

they *had* all been able to be present at the consecration of Baines. The greatness of a personality shines through the letters, and the Pastorals, and the documents disinterred from the Clifton and Westminster and other archives. Not every bishop will have had his nuns serenade him as follows:

‘Reverendissime Pater et Pontifice nostro carissime,
Te rogamus do nobis recreatione magna hodie et crastine et
totum negotium et petitiones underneathim exprobro.
Imprimis, libertatem linguorum nostrorum,
chatterorum all dayorum.
Visitatorum tuorum in Parlorum,
Bibo a glasso of vino duo diebus
Teapot teorum et butyrum in medio Refectorum,
Sugara candida, Lectorum in communiorum. . . .’

The volume is an excellent piece of book-production (though a number of slips reveal that the text could have been more carefully proof-read). A warm tribute is due to the publishers, to whom Catholic scholarship was already deeply indebted for the two magnificent volumes on Stonor and the Vaux.

A. C. F. BEALES



NOTICES

THE editors, Cecily Hastings and Donald Nicholl, in their introduction to *Selection II* (Sheed and Ward; 16s.), express surprise that having collected articles ‘of outstanding quality and interest’ more or less at random they should find a pattern in the book thus formed. But evidently their own interests were responsible for the choice and therefore the pattern, and many will be indebted to them in that these interests lay in the direction of re-establishing symbols—‘This volume, though we had not originally realised it, is concerned with the emergence of symbols.’ In these realms their authors are well known, but the articles often inaccessible in foreign tongues or remote periodicals. Fr. Richard Kehoe, O.P., Professor Mircea Éliade, David Jones, Gregory Zilboorg, Josef Pieper are a few of the authors present in this fruitful book, whose subtitle is ‘A Year Book of Contemporary Thought’.

ELECTED SILENCE, the autobiography of the world-famous Cistercian Thomas Merton, has not unexpectedly attained its sixth impression since it first appeared in 1949 in England. Burns and Oates have presented it in a smaller and handier format for 10s. 6d.

THE CONVENT AND THE WORLD, by Sister M. Lawrence, O.P. (Blackfriars; 9s. 6d.), is virtually also a reprint of a successful work, for it contains under one cover the three shorter works, *She Takes the Veil*, *Within the Walls*, and *They Live the Life* with which in correspondence style the authoress leads her reader into the cloister of a contemplative Order and very happily expounds the objective nature of the life of a nun behind a grille.

THE Anglican nun, 'A Religious of C.S.M.V.', who has done so much good work in translating St Bernard and other Fathers, has followed up her own original work on *The Coming of the Lord*, by one on the Church, *As in Adam* (Mowbray; 6s.). The Catholic reader may be amazed at the extent to which he finds himself in agreement with the authoress, and indeed the lessons he can learn from her. But this is one of the mysteries of divided Christendom.

FORMATION DOCTRINALE DES RELIGIEUSES (Editions du Cerf; Blackfriars; n.p.) is the latest volume in the series *Problèmes de la Religieuse d'aujourd'hui*. The conference, the papers of which form this volume, was considering to what extent the modern nun can give herself to study, and in particular to the careful study of sacred doctrine. There is a problem here both for the active religious—especially the teaching religious—and the contemplative. The topic was discussed with regard to the problem and to its solution so far reached among French Congregations and finally what has yet to be achieved. The relevant parts of the volume are being translated into English as the subject is of the greatest importance also in English-speaking countries.



EXTRACTS

LA MAISON-DIEU published in its 40th number (Editions du Cerf; from Blackfriars Publications 4s. 5d. post free) the papers read at a conference held at Versailles last September. The theme was '*Evangelisation et Liturgie*' and the speakers were mostly concerned with the question of the 'assembly' (which we might call the 'congregation' had not the word too many unfortunate associations), and the preparation for a