

at Atherstone (founded in Belgium by Cardinal Howard in 1660 as an essential part of his restoration of the English Province) not just to *stay*, as is implied on p. 32, but to learn the observance. Although they were professed religious, Bishop Ullathorne had given orders that they were to be treated exactly as novices, and one of them has left an amusing account of how literally the good nuns obeyed his instructions. The Bishop, who was the Founder and life-long Superior of the new Congregation, brought to it the experience and tradition of the Downside Benedictines, founded in France in 1609; while the Colwich community with whom Mother Margaret was on very friendly terms was descended from that founded at Brussels in 1598. Only when this element is taken into account as well as the 'church of the catacombs' at home, the French emigrés priests, the Oxford converts, the Irish immigrants and the 'Italian Mission', do we get a fully balanced picture of the origins of the Church in England today. S.M.A.

BENEDIKTINISCHES MONCHTUM IN OSTERREICH. (Herder, Vienna, 1949; Sch. 45.)

This book was written by members of the Austrian Benedictine Congregation to commemorate the 1400th anniversary of the death of St Benedict, and, though not ready till last year, reflects great credit on the editor and others responsible. The work is divided into an historical survey, sections dealing with the social value of the Rule and the monastic personnel, and a fourth part on the essence and aims of the Benedictine life. The last is by the editor, Dom Hildebert Tausch, and discusses the future prospects of the Order in Austria.

Benedictinism came to Austria (Salzburg) in 700 A.D. and replaced a Celtic form of monasticism. It took root and by 1100 there were a number of monasteries of which thirteen are still flourishing. Nonnberg, founded 870 A.D., has remained an abbey for nuns without a break until the present day. The twelfth century, when the missionary efforts of the monks had reached their fulfilment, is shown as a time of great activity in building and in the accessory arts. Again, in the Baroque period, but for other reasons, there was a classic epoch of building resulting in such gems as Melk, Mariazell and Michaelbeuern. In 1700 the Benedictine University at Salzburg had as many as fifteen hundred students. Typical of this flamboyant period is the panegyric upon a bishop, which the Benedictine preacher concluded with the words: 'Felix ille, qui sic moritur', allowing the sevenfold echo of the building to add: 'Oritur, oritur, oritur . . .'!

The monasteries suffered much from the State in 1782 when their contemplative ideal was considered 'not useful'. So too under the Nazi domination of recent times they were persecuted, the gymnasium closed, recruitment hindered, and as a result the number of monks was reduced to about two-thirds of the 1880 figure.

One of the most interesting chapters is that on the abbeys of nuns of which Nonnberg has been always the chief. Claustal life has been continuous and we find that it is possible to live the Rule of St Benedict even in one of the chief cities of Austria.

Mention should be made of the Oblates connected with the abbey of Kremsmunster. These parish Sisters spend two years in their convent living a strict monastic life, with the Divine Office (Day Hours) recited in the vernacular. After this they are attached to parishes or other works. Their habits are always kept ready for the occasional visits and retreats they make from time to time to their convent.

Space will not permit mention of the many other interesting things contained in this book: of the land settlements of the Scots monastery in Vienna, of the centres of learning, retreats, liturgical weeks and places of pilgrimage. May it do much for the glory of God and for a true understanding of the work of St Benedict, whom the present Holy Father called 'the Father of Europe'.

DOM VINCENT DAPRE, O.S.B.

CONTEMPLATIONS Presented to the Dominican Tertiaries of Glasgow to mark the Silver Jubilee of their Chapter, 1924-1949. (Oxford, Blackfriars; 7s.6d.)

When that greatly over-rated sage, the Proverb-Maker, asserted that 'too many cooks spoil the broth', he cannot have foreseen an intellectual repast such as the one set before these Brethren of the Third Order of St Dominic on their Silver Jubilee. The ten dishes comprising it are tastefully presented and arranged in just the right sequence, so that a word of praise is due at the outset to the steward of the feast. The ten cooks bear names familiar to all readers of *Blackfriars*, and the variety of their contributions is the measure not only of the wide range of subjects dealt with by Dominican writers, but also of the wide range of interests of Glasgow Tertiaries. Philosophy, Theology, History, Devotions: there is food for all tastes and to suit all mental digestions. None of the papers exceeds ten pages of text—just enough to whet our appetites for more. The short sketch of Blessed Martin de Porres certainly does this, and we could do with more information too about Scottish Blackfriars in the sixteenth century when a Mass stipend was 'sex penyis, and a galown of the best sale ale of the town', not to say anything of the more solid fare served up by Father Ivo Thomas on 'The Logical Square and Modes of Categorical Syllogism'. Altogether a memorable meal, which does credit to Dominican Glasgow—and Oxford.

DESMOND SCHLEGEL, O.S.B.

BENEDICUS: VATER DER MONCHE. By Bonifaz Benzng. (Herder, Freiburg.)

'Whoever undertakes the biography of St Benedict, the Patriarch of monks, is severely limited from the very start. We know next