

spirit of the man who conceived and initiated it, and who has been proclaimed Patron of Teachers. For while his method has been retained and developed in modern education, his ideal and inspiration have largely disappeared. Utilitarianism, philanthropy even, are poor substitutes for the heroic love of God and man which is the driving power in the soul of a saint.

In this book de la Salle stands out vividly against the background of the France of 'Le roi soleil': formed in the school of St Sulpice, owing much to contemporary reforms of religious life, reacting violently and at no small cost to the success of his work against the poison of the Jansenist heresy. Dr Battersby excels at 'placing' his character in its historical setting and these early chapters should be of interest to all students of seventeenth-century France.

The spirit of faith, which inspired de la Salle to renounce all that wealth and nobility could offer in order to minister to the forsaken poor—and perhaps in no other age would this sacrifice have been so great—emerges as his dominant characteristic, but his devotion to the Holy Child and to the ideal of spiritual childhood is of special interest in the light of the trend of modern spirituality. (The Archconfraternity of the Holy Child Jesus, established at Bethlehem in 1923 with the aims that God may have the first place in every home and school, that teachers and children may everywhere enjoy full religious liberty, that children attending Godless schools may preserve their faith and virtue intact, and that apostolic vocations may be multiplied and children everywhere be blessed with Christian teachers, deserves to be widely known.)

Dr Battersby, quoting extensively from the saint's own writings, successfully dispels the impression of harshness and over-severity left by earlier biographers and emphasises the gentleness and serenity which characterise the portrait now at Douai Abbey, the serenity of a soul which lives always in the presence of God and strives to perform every action not from any human motive or impulse but by 'the guidance of God, through the movement of his Spirit, and with the intention of pleasing him'. That was his ideal of sanctity, and this book should help its realisation by those whose vocation is similar to his own.

S. M. ALBERT, O.P.

PRISCILLA LYDIA SELLON: *The Restorer After Three Centuries of the Religious Life in the English Church.* By Thomas Jay Williams. (S.P.C.K.; 20s.)

Miss Sellon was the daughter of a naval officer. In 1848 she founded the Anglican religious community, known as the Society of the Holy Trinity, at Devonport. The multiform works of charity

undertaken by a few Sisters, not to mention the austerity of the Rule, during the first years of their existence, baffle description. Heroic work was done during a cholera epidemic in the Three Towns before some of the Sisters joined the band of nurses who accompanied Miss Nightingale to Scutari and the Crimea. Some years later the Society of the Holy Trinity was amalgamated with the Sisterhood of the Holy Cross, founded in London in 1845, and Mother Lydia directed their activities in a masterful manner. She had to face bitter opposition, even fierce persecution. Her own Society was composed of three grades or 'Orders'—Sisters of Mercy, the Company of the Love of Jesus (strictly enclosed), and Sisters of Charity. The last-named were made up of two groups—Blue and Grey Sisters. When the headquarters was moved from Devonport to Ascot Priory in 1860, the First and Third Orders ceased to exist. Since then the nuns at Ascot have done no work outside their enclosure, but have maintained a hospital for convalescents and in recent years a small school for girls. They were the first Anglican community to work on the foreign missions, and from 1864 to 1918 kept a few Sisters in the Honolulu Islands, where they were invited to make a foundation by Queen Emma.

Their spirit, Rule and habit incorporate features taken from many pre-Reformation Orders—Benedictine, Colletine and Carmelite in particular. In choir they still recite the Sarum Breviary, translated by one of their first members under the direction of Dr Pusey. Watches for continuous intercession are kept up, especially for the re-union of Christendom. The Carmelite-Poor Clare spirit of their lives is exemplified by the white cloaks worn in choir and their bare feet and sandals. This remarkable biography of a remarkable woman will be an indispensable source of reference to students of the second phase of the Oxford Movement. Moreover, the style is so readable that one forgets that this fascinating romance must have involved years of patient research.

PETER F. ANSON.

I FOLLOW SAINT PATRICK. By Oliver St John Gogarty. (Constable; 12s. 6d.)

This is a new edition of a book first published in 1938. Dr Gogarty's books are talks put down on paper; this one is a monologue spoken during a journey to those places claiming an association with St Patrick, including the five main claimants to the honour of his birth-place. The argument is in favour of St David's, in Wales. It is pressed in a leisurely fashion, and courteously. In its course, and through all the rest of the book, there are entertaining digressions as something prompts a story or a reflection. There are wise and