

sanction. This is a pity because it makes him say of the new work, things which only applied to the original booklet. Moreover the reader will be misled into believing that the Epilogue implies Dominican approval.

Heckling is a game that requires little skill. All the skill is displayed by the heckled who resembles a batsman playing a kind of nightmare cricket and being pelted with anything that comes to hand and from every point of the compass. Certainly heckling is easier than biography.

The title of the book is unfortunate because there is an ecclesiastical prohibition against referring to holy people as saints before they are officially canonised. The author who is described on the wrapper as an Orthodox Jew has no scruple about anticipating the decision of Holy Church. This is edifying and generous of him but he should be warned that such anticipations sometimes affect adversely a holy man's cause. But on the other hand if Father Vincent's cause is ever introduced it will surely tell greatly in favour of his heroic patience that he suffered twenty-five years of hecklers of whom the author of this book was the chief.

By deserting his position as a witness of what he himself saw and heard at Marble Arch and by straying far and wide into the fields of hagiography the author has, in my opinion, ruined a good thing.

BERNARD DELANY, O.P.

AN INTRODUCTION TO HOLINESS. By Henri Petitot, O.P. (Mercier Press; 8s. 6d.)

MESSAGE DE ST FRANCOIS DE SALES POUR CE TEMPS. By Claude Quinard. (Collection 'Les grands Temoignages'. (Casterman; 63fr.)

Fr Petitot's book is addressed chiefly to those living a 'contemplative life translating itself into action'. Thus besides the traditional teaching on asceticism, prayer, love of God and our neighbour, written—I had almost said 'talked'—rather discursively, there are chapters on the apostolic life, study, and (this not perhaps the most satisfactory) on religious art. There is constant reference to the practice and precepts of the saints, with special emphasis on the teaching of St Teresa of Lisieux. The preface claims that all theological and technical expressions have been avoided to make the book 'palatable to a greater number of people'. Whether or not it is possible to write about a serious subject without using the terms proper to it, it may well be that what makes many religious books 'unpalatable' is not their special vocabulary but their curious use of the rest of the language. This is particularly noticeable in translation, when, as in this book, it is not uniformly successful. Incidentally, French forms of names (e.g., Pothin, Blandine) should be Englished; there is no point in giving French titles to the works of St Teresa of Avila; and the increasingly common use of 'observation' when 'observance' is meant is better avoided. But the book does use terms that are 'technical', e.g., 'anagogic

method', 'prayer of quiet', 'particular attachments'. The treatment of these last is a good example of the disadvantage of writing mainly, as it seems, for religious, but with an eye to the laity. The layman might find it confusing, although, carefully read, the various passages in which it is dealt with are consistent. But compare St Francis: 'Ceux qui sont ès religions n'ont pas besoin des amitiés particulières, mais ceux qui sont au monde en ont nécessité pour s'assurer et secourir les uns les autres'. Nothing could be plainer.

The passage I have quoted will not be found in M. Quinard's book, for it is from the third part of the *Introduction*, which he has had to omit (chapters 3 and 4 under that head are from the 4th Part, and chapter 17 from the 5th). He has united in one volume selections from *L'Introduction à la Vie Devote* and *Le Traite de l'Amour de Dieu*. This has the great merit of enabling the reader to see these two works as 'une synthese de la vie spirituelle', but inevitably selection had to be ruthless in omission, and it is regrettable that Part 3 of the first book had to go. It is characteristically Salesian, and there, if anywhere, St Francis 'apprend à l'homme a faire son métier d'homme en chrétien', as Mgr Calvet says in his short preface. But it is to be hoped that this book will send the reader to the complete texts. M. Quinard contributes an illuminating essay, 'La pensée Salesienne', a short introduction to each book, and notes on the text. The book is well printed and convenient to handle.

A.E.H. SWINSTEAD.

IN THE STEPS OF JOHN BUNYAN. By Vera Brittain. (Rich and Cowan; 15s.)

On my table, besides this new book, are Bunyan's Complete Works published in Philadelphia eighty years ago. It is a great pity that they remain largely closed to Catholics. A pity, but the fault is not altogether ours. I have never, however, managed to track down the Catholic version of the Pilgrim's Progress without Giant Pope and with new names—Mr Director for Mr Interpreter, Grace's Hall for the House Beautiful (old Houghton Hall).

But I was nurtured upon Bunyan, equally with his old enemy, George Fox, and I have travelled along the lanes of Bedfordshire so well described by Miss Brittain. And I am bound most warmly to recommend her excursion. I would especially recommend it to those of us who, without being unnecessarily oecumenical, want to appreciate the best in Baptist Puritanism and who may well bear in mind that Bunyan shows in his sweeter and more clement passages such an analogous development to the Catholic devotion of the Sacred Heart (a Puritan writer, Thomas Goodwin, anticipated Catholics) that Mgr Ronald Knox was able to 'prove' that the second part of the Progress was written by a lady, Catholic or High Church.