

whether a language so remote from his own can be rendered justly by so biased and unintelligent a translator.

Nevertheless some good Taoisms come through these barriers, and the version is useful in its presentation and quite happily phrased. It is a text which those who are interested in the present universal 'mysticism' popularised by Aldous Huxley should acquire and study. It reveals many of the weaknesses and the attractions of this new religion, which claims Laotzu for one of its prophets. The candour of the translator will lead the student to analyse with the help of this text present day Taoism rather than the words of an ancient Chinese sage.

CONRAD PEPLER, O.P.

THE RAGPICKERS' PRIEST. By Joseph A. Mullins, C.S.Sp. (Mercier Press, Cork; 6s).

In January 1931 Jean Frederic Lamy finally abandoned his attempt to found a new religious congregation which would devote itself to the needs of French youth. His last apostolic effort ended in failure. After his death in 1931 the congregation revived and, as foretold by the founder, since 1941 has been established at Ourscamp under the protection of the Cistercians. These 'Servants of Jesus and Mary' are quietly being trained for an apostolate among French youth, and only time will show the part it is to play in the great work for youth being carried out by the Church in France. In inspiration it would seem to be one of those foundations due to the special intervention of our Lady whose constant appearances all over the world in these days are one of the significant facts of modern history.

Indeed Fr Lamy's whole life seems to have been influenced by visions of our Lady from that of the Immaculate Conception in 1863 until he died with her name on his lips. There were the visions of our Lady and Satan, disputing; the command given to set up the shrine of Notre Dame du Bois; the weeping statue, and many others. For Fr Lamy did very many things before his final failure. For fifteen years he ran an Institute for the young in the industrial district of Troyes, then after a brief attempt at founding an orphanage, he worked for the ragpickers of St Ouen for eight years. Finally, as *curé* at La Corneuve until 1923 he devoted himself wholly to the service of the poor, indifferent peasants and those inert souls brought to the parish by an encroaching industrialism. This is the life of a poor French priest with all the wondrous devotion and self-sacrifice of which that class is capable. Yet an extraordinary intervention of the supernatural in his life seems certain, and without doubt the evidence will one day be submitted to the Church's judgment. Certainly the apparitions are remarkable, sometimes almost playful, but significant. Our Lady condemns Modernism, the decay of family life, the desecration of Sunday, the insubordination of minds,

all things which the good *curé* would deplore. It is only fifteen years since Fr Lamy died and it would seem that once again we have manifest evidence of the intimate workings of the supernatural in the ordinary life of the Church.

DAMIAN MAGRATH, O.P.

THE FLIGHT AND THE SONG. By S. M. C. and L. M. ANDERSON.
(Chatto and Windus; 6s.)

This skilfully contrived tale of the Dissolution of the Monasteries in Devon recreates more effectively than many historical tomes the sufferings and endurance of the unhappy victims of Henry VIII's religious innovations. And in Robin Hackworthy, the reputed changeling, who is more reminiscent of Francis of Assisi than of Robin Goodfellow, S. M. C. has created an enchanting character, worthy successor of Brother Petroc. His simplicity, his deep appreciation of the loveliness in nature and his worship of God in poetic outburst counterbalance the grimness of the sufferings of the ejected Religious. Although Robin, whom even his kinsfolk suspected of being a faery-child, dominates the story, there are several outstanding characters. The general picture of village and monastic life in Devon on the eve of, and during, the Dissolution of the Monasteries is effective and, as in S. M. C.'s previous novels, many vignettes, such as the wedding procession of the Lady Margaret Howard, a meeting of a Stannary Parliament at Crockern Tor, and the pillaging of Buckfast, are particularly telling.

There is, as one would expect from the author of *Brother Petroc's Return*, a vivid account of medieval religious life, in the Cistercian Abbey of Buckfast, where Robin's nephew, John Hackworthy, became a monk, and in the Cannonsleigh Priory of Augustinian Canonesses, where Lizz Brownrigg of Robin's village became Sister Elizabeth. Around these two, each a rugged and forceful character, is centred the account of the loss of their religious homes. Even to those well-learned in this period of history, this account of the destruction of the monasteries will give a fuller realisation of the sufferings it involved for those who remained faithful to their vows.

The poetic title of the novel is not misleading for there is, as already indicated, a gracious relief in the poetic outpourings of the faery-like Robin who found in the strange Hermit of Mis Tor a friend who loved God and could rejoice in his songs of the loveliness of God's creatures. One hopes that this novel will have as wide a public as 'Brother Petroc' and that many will listen to Robin singing 'The song of the Maker of Heaven and earth'.

K. M.

LETTERS FROM RUSH GREEN. By John C. Heenan. (Burns Oates; 8s. 6d.)

It has often been remarked that in these hectic days we have lost the art of letter-writing, as, for instance, it was practised in the eighteenth century. And how tiresome a lengthy letter can be when one is occupied with many things. Father Joseph Sinclair, the