

The nature of poetic experience is here given as wonderment at the mystery, sensed as divine, lying at the heart of life. The sense of a unifying link between man and his environment lost to modern man 'bedeviled by the glittering achievements of technical science' is the birthright of poets and saints. Not the least value of the book is the corrective which Mr Eustace applies to the glib misuse of the word mysticism in connection with poetry. The division between Christian mysticism and poetic apprehension is shown to be a supernatural one. Poetic intuition as to the nature of existence and its dependence on God is contrasted with the real knowledge of the saint through the gift of a true mystical experience. After such an experience, expression in art becomes secondary to the task of the spiritualising of the self. God shines out to an unbelieving world through the countenance of his saints.

The lives of five women show stages of the ascent from 'song to sanctity'. All of these died comparatively young. Helen Foley never quite lost the innocent eye which sees a world in a grain of sand, and a heaven in a wild flower. Katherine Mansfield strove to explain this through her intellect. Frances Pastorelli, a gifted musician, forced by illness to give up her art, faced the problem of relinquishing the shadowy apprehension of reality for its substance in the mystery of God's holy will. Elizabeth Leseur hid a life of prayer and mystical experience in the duties of a wife and mother. Her journals show the poet's intuition fortified by spiritual insight. In the *Autobiography* of St Thérèse of Lisieux we reach the heights of attainment. Here the mystery of life is apprehended in and through God's love.

The modest appearance of the book conceals great depths of thought as to the transforming nature of God's grace and the gift of infused contemplation. The neat bibliography suggests further sources for meditative consideration of these. It is a pity that the printing and lay-out should be so unattractive and the photographic illustrations so harsh.

JANET CLEEVES.

ARCHIVES D'HISTOIRE DOMINICAINE, Vol. I. (Editions du Cerf; Blackfriars Publications; 7s.)

The first volume of a new journal of Dominican historical studies provides evidence once more of the industry and apostolic enthusiasm of the French province of the Order. One has grown used to such enterprises as *La Vie Intellectuelle*, *La Vie Spirituelle* and even to the exciting innovation of *Le Centre de Pastorale Liturgique*. And all this apart from the normal work of any Dominican province: in the field of preaching, missionary work, academic study and—it must be added—religious observance, France is pre-eminent. It is natural, therefore, to find the House of Studies at Le Saulchoir sponsoring an historical review. In no other Order, perhaps, is the study of its history so necessary for an understanding of its function. The providential impulse that led St Dominic to found his Order has lost none of its force, and seven hundred years of unified life

have confirmed the genius of the founder and have shown that his ideal was truly apostolic—relevant for all men in all times and places.

A summary of the contents of this first volume of *Archives* (consisting of over 250 large pages) will suggest its importance. Père Féret contributes a careful essay on 'The intellectual and scholarly life in the Order of Preachers', taking for his text Humbert of Romans's well-known words: 'Study is not the end of the Order, but it is in the highest degree necessary for the ends of the Order, namely preaching and the salvation of souls, for without study we cannot attain to either of these ends'. H.-R. Philippeau writes on 'The Dominican Liturgy for the Sick, the Dying and the Dead', Père Dondain on 'Jean de Mailly and the Golden Legend', Père Creytens on 'Famous Dominicans of the Royal Monastery of Poissy'. Of greater general interest is Père Chenu's notable article on 'Humanism and Reform in the College of Saint-Jacques at Paris' with its lively picture of the conflicts of the sixteenth century and the emergence of the 'new man' of the Renaissance. Père Gasnier writes on the Rue Saint-Hyacinthe in Paris, 'one of the smallest streets in the capital', and provides a fascinating piece of topographical detection. 'Lacordaire and Rousseau' is the subject of a paper by Père Noble, and Père Béchaux prints large extracts from the unpublished correspondence of Lacordaire with Mme de Mesnard. Père Féret has an illustrated account of the heraldry of the Dominican Order.

The volume concludes with notes on the Office of the Dead, Dominican Spain in the Sixteenth Century and book reviews. It will be seen how valuable this first instalment of the *Archives d'Histoire Dominicaine* will be to anyone interested in the Order of Preachers. Every convent of the Order and every chapter of Tertiaries should possess it.

I. E.

THE NEW TESTAMENT (Douay Version) with an Introduction and Notes by J. P. Arendzen, D.D. (Sheed & Ward; 6s.; Rexine binding, 8s. 6d.)

Dr Arendzen and his publishers are to be congratulated on the appearance of an excellently printed and well arranged edition of the Douay (or, more correctly, the Rheims-Challoner) version of the New Testament. The verses are grouped logically in paragraphs and the editor has provided new notes to the text, the old ones, as he observes, having ceased to be useful. The appearance of new versions by no means lessens the need for a readable edition of the Douay, sanctified as it is by four centuries of Catholic use and devotion. Besides, the Douay is a *translation* and not a paraphrase, and many people will continue to find in its archaic economy of language a more congenial rendering than that of Mgr Knox. The excellencies of the latter in no sense render the familiar translation superfluous, and a deeper understanding of the sacred text will come from comparison.

A. B.