

## REVIEWS

a rare knowledge of circumstantial detail, a genuine enthusiasm for the Southern landscapes which provide the setting for most of the book. He is to be excused that his enthusiasm leads him to what seems in more English ears an undue repetition of exotic and not particularly poetic words — the Mediterranean names of Mediterranean things. The too exquisite metaphor may also without much difficulty be forgiven him, for it is the excess of a sensibility which has given much that is delightful.

B.K.

**REBUILDING THE CHURCH IN ENGLAND.** (Burns, Oates & Washbourne; pp. xii, 174; 10/6.)

The new Liverpool Cathedral has been called by the newspapers 'the three-million-pound Cathedral.' This is unworthy of a building whose spiritual significance will far outstrip its material proportions. Here is a book to correct this misconception. It rebuilds the Church in England, and with it Liverpool Cathedral, not with bricks and mortar, but with fundamental notions.

The Archbishop of Liverpool meets the difficulties of the timid and the money-minded in an excellent apologia for his great work. A cathedral finds its religious meaning in Christ and the Church founded by Him. Fr. Manson shows with great skill how Christ effected this in reforming the mistaken Jewish notion of the Kingdom. Fr. W. E. Brown sketches the main features of the first building of the Church in England. The catastrophe that ruined this fine structure nevertheless gave firm foundations for its restoration, and the boldness of the martyrs of the Liverpool district in giving their lives for this rebuilding is recounted by Dom Bede Camm. The reconstruction has proceeded rapidly since Emancipation as the facts and figures of Fr. Stebbing and the lives of the first three Cardinal Archbishops of Westminster given by Mr. Denis Gwynn clearly indicate. Abbot Hunter-Blair describes the main buttresses of the Church under reconstruction—the old Catholic homes scattered over England and Scotland. Sir John Gilbert gives ample proof of the advanced reconstruction in the sphere of education. But the Church has its difficulties, which Miss Sheila Kaye-Smith in a charming essay points out in the Church's gradual growth in an outlying Sussex district far from a Catholic centre. Mr. Belloc with acute analysis discloses the new type of opposition to the Church of England, no longer one of open irrational dislike, but a pretence that the Church does not exist or is as national as any other body of Englishmen. As a conclusion, Mr. Chesterton shows how all outside the Church have returned

## BLACKFRIARS

to the starting point and have to fall back on ridiculing the intellectual fashion of the immediate past. The Church alone stands as the one firm representative of true progress and equilibrium, and Liverpool Cathedral will be the visible sign of this position. Such a view of the cathedral's religious significance is incomparably nearer the truth than the view of those who measure by the pound.

The essays have been given by the authors in the spirit of medieval cathedral building, at which the whole countryside is said to have helped. The purchaser will not only contribute to the Cathedral Fund, but also possess a valuable, handsome and well-printed volume of essays.

C.P.

LES MOTS D'ORDRE de Sainte Jean de la Croix, Docteur de l'Eglise. Par Dom Chevallier moine de Solesmes. (Paris : Desclée de Brouwer, 1933 ; pp. 124 ; fr. 7.50.)

Dom Chevallier deserves well of those eager to respond to the movement of the Holy Ghost in the Church which has led to the proclamation of St. John of the Cross as Doctor of the universal Church—in a very special sense, therefore, Teacher of the mystical path.

To his greater works of profound and painstaking scholarship—his edition of the *Spiritual Canticle* and that of the *Maxims*—he has added a welcome little book, very attractively produced by Messrs. Desclée de Brouwer, the purpose of which, as Dom Chevallier tells us in his *avertissement*, is 'to put the principles of conduct formulated by the Saint within the reach of consciences and hearts, even if, to achieve this, it is necessary to modify the exterior form of the Collections of Sayings handed down to us : to adopt a new arrangement of them, in accordance with the doctrine of the Saint himself.'

This new arrangement Dom Chevallier has attempted with sobriety and, in general, with success. He takes as the pivot of the Saint's entire teaching maxim No. 228 : 'Wisdom comes through love, silence and abnegation.' What, then, is wisdom? Wisdom is 'a seed sown by God on earth.' Maxims illustrating this are grouped in the first section of the handbook. The second section groups those sayings which throw light on the treatment required to preserve the heavenly seed from danger ; while the third and last group of maxims relates to the treatment which kills it.

This notion of the heavenly seed seems to spring not from the maxims themselves, but from Dom Chevallier's devout mind. We must not grudge him an invention which serves so