

poverty is always deep and unaffected. 'I have learned to sleep with the sunshine full on my face, and have grown used to it; I have become accustomed to not seeing what takes place before my eyes and, dead at heart as I am, though I am set in the midst of the sea, I have ceased to hear the roaring of its waves and the thunder of the sky.' Or again, in the great eleventh meditation, with the use of a different image: 'Driven around in the circle of error we become so dizzy and bewildered that we cannot reach the centre of Truth, the unmoving point of unity which, though itself unmoving, gives movement to the whole'.

An intellectual if ever there was one, his spirituality is nevertheless that of 'a short road', a *brevis compendium*, abandonment to the forming spirit of God who is to find in him 'simple material on which to work' (perhaps the English word 'simple' is too weak for the Latin *simplex* with its suggestion of 'integrity'). Fortunately the inclusion here of the thirteenth meditation, discovered by Dom Déchanet, and probably the most personal of all, enables one to realize what that little way could amount to. 'Lord, Thou hast led me astray, and I have followed Thy leading; Thou wast the stronger, and thou hast prevailed', it begins, taking up the terrible complaint of Jeremias. But it reaches its term only in a more complete renunciation.

In a note on the eighth meditation the translator expresses some puzzlement about the curious phrase in Psalm 67, v. 14, *inter medios kleros*, which is normally, without any apparent justification, translated as 'in the midst of lots', a meaning which the Latin will scarcely bear. The translator probably rightly decides that William would follow St Bernard's interpretation, which would, one imagines, be explained by treating the Latin simply as a transliteration of the Septuagint *kleron*, whose first meaning is undoubtedly 'lots'. The point is of interest as being not the only instance of St Bernard's apparent acquaintance with the Septuagint.

AELRED SQUIRE, O.P.

SELECTED LETTERS OF POPE INNOCENT III CONCERNING ENGLAND (1198-1216). Edited by C. R. Cheney and W. H. Semple. (Nelson's Medieval Classics; 30s.)

This is an admirable addition to a series which is already well-established. If the price is twice that of the earlier volumes the student, nevertheless, should not be deterred from providing himself with this highly-polished mirror in which to see the Papacy in the control of one of the greatest of the medieval Popes. Eighty-seven letters of Innocent III concerning England are critically edited and feelingly translated with a minimum of fuss and elaboration. The careful introduction could hardly be bettered: the character of Innocent is sketched,

his achievement suggested, the literary forms of the letters elaborated. Altogether the volume is a model of patient and exacting scholarship. Only once indeed does the work seem to falter, albeit not very seriously, when, in a translation of a reply of Innocent's to some points raised during the Interdict, we read (pp. 108-9): 'Although the last communion seems essential to the confession of the dying, yet if this cannot be held, we believe that in this case the famous saying applies—"Only believe and thou hast eaten"; for it is the contempt of religion, not the co-incidence of the Interdict, that debars from the sacrament, and it is hoped that the Interdict will shortly be removed'. It would seem, however, that 'if it (the viaticum) cannot be held' does not do justice to Innocent's *si tamen haberi non possit* ('if it cannot be obtained'); that to render Augustine's *Crede, et manducasti* as 'Only believe and thou hast eaten' is to interpret rather than translate; and that the phrase 'the co-incidence of the Interdict' is too narrow a translation of *necessitatis articulus* since it obscures the fact that Innocent is applying Augustine's well-known dictum about spiritual communion to cases in general where the viaticum is unobtainable, of which the Interdict, the occasion of the present statement, is only one.

LEONARD BOYLE, O.P.

JERUSALEM JOURNEY. By H. F. M. Prescott. (Eyre and Spottiswoode; 18s.)

At the season of the year when everyone anticipates the pleasures of pilgrimage, sacred or profane, at home or abroad, this charming compendium of the voluminous *Wanderings of Felix Fabri* deserves to be remembered as a companion for the road.

Felix Fabri, a fifteenth-century Dominican from Ulm, was able, hurriedly in 1480, and again at greater leisure in 1483, to satisfy his devout desire to visit the Holy Places. The idea had, he tells us, obsessed him for many years, inspired as he was with St Jerome's conviction that there could be no more satisfactory training in the niceties of the letter of Scripture, and piqued by the fact that laymen who had braved the journey were able, on their return, to correct the errors of the clergy on the topography of Jerusalem and its environs. Fortunately for his brethren at home in Germany, Felix was also a born traveller, and the account he wrote of his two journeys, besides being a handbook of medieval legend and tradition about Palestine, is a diary, shrewd, chatty, and circumstantial. In Felix's day a project such as his was indeed no small undertaking, and he records that a noble count, whose advice he had asked before setting out, had said: 'There are three acts in a man's life which no one ought to advise another to do or not to do. The first is to contract matrimony, the second is to go to the wars, the