

Book Reviews

which this book intends to reveal; miracles, the idea of the Church, the Blessed Virgin. It does so mainly by a dexterous use of his own words.

Apologists must not only be contemporary—in the sense of meeting up-to-date ideas. They must also be *in* the mentality of those to whom they appeal. In England they must be English: and that implies a distaste for fanaticism and brilliant *a priori* methods; a sense of security in the concrete and historical—characteristics most admirably evident in the great Cambridge trio, Lightfoot, Westcott, and Hort. For Catholics Newman is the bridge to that mentality. He is not to be slavishly copied—for even he belongs to an age that is past. It is his *spirit* we need, his broad approach, his integral outlook. We can achieve this only by studying him, and Fr. Folghera has given us a good beginning. The translation is unobtrusive and efficient. It must have proved sufficiently irritating, since much of the work is taken from Newman's own writings, and, therefore, demanded a constant reference to them. It is a pity that Cardinal Mercier's Pastoral on the Malines Conference has been omitted from the translation. It dealt, indeed, with a transitory event; but its lesson was of present and permanent value, and nowhere more appropriately emphasised than in a book on Newman.

A.M.

A RETREAT UNDER THE GUIDANCE OF SAINT TERESA. Drawn from the writings of the Saint by Mother Mary of the Blessed Sacrament, Carmelite. (Burns, Oates and Washbourne, Ltd.; 7/6 net.)

In his letter of approbation the Provincial of the Discalced Carmelites in France says that this book is rapidly becoming a classic; in its English version it will certainly meet with a no less enthusiastic reception. The compiler has done her work so well that the book perfectly fulfills the promise of its alluring title. The translation has had the competent revision of the Benedictines of Stanbrook, from whose edition of St. Teresa's works the quotations have been taken.

N.O.H.

THE STORY OF BLESSED JOHN FISHER. By Noel MacDonald Wilby. Pp. 184. (Burns, Oates & Washbourne; 3/6 net.)

The author of this short life of Blessed John Fisher suggests that it may fill 'the gap between Father Bridgett's standard biography and the popular C.T.S. pamphlet by Mgr.

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Cologan.' Father Macgillivray, in his preface, explains that the suggestion came from him, in the desire 'to help make Blessed John Fisher better known, and so to arouse more devotion to him.' The piety that prompted the suggestion deserves the successful fulfilment. The biography composed to edify the faithful and, at the same time, attract the non-Catholic has its uses; we can but wish a wide and fruitful enjoyment of Miss Wilby's work. If the conjectural element seems too frequently intruded—well, doubtless there are readers to whom the 'might have been' is not disagreeable.

J.C.

ST. DOMINIC. Scenes from the life of the Saint in the form of a Play. By Hilary Pepler. (St. Dominic's Press; 2/6 net.)

This is a play of six short acts. It consists of a simple plot woven into the life of St. Dominic. Beginning his priestly life, St. Dominic saves a heretic from burning, who thereupon flies to Toulouse and falls in love with an innkeeper's daughter. The Saint converts the innkeeper, and his daughter eventually becomes a Dominican nun. After an attempt to murder St. Dominic, the heretic is at last reconciled at the Saint's death-bed, and receives the habit of a lay-brother. The play introduces the better known tales in the life of St. Dominic—his first conversion at Toulouse, which impelled him to the apostolic life; his confession that he received more pleasure from speaking to young women than to old. About a dozen actors are needed, and it could be acted easily on a small stage. The Preface gives the reader an advantage over the audience; it abbreviates three more scenes originally included in the play. In these St. Francis speaks on Property and Money, and St. Dominic on 'cumbersome democracy' and 'its ultimate impotence.' The obvious criticisms are dealt with—the author explains his use of modern terms in medieval surroundings. 'A playwright is concerned with personality and human attributes that are not dated,' he 'is not an historian.' The object of the play is not 'to photograph a holy friar of the thirteenth century, but to introduce a living saint.' One condition is necessary for attaining this end—it presupposes a Dominican audience. It demands an acquaintance with the Saint's life and Dominican customs in order to appreciate it fully. The references to the O Lumen, the Salve, or the dispersion of the brethren in 1216 would lack significance for many.

C.