeal to those who 'approve the better things'.

EDWIN ESSEX, O.P.

TEACHING LITURGY IN SCHOOLS. By Mother Emmanuel, C.S.A. (Chaloner Publications; 6s. 6d.)

No new information on the liturgy will be found in Mother Emmanuel's book on teaching the liturgy. The basic principles, familiar to all of us, are assumed throughout the work, which is entirely practical in character.

The valuable opening and closing chapters of the book make it quite clear that Mother Emmanuel's intention is to offer suggestions to schools on how the children might be encouraged to live the liturgy, which is part and parcel of their lives from baptism to extreme unction. Its particular worth is that it is written by a teacher for whom the liturgy is life.

The main part of the work is concerned with liturgical beginnings, the mass, singing the liturgy and the following of the liturgical year. It is eminently sensible and filled with useful suggestions designed to assist teachers in promoting a love of the holy mass and liturgical worship in the children committed to their care; particularly sensible and helpful is the chapter on singing the liturgy, in which practical hints are given on how to promote a love of Gregorian music in children of different ages.

To give a more detailed account of the contents would be beyond the scope of a review. Let all teachers, and others, who are actively concerned with the instruction of the young, read *Teaching Liturgy in Schools* themselves. They will find in it much food for thought and a blueprint for action.

J.P.

NOTICES

ALIVE IN CHRIST. By Ralph Campbell, S.J. (Newman Press, Westminster, Maryland; \$3.75.) These 'Meditations for Young People' follow the traditional Jesuit form (scene, grace, first point, colloquy, etc.), but the application is to the modern American way of life (the ball game, drive-in movies, dates and petting).

THE SISTERS ARE ASKING. By Winfrid Herbst, S.D.S. (Clonmore and Reynolds; 15s.) These answers are, to use the author's words, 'in all the interesting and provocative disorder in which they were spilled out of the question-box'. The range covered in 160 pages is certainly remarkable: subjects indexed vary from *prayer* to *custody of the tabernacle key*, and from *hair shirt* to *excommunication for striking a religious*.

DOUBLING FOR THE MOTHER OF GOD and WHISPERS FROM THE WINGS. By Fr Raymond, O.C.S.O. (Clonmore and Reynolds; 4s.) Two talks to nuns, in a style which is at once intimate and rhetorical: 'Remember, Sister, this is not play-acting. This is working out your salvation!'

ABBÉ PAUL COUTURIER. By Maurice Villain, S.M. (Translated and published at Holy Cross Convent, Haywards Heath, Sussex; 1s. 6d.) The achievements of the Abbé Couturier, whom Cardinal Gerlier called 'the apostle and the undaunted worker for the unity of all Christians', deserve to be better known; but this short memoir has been literally translated, and sounds rather fulsome in English.

SOME RECENT PAPERBACKS. Sheed and Ward's Canterbury Books (3s. 6d. each) are smaller than most paperbacks, but well printed and pleasant to handle. Four new books in this series have recently appeared, two of them being reprints of a part of a larger book. *Christ is God*, by the late Dr J. P. Arendzen, is drawn from his book *Whom Do You Say?*; *The Point of Catholicism*, by Cecily Hastings, originally formed the introduction to her *Catholic Evidence Questions and Answers*. Both deal clearly with fundamentals, and would be particularly useful to non-Catholics who wish to know more about the Church.

The other two Canterbury Books are original works, both about the Bible. *Pattern of Scripture*, by Cecily Hastings, Vincent Rochford and Alexander Jones, consists of three essays. Miss Hastings deals with the difficulties we find in 'getting inside' the Bible. Fr Rochford, whose essay takes rather more than half the book, shows the scriptures as the record of God's plan gradually working out in the history of the chosen people, and being fulfilled in Christ and his Church. This is popular exposition at its best—succinct but stimulating, and rich in scriptural references for those who are prepared to follow them up and think about the themes he has introduced. Fr Jones's essay is short, but he too knows how to say more in ten pages than most writers do in a hundred. He writes on the scriptural witness to the place of our Lady as 'the tool of God in his messianic plan', and his thoughtful exegesis is most illuminating. *Pattern of Scripture* is a valuable little book for all who wish to know the Bible better.

The Bible in the Church, by Bruce Vawter, C.M., (also Canterbury Books) explains the position of the Church as guardian of scripture, and shows that the Bible cannot be fully understood outside the Church's tradition. It is surprising, in view of the title, to find that the Church's use of the Bible in her official worship is barely mentioned, although a good deal of space is given to meeting Protestant accusations and to showing that the Bible was read in the vernacular before the Reformation.

The Word of Life (M. H. Gill, 8s. 6d.) consists of twelve essays on the Bible which originally appeared in *The Furrow* (Maynooth) in 1957. Five essays deal with inspiration and interpretation, geography and history, and the Qumrân scrolls; two more deal with the teaching of scripture in schools and study groups; and the last three are concerned with the use of the Bible in the liturgy, in theology, and as a book of devotion. This is all quite well done—but it is all writing *about* the Bible, and does not really 'introduce the lay reader to the word of life', as the cover claims. The way to do that is surely to expound the actual text, to show that it is significant and even exciting—that it is, in fact, the word of life. (*Pattern of Scripture*, mentioned above, does this very well.) Only two of these essays (The Bible as Literature, The Old Testament and our Youth) attempt to do so, and both are disappointing.

Newman's *Apologia pro vita sua* has come out in Collins' Fontana Books. The publishers have not only made the text of the *Apologia* available in a cheap edition, but have also included the verbal exchanges with Kingsley which induced Newman to write it. This correspondence between Newman and Kingsley, which was not usually printed in the earlier editions of the *Apologia* since it originally appeared separately, shows vividly how sharp controversy could be a hundred years ago. This substantial volume of 380 pages is outstanding value at 3s. 6d.

Among other recent Fontana Books (at 2s. 6d. each) are *The Young Church in Action*, J. B. Phillips' translation of the Acts of the Apostles, together with his four 'expanded addresses' broadcast in the Third Programme; and Dietrich Bonhoeffer's *Letters and Papers from Prison*. Bonhoeffer, whose *Creation and Fall* was reviewed in *THE LIFE OF THE SPIRIT* last July, was in America in 1939, but returned to Germany of his own accord. He was arrested by the Gestapo in 1943, and put to death in 1945.

Finally, *The Imitation of Christ* has been published as a Universe book (Burns Oates, 3s. 6d.). This is the first appearance of a new translation which was begun by Mgr Ronald Knox, was left unfinished at his death, and has now been completed (as he wished) by Michael Oakley.