

to an 'Apology for the Christian Religion', which form the main part of this edition and are entitled 'Apologia'. Those apparently not connected he has classed as 'Adversaria'. The latter, subdivided under several headings, include such familiar pieces as Pascal's notes on 'Le style et le langage', the Memorial and 'Mystère de Jésus', 'Ecrits sur la Grâce', 'Les Miracles', etc., which in earlier editions, such as Brunschvieg, appeared in groups as part of the Apologia.

The thoughts in Professor Stewart's 'Apologia' follow the plan outlined by Pascal: Part I, treating of man without God; Part II, man with God. While each fragment must always remain unique and precious, Professor Stewart has succeeded in constructing an Apology which reads easily. But the notes on miracles in general should, we feel, have their place in the Apology. Such evidences of the supernatural are a stumbling-block for many persons of good will, and Pascal evidently did not intend to ignore their difficulties. We also miss 'Le Mystère de Jésus' in the arguments concerning our Lord. This fragment again has its appeal to the heart of the free-thinker. Such a meditation on the sufferings of the Redeemer fits in with the thoughts of Christ as centre of the Christian Religion, as we find it placed in the Brunschvieg edition, and should foster that personal love of our Lord and lead more quickly to the surrender of reason at which Pascal was aiming. It might perhaps be helpful if Part I and Part II were given headings.

Students of the language will welcome Professor Stewart's presentation of the text with the old forms of spelling, etc., out of fashion even at the time of Pascal. A good English translation appears on the opposite page.

There is a certain liberty about Professor Stewart's edition of the *Pensées* which makes it most attractive. He has given the material without bias, and does not suppose that his own arrangement is final. It is a scholarly work, which commends itself to scholars, but it is hoped that this edition will go further than merely academic circles. The *Pensées* should appeal to all who use their minds. The next step is to have the thoughts of Pascal compared with St Thomas, and we would like to have a theologian's opinion on the supposed Jansenism of this great French author.

S. M. AGNES, O.P.

DE LA SALLE, SAINT AND SPIRITUAL WRITER. By W. J. Battersby, Ph.D. (Longmans; 14s.)

Dr Battersby has followed up his study of St John Baptist de la Salle, pioneer of modern education, with a second volume on the saint and spiritual writer. It will be a pity if readers who have admired the work do not now become better acquainted with the

spirit of the man who conceived and initiated it, and who has been proclaimed Patron of Teachers. For while his method has been retained and developed in modern education, his ideal and inspiration have largely disappeared. Utilitarianism, philanthropy even, are poor substitutes for the heroic love of God and man which is the driving power in the soul of a saint.

In this book de la Salle stands out vividly against the background of the France of 'Le roi soleil': formed in the school of St Sulpice, owing much to contemporary reforms of religious life, reacting violently and at no small cost to the success of his work against the poison of the Jansenist heresy. Dr Battersby excels at 'placing' his character in its historical setting and these early chapters should be of interest to all students of seventeenth-century France.

The spirit of faith, which inspired de la Salle to renounce all that wealth and nobility could offer in order to minister to the forsaken poor—and perhaps in no other age would this sacrifice have been so great—emerges as his dominant characteristic, but his devotion to the Holy Child and to the ideal of spiritual childhood is of special interest in the light of the trend of modern spirituality. (The Archconfraternity of the Holy Child Jesus, established at Bethlehem in 1923 with the aims that God may have the first place in every home and school, that teachers and children may everywhere enjoy full religious liberty, that children attending Godless schools may preserve their faith and virtue intact, and that apostolic vocations may be multiplied and children everywhere be blessed with Christian teachers, deserves to be widely known.)

Dr Battersby, quoting extensively from the saint's own writings, successfully dispels the impression of harshness and over-severity left by earlier biographers and emphasises the gentleness and serenity which characterise the portrait now at Douai Abbey, the serenity of a soul which lives always in the presence of God and strives to perform every action not from any human motive or impulse but by 'the guidance of God, through the movement of his Spirit, and with the intention of pleasing him'. That was his ideal of sanctity, and this book should help its realisation by those whose vocation is similar to his own.

S. M. ALBERT, O.P.

PRISCILLA LYDIA SELLON: *The Restorer After Three Centuries of the Religious Life in the English Church*. By Thomas Jay Williams. (S.P.C.K.; 20s.)

Miss Sellon was the daughter of a naval officer. In 1848 she founded the Anglican religious community, known as the Society of the Holy Trinity, at Devonport. The multiform works of charity