

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

for the exercise of some specific work of piety or charity. The Third Order on the other hand provides for its members a Papally approved way of life which enters not only into their worship or their charity but into everything they do. In speaking of its origin, Fr Wendell rightly remarks that it is shrouded in uncertainty. He gives one theory which we venture to think is open to grave questioning. According to Bl. Raymund of Capua, he says, the Third Order had its origin in a group of laymen established by St Dominic's friend, Bishop Foulques, and called the Militia of Jesus Christ, whose object it was to defend the rights of the Church. But there was already an Order of Penance which became split up into branch fraternities, and these in time displayed such an anti-clerical attitude that the Papal legate, alarmed at their numbers, ordered them to separate into groups. Those who settled in close proximity to the Dominican Friars placed themselves under their direction, and thus they continued until 1285, when the then Master General, Munio de Zamora, gave them a Rule which was the sign of their formal affiliation to the Order. At this time the Friars of Venice and Siena had produced in one volume documents concerning the Order of Penance and the Militia, and if Bl. Raymund consulted these writings he may have concluded that the Third Order was the outcome of the Militia, whereas in spite of a similarity in dress the aims of the Order of Penance were quite different from those of the Militia and the Order was in being before the Militia was heard of. This criticism in no way detracts from the excellence of Fr Wendell's treatise, nor is it of great import, for after all, it is more important to know where we are going than whence we came.

FABIAN DIX, O.P.

LA SAINTE VIERGE. Figure de l'Eglise (Editions du Cerf. Blackfriars; 7s.)

The ambition of a 'Cahier' of *La Vie Spirituelle*, the preface to this symposium tells us, is to present a point of doctrine whole and complete. In the present volume the Editor has certainly cast his net wide, and in 290 pages he has gathered eight theological treatises on our Lady as well as other practical and historical notes, which even include a list of the religious Orders and Congregations bearing the name of the Mother of God and of her shrines of pilgrimage throughout the world. In the latter the reader will be pleased to find not only Walsingham but also our Lady of Cambridge, of Penice, of Melrose, and many others, excluding however Carfin.

The Marial theology begins with an exegesis of the Annunciation and all that is related to it in the Gospels, by Père Bernard, O.P. The doctrine of virginity which brings, through Mary, a new type of fecundity into the world is shown to be fundamental to the understanding of the *Mater et Socia Christi*, a conception so important in modern teaching and devotion. But the author of this article, Père M. J. Nicolas, already well known to readers of *THE*