

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

witty and mischievous things in it, and much that is finely said. If there are any who do not know St Patrick, here is an introduction which will lead them to the standard lives; and in an appendix they can read the Saint's most famous writing, the *Confession*. And here, for anyone, is a pleasant book to read on winter evenings.

ANTHONY ROSS, O.P.

ST ALBERT, PATRON OF SCIENTISTS. By F. Sherwood Taylor, M.A., D.Phil. Aquinas Paper No. 14. (Blackfriars; 1s.)

It is as Master of St Thomas that St Albert the Great qualifies to be included among the Aquinas Society Papers. In this short pamphlet Dr Sherwood Taylor shows how St Albert was truly a man of science in the modern sense and therefore a fitting example and patron and, one might add, a corrective for scientists of today. For where others feared science he boldly accepted it and studied every aspect of it, yet realised all the while that it is only part of the whole life of man, and can only be explained in relation to God. Our modern specialists will find it hard to imitate the intellectual attainments of this *Doctor Universalis*. 'But we can follow his ideal by aiming at exact truth in our knowledge, the utmost width in our outlook, and the synthesis of all our activities in the service of God.' Dr Sherwood Taylor is himself a shining example of how this can be done.

S.M.A.

A DAILY HYMN BOOK (revised edition): Music edition, 35s.; voice parts only, 4s. (Burns Oates.)

This collection of two hundred and fifty Latin and English hymns has already proved its worth, and a revised edition should earn for it many more users. Its arrangement is specially to be commended, with its ample provision for the seasons of the liturgical year and the proper of saints. A Dominican reviewer may perhaps be pardoned for regretting that the latter section finds no room for a Dominican saint. The hymn book must be of great value to convents where the Divine Office is not of obligation, since it provides, both for religious sisters and their pupils, a source of liturgical piety as well as the usual popular hymns familiar to Catholic congregations. Musically the book is of considerable interest, including as it does tunes by Martin Shaw, Vaughan Williams and R. O. Morris, in addition to the melodies traditional in the evening Catholic worship of this country. And the arrangement of the plainchant hymns has the authoritative signature of Dom Desroquettes of Solesmes. As might be expected of the printers (Desclée), the typography and musical engraving is eminently legible.

A.B.