

author's modesty or the decrees of the paper controller, we hope that after the war his publisher will be able to bring out a revised and enlarged edition. It will be disappointing if the demand for this first edition is not sufficient to encourage him to do so.

Reader of BLACKFRIARS are probably well aware that Mr. James's life has been one of singular variety and unusual interest, and that for many years it has been dedicated to that lay apostolate so urgently desired by the recent Popes. All who are in any way identified with that apostolate, would be well advised to study this book; but the purely secular reader who seeks nothing more than a pleasantly written and interesting autobiography will find *Becoming a Man* superior in all respects to many more pretentious works.

But Mr. James must be censured for his brevity—if it is of his own choice. We do not imply that the reader will not get proper value for his money. The book, though compact, is quantitatively as large as one has a right to expect at present-day prices; but the author's life has been so full that within the limits of this volume he has been able to give little more than an outline.

With expansion the early chapters on his young days in Wales might be almost as interesting as Arthur Machen's accounts of slightly earlier days in the same country. We should like to have a much fuller account of Mr. James's ministrations, as curate to Dr. Orchard, at the King's Weigh House; a fuller account of his association with the Distributist and other similar movements; and a more ample treatment of his thesis concerning European and ancient Hebrew culture and the relations between Church and Synagogue.

M.G.S.S.

BOOKS ABOUT CHARLES PÉGUY

PEGUY ET LES CAHIERS DE LA QUINZAINE. Daniel Halévy. (Grasset, Oct., 1940).

PEGUY. Romain Rolland. (Albin Michel. 2 vols. 1944).

CONNAISSANCE DE PÉGUY. Jean Delaporte. (Vol. II. Plon. 1944).

France is alive. Recent literature (Aragon's poems, Vercors' *Silence de la Mer*), ring the authentic note; old France is remembered: Gustave Cohen's *La Grande Clarté du Moyen Age*, R. Pernoud's *Lumière du Moyen Age*, are recent reassertions; and that most unrepentant of all mediaevalists, Péguy, appears as the authentic voice of France, with Bernanos pleading in his wake (*Lettre aux Anglais*: in English, Plea for France, D. Dobson, Ltd., 1945).

I am glad it is Halévy's study of Péguy, rather than Rolland's, which is appearing in English this autumn. Halévy has written three times, and the last when France had succumbed, to give us the clue to his friend's life, scrupulous historian as Rolland admits he is. And when Rolland asserts that each of Péguy's friends has claimed him for his particular affiliation, and all are wrong, even, or most of all, the Catholics, Rolland errs in identifying Péguy's

detachment with his own. Never was anyone more gladly or irretrievably involved in all he did than Péguy, and Halévy shows, that far from never having been properly a Catholic, he was never properly anything else: supporting it on Péguy's own most earnest words. Péguy the peasant was content to wait for God's good time rather than force events, on his family for instance. And time has justified him: first, in his family which turned to the Church close on his death, and now, in the turning of so many of the beloved people of France to the fold of their young shepherdess Jeanne and their ancient shepherdess Geneviève. Halévy studies Péguy on the two planes of the active life and the contemplative life, showing how inexorable were the promptings of the latter, and what superhuman consistency they gave his troubled life. Rolland's book, a last contribution from the pen of a successful writer, who started his career as author in the *Cahiers* and died this year, is an important contributor to Péguy-literature, full of interesting pages and valuable quotations; but it plays into the hands of those who would like to see Péguy, or Jeanne d'Arc, or both, as spirits who reached God in spite of, rather than because of, Mother Church, and Rolland tends to rush in with dogmatic assertions which the Church most carefully never made, and sometimes loses sight of the continuity that underlay the turmoil of this pilgrim's progress. Some of Rolland's elucidations are really a little too elaborate: that curious modern grudge against God colours the interpretations, and while Rolland is at times shocked to find Péguy all-too-human, Halévy rather loves him so.

Rolland's Epilogue, where he takes pains to show what we might call the extremes of Catholicism to which Péguy lent himself, does not absolve Rolland from trying himself to be on both sides of the fence at once; this is a fascinating but equivocal book.

Jean Delaporte's *Connaissance de Péguy* is a long, sensitive, scrupulous commentary. Meditating over Péguy as over a St. Augustine or a Pascal is the most rewarding work of all; here is the proof. The author makes full use of Halévy's book and acknowledges his debt over and over again.

RUTH BETHELL.

MEDIEVAL STUDIES

GILES OF ROME—*Errores Philosophorum*, edited by Joseph Koch, transl. by John O. Riedl. (Marquette University Press, 1944, \$3.00.)

This edition was first completed in Germany by Dr. Koch of the University of Breslau, with some assistance from Dr. Riedl, who has now given us a translation not only of Dr. Koch's introduction and notes, but also of the Latin text of the '*Errores Philosophorum*'. The Translation has been approved by the editor himself. The German introduction contains six sections, but in the English edition we have only five as the last section, containing a summary of Giles philosophical doctrines, failed to reach Dr. Riedl because of the war.