

profoundly enough into the key questions and the main difficulties. But, for anyone with a less ambitious aim than the whole rigour of philosophical understanding, it will provide a very readable and sensible introduction to the subject.

The title does not mean, of course, that Fr Willwoll makes a real distinction between psyche and pneuma, soul and spirit. *Seele* is *Geist*; soul is spirit. The book is constructed with the intention of gradually bringing out more clearly the spiritual nature and destiny of the human soul. Beginning with a chapter on the general question of the existence of a persistent self, it goes on to examine the activities of the mind in knowing, feeling and willing, and then discusses the unity of mind and body. What follows concerns the relationship of man to his environment and to human society and, finally, to a world which transcends space and time. The life of the soul here is a development which calls for an expansion into a fuller life after death. With this general theme Fr Willwoll weaves many of the results of modern departmental research into psychology and some of the practical ethics which it is now customary to include in psychological writing. The outcome, we may repeat, is a sound and instructive summary for the average educated man.

D. J. B. HAWKINS

THE POETRY OF MEDITATION. By Louis L. Martz. (Yale University Press; 40s.)

When John Donne was 'discovered' some years ago, Mr Eliot spoke of his 'direct sensuous apprehension of thought, or a recreation of thought into feeling' and this use of sense images to convey spiritual notions has subsequently marked off for us poets like Crashaw, Vaughan, Herbert, all labelled the metaphysicals. Donne was named 'father' of this 'school', but one was always tempted to question a paternity assumed only from resemblances of style. Was there not perhaps a deeper influence which caused both the father and his children to adopt this way of thought? Now Professor Martz suggests that this influence may be found in devotional practices of the time. He believes that the method of meditation inculcated through the *Exercises of Saint Ignatius* (beginning with the 'composition of place' and leading through sense images to 'colloquies' and 'affective' motions) influenced Donne's *Holy Sonnets*; and that the meditations of the pseudo-Bonaventure, the works of St Francis de Sales, Luis de Granada and others, influenced all the writers we call metaphysical. In general his argument is convincing: he does not claim too much, he recalls the wide influence of the Counter-Reformation, points out the popular concern with prayer and religious life, and we also remember the still uncalculated

power of the pamphlet propaganda from Catholics and Jesuits in exile in the Low Countries in the late sixteenth and early seventeenth centuries. His view is steady enough to isolate the unhealthy Puritan obsession with salvation from the traditional Catholic spirit. One would perhaps question details. Is it entirely just to attribute the agony and turbulence of Donne to Jesuit influence? There is, as Professor Martz himself points out, 'a tone of stridency, almost of truculence' in Donne's *Angst* and one suspects that his apostasy from Catholicism may account for this (none of the other metaphysicals was, I believe, an actual apostate). It is not wise to judge such things hastily but Doctor Johnson has reminded us that no man can do what Donne did 'without great laceration of spirit'. However, that is a small detail and Professor Martz's work is valuable because it suggests fruitful thoughts about the relation of poetry to prayer and religious life in general. Above all he is to be warmly commended for the temperate manner in which he presents his arguments. On subjects such as this the gutters of universities have flowed with the blood of dons. Dr Martz claims no scalps. It is to be hoped that his reviewers will be as restrained.

GERARD MEATH, O.P.

CITEAUX AND HER ELDER DAUGHTERS. By Archdale King. (Burns Oates; 30s.)

This volume on Cîteaux and its four daughter houses of La Ferté, Pontigny, Clairvaux and Morimond, is a work of a kind we seldom see nowadays, the 'commonplace book' of an enthusiast, a collection, now full, now rather thin, of the information that can be pieced together about the history of five ancient religious houses, from their foundation to the present day. The book is about the houses as such, about their fabric and disposition, and about those who governed and administered them precisely from a household point of view. In his introduction the author explains that he has renounced larger perspectives, so that his appeal is rather to antiquarian than to more general historical interests. But all those who are fascinated by the Cistercian movement will enjoy reading it: it is curious commentary upon the fate of ideals. How rapid, it seems, was the disappearance of primitive austerity, how long the baroque malaise. The men of the generation which built the great, bare church at Pontigny—the only one of these ancient churches that we can still see for ourselves—could scarcely have foreseen the very different building projects of their successors, or have guessed that an eighteenth-century abbot would run through a fortune of 2,200,000 francs during his term of office, gathering about him a salon patronized by distinguished ladies who would recall with delight the orchestral concerts, 'la courtoisie de l'abbé, et ses prévenances, et son bon goût.'