

method', 'prayer of quiet', 'particular attachments'. The treatment of these last is a good example of the disadvantage of writing mainly, as it seems, for religious, but with an eye to the laity. The layman might find it confusing, although, carefully read, the various passages in which it is dealt with are consistent. But compare St Francis: 'Ceux qui sont ès religions n'ont pas besoin des amitiés particulières, mais ceux qui sont au monde en ont nécessité pour s'assurer et secourir les uns les autres'. Nothing could be plainer.

The passage I have quoted will not be found in M. Quinard's book, for it is from the third part of the *Introduction*, which he has had to omit (chapters 3 and 4 under that head are from the 4th Part, and chapter 17 from the 5th). He has united in one volume selections from *L'Introduction à la Vie Devote* and *Le Traite de l'Amour de Dieu*. This has the great merit of enabling the reader to see these two works as 'une synthese de la vie spirituelle', but inevitably selection had to be ruthless in omission, and it is regrettable that Part 3 of the first book had to go. It is characteristically Salesian, and there, if anywhere, St Francis 'apprend à l'homme a faire son métier d'homme en chrétien', as Mgr Calvet says in his short preface. But it is to be hoped that this book will send the reader to the complete texts. M. Quinard contributes an illuminating essay, 'La pensée Salesienne', a short introduction to each book, and notes on the text. The book is well printed and convenient to handle.

A.E.H. SWINSTEAD.

IN THE STEPS OF JOHN BUNYAN. By Vera Brittain. (Rich and Cowan; 15s.)

On my table, besides this new book, are Bunyan's Complete Works published in Philadelphia eighty years ago. It is a great pity that they remain largely closed to Catholics. A pity, but the fault is not altogether ours. I have never, however, managed to track down the Catholic version of the Pilgrim's Progress without Giant Pope and with new names—Mr Director for Mr Interpreter, Grace's Hall for the House Beautiful (old Houghton Hall).

But I was nurtured upon Bunyan, equally with his old enemy, George Fox, and I have travelled along the lanes of Bedfordshire so well described by Miss Brittain. And I am bound most warmly to recommend her excursion. I would especially recommend it to those of us who, without being unnecessarily oecumenical, want to appreciate the best in Baptist Puritanism and who may well bear in mind that Bunyan shows in his sweeter and more clement passages such an analogous development to the Catholic devotion of the Sacred Heart (a Puritan writer, Thomas Goodwin, anticipated Catholics) that Mgr Ronald Knox was able to 'prove' that the second part of the Progress was written by a lady, Catholic or High Church.

Miss Brittain brings into considerable prominence the antagonism of Bunyan and his flock to Fox and the Quakers, even though Bunyan and Quakers languished in the same jail. But I cannot agree that 'there was no essential difference between John Bunyan and George Fox'. Miss Brittain regards Quakerism's Inner Lights as a protest against formalism, but it is very much more than that and an influential school of Quakers would not agree that Quakerism is Protestantism carried to its logical conclusion but is rather a post-reformation development in a Protestant atmosphere of late mediaeval mysticism.

Catholic readers will be particularly interested in the photograph of the Holy Well below Stevington Church, a place of mediaeval pilgrimage. It becomes the Sepulchre in the Progress by the Cross where Christian's burden of sin rolled away.

But I am still a little doubtful about the Valley of the Shadow. The fact is that there is another theory about the background of the Progress—the weald of Kent and Sussex, flanked by Heith Hill and the South Downs. The charcoal and iron industry which made it a seventeenth century Black Country is more like the Valley than are the gentle valleys of the Ouse and the other five rivers.

For the rest I commend the well chosen illustrations, the index and the bibliography. Equipped with this book I am going to re-examine the complete works of the Bedford Tinker.

H. W. J. EDWARDS.

CORNELIA CONNELLY 1809-1879. By A Religious of the Society of the Holy Child Jesus (Longmans; 12s. 6d.)

This is a new and revised edition of the life of the foundress of the Society of the Holy Child Jesus. Many are familiar with one aspect of her remarkable life—that she was originally married, that her husband obtained a dispensation to become a priest on condition that she became a religious, that when this had been accomplished and she was already a foundress he repented his decision. But the details of the life should not be taken for granted, for not only are they essential for the understanding of the above outline, but also they reveal a far wider horizon than a merely canonical tussle, emphasising the fact that such strange events were only instrumental to the working out of God's plan in a most outstanding leader in education as well as in religious life and in a very holy American woman. The biography is attractively written.

C.P.