

Book Reviews

bishop of the Catholic Church in England (Mr. Heseltine prefers to call it 'the established Church of England in the fourteenth century') and a bishop of 'the established Church of England in the twentieth century'; to the disadvantage of the latter. Apart from the commentary, the story of William of Wykeham's life is told with a warmth of admiration that must rejoice all good Wykehamists. To Mr. Heseltine, William of Wykeham is 'a superman of the middle ages' and 'the greatest Englishman of the fourteenth century.' Certainly he 'should be remembered by every Englishman as a singularly fine example of his race and a benefactor to his country no less than to his colleges.' But for the author's warning (p. 10) that 'the value of accuracy may be over-rated' the statement (p. 65) that the Statute of Praemunire was employed by Henry VIII against Blessed John Fisher and Blessed Thomas More might provoke discussion.

J.C.

LE JUDAISME AVANT JESUS-CHRIST, par le P. M.-J. Lagrange des Frères Prêcheurs. (Paris : J. Gabalda et Fils ; 100 francs.)

This volume is a valuable supplement to the author's precious commentaries on the Gospels. In his preface he speaks of it as a sketch intended for readers desirous of knowing what was the religious state of the Jews at the time of Christ. Firstly, then, it is not a complete description of Judaism as it was before Christ; such a work would have little interest except for a few scholars. Secondly—and it is this which will make the book so generally useful—those features of Judaism have been chosen for description which are of importance for an understanding of the Gospel of Jesus as it was first preached.

A knowledge of Judaism, as Père Lagrange remarks, implies a knowledge of the *rôle* of the prophets and of Moses, and, ideally, a study of Old Testament theology should precede the study of the New. With characteristic modesty he speaks in his preface as if he had here done no more than merely touch on these subjects. But at any rate he has touched on them with the hand of a master, and from the sections he devotes to questions of Old Testament theology the reader will learn more of what is vital for an understanding of the origin of Christianity than from many volumes. Among the subjects of these most valuable sections are: 'the coming of the Reign of God according to Daniel' and 'the different aspects of the expected Saviour according to the Old Testament (Messiah, Servant of the Lord, etc.).'

Blackfriars

As is usual in works of this kind, there are sections devoted to a description of the political situation in Palestine and of the different groups among the Jews themselves, to an account of the non-canonical apocalyptic literature of the time and of the rabbinical teaching on the Reign of God, but what is not so usual is a most interesting chapter entitled 'Les tendances du Judaïsme dans ses rapports intimes avec Dieu,' treating of such subjects as 'La vie mystique,' 'La prière officielle,' 'La prière privée et l'oraison mentale,' 'L'amour de Dieu,' etc. We have done no more than mention part of the book's contents, but perhaps we have said enough to show that it will prove a valuable help for reading the Gospels intelligently, and of far wider interest than the title might at first sight suggest.

L.W.

PASCAL'S PENSEES. Translated by W. F. Trotter. With an introduction by T. S. Eliot. (Everyman's Library, 1931; 2/- net.)

Pascal translates no better than anyone else; by which remark we do not mean to disparage this translation, which is really very good. But consider such a sentence as the well-known *Pensée* 206: 'The eternal silence of these infinite spaces frightens me.' The thought is there, right enough; but what a world of magic is lost in the English rendering! And so must it be with the translation of any wizard in words. For the rest, however, we commend this version as eminently faithful. Mr. T. S. Eliot contributes an interesting introduction which emphasises the apologetic value of Pascal's work for the modern man.

J.M.

SAINT FRANCIS XAVIER. By Margaret Yeo. (Sheed & Ward; Crown 8vo; pp. 325; 7/6.)

Here is the life of a saint which, free from the craze for psycho-analysing, tells his story as only an artist in the use of words can tell it. Against a vivid background alight with colour, the winning figure of St. Francis stands out with an appealing charm, irresistible. We love him for his buoyancy of spirit, his light-hearted gaiety; we pass with him thrilling days of incessant toil and journeyings, and catch the aroma of a life steeped in the prayer of God.

The Francis of Mrs. Yeo's pages is a mighty lover; his to serve his Master without reserve—*cur igitur non amem Te, O Deus amantissime*—dedicating his great gifts of mind and heart