

C.A.G.O., too, presents its selection of Christian Christmas Cards with some new items, among which we would particularly recommend those of Margaret Burdess. Two of the latter have a very fresh style, which by means of wash and line convey the impression of some of the modern Belgian and Swiss cards, and a third makes a simple crib. A complete set of samples of these cards may be had for 4s. post free from Catholic Action Girls' Organisation, 22, Bramham Gardens, London, S.W.5.

REVIEWS

THE FACE OF THE SAINTS. By Wilhelm Schamoni. Translated by Anne Fremantle (Sheed & Ward; 21s.)

A BEDSIDE BOOK OF ENGLISH SAINTS AFTER 1066. By Aloysius Roche. (Burns Oates; 6s.)

Here are two books that delineate saints: Father Roche's their lives and characters, Mr Schamoni their physical appearance.

A collection of reproductions of saints' likenesses, whether authentic, probable or possible, was a good idea, and so far as this reviewer remembers it has not been done before, at any rate on this scale (120 pictures of 100 persons). Mr Schamoni's book accordingly shows traces of uncertainty in handling a new job: there is little reason to suppose that the mosaics, etc., of his earliest examples are meant to be likenesses; a few are unnecessarily obscure (e.g., Ecclesius and Maximian of Ravenna, Homobonus); to allot one saint seven pictures, when most have one, is a bit disproportionate, especially when there are some notable omissions; and we could have done with more portraits and photographs of the more recent saints and beati. On the other hand, full use is made of death-masks and other hitherto unpublished material, of which an example here and there is on the macabre or grotesque side. But the general result is a very impressive collection of human faces, of which one of the finest is surely that of St Frances Cabrini, who died in 1917 in Chicago. Some of them, e.g., St Teresa of Lisieux, should be compared with the soft caricatures that are generally current.

Father Roche writes discursively of English holy ones from the Norman conquest to the Reformation martyrs, and there is really no need to commend work already so well known and appreciated. Like its predecessors, his latest book is full of unhackneyed observations and things that need repetition. He emphasises, for example, that, calendars to the contrary notwithstanding, sanctity is not a monopoly of the clergy-house and the cloister: 'There is only one fundamental holiness, namely the holiness of the Christian'. He reminds us that 'the Church has never favoured the taking of life of *any kind* by ministers of religion' (*italics mine*). He says of our Reformation martyrs, 'Protestants generally might be willing enough

to extend their sympathy to these victims, did they not find themselves pulled up by the recollection that they have victims of their own, and victims, moreover, for whose fate a Catholic queen was mainly responsible. Up and down the land one comes across their monuments; and it must be conceded that the treatment meted out to them has done much to alienate the goodwill of our non-Catholic fellow countrymen'. It should hardly be necessary to state that, in spite of the title, this is not a children's book, though adolescents could profit from its careful reading.

D.A.

ST JANE FRANCES DE CHANTAL. By Janet Mary Scott. (Sands; 5s.)

This little book of 112 pages contains in miniature the main facts of the life of one of the most notable founders of a great religious Order. In the beginning she is shown as an impulsive, affectionate woman, though even in early youth signs of her bias towards sanctity were not wanting. Her mother died young, but Jane, with her brother and sister, was trained by an unworldly father in the habits of obedience, self-control and compassion for the poor and suffering, which distinguished her throughout life.

She lived in the latter part of the period which saw the growth of Protestantism and her contribution towards the checking of this spiritual dis-ease was the Order which she founded under the direction of and in association with St Francis de Sales. She had, however, already shown the quality of her spirit by her generous acceptance of the spiritual mortifications which she endured after her husband's death when, with three young children, she went to live with her father-in-law, and leaving the gaiety and pleasures of a gay and pleasant world, set out along the path of suffering.

Her middle years were filled with amazing activity, for she founded no fewer than eighty convents, while for the most part she remained at Annecy and directed the affairs of the fast-growing Order. After the death of St Francis sorrows again multiplied, for one by one her first companions and friends died. Her own gallant spirit never failed, however, and she was consoled by meeting two saints, one hardly known to us today, St Peter Fourrier, and the other world-famous—St Vincent de Paul.

There are a few misprints, and by the omission of phrases on pages 36 and 67 two paragraphs are not quite clear, but the story is simply and straightforwardly told and gives a picture of a remarkable woman who became a Saint by always accepting those mortifications of the spirit which are so much more painful than those of the body, and was actually the fore-runner of St Teresa of Lisieux in teaching that 'there is a martyrdom called of love, and God sustains the life of His servants so that they may be both Confessors and Martyrs. . . .

MARY DUNCAN.