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as this information has been available since 1268, when Proclus was translated from the Greek. He translates *Alanus insulensis* as *Alain des Iles* (p. 267); a reference to any textbook would have given him the right translation: *Alain de Lille*. On p. 267 *Madobe* should read *Macrobe*. The author is dealing with the work of Bernard of Chartres and he puts his Platonism down to the quotations from the *Timaeus* in Macrobius. But the *Timaeus* itself was already known in those days, and besides he fails even to mention the fact that Bernard copied pages and pages from Erigena. In a discussion of the philosophy of St. Bonaventure (pp. 269-271), the pseudo-Dionysius and Erigena are given as influences, but it is not indicated that the predominant influence was that of St. Augustine. Finally, p. 271, the author seems to think that not only the disciples of St. Augustine but Plotinus also was turned 'vers une contemplation interieure.' This is of course true of St. Augustine, whose system is altogether built on interiority, on the profound inward descent to the *mens*—*noverim me, noverim Te*. But it is just the other way round for men like Dionysius and Plotinus. Creation being a flow from the supreme good—*bonum diffusivum sui*—one attains perfection by returning to this good, by leaving oneself, *extatis*, and losing oneself in the hierarchy immediately above: pure exteriority. The confusion between these two processes is about as bad a mistake as one could make. It is regrettable that such blemishes should mar so well intentioned a book.

A.E.M.

ST. FRANCIS OF SALES IN HIS LETTERS. Edited by the Sisters of the Visitation, Harrow-on-the-Hill. With an Introduction by Abbot Butler and a foreword by his Eminence Cardinal Bourne. (Sands & Co.; 7/6.)

This book is the third of a trilogy. *The Spiritual Life*, a summary of St. Jane Chantal's instructions, *The Love of God*, an abridged translation of St. Francis de Sales treatise; and the present volume.

It is a representative selection bringing the spiritual riches of the unwieldy mass of over 2,000 extant letters to the un-leisured modern public in a book of 300 pages. The letters are grouped under headings covering all the essential elements of the Christian life, with short biographical notices, to give their background. Not only are the letters shortened, but the language itself is frequently 'somewhat curtailed and modernized to meet modern needs.' The translation reads very well.

As regards the doctrine this book should be of more than ordinary interest to the Catholic public. It comes to us with weighty commendation. In the Encyclical of January, 1923, our

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Holy Father warmly recommended St. Francis of Sales as the spiritual writer perhaps most suited to meet the religious needs of the present clay. Further it has a foreword of warm recommendation from Cardinal Bourne. The doctrine may be summed up under three headings : the idea of the Ordinary way of Christian Life; the doctrine of the Little Virtues; and the spirit of St. Francis himself.

The first is analysed in Abbot Butler's Introduction. St. Francis' doctrine is as he says, 'simple, practical for all, and leading as high as one may like to go.' Many of the letters in the book are to people in the world, and for St. Francis the spiritual life is as much for them as for priests and religious. This is particularly emphasized, as Abbot Butler points out, in his doctrine on prayer and contemplation, which is not here dealt with very fully, since it may be easily studied in his *Introduction to the Devout Life*; Abbot Butler supplements it in his Introduction with extracts from the works of St. Francis, and those of St. Jane Chantal, as representing his instruction. The second part of the Introduction is given to showing that the high authority of St. Francis (who is a Doctor of the Church principally on account of this spiritual doctrine), is definitely for there being a simple form of contemplation, partly acquired and partly infused, open to the many—'to men of good will leading the devout life according to their state, obeying the behests of the Christian life, practising prayer in due measure.' For this he also adduces the authority of St. Augustine, St. Gregory, St. Bernard, St. John of the Cross and others.

The second feature of particular interest in St. Francis' doctrine is his teaching on the Little Virtues, according to him 'the most important and least understood point in spiritual tuition . . . poverty of spirit, simplicity of life, homely good works, serving the poor, etc. . . the tender austerity of Bethlehem.' The compilers rightly consider this as of vital importance today, when physical conditions are generally considered to render impossible the austere ways of the mediaeval Christians; and some more appropriate discipline of soul has to be found.

Anti finally—perhaps most important of all, St. Francis himself, 'that most dear Saint, lives again in his letters as nowhere else' (Foreword by Cardinal Bourne). The preacher of an exacting Gospel, there is nevertheless about him a gentleness, a gay liberty of spirit, a responsiveness to the good in nature and adaptability to its legitimate demands which well earns for his teaching the title of Devout Humanism. But the most striking characteristic which appears in his letters is his immense capacity for friendship. To him it was the love of

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soul for soul in Christ. He took up friendships deliberately, entered into them without reserve, and persevered in them as a sacred duty.

Those whom this book interests in St. Francis and his doctrine, but whom the imposing volumes of his books dismay, should remember the other two books of this trilogy. In these three may be found all the chief principles of the great Spiritual Movement begun by him and St. Jane Chantal.

F.S.

THE COMPLETE BENEDICTION BOOK FOR CHOIRS. By Sir Richard R. Terry. (Burns, Oates & Washbourne; 12/6.)

No one knows better than Sir Richard Terry the merits and the defects of our Church Music. Though considerable impetus has been given during the past few years to the recovery of our liturgical tradition, the Benediction Service which stands outside the liturgy strictly *so* called has been affected only indirectly. Our Benediction music, at any rate in the small parish churches, suffers from poverty of material, not because nothing better exists, but because there has been up till now no good systematic collection to hand. In compiling the present book 'the needs of the small Mission Choir have been the primary consideration.' The book includes many alternative tunes for the *O Salutaris*, *Tantum Ergo*, and *Adoremus*, and besides, a variety of motets and Litanies and the Anthems B.M.V. Selections have been made from some of the best compositions, from the English and Continental polyphonists down to the moderns. There is also a complete section devoted to Plainsong. There are simple melodies for unison singing of choir or congregation, while compositions for harmonised voices range up to eight parts. Harmonies for the organ are given throughout, though these may be dispensed with where the voices sing in parts. With regard to the plainsong accompaniments, though there is a sparing use of chords, the playing out of the melody note by note the whole way through will in practice make the piece unnecessarily turgid. The index to the book is practical, allowing one to see at a glance the source of the tune and the key or mode in which it is written. Such a representative collection as this, which has restored for popular use many of the fine old tunes, has long been awaited in England and the Colonies, and Sir Richard Terry has once more put us in his debt.

R.B.M.

A HISTORY OF EVERYDAY THINGS IN ENGLAND. THE RISE OF INDUSTRIALISM, 1733-1851. By Marjorie and C. H. B. Quennell. (Batsford; 8/6.)

Many books have been written about the Industrial Revolution, but it is doubtful whether we are yet fully conscious of the