

tions that proclaim one who at the end of his life could say *Non recuso laborem*.

It is a pity, therefore, that a natural French patriotism should sometimes mar so sympathetic a book. Thus, 'At no time has a Christian been forbidden to bear arms. . . . Conscientious objection is an invention of the ages of anarchic liberalism and marks a great disorder in the spirit' (p. 24). Would it not be truer to say, 'At no time has a Christian been *allowed* to bear arms, save in a just cause'? And, without wishing to argue from the admittedly difficult evidence provided by the conduct of early Christians under the Empire, is not 'conscientious objection' a proper description of Martin's refusal to bear arms? 'He did not see how a soldier of Christ could fight against his neighbour', as M. Ghéon himself remarks. The dubious logic of modern pacifism need not deflect one from recognising the force and meaning of Martin's gesture.

Again, one is unhappy about too confident a categorising of national virtues. 'Slav or Celt or Latin, he (Martin) came from Hungary to Gaul, and was altogether in harmony with the way of thought which was to become the special way of the French' (viz. 'supreme good sense'). The saints, it is true, are men of flesh and blood, born with love for a land and a language that is their own, which love, ennobled by grace, can never be at war with the love of God that possesses them. Yet they transcend their time and place; and it is only occasionally, one must add, that M. Ghéon is distracted by a pride which acknowledges what is certainly the truth—that Martin made France great.

ILLTUD EVANS, O.P.

HUNTER OF SOULS. By Fr Edmund, O.P. (Gill, Dublin; 8s. 6d.)

This excellent popular biography of St Paul of the Cross, founder of the Passionist Congregation, will make known to English readers one who wrote: 'I had the desire for the conversion of heretics, especially in England and the neighbouring kingdoms . . .', the desire inspiring the Venerable Dominic Barberi. Fr Edmund divides his book into two parts: the history of Paul's life and foundations and a study of some aspects of his personality—the Founder, the Mystic Missionary, Director, Saint of the Cross. In the Office of his Feast St Paul is called 'animarum venator', 'hunter of souls'. He appears to have been inspired in his foundation of the Passionists by the ideals and methods of several religious bodies: Trappists, Carthusians, Franciscans, Jesuits, but his spirit was his own and his Congregation has its own special form and characteristic means. The apostolic activity of St Paul with its distinctive means, the preaching of the Passion and Cross, finds its inspiration and power in personal holiness through an eremitical life in which the contemplation of the Passion and the practice of mortification play chief part. The spirit of prayer, of solitude, of poverty, are the basis of an arduous apostolic life expressed largely in the giving of retreats and missions.

There are some things of which one would wish to learn more. e.g. St Paul 'seems to have been haunted by the fear that excessive appli-

cation to study might be fraught with danger to contemplative prayer' (p. 123). Could such an important spiritual text as 'the Diary' be made available in English? The frontispiece is, perhaps, based upon a 'vera effigies', but is unfortunately touched up and made to look like a photograph of a strong saint. DAMIAN MAGRATH, O.P.

LORD SHREWSBURY, PUGIN, AND THE CATHOLIC REVIVAL. By Denis Gwynn. (Hollis & Carter; 10s. 6d.)

For many years the Oxford Movement, culminating in the conversion of Newman in 1845, was regarded as the main factor in the Catholic revival, whereas that revival had made great headway long before the Oxford Movement had brought any converts to the Church. A few Catholic laymen set themselves the enormous task of restoring dignity and beauty to the churches in England and of opening new centres of missionary activity in districts where the Faith was extinct. Their courage and immediate success raised doubts and suspicion among the older Catholics who thought this to be a case in which zeal outran discretion. Italian Passionists wearing the habit of their Order in public, a community of monks at Charnwood Forest, churches springing up with surprising rapidity, choirs of plainchant enthusiasts, all these things were something of a shock to those who, disheartened by fines and disabilities, feared that this violent outbreak of religious fervour might revive an equally violent attack from Protestant bigots. Remarkable personalities held the stage during this determined effort to counteract the deadening effects of heresy and schism. Foremost among them were Ambrose Phillips, who encountered no opposition to his schemes, and in consequence looked through rose-coloured spectacles at the rapid conversions taking place in his neighbourhood and gloried in his Trappist Foundation and his Catholic School at Grace Dieu, then Pugin the genius, scampering hither and thither with his Gothic drawings for churches and almshouses, his rood-screens, chasubles as large as bedspreads, and all ecclesiastical paraphernalia of past ages, which frequently irked those of a quieter outlook, who reflected that the Church was a living organism and not a museum of antiquities. Immeasurably above these impetuous enthusiasts stands the revered figure of Lord Shrewsbury, known as the 'good earl John'. In him we see, reading this excellent book, a noble soul, whose munificence in providing means for church building was the outward expression of a burning desire to bring England back to the Faith for the greater glory of God. FABIAN DIX, O.P.

SPIRITUAL POWERHOUSE. Third Order of St Dominic. By Fr Wendell, O.P. (American Tertiary Bureau; 25c.)

In fourteen short chapters, Fr Francis Wendell, O.P., gives concise and valuable information concerning the secular Third Order and explains the obligations incumbent on its members. He makes it clear that it differs greatly from a sodality or confraternity in the generally accepted definitions of those terms. The Third Order ranks above them canonically. A confraternity has for its purpose some public worship, and a pious union exists