

cation to study might be fraught with danger to contemplative prayer' (p. 123). Could such an important spiritual text as 'the Diary' be made available in English? The frontispiece is, perhaps, based upon a 'vera effigies', but is unfortunately touched up and made to look like a photograph of a strong saint. DAMIAN MAGRATH, O.P.

LORD SHREWSBURY, PUGIN, AND THE CATHOLIC REVIVAL. By Denis Gwynn. (Hollis & Carter; 10s. 6d.)

For many years the Oxford Movement, culminating in the conversion of Newman in 1845, was regarded as the main factor in the Catholic revival, whereas that revival had made great headway long before the Oxford Movement had brought any converts to the Church. A few Catholic laymen set themselves the enormous task of restoring dignity and beauty to the churches in England and of opening new centres of missionary activity in districts where the Faith was extinct. Their courage and immediate success raised doubts and suspicion among the older Catholics who thought this to be a case in which zeal outran discretion. Italian Passionists wearing the habit of their Order in public, a community of monks at Charnwood Forest, churches springing up with surprising rapidity, choirs of plainchant enthusiasts, all these things were something of a shock to those who, disheartened by fines and disabilities, feared that this violent outbreak of religious fervour might revive an equally violent attack from Protestant bigots. Remarkable personalities held the stage during this determined effort to counteract the deadening effects of heresy and schism. Foremost among them were Ambrose Phillips, who encountered no opposition to his schemes, and in consequence looked through rose-coloured spectacles at the rapid conversions taking place in his neighbourhood and gloried in his Trappist Foundation and his Catholic School at Grace Dieu, then Pugin the genius, scampering hither and thither with his Gothic drawings for churches and almshouses, his rood-screens, chasubles as large as bedspreads, and all ecclesiastical paraphernalia of past ages, which frequently irked those of a quieter outlook, who reflected that the Church was a living organism and not a museum of antiquities. Immeasurably above these impetuous enthusiasts stands the revered figure of Lord Shrewsbury, known as the 'good earl John'. In him we see, reading this excellent book, a noble soul, whose munificence in providing means for church building was the outward expression of a burning desire to bring England back to the Faith for the greater glory of God. FABIAN DIX, O.P.

SPIRITUAL POWERHOUSE. Third Order of St Dominic. By Fr Wendell, O.P. (American Tertiary Bureau; 25c.)

In fourteen short chapters, Fr Francis Wendell, O.P., gives concise and valuable information concerning the secular Third Order and explains the obligations incumbent on its members. He makes it clear that it differs greatly from a sodality or confraternity in the generally accepted definitions of those terms. The Third Order ranks above them canonically. A confraternity has for its purpose some public worship, and a pious union exists