

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