

So let us place humour next to godliness and learn to laugh kindly at self as well as at others—including the devil.

There we must end, David. I am sorry this letter had to be so impersonal; but obviously the subject would permit of no other treatment.

God bless you.

FERDINAND VALENTINE, O.P.

P.S.—Cf. *The Dark Night of the Soul* (Bk. I, ch. 4), in which St John of the Cross speaks specifically of temptations against purity during prayer.

BIBLIOGRAPHY

By E. Jacobson, A.M., Ph.D., M.D.:

- (1) *Progressive Relaxation*. (Univ. of Chicago Press).
- (2) *You must Relax*. (McGraw-Hill Book Company, New York).
- (3) *You Can Sleep Well*.

By Boome and Richardson:

- (4) *Relaxation in Everyday Life*. (Methuen & Co).

This would probably be the best book for the 'man in the street' were it not for pages 84/5, which are objectionable.

By Annie P. McCall:

- (5) *Power through Repose*. (Little, Brown & Co., Boston 1902; also Selwyn & Blount).

This is quoted by Jacobson, Boome and Richardson and others.

By L. E. Leeman:

- (6) *Self and Superman*. (Author Partner Press).

Also quoted widely but not by Jacobson.

By A. R. Caton:

- (7) *Activity and Rest*. (Philip Alan).

By M. Gifford:

- (8) *Correcting Nervous Speech Disorders*. (Pitman & Sons).

Good on relaxation but all in relation to speech defects.

R E V I E W S

THE COMPLETE WORKS OF ST TERESA OF JESUS. Translated and Edited by Professor E. Allison Peers. (Sheed & Ward; 3 volumes; £3 3s. 0d.)

The only adverse criticism of any weight to be brought against this new edition of St Teresa's works is that it is as yet *not* complete. Professor Peers seems ready to postpone the translation of the *Letters* indefinitely; and he has reason for so doing as they were the latest to be edited in the Stanbrook edition and there is some hope of discovering further Teresan correspondence following the recent Spanish upheavals. However, the *Letters* would have given the final touches to the picture of the saint which emerges from the accurate and sensitive translation of her own words. No picture by brush or pen could bring St Teresa to life in the way that a translation, and in particular this outstanding work of scholarship, can do. Professor Peers has given us a scientific

edition with elucidatory footnotes and comprehensive indices. His work has been primarily for the Teresan scholar, and having attained success in this high ideal he has provided a basic work for all lovers of St Teresa great and small. Of particular value is the italicising in *The Way of Perfection* of all the passages which appeared in the first draft but were later excised by the saint. This device of itself reveals some of St Teresa's characteristics very forcibly, for the passages later omitted by her are mostly of a personal nature speaking with directness to God or to her sisters of her own wide experience. Certainly all her writing is stamped with this direct call on experience. In fact almost more than any other saint, Teresa illustrates the dictum, *Quidquid recipitur secundum modum recipientis recipitur*; for although grace is bestowed on all the elect, God does not issue it like a ticket of admission to heaven or pour it into the soul like water into some celestial pot. Each is given grace according to his own special character, as musical talent in a tempestuous Beethoven or in a contemplative Bach. We say, That is Bach's music, this Beethoven's. In the same way we must say, This is Teresa's holiness, that St Francis's. The character of each modifies grace so profoundly that it appears sometimes in contrasts, as with St Simon Stylites and St Thomas Aquinas, the Little Flower and St Athanasius. All these holy ones share the divine life, have the blessed Trinity dwelling in their hearts; but different ages, tempers and nationalities translate this divine life into a thousand lives.

From St Teresa's works we may perhaps gather two aspects of her character, one of which shows the modification of grace through her nature, the other of her nature through grace. The first of these is her essentially feminine sanctity, which shines as a beacon light in these dark days of the abuse of womanhood. She was no feminist, but she was intensely and consciously feminine: 'When thou wert in the world, Lord, thou didst not despise women, but didst always help them. . . . Thou didst find more faith and no less love in them than in men. . . .' (*Way of Perfection*, c. 2.) The translator of St John of the Cross and of St Teresa has had an excellent opportunity of comparing the masculine and the feminine approach to the heights of union with God. He finds them essentially the same (vol. i, p. xxii), but while her little friar is objective, logical and crystal clear, St Teresa writes throughout in an autobiographical setting, appealing directly to her own experience—'In nothing that she ever wrote could her strong individuality ever be concealed' (vol. i, p. xiv.) The *Life*, the *Way of Perfection*, and the *Interior Castle* are in reality one continuous work built up on her own history. 'Alas that one cannot do more to give the English reader the unforgettable effect of intimacy with this woman of the 16th century still living and breathing in the 20th as she writes in her own language' (vol. i, p. xxi.) But her directness and impetuosity, her effective, womanly practicality

throughout this extended autobiography come through the modern language and convince us that grace, while it gives the gifts of fortitude and understanding, does not give to a woman the soul of an Amazon. Concrete and intuitive, St Teresa has the great capacity for endurance and suffering which brings new life, new children, a new family which now peoples the earth in islands of sane contemplation. She is *Mater spiritualium*, a mother of mystics.

The trenchant style of the saint also reveals the active, practical element of her femininity. And here I think we may say that grace modified her natural bent in remarkable ways. It seems certain, in reading her life and writings, that she was naturally inclined to an active life. The two great works of her life—Reform and Foundations—occupy so much of her later years that we may be justified in seeing in her a contemplative who had been born an active, practical woman. Till the last she is constantly busy, and even her childish desires to be martyred or to build a hermitage suggest that the going to be martyred was as important as the death itself, that the building of the hermitage was as attractive as the contemplation within it. For twenty years she lived a more or less active life in the unreformed convent. Then came the turmoil of the reform and the constant travel and worry involved in the foundations; between this was a short period of rest, but then she is writing these works and with such speed that she has no time to read what she has written. She seems to be always on the go, not simply towards the end of her life as with saints like St Catherine, but from the first. She did indeed reach contemplative prayer before her final conversion, and she does consider herself as a contemplative (compare vol. ii, 72 and 129). It is as though God would not allow her to stray into activism, but compelled her to come into the solitude of contemplative prayer. God himself held her by the hand (vol i, p. 38) and led her to contemplation. But he did not suppress her practical common sense. On the contrary, he sanctified it and so made it possible for her to enjoy the highest states of contemplative prayer without losing her natural tendency to be efficient and practical.

There are a thousand noteworthy points arising from reading this excellent translation, but there is no space here to deal with them. The translation itself is refreshing, coming as it does in the present period of putting into 'modern English' the great classics from the Bible downwards. It reads easily and without any affectation. There is no attempt to be 'clever' so that the translation flows with simplicity and accuracy. It is based on the definitive edition of the saint's works published in Spain by P. Silverio de Santa Teresa, whose editions appeared after the previous translations had already been made and published. The present work, then, aims at being the definitive translation of St Teresa and it is difficult to imagine its being superseded in this

country for a century or two, until our language becomes more degenerate than it already is. C. P.

UNITY OCTAVE SERMONS (Graymoor Press, Peekskill, N.Y.).

One of the first fruits of the Church Unity Octave was the conversion in 1909 of the (Anglican-American) Society of the Atonement, a Franciscan congregation of regular tertiaries established at Graymoor founded by Fr Paul Francis, who was, too, the originator of the Octave, which has by this spread throughout the world, enjoying the blessing of Popes and bishops as well as the support of religious leaders of many denominations. It is appropriate, therefore, that the Graymoor Press should publish a collection of sermons and addresses delivered in Washington during the Octave celebrations of 1946.

Following the intentions of the various days, this collection is welcome as an American contribution to a movement which has, as yet, had too little support among English-speaking Catholics. For our part, we are glad to find that the notable celebration of the Octave in Oxford in 1942 (proceedings published as *Prayer and Unity*, Blackwell, 5s.) is acknowledged for the inspiration it most certainly was for those who took part in it.

There was never a greater need for prayer for Christian unity than now. 'The reunion of East and West', said Fr Victor White in 1942 (and his words are quoted by Fr Gillis, C.S.P., in his sermon), 'of the churches of the Anglican Communion and the Evangelical Bodies; the integration within one brotherhood of Jewry and Islam, and of the teeming millions of the heathen is, humanly speaking, a fantastic enterprise'. All the more therefore should we pray, trusting that our Lord, who has prayed that 'they all may be one', will inspire our prayers, and hasten the coming of the unity he wills. I.E.

LE MYSTÈRE DE L'UNITE. JEU LITURGIQUE. (Couvent des Pères Dominicains, 44 Rue Rabelais, Angers.)

It has been justly said that the arts have yet to be enlisted in the apostolate of Unity. The painter, writer, musician or even the designer of posters who will bring home to all and sundry the scandal of disunity and the cry of the Good Shepherd has yet to be discovered.

But a Dominican of Angers has explored the possibilities of dramatising the eirenic message with remarkable success. His *jeu liturgique* is in the tradition of the medieval mysteries in that it is very largely scriptural and designed to be performed in Church. But it could not have been composed, let alone performed, in any other decade.

Presented for the first time in the Dominican Church at Angers during the Unity Octave of January 1945, it was performed in no less than eight other towns in 1946 and is due to be given in the Cathedral of Lyons this coming January. It is performed in the