

judges, the grimness of French justice.

Mrs Bedford's assessments seem for the most part to be just. French justice, however, comes off badly, too badly, unfairly so. This effect is partly the result of Mrs Bedford's selection of cases—an unrelievedly harsh series of condemnations, without a single acquittal—but partly also to her preoccupation with criminal cases, a preoccupation which in the case of France is exclusive. This is unfortunate insofar as French criminal procedure is, and is admitted by the French themselves to be, the worst part of the whole legal system; this is evidenced by the multiplicity of attempted reforms of an essentially inquisitorial procedure, inherited from the *ancien régime*, but unhappily assorted with a jury on the English model. In this connexion, Mrs Bedford might usefully have brought out in a more explicit way than she has done the central difference between the adversary or gladiatorial nature of the English type of criminal trial and the inquisitorial nature of the continental type, and the many and subtle consequences that flow from this.

This is, however, a somewhat technical point in a book whose chief merit is precisely to present appealingly a procedure that is generally thought of as too forbiddingly technical, to reveal compassionately the sheer human interest of the law in action.

PASCAL LEFÉBURE, O.P.

THE HIDDEN SPRINGS, *An Enquiry into Extra-sensory Perception*, by Renée Haynes; Hollis and Carter; 30s.

The subject of the 'supernatural', which covers such different phenomena as ghosts and witches, visions and prophecies, fortune-telling and 'dowsing', telepathy and telekinesis (in the form of poltergeists) is something which has always held a fascination for many people, but it is only recently with the experiments of Dr Rhine at Harvard and the publication of his book on Extra-sensory Perception in 1934 that it has attained scientific respectability. The faculty in human nature which is held to explain all these different phenomena is now labelled *Psi* and with its help it has become possible to study the subject with some degree of objectivity.

In this book Renée Haynes has undertaken to study the whole subject from a Catholic point of view. Though in no way systematic, her study is based on remarkably wide reading and at the same time she has obviously a natural flair for the subject and brings to it a great deal of humour and common sense. The result is a book which anyone who has any interest in the subject will find absorbingly interesting and which throws a great deal of light on what has always been considered very obscure. She discusses the presence of the *Psi* function in animals, as shown in such phenomena as the migration of birds and the instinct of bees and ants as well as in the behaviour of dogs towards their owners. She then passes to primitive man, in whom the *Psi* function appears as

something perfectly normal and which is deliberately cultivated for specific purposes. In the more developed civilizations of Egypt and Babylonia, Greece and Rome, it has its clearly allotted place as seen in the soothsayer and diviner, the Delphic oracle and the Sybil. A chapter on sage, clairvoyant and magician in Asia is rather sketchy and barely touches on the remarkable effects of the systematic cultivation of the *Psi* faculty in Yoga.

One of the most interesting chapters is that on *Psi* and Miracle, where she does not hesitate to show the place which the *Psi* function may be supposed to play in the miracles of our Lord and the phenomena of Pentecost, as well as in the lives of saints like the Curé of Ars. All this is done with very good judgment and insight and she points out clearly where the limits of *Psi* occur and real miracle begins. The idea that the *Psi* function is utilized by grace both in miracle and in contemplative prayer is of great interest.

Later chapters follow the history of thought on the subject of the supernatural through the Middle Ages till modern times, with a very valuable study of the ideas of St Thomas and those of Pope Benedict XIV. A curious error occurs on page 222, where Lacordaire is credited with being 'Bishop of Nôtre Dame'.

BEDE GRIFFITHS, O.S.B.

TUDOR CHURCH MUSIC, *with musical examples and E.P. disc*, by Denis Stevens; Faber; 35s.

All too rarely it falls to the lot of a reviewer to notice a book which, because of the delightful manner of its production, is a joy to handle and which, due to the profound scholarship and clear style of its author, is a manifestly valuable contribution to musical literature. This is such a book.

Denis Stevens, well known to listeners of the Third Programme as the conductor of the Ambrosian Singers, is a musicologist of considerable propensities. He has been responsible for the discovery, transcription, and revival of a large corpus of early polyphonic music and it is significant to note that he is, at the same time, a practical exponent of his art. Whilst living in America, where he completed his biographical and critical study of Thomas Tomkins (now accepted as the standard work on this composer), he sang counter-tenor with the choir of New York Cathedral (St John the Divine).

His present volume is more of a hand-book than a detailed analysis of Tudor Church Music and, as such, should have a considerably wider appeal. The facts which he sets before us are so relevant to the present-day performance of polyphonic music, and so concisely and lucidly expressed, that I read the whole book at a sitting, as if it had been a novel. The chapter headings are worth listing, as they give a clear indication of the ground covered: I. History and Liturgy. II. The Ordinary of the Mass. III. The Motet. IV. Music for the English Rite. V. The role played by instruments. I would particularly draw the