

## Book Reviews

their friendship. The Order developed with remarkable rapidity. St. Francis saw the erection of thirteen convents and Mde. de Chantal herself founded eighty-seven.

The labours of the Saint seemed to increase with the years. It would be difficult to find a more active bishop. Each single day was crowded. To govern his diocese, taking into consideration the time and the place, on the morrow of the Reformation and in a stronghold of Protestantism, was in itself a formidable task. He preached, heard confessions, wrote hundreds of letters. He never refused an interview. He was the despair of his household and friends in this respect. They expostulated with him, but he refused to give way. He died at Lyons in 1622 in the 56th year of his age.

There is an index to the two volumes and an excellent map of Savoy, the country of his birth and his ministry. A third volume, dealing with the beatification and canonisation of St. Francis, is promised. It will also contain a study of the Saint's most notable characteristics and other matters of interest.

C.N.L.

ST. FRANCIS DE SALES. By Henri Bordeaux. Translated by Sister Benita. (Longmans, Green and Co. ; 10/6 net.)

This is a study of St. Francis de Sales by M. Bordeaux, the eminent Member of the French Academy. It is a study of the human side of the Saint, an attempt to portray 'the aspect of his character that is most readily grasped by the average reader.' The result is a double tribute, to the author and to his subject; the outcome of a posthumous friendship between fellow Savoyards. M. Bordeaux lays claim to St. Francis. And he is not to be gainsaid. He was born in a house which belonged to Mde. de Charmoisy (the Philothea of *The Introduction to a Devout Life*) and in which the Saint and Mde. de Chantal had been guests. He has read and re-read the complete edition of the Saint's works. And he wishes to make the Gentle Saint, who 'kept in the common way' (as Mde. de Chantal said of him) better known.

A sub-title, *Theologian of Love*, gives us the key to the study. It is divided into four parts. The first part, The Personality of St. Francis, gives an intimate study of the childhood, youth, vocation, work and daily life of St. Francis. The second part is headed: St. Francis and Love in Marriage. It is based on *The Introduction to a Devout Life* and treats of such as the Young Girl, the Married Woman, etc., applying the wisdom and teaching of St. Francis to problems of family and married life.

## **Blackfriars**

His work as spiritual director forms the subject of the third part: St. Francis and Women of the World. Mde. de Char-moisy, Mde. de Fléchère and others of his correspondents are portrayed in order to bring some of our modern women into close touch with those remarkable women who were instrumental in giving us the magnificent Counsels of St. Francis de Sales. In the last section, St. Francis and the Life of the Spirit, the author writes of the inner life of the Saint. His friendship with Mde. de Chantal and the fruit of that friendship are inevitably described here. Altogether it is a charming and sympathetic study. The translation reads well. But why re-translate from the French the opening lines of Shakespeare's *Twelfth Night*?  
C.N.L.

A DUEL OF WITS. By F. M. Harrison. (Burns, Oates and Washbourne; 7/6.)

The year of grace 1692—stirring times, those; romantic, adventurous times, too, when a girl could try her hand at highway robbery, a priest travel secretly about his duties and risk his neck daily, and a Spanish nobleman work for the Stuart cause in England: yet there is little that is stirring in *A Duel of Wits*, nothing, certainly, to keep one awake at night; but there is enough romance and just enough adventure to make Mr. Harrison's book companionable by a winter fireside. I do thank him for not grinding the Catholic axe; and I am grateful for some attractive, short, descriptive passages, and for meeting Don Inigo, Lucy, and Grannie Merton.  
R.R.

ONE LORD ONE FAITH: An Explanation. By Vernon Johnson. (Sheed and Ward; paper covers 2/6, cloth 3/6.)

'The Saint of Lisieux pointed me to the Catholic Church. The Catholic Church sent me to Holy Scripture; and Holy Scripture sent me back to the Catholic Church.' This is the pith of Vernon Johnson's explanation of his conversion, which has recently been made much of in the newspapers. The simple, clear statement of the case may be recommended to Catholics who wish to refurbish their reasons of belief when dealing with their Anglican friends; but the book was written primarily as an explanation to Father Vernon's own former co-religionists, who, we hope, will all read it carefully. There can be no doubt that they will derive profit from it. Vernon Johnson insists upon the fact, which he declares is not realised by Catholics, of the great gulf that separates Catholicism and Anglo-Catholicism. They are entirely different worlds and for many Anglicans, as for