

## BLACKFRIARS

an apostle whose trumpeting of the good news went out to the ends of the earth. But this lowly follower of Augustine of the *Confessions* must say his own say :

I have said that I had in childhood, and largely preserved out of childhood, a certain romance of receptiveness which has not been killed by sin or even by sorrow . . . "This rude and primitive religion of gratitude did not save me from ingratitude; from sin, which is perhaps most horrible to me because it is ingratitude.

But here again I found that the answer awaited me. Precisely because the evil was mainly of the imagination it could only be pierced by that conception of Confession which is the end of all solitude and secrecy. I found only one religion which would go down with me into the depths of myself.

One day the Master, schooling His followers for the apostolate of the world, bade them learn before they taught; and learn the one fundamental lesson of humility. Few of those who read of Gilbert Chesterton's *Autobiography* only the words we have quoted, will fail to recognize the authentic humility of an apostle.

VINCENT McNABB, O.P.

MEMOIR OF MOTHER MARY JUDITH OF SION. 1847-1932. By a Member of the Community. (Longmans; 6/-.)

This is a short life of one of the most remarkable women I have ever known. Born a Protestant, Ellen Hodge was, from her early years, attracted to the Catholic Church. Her first attempt, at the age of fourteen, to be instructed was not a very encouraging one; the priest gave her a penny catechism and told her to be a good little girl!—adding that one day she would be a Catholic. How often we neglect to take children seriously! However, this was a beginning. In the first chapters of the biography we see this young soul fighting against many obstacles, the greatest being the opposition of her parents, gradually drawn to the Catholic Church and then to religious life. At twenty-one she joined the Congregation of Our Lady of Sion founded by Father Ratisbonne, the converted Jew. Those who read this book will learn something of the founder and of the spirit of Sion.

Sister Judith had her first experience in teaching the children at Grandbourg, near Paris. It was not an easy task, but she succeeded. As her biographer says: "The same tactful respect for the liberty of souls, the same strength and wisdom in government, the same loving solicitude for the children, characterized the younger religious as when she, in her turn, was called upon to bear the burden of Superiority for a long term of years." In 1877 Mother Judith came to London, and for fifty-five years this was to be the scene of her labours. The rest of the biography deals with her great work in the Metropolis both from a spiritual and material point of view. As to the latter, the building of the fine

## REVIEWS

convent in Chepstow Villas was her great achievement; as to the former, the book must be read to appreciate the great character of Mother Judith.

Her sense of duty was extraordinary and seems to have been one of the guiding principles of her life. She was a strict disciplinarian, but her ruling was tempered with such love and kindness that it was easily accepted. As a young girl she captivated everyone by her charm; so was it throughout the whole of her life. There was in her real, deep tenderness, though outwardly it did not always seem so. She was a shrewd judge of character and temperament and acted differently with each soul, whether her religious or the children. Her solicitude embraced the whole person, its spiritual faculties of mind, heart and will as well as its physical well-being. She was, in every sense of the word, a real Mother.

If she exacted from her spiritual daughters the perfect observance of the rule, she first gave the example. She was most supernatural and knew how to make souls rise higher and higher. Yet in recreation she was joy itself.

We cannot close without mentioning her great love for the souls outside the Church, and especially Jewish ones. In 1917 she founded the Catholic Guild of Israel.

In 1920 Mother Judith celebrated her Golden Jubilee of profession, and in 1930 her Diamond Jubilee. Two years later she was called to her eternal reward. She died as she had lived, loved by all and in peace with all.

ALBERT KNAPP, O.P.

## MEDIAEVAL STUDIES

A much-discussed question among theologians is that concerning the causality of the Sacraments. The controversy is doctrinal as well as historical. That is, it is disputed among theologians, not only *how* the Sacraments are cause of grace, whether physically, or morally, or "intentionally," or "legally," but it is moreover contested—and perhaps most heatedly—*what* the great mediæval Doctors taught on this topic. To help theological students to find their way in solving the intricate problem, particularly for the use in *seminar* studies, M. Gierens, S.J., enriched the collection *Textus et Documenta* of the Gregorian University with a series of extracts brought together from the most renowned Doctors representative of the different schools.<sup>1</sup> The series opens with St. Augustine, the recognized Master of the Middle Ages, and then follow twenty-five Doctors, St. Bernard, Abailard, Hugh of

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<sup>1</sup> M. GIERENS, S.I. *De Causalitate Sacramentorum, seu De modo explicandi efficientiam Sacramentorum Novae Legis. Textus Scholasticorum principaliorum.* (Textus et Documenta, ser. Theologica, 16.) Romae, Univer. Gregoriana, 1935, pp. 127. Lire 6.