

a number of simplifications which raise questions. The joint education of clergy and laity, at least in the early stages up to the age of eighteen, has borne much fruit in England as colleges and seminaries of the north bear witness. For that reason alone it cannot be simply dismissed. When we talk today of pious children growing up in pious homes we seem to be on very unsafe ground. The distressing fact is that there are many pious parents whose children quickly become impious in spite of every natural aid to holiness. This can be attributed to the enormous seductive power of the 'world', and all that 'glamour' has done for it. But perhaps it is unfair to take the argument on to that ground. After all, the book is directed to parents and presupposes family life; but one would like to see these parents being reminded of the need for the spiritual reinforcement of their children against glamour and seduction.

The greatest pity is the format of the book. It is dull and characterless; and since this book ought to be widely read it is a pity that the mediocre dust cover does it an injustice.

GERARD MEATH, O.P.

GOD AND ROSANNE: Letters on the Contemplative Life by a Carmelite Nun. (Sands; 6s. 6d.)

This collection of 'letters' stresses several points about contemplative life and about its relation to the active life which are often overlooked. It is good, for instance, to see it stated that were the gift of self of an active religious to be incomplete, there would still be the activity to make amends, but if the contemplative fails in surrender she fails (utterly and completely) (p. 7). Difficulties are faced honestly; the possibility of life in an enclosed convent inducing hysteria is discussed and the difference between cloistered life and conditions in the world for women of the present day compared with that existing in the Middle Ages.

God and Rosanne will be helpful to those thinking seriously about contemplative religious life. The style, however, is somewhat rambling and fails to grip and the poems included are poor in quality and would have been better omitted, as would the frontispiece, which is crude and quite unworthy of the subject. But these defects should not be allowed to obscure the merits of this addition to the literature in English on the contemplative life. K.P.

THE STORY OF MOUNT MELLERAY. By the Rev. Ailbe J. Luddy, O.Cist. (Gill and Son; 5s.)

This is an enlarged edition of Father Luddy's history of the famous Irish Cistercian abbey. Its story begins in 1794, when monks from Val-Sainte came to London on their way to Canada, missed their boat, and stayed in England at the invitation and with the help of Mr Thomas Weld of Lulworth. There they settled, and built St Susan's monastery, which became an abbey in 1813. But later, as a result of Protestant hostility, Lord Sidmouth forbade

them to receive British subjects into the noviciate, and in 1817 the community migrated to Brittany. The French Melleray flourished until, in 1831, the monks were evicted by force. Many were Irish, and they founded Mount Melleray. Later, English religious from the French house founded Mount St Bernard in Leicestershire. The beginnings of Mount Melleray were characteristically Cistercian, almost impossibly harsh and discouraging; perhaps none but monks would have succeeded in establishing themselves, few but monks would even have tried. This book is the history of their achievement. A short introduction outlines the history of the Order, and there are a number of illustrations and a map showing the Cistercian houses in Ireland.

A. E. H. SWINSTEAD.

DEFENSE DE DIEU. By Stanislas Fumet. (De la Baconiere, Suisse.)

This book is described by the author as a series of meditations. They were written immediately before and during the late war and seek to emphasize the lessons to be drawn from that tragic series of events as they affected France. Thus we have *Noel de Guerre*, *L'homme de la Resurrection*, *Amour Sacré de la Patrie*, etc. Everywhere great truths are stated with fervent eloquence and in a penetrating style. Even before the tragedy and betrayal of the 'true' France had begun, Fumet's mind was full of misgivings when he compared man's profound, essential need of God with his cold rejection of what alone could satisfy that need and he justly emphasizes that redeemed man, when he falls, does not merely crash upon the earth and resume his 'natural' place but becomes the prey of a whole underworld of evil beings and is given over to those malignant forces which he had been so well equipped to conquer. He lies prone, undone, looking into even deeper depths of degradation, slipping into them, man no more. His intellect becomes so perverted that he no longer distinguishes clearly good from evil or justice from injustice. Whatever is able to give him what he happens to desire is held as good, whatever frustrates him is evil. Relativity reigns supreme. And 'quand la vérité s'efface, la beauté se met à grimacer' (p. 69). Art is deformed. Fallen lower still, he comes to say 'acheronta movebo' and turns to an only slightly disguised diabolism. There is but one remedy—Christ's plentiful redemption.

We think, however, that the French tendency to lyricism has at times led the author to make unsound statements. P.Q.

THE ALTAR AND THE WORLD: A book for those who wish to bridge the gulf between Worship and Social Action. By Bernard Iddings Bell. (Dobson; 5s.)

The aim and theme of this book is explained by its sub-title. In the Church and also among many non-Catholic bodies there is a growing discontent with the divorce (largely due to Luther) between religion, viewed as purely subjective, and man's daily life. Liturgy