

Blackfriars

authority of the great names of those who have fathered or sponsored this theory, our first feeling is one of questioning amazement. Investigation only deepens wonder.' So far, so good. But Dr. Badcock goes farther; and, not to the good. For Dr. Badcock is Fellow of St. Augustine's College, Canterbury. Yet the *genius loci* has not been able to keep him from writing such words as these: 'An appellate jurisdiction, though of a limited kind, had been conferred on the Bishop of Rome by the Council of Sardica in 343' (p. 56). Again alluding to the legend that the 'Apostles' Creed' had been drawn up by the Apostles, he says, somewhat irrelevantly, 'It is clear that no bias in favour of historic facts would have prevented the acceptance at Rome of a story which tended to the magnification of the Roman See' (p. 127).

V. McN.

A HISTORY OF THE CONSECRATION OF CHURCHES AND CHURCH-YARDS. By R. W. Muncey, M.A. Preface by Dr. J. P. Whitney. (Heffer & Sons; 6/-.)

A handbook on the highly interesting subject of the Consecration of Churches has been long needed. The author has succeeded in compressing into a short book a great deal of interesting and well documented information on the subject. The proportions of his book are not always well thought out, nor is it consistently interesting throughout, at times it tends to become too much of a catalogue. But it is definitely valuable and has made us his debtors for many historical facts and references in a handy form.

Dr. Whitney states in the preface that the author 'gives the English Church its wider setting.' This simply means that he has tried—rather unsuccessfully—to ignore the Reformation. The most pathetic chapter in the book is that which describes 'English Orders for the Consecration of Churches' (post-Reformation). Following directly on an historical account of the growth of ceremonies for a church consecration in the first fifteen centuries, it must strike any reader who is acquainted with the glorious '*Ritus Consecrationis Ecclesiae*' now in use, their direct successor, how completely the Reformers wished to change the old order of things. Where are now the lustral washings of the walls, the consecration Crosses and their anointing, the heaped ashes, and above all the enclosing of the relics and the solemn consecration of the Altar, whereon, as a consummation, the Holy Sacrifice will be offered?

Book Reviews

Another startling thing is the number of dedications of churches to SS. Peter and Paul, which far outnumber dedications to any other saint.

It is the same thing when we come to the consecration of churchyards. The idea of making a place holy seems to have gone; for in some cases, when the Bishop refuses to consecrate, a legal permission or licence now fulfils the same purpose.

There are a number of misprints and one serious blunder in the making of the book, two pages (85 and 87) are completely transposed.

F.M.

THE THUNDERING ABBOT. By Henri Brémond, of the French Academy. Translated by F. J. Sheed. (Sheed & Ward; 7/6.)

M. l'Abbé Brémond has taken the trouble to select from the celebrities of the reign of Louis XIV the outstanding figure of Armand de Rancé, Abbé de la Trappe, and thrown upon it in his inimitable manner the lights and shades which seem to suit a certain modern trend of thought. Perhaps less severity in treatment would have given us a truer portrait of de Rancé, for M. Brémond reacts against the favourable delineations of the great Reformer's followers and admirers, from whose writings, moreover, we are given copious extracts. The translator has endeavoured to give us this study in English dress, though his work must have had more than usual of the thanklessness of transmuting the language of France, since the author is one of its ablest exponents and of its Forty Immortals. Somehow the English title, 'The Thundering Abbot,' sounds strangely unfamiliar. It agrees, perhaps, with the rather theatrical dust cover and its caricaturist reproduction of the very excellent frontispiece, but with little else. In his native country Abbé de Rancé is famous for having spent some thirty-seven years among the luxuries and refinements of the noblemen of his day, and for devoting the remaining half of his span of life to the practice of extraordinary penance. Though the Reform which he originated bears his name and its flourishing condition down to our own time is sufficient testimony to the efficacy of his example, it is rather as a penitent that he stood out from his generation, and it is as such, we think, that he will go down to posterity. We say this because to our mind the publishers' extract on the wrapper stresses even as does the author the *shades* of his character, ignoring the light which he did not fail to diffuse around him since even M. Brémond admits the devotedness