

at Craiglockhart she founded a Scottish Association in the College. She counted among her friends students of Scottish history and tradition, Hebridean singers, Highland pipers, many of whom had probably never entered a convent before in their lives. They found a sympathetic listener in this Catholic nun, and one with real knowledge too, though she was so humble about it. She would sometimes enlist their help for her Scottish meetings, and they gave it gladly. Piper McIan offered to come and pipe 'whenever Mother Forbes would like him to'.

What was the secret of her charm, felt by all who came in contact with her? Was it perhaps her holiness? One cannot read her letters without becoming aware of the utter humility of a great soul, nor of the longing that filled her whole being, increasing as the years went on, the longing for God, and for union with him.

This is a book to read, and then to read again.

FFLORENS ROCH

QUAKER PROFILES. By Sir George Newman. (Bannisdale Press; 7s. 6d.)

This little book is a collection of essays, mainly written for the Friends' Quarterly Review. The characters and careers of six eminent Quakers are sketched: of George Fox, the founder, Thomas Hodgkin, the historian of the Anglo-Saxons, Joshua Rowntree, public figure of the 1880's, Rendel Harris, paleographer of Cambridge and Leiden, Elizabeth Newman, poetess of the '80's and '90's, and of Joseph Rowntree, who in his cocoa works at York realised his projects of caring for the conditions of his workers.

But it is the essay on the 'Cardinal tenets of Quakerism' which informs the book as a whole and helps us to understand the principles of the Society of Friends and the lives of its members. Sir George Newman suggests the main tenets as four: the principle of the Inward Light, the reliance upon Spiritual Experience, Non-institutional and Non-ritual organization, and a Way of Life which avoids 'form and fashion' and devotes itself to the needs of others.

One is perplexed at first by the disconcerting goodness of these men and women. Their devotion to the cardinal virtues was unremitting, and they themselves were convinced of the fundamental goodness of others. For the Inward Light is in every man, and the only true baptism is that of spiritual experience. The Society is at once vocational and semi-hereditary. Membership is, as it were, of disposition. A little band for whom 'experience, and not some intellectual assent is our reliance, our strong tower', scarcely could include scoundrels. It is the fact that they are self-confessedly a select people, in spite of their insistence on the catholicity of the Inward Light, that explains the consistency of their good works and their reputation.

These are, then, studies in Pelagian sanctity. Redemption is at hand for every man who will recognise and trust in the Inward Light,

the Divine Seed, which is already within him. The virtues of this 'way' are not theological; its spiritual life is anti-ascetic, humanitarian, above all dependent on an inexpressible sensibility of God's presence within the soul.

But it is a pity that 'the early Christians and first Franciscans' are claimed as also holding that 'in spiritual experience alone reliance is to be placed'.

R. DU BOULAY.

JEANNE JUGAN. By Chanoine A. Helleu. Translated by L. Herlihy. (Coldwell; 2s. 6d.)

The life of the foundress of the Little Sisters of the Poor told by the vice-postulator of her Cause is designed to prepare the way for an authoritative biography. The author understandably omits the evidence of any *advocatus diaboli* and the translator expects the author's piety to cover the defects of style and translation. But we are ready to forgive these exasperating hindrances to reading in view of the great work for the aged poor, founded a hundred years ago when charity was elsewhere so cold, here recounted.

N.P.

THINKING WITH MYSELF. By Mary Foster (Gill, Dublin; 1s. 6d.)

This book contains 'simple meditations on the life of our Lord based on verses from the Sacred Scripture'; and it illustrates the empty-headedness which modern education leaves as its fruit. Many people cannot begin to think their own thoughts about the most dramatic and the most real event in history. They do, in fact, need to be helped by such books as this one with its 'Need I envy the Holy Women so much? Ah yes, I must!' and all the other devices for stirring the sluggish mind and heart. But these spiritual pills are only palliatives; we require a violent purgative and after that to swallow the Book itself.

S.P.

DECOUVERTE DE LA MESSE. Par Bernard Guyon (La Clarté-Dieu XX; Cerf-Blackfriars; 2s.)

The author is a layman. He had been always devoted to the Mass, but it was a retreat before the war preached by M. Paris which opened to him the depths of the mystery, and later as a prisoner-of-war he was given the opportunity to lecture to his fellow-officers on the theme. The discovery came by way of understanding the structure and unity of the Canon, how the Mass is performed in memory of Christ's action, how the action is a mystery not a miracle, an act of praise by means of offering, and finally a communicating—a *common eating* of one Body. All this is set forth in simple and straightforward language in 75 pages. The method has one defect which it shares with much modern liturgical writing—it depends too much on the historical approach, critical of a great deal of later developments, living in the past instead of accepting wholeheartedly the present Act of Sacrificial Communion. But this book is fresh and invigorating and will help many.

S.P.