

assent of faith and the judgment exercised on the truths of faith by the soul to which these things have become connatural through the gift of the Spirit is not without justification in Scripture and is eminently satisfying as a psychological account of the quest of the keen and loving mind. It is good, too, to be reminded of the wealth contained in those books of the Old Testament which have so much to say of the wisdom that comes from God; although reckoned by Protestants among the Apocrypha, for Catholic theologians they provide precisely that 'fond de données traditionnelles' on which, Père de Blic maintains, any learned doctrinal structure should be firmly based.

Fr Hughes's translation is a noble piece of work, faithful to the original, but yet rendering this seventeenth-century author alive and interesting for our contemporaries. His introduction also provides a very necessary account of the life and work of John of St Thomas and indicates his place among the greatest minds in the history of theology. There are very full indexes of subjects, names and Scriptural references. The production and printing are almost perfect, but there is an obvious, but unfortunate, misprint in the very last line.

EDWARD QUINN.

LE POÈME DE LA PARFAITE CONSÉCRATION À MARIE. By M.-Th. Poupon. (Librarie du Sacré Cœur, Lyon, 1947; pp. 665.)

A JÉSUS PAR MARIE. By the same author. (Lyon, 1948; pp. 191.)

There can be no doubt that in spite of frequent reimpressions of St Louis Grignion de Montfort's *Treatise on True Devotion*, and its use by the Legion of Mary, many English Catholics feel ill at ease with the teachings of the Saint or at least with its seemingly exaggerated expression. At the same time it must be remembered that the Church holds the works of the Saint to be free from doctrinal error, so that, at most, it can only be the expression of the doctrine and not the teaching itself which may cause discomfort. The principal expression to which exception is taken seems to be that of 'slave of Mary'.

In the first of the two works mentioned above, Fr Poupon has studied the perfect consecration to our Lady, or rather to our Lord through our Lady, in its theological background, and at the same time, has illustrated his explanations with copious extracts from the works of St Louis himself and from other spiritual writers of the *École française*, whose works were the sources whence St Louis drew his teaching. Strangely enough, the perfect consecration is not attached to the *Treatise on True Devotion*, but to an earlier work, *L'Amour de la Sagesse Eternelle*; moreover, it was not just a formula to be recited without thought. Indeed, in the view of its author, its place in Christian life is of such importance that a retreat of thirty days is not too long nor too intensive a preparation. As he understood it, this consecration was not to be an

ordinary, but a perfect one, a means of perfection meant for those generous souls who really intend to realise, as far as they may, the perfection of their state as baptised Christians.

The work of Fr Poupon takes the form of a detailed commentary of the actual text of the consecration. This falls naturally into three parts: preparation, consecration, oblation and union. The preparation deals with our Lord, to whom the consecration is made, and our Lady, through whom it is made; what they are and what should be our attitude to them. The second part or consecration considers Jesus God's gift to man, and our filial offering of ourselves to him; then 'through Mary', showing the characteristics of a life led in utter dependence on her, our Mother and our Queen. (If Mary really is our queen, then we are her subjects and may well be called her slaves, by reason of our complete dependence on her in all our thoughts, words and actions.) The third part considers the actual offering of ourselves to Jesus through Mary, and our union with him through her, with all its implications for the daily practice of our lives. The volume concludes with a number of theological notes, some of which are extremely suggestive and stimulating.

Those who take the trouble to read and meditate this work will certainly be well rewarded; for those, however, who tremble at the idea of getting through so weighty a tome, the author has produced a smaller edition, *A Jésus par Marie*, which contains all the essential parts of the larger work, without the longer developments and the illustrative extracts from the sources. This handy little book, by reason of the division into small sections and the running summary in the margins, should prove very useful for mental prayer, and also for those who have to explain the *Treatise on True Devotion*; many, indeed, who do not feel particularly called to make the 'perfect consecration' will find it useful in these respects. Many too, no doubt, having used this smaller edition for some time, will be tempted to embark on the larger work; and will not find this the laborious task they may have feared, being now so admirably prepared, and possessing the plan and the line of thought of the author. We may add that the original edition was strongly recommended by Cardinal Gerlier, Archbishop of Lyons, in his preface to the book, and the author has since received a laudatory letter from His Holiness Pope Pius XII.

ANTONINUS FINILI, O.P.

GREGORIAN CHANT and its place in the Catholic Liturgy. By J. Smits Van Waesberghe. (Sidgwick and Jackson; 7s. 6d.)

This book, written in the first place for the benefit of the non-expert in church music, and for non-Catholics in particular, will appeal to a wider public if only by the charm and skill with which the author