

tion, that St John really was a disobedient friar and a potential destroyer of the order. This certainly appears from much of what is set down in the present life, but not so clearly nor in so balanced a way as by Fr Zimmermann.

The book is beautifully produced with a number of helpful illustrations, a map, and indices of persons and places. There is a smaller or pocket edition with the same pagination, containing only the text, a map and index; it is considerably cheaper, but inevitably the print is on the small side. Miss Pond's translation reads easily and pleasantly.

ANTONINUS FINILI, O.P.

WITH GOD AND TWO DUCATS. By Katherine Burton. (Chicago, The Carmelite Press, pp. xii and 214, with five portraits, \$3.50 or 25s.)

Under this surprising title comes the first published history of the Corpus Christi Carmelites—surprising, that is, for any unaware that the great St Theresa is reported to have said, 'With God and two ducats I can do anything'. This is a jubilee book, the fiftieth year after the Congregation's foundation in 1908 coinciding, happily enough, with its formal and final approbation in Rome in 1958. The present archbishop of Port-of-Spain, the Most Rev. Count Finbar Ryan, O.P., who has witnessed the growth of the congregation almost from the beginning, pays glowing tribute in the preface to the Carmelite sisters themselves and of course to their venerable Foundress, Mother Mary of the Blessed Sacrament Ellerker.

The distinguished women who started the movement were, all of them, converts to the faith. Dr Brindle, bishop of Nottingham, was soon on the spot and asked Miss Ellerker to open a school in Leicester. Coming at once under the paternal and powerful influence of Vincent McNabb, prior of Leicester, all the members became Dominican lay tertiaries. This was around 1909. In 1929, all who had remained in the community, along with the very large number of others who had joined them, became affiliated with Carmel! As readers of the book will see, much of great interest had happened during those twenty years. It was not the first time in history that individual Dominicans had a large share, one way or another, in the foundation of other orders, other patterns of religious life.

The work of this new Congregation of active Carmelites has remained what it really was from the very beginning. The idea of active Carmelites is not in itself an innovation, as may be learnt from this book: Joachina, canonized the other day by Pope John XXIII, had founded such a Congregation in Spain only a hundred years earlier. These Englishwomen, and the many other women who have joined them, seemed and seem quite ready to tackle St Theresa's

'anything'—from cooking and catering to children's catechism classes and the instruction of converts of university standing. They have opened retreat houses for men and for women, for boys as well as for girls. They have tended the sick and opened industrial schools, as such institutions are still called in some of the lands to which their order has spread. For spread it did, to the West Indies first, then to North America, and now to Mexico and other places in the three countries referred to in the sub-title of the book.

In the beginning these valiant women adopted no special dress, continuing to wear what they pleased. One of them favoured a shade of brown that was really purple. On a certain occasion (not mentioned in the book), as this individual was seen walking up the drive at Hawkesyard to visit their counsellor and friend, Vincent, a wag in our community exclaimed, 'Oh, here comes Mother Inviolata!' Actually, at first, members were not called Mother, but the situation was developing in every direction, and soon a special attire was agreed upon, simple and practical, while for the divine office, to which they had always clung, they wore the long white scapular to show that they were daughters of St Dominic. It was Bede Jarrett, among others, who encouraged them in the matter of the public recitation of the office. 'The more active and missionary the order', he said, 'the greater is the need of the divine office, not the less need.'

The little group had long been asking Rome if they might become a pontifical institute. Providentially, as it would seem, the request was never granted, though this by itself had little to do with their passing from the status of Dominican lay tertiaries to that of full-fledged Carmelite religious. Such a transfer of allegiance could not, to be sure, have taken place without some pain, the pangs of a re-birth, but an account written only thirty years after the event cannot be expected to tell the reader everything. In chapter six there is a good account of Trinidad as it was in 1919: the establishment there, in Port-of-Spain, was to become the mother house of the new Carmelite congregation, the centre of future development.

A few misprints I noticed, but none of them serious. Couteurier on p. 50 for Couturier, Ball for Bull on p. 68, prior general on p. 130 for master general, and the same Fr Theodore Bull was never prior of Holy Cross, Leicester (p. 198), though he may have been subprior. Mrs Katherine Burton, a friend of the order, has indeed done her work well.

RAYMUND DEVAS, O.P.