

Elias?') and others, and the relation of Moses and his Testament to St John's Gospel, with the influence of Exodus 33-34 on St John, is illustrated.

In all this section the continuity of revelation from the Old Testament into St John's is stressed, which is a change from the too frequently urged Hellenistic philosophical influences, and is one more salutary sign of the understanding of the Bible as a whole ('une intelligence totale de la Bible'), which the series *Lectio Divina* sets out to promote.

There is an index of biblical quotations, but even in a short book such as this an index of the ideas, figures and phrases would have been an asset.

SEBASTIAN BULLOUGH, O.P.

LA PENSEE RELIGIEUSE DE LEON BLOY. By Marie-Joseph Lory.
(Desclée de Brouwer.)

Léon Bloy began to come into true perspective through the catastrophes of the last war. Much that appeared exaggerated in his utterances has assumed the proportions of life, and respect for him is deepening. Mystic, prophet, poet—he is a subject of almost chaotic variety, and presented with this book on him, divided and sub-divided, heavily footnoted and appended, one wondered whether Bloy could suffer such logic and life. But M. Lory handles his thesis with admirable flexibility and, mosaic-fashion, builds up this great paradoxical figure—this man with the violence of Elias and the poetical vision of Blake, who suffered the rigours of a Cistercian poverty without its dignity, and gave himself to the contemplative life without any of its securities. Surely few men have kept throughout their lives such rich contacts with suffering. But tears were his medium, his perspective-glasses of the Absolute, a chief furnishing in his world of symbols. M. Lory pays full tribute to the imaginative power of Bloy and to its symbolic quality. When he spoke as a poet criticism was silent. But, 'his imagination sometimes let itself be submerged by the symbols'—and consequently 'on the plane of the relative he was far from certain'.

The second part of the book deals with Bloy's 'interior universe' and the key points of his thought: the Scriptures, La Salette, his 'secret', the Jews, France; and here is acutely analysed that strange confusion of the relative and the Absolute—'his imagination bore him along and caused him to pass in spite of himself from Revelation to revelations'.

The third part attempts some estimate of what contemporary Catholicism owes to Bloy. With his cries of anguish, his unceasing thirst for eternal life, his loving tenderness for souls—he was indeed 'a burning and a shining light', and M. Lory pays him a great and thoughtful tribute in his verdict: 'Son originalité vraie est d'être un chrétien vivant'.

J. GUMMER