

assent alone, to which alone he is entitled?.

Yet many mistakes of the earlier translator, S. J. Fales, have been corrected. The book should be in every Catholic institution, in the hands of every student of the twelfth century. The many letters hitherto difficult of access, now brought together, new arrangement and historical notes, make the book useful even to those who would read only the original.

JOHN MORSON, O.C.R.

*SAINTE BERNARD ET LA BIBLE.* By P. Dumontier. (Desclée de Brouweri n.p.)

The Scriptures crave to be read and understood in the spirit in which they were made. From such reading affection is drawn and prayer is shaped; a prayer which does not hinder our reading but purifies the mind and restores it to a better understanding of what we read. If we seek God in our reading, all we read works together to us for God and is subdued to the service of Christ. In this way Saint Bernard made the Bible his own: it held an outstanding place in every part of his thought and work. P. Dumontier here sets in detail Saint Bernard's method in the use of Holy Scripture. For him the Bible was God's impatient call to love, a revelation from the heart of God to the heart of man. In showing how Saint Bernard made use of the help of the Fathers, the author makes a very fine analysis of texts. He does not seek to hide the imperfection of Saint Bernard's interpretation: it is compared with that of the Fathers and other writers of the twelfth century, and throughout the book much light is cast on the other Cistercian writers, such as William of Saint-Therry, Saint Aelred, and Guerric. The chapter on Saint Bernard's biblical style is a masterpiece. The biblical character of his spirituality is dealt with in the last chapter. This book is a very welcome addition to the literature on Saint Bernard, and it cannot be ignored by those who desire a better understanding of the great Cistercian.

A.W.

*THE SIGN OF JONAS.* By Thomas Merton. (Hollis and Carter; 18s.)

Thomas Merton is almost certainly the only Catholic writer on the spiritual life in the world today whose books have been read by more than a million readers. This fact is both significant and impressive. The readers, be it said, are of widely differing intellectual capacity, yet they share an enthusiasm for Fr Merton's talents in autobiographical writing, for his descriptions of Cistercian life, and in a lesser degree for his exposition of the classical doctrine of Catholic spirituality. His chief assets as a writer lie in a strongly marked individuality of style, and a certain transparent sincerity. His autobiographical work clearly has the wider appeal and is more successful than his expositions of doctrine, which though they are