

for renewed British leadership in world affairs. The keynote is a warning: 'Recurrence of wars like the present cannot be prevented by a government which commands resources no greater than those of the United Kingdom. . . . We cannot discharge our commitments under the Atlantic Charter unless we create a government which commands wider resources than those of Great Britain and Northern Ireland. . . . Should a system which has failed to prevent two major wars be commended to our Allies as one which can be trusted to prevent future wars?' It is difficult to quarrel with the author's solution of these problems.

HAROLD S. BIDMEAD.

THE ELIZABETHAN WORLD PICTURE. By E. M. W. Tillyard. (Chatto & Windus; 6s.)

This essay grew, as Dr. Tillyard tells us, from the attempted writing of the first chapter of a book on Shakespeare's Histories; and the only regrettable thing about it is that, having been separated from the larger work, it should be so tantalizingly brief. For it is of very great interest; a most useful contribution to the study of the Elizabethan mind, to which 'sermons were as much a part of ordinary . . . life as bear-baiting.' Dr. Tillyard has isolated three themes, which he studies as 'a chain, a set of correspondences, and a dance,' and uses them as a means to penetrate the baffling exterior of Elizabethan literature. The result is not literary criticism, properly speaking: it is rather a source of that kind of information which will render criticism possible—a work of literary initiation, carried out with learning and charm.

But Dr. Tillyard himself calls attention to the fact that he is using the word Elizabethan 'with great laxity, meaning . . . anything between the ages of Henry VIII. and Charles I. akin to the main trends of Elizabethan thought.' Inevitably, then, his theme corresponds in part with that of Mr. Basil Willey, in his study of *The Seventeenth Century Background*, though he does not refer to this. Actually, Dr. Tillyard's book makes a kind of introduction to Mr. Willey's. They need to be read together, for it was in Dr. Tillyard's period that there grew up the mentality and sensibility which Mr. Willey has described so brilliantly, and it is the lack of reference to the 'Baconian' and anti-scholastic elements in Elizabethan thought which prevents Dr. Tillyard's book from being wholly satisfactory.

LUKE TURNER, O.P.

SPIRITUAL READINGS FROM MOTHER ST. PAUL. (Longmans; 15s.)

The publication of this work opens the question of liturgical prayer from a new angle. The compiler has taken from Mother St. Paul's works meditations on the gospels of the temporal cycle and laid them out in order as matter for meditations on a liturgical basis.

It is neither to praise nor to condemn this book to make some observations on the meaning and use of the word liturgical. Liturgical prayer is first and foremost the public official prayer of the Church expressed in the Mass and Divine Office of the day. But there has been for long a false and profoundly pernicious dichotomy between liturgy and life. This leads to the water-tight compartment view of life, and in particular to the segregation of public from private prayer with the consequent treatment of liturgy as a theatrical 'stunt.' From one side popular devotion has been debunked in favour of formal liturgy; from the other rubrical fanaticism has been denounced as the begetter of insincere externalised prayer. The true way lies in the integration of private and public prayer (the distinction between them is only partial in any case) and in liturgical *living* over and above liturgical prayer—we do not cease to be members of Christ after Mass is over. We learn best to pray and to live from the Church's public prayer, the liturgy, by making it our own, and pursuing in our private prayers the thoughts offered us by the Church in the Mass and Office. After this fashion private prayer is the indispensable link between liturgy and life. It is the remedy for much pious vulgarity, and, more important, the cure for slipshod thought about, and ignorance of, the truths of faith. If there is any theory behind this book it must be this, and if there is any major criticism to be made it is to regret that there is not some kind of preface outlining it. As a simple exposition of the meaning of the gospel it succeeds throughout in spite of periodical long-windedness. The Ignatian method is used: composition of place, that is to say a clear, simple description of the event, followed by the points, or food for thought, to be drawn from the Gospel story. In straightforward, simple exegesis the meditations rarely fall short, the 'points,' on the other hand, are occasionally artificially forced; here it is well to remember that the highest form of prayer consists in simply looking at God without making any inferences. For those who have the leisure to use it this book will provide a counterpart to the missal, should any be necessary. For others, so long as they do not find fifteen shillings beyond them, the simple presentation of the scriptural story interleaved with a few shrewd practical comments, will be welcome, for, though booksellers' returns since the invention of printing have proved that it is not possible to tell the gospel story better than the evangelists themselves, Mother St. Paul has made a tolerable job of it.

GERARD MEATH, O.P.

**THE WAY OF PERFECTION.** By Saint Teresa. Translated by a Discalced Carmelite. (Sands; 7s. 6d.)

Present circumstances favoured a new translation of the Valladolid text of Saint Teresa's celebrated work, but the opportunity seems to have been partly lost. A close comparison with the text