

when Wolfe captured Quebec and her shrine, and though Father Brodrick's account of this most remarkable woman is full of interest, it is possible to feel that her inclusion spoils the homogeneity of the book.

'The saints of England, whether Saxon, Norman, Plantagenet or Tudor, were peculiarly lovable. About that there can be no two opinions, and the more's the pity that they are not better known and honoured.' Indeed, what do we know of, what honour do we give to, Aelred and Anselm, Godric and Thomas of Hereford, Hugh of Avalon, Witham and Lincoln, the Irish Colman and Aidan? Every recurring June after 1939 this reviewer hoped to hear some reference from the pulpit to the apostle of the Germans, Winfrid Boniface of Devonshire; and never a word came. Yet Father Brodrick boldly says that, 'A very strong case indeed could be made out for regarding St Boniface as the greatest Englishman that was ever born. . . .'

Well, Father Brodrick enables many to make good their deficiencies in this respect. It is well known by now that he is a writer of very great charm, wit and humour, allusiveness and learning, persuasion and piety—and occasionally of 'cheek'. An attractive point in this book is that the numerous quotations from Bede the Venerable are given from Stapleton's translation of 1565. Father Brodrick is, too, a master of the minor art of the footnote. On pp. 62-63, for example, he resurrects the memory of that remarkable character Father Joseph Stevenson, S.J. But, whatever the late Canon William Barry's shortcomings as a writer of history, we are sorry that in another footnote Father Brodrick for once lacks urbanity and allows himself to impute to him the motive of 'playing up' to a Protestant audience. 'At the present time, we are often told by preachers and others what scum we are, but with all our iniquities we can claim moral superiority in some respects over the highest ecclesiastics, including the popes themselves, of the thirteenth century.' That and what follows might have been written by Canon Barry. It was in fact written by Father Brodrick in the book under review, and is a good example of his frank expression of honest judgments.

How welcome would be from Father Brodrick's pen a full-length life of any one of these dozen saints. But then I am also hoping that one day he will tackle Father Robert Persons.

DONALD ATTWATER

A YEAR WITH SAINT FRANCIS OF SALES. By DCM Cuthbert, O.S.B. (Douglas Organ; 7s. 6d.)

It is always a pleasure to welcome a book on St Francis de Sales, especially when the Saint is allowed to speak for himself. This book aims at giving 'a minimum dose of daily spiritual reading for anyone who is too busy for more' and at supplying a need for a simple meditation book.

The compiler gives us a short extract for each day of the year. Unfortunately, no method or order is followed in the selection and all the passages but one are taken from either the *Introduction to the Devout Life* or the *Treatise on the Love of God*.

One cannot help comparing this present work with the *Daily Readings from St Francis de Sales* published by the C.T.S. in 1911 and now out of print. There the passages were chosen with some regard for the liturgical seasons of the year and also from the whole gamut of St Francis's works. Still, Fr Smith's volume does supply a need. The spirituality of St Francis de Sales is eminently suitable for the present day. None can encourage or hearten as he can. Every word is pregnant with meaning and living with that seed of devotion the 'Doctor of Devotion' could not help sowing in every line he wrote. 'There is nothing finer, stronger or more impressive', said Pius IX one day, 'than a sentence of St Francis de Sales.'

As for the translation: the author has used that of Dom Mackey, O.S.B., for the *Treatise*. The extracts from the *Introduction* seem to be taken—with some slight alterations—from an American translation edited by Fr Reville, S.J., and published in 1923.

VINCENT KERNS, M.S.F.S.

THE ARMOUR OF CHRIST. By Bernard Kelly, C.S.Sp. (Clonmore and Reynolds; 8s. 6d.)

Starting from man's utter dependence on God as creature, and his adoption by grace to sonship and a share in the divine life, the author goes on to examine each of the theological virtues and how they may strike deeper root in us. Basing himself on this general framework he shows the need for and the place of other kindred virtues. This allows him to give a fairly full picture of the Christian life. The whole is then seen not merely as the life of the Christian, but as Christ himself. 'I live now not I; but Christ liveth in me!' The book is rounded off with a chapter on 'Mary, Mother of the Christian'. Fr Kelly has given us a clear exposition of the life of the virtues written in a pleasant and readable style. He seems to suggest on p. 67 and elsewhere that papal encyclicals are infallible. And though they are of great importance it is perhaps a little exaggerated to say they 'are of much the same importance to us' as the Scriptures. (ibid).

A. D.

LA REVELATION DE LA GRACE dans St Paul et St Jean. By Paul Denis, O.P. (La Pensée Catholique, Liège; n.p.)

This short book will be useful as an introduction to the N.T. theology of grace and to modern French writing on the subject. The author claims no originality but gives ample references to his sources. A brief preface sharply contrasts the characters of the two Apostles, and the two patristic currents, Latin and Greek, they may broadly speaking be held to have originated. The bulk of the