

## **Blackfriars**

restaurants.) Politics, for so long the close preserve of the male, is now the business of both sexes. 'With achievements of success there has also come responsibility,' the Bishop of Pella reminds us. The co-operation of men and women in the good work of citizenship should be greatly assisted by the study of this handbook. It is excellent reading and its information is considerable and well arranged.

J.C.

**THE MYSTERIOUSNESS OF MARRIAGE.** By Jeremy Taylor. With illustrations by Denis Tegetmeier. (Francis Walterston : Capel-y-ffin. 1928.)

Should be an epoch-making book! If there are any illustrated volumes of sermons already in being, your reviewer has never seen one, neither heard tell. Some sermons there be which consist almost wholly of what is falsely termed illustrations; the sort that wrung from Walter Savage Landor the cry: 'What a curse upon religion is metaphor!'

Where a lesser light would hide in bushels of metaphor, Jeremy Taylor quoted Greek (every Earl expected it of his chaplain in those days), and these sermons, two, with ten or eleven pages of opening remarks, were spoken before the Earl of Carberry (not pronounced *Carwb*' in his native place). A lot of Christian common-sense was still afloat after the wreck of Christendom—Catholics were stoned speechless with massive chunks of their own house and patrimony—and the persuasive Jeremy is mainly in accord with the Church Universal; not entirely, be it noted: he has his own conviction that St. Paul had been married; and his apology for virginity is all compact of that Cranmerian finesse which may be called the backbone of Anglicanism.

But oh! the Denis Tegetmeier part is good. Six engravings, very reminiscent of Dicky Doyle's society plates, only more solid in motive. I must keep some adjectives for his next publication, but it seems to me a new star has arisen. There is an instinct for the *universal* in his intimate touches—*e.g.*, the poor proletarian's hand in the Numenius plate is just like the sword-hand of Donatello's St. George, and the Pekinese family of the rich woman in the background ought to have first prize in their class. The last plate is a living image of the end of all things—of all things that ought to end soon but do not, blatherskite politics, activities of the empty-handed philanthropic, movements to move the immovable, and every futility of the over-civilised who have no visible reason for

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existing. If the illustrator of sermons likes to go on, we hope and pray a magnificent, even sensational success for his very original work.

J.O'C.

ST. THERESA DE L'ENFANT JESUS (Definitive Biography). By Mgr. Laveille. Translated by the Rev. M. Fitzsimons, O.M.I. (Burns, Oates and Washbourne; 6/-.)

This book, which has been crowned by the French Academy, is a very fine contribution to the literature on St. Theresa of Liseux. It gives an account of her life, of her parentage, of the circumstances from which her parents were drawn, and of the chief events following her death up to the present time. The Saint's doctrine of Spiritual Childhood is well brought out, and the translation has managed to preserve the ease and richness of Mgr. Laveille's style.

The desire of the author has been to give a clear picture of St. Theresa in her own setting, and thereby to throw into relief all that is contained in her autobiography. Such an attempt, if successful, could not fail to make the autobiography itself even more popular and helpful.

Doubtless many have felt that an authoritative work of this kind was needed. An autobiography can only give one side of the picture. The other side must be supplied by those who came into immediate contact with the character concerned. The materials for such a work were found in the Saint's own writings; in the witness of the nuns of her Convent, and of friends who knew her before she entered the Carmel; and of the Apostolic Processes of Beatification and Canonisation and similar documents. The nuns of St. Theresa's Convent commissioned Mgr. Laveille to write this work, and gave him all assistance in their power, so that the picture might be made complete. No effort has been made to analyse critically the stages of the Saint's advance in spirituality, that being outside the writer's scheme.

The process of welding together the various materials available into one harmonious whole is completely successful. There is perhaps a sense of effort in the first one or two chapters; but from the dawn of St. Theresa's active consecration of herself to God the writer becomes completely at ease. The result is a most vivid and helpful picture of just the kind that we have been anxious to obtain.

The book is a mine of illustration, particularly of the virtues of community life, and it conforms to the highest