

JULIANA OF NORWICH. Edited by P. Franklin Chambers. (Gollancz; 15s.)

Mr P. Franklin Chambers, already known for his work on Friedrich von Hügel, has produced an anthology of longer extracts and 'aphorisms' from the *Revelations* of the East Anglican visionary. Any publication which serves to make this great woman better known deserves a welcome: but those who find themselves attracted by this book will be well advised to read her revelations in their entirety, and in the order in which she received them, or, better still, to wait until we at last have her own fifteenth-century English before us, in the critical edition which Sister Anna Maria Reynolds is now preparing. What Julian taught on grace, on sin, on passivity (her 'noughting') and on deification is not to be paralleled in the writings of any medieval English mystic: and yet, in what might seem mysterious and inscrutable ways, she had felt and known what Mechtild of Magdeburg and Hadewijch of Antwerp, Eckhart and Ruysbroek had felt and known and taught. Such mysteries would truly be ineluctable if what Mr Chambers tells us were so, if indeed 'an exclusive and possessive ecclesiasticism, whether Roman, Anglican or Nonconformist, has no relevance to the spirit of Mother Julian'. Let Julian answer him: 'In all things I believe as Holy Church believes, preaches and teaches. For the Faith of Holy Church, which I had previously understood and, as I trust, by God's grace intended to practise and observe, was constantly in my sight: I never wished nor intended to accept anything which might be contrary to the Faith, and with this intention I contemplated the revelation as diligently as I might, for everything in this holy revelation I regarded as one with the will of God.' We have all much to learn from the unbounded charity which was perhaps Julian's most solemn lesson: but to deduce from that wonderful charity that she was ever other than a faithful daughter of the Church which nurtured her is an imputation which must be rejected as often as it is made.

ERIC COLLEDGE

THE SPOIL OF THE VIOLENT. By Emmanuel Mounier. (The Harvil Press; 6s.)

'Violent words are sometimes necessary to awake spirits slumbering in doctrinal equilibriums and objective balancings', wrote Emmanuel Mounier; and here is a spate of violent words to arouse Christians from their drowsing, to sting them into a virility which is lacking in their 'comfortable certainty of a sort of fortunate retreat', by reminding them of the two capital facts of human existence: the infinite transcendence of God and the profound universality of sin. These essays were written, it appears, at a time of great pessimism and depression during