

Blackfriars

S. ANSELMI OPERA : (1) CUR DEUS HOMO, (2) MONOLOGION.
Recensuit D. Franciscus Salesius Schmitt, O.S.B. (Bonn,
Hanstein, 1929. Price, 2.80 marks each.)

We judge by these two fascicules in the useful '*Florilegium Patristicum*' of Peter Hanstein, that a learned Benedictine has set himself the task of providing a satisfactory text of St. Anselm. It is notorious that Dom Gerberon's text (reprinted in Migne) leaves much to be desired, and we therefore welcome this enterprise with cordiality. The two instalments which we notice here, promise that the work will be accomplished in a competent manner. There is a brief but adequate preface to each book, and accompanying the text a modest *apparatus criticus*. So far as we have tested it, we judge Dom Schmitt's work to be as solid as it is unpretentious.

MOTHER GENEVIEVE DUPUIS. Foundress of the English Congregation of the Sisters of Charity of St. Paul the Apostle. 1813-1903. By the Right Rev. Monsignor Hudson. (Sheed & Ward; 10/6.)

This account of a work so humbly begun and growing to such wonderful proportions is, for more than one reason, well worth reading. Amidst all the difficulties following on the re-establishment of the hierarchy in this country, the Sisters of Charity of St. Paul worked for the cause of Catholic education with a zeal and disinterestedness which have certainly earned for them a special share in the thanksgivings of this Emancipation year.

Mother Dupuis was sent with two Sisters from Chartres to found the Congregation in England. Owing to the different conditions of work in this country, it became necessary to separate the English branch entirely from the Mother house. Mother Dupuis had a great love for Chartres, and it is a pleasure to note that, unlike more than one other Foundress in similar circumstances, she had the happiness of always enjoying the sympathy and consideration of her Superiors. The author gives an interesting chapter on Mother Genevieve's spiritual life, and the letters from her French director are full of sound, practical advice. Her own letters to her spiritual children, as well as some from friends outside her Congregation who looked to her for sympathy and help, give an insight into her strong, loving, prayerful character.

Those who are interested in all that has to do with the burning question of Catholic education in England to-day will enjoy

reading this well told history of a Congregation which has done so much in the past, and will, it is to be hoped, do more in the future for the welfare of the English Catholic child. M.F.

THE LIFE AND LYRICS OF RICHARD ROLLE. By Frances M. M. Comper. (Dent & Sons, London, 1928.)

LE FEU DE L-AMOUR, LE MODELE DE LA VIE PARFAITE, LE PATER. Par Richard Rolle, traduits par D. M. Noetinger, moine de Solesmes. (Mame et Fils, Tours, 1929.)

Richard Rolle, hermit and contemplative, has not been fortunate in his English editors, who have all been non-Catholics and in varying degrees unequal to their task, either from want of sympathy and Catholic experience, or from serious lack of theological training. We make an exception in the case of Miss Deanesly, whose *Incendium Amoris* is a scholarly piece of work, and who refrains from amateur excursions into theology or mysticism. Miss Comper is not a scholar, nor does she imitate Miss Deanesly's self-restraint. So her book is an amazing jumble of miscellaneous information: historical, theological and mystical. Rolle, she says more than once, had an 'untidy mind,' so that his writings are disorderly and confused; but they are not so confused and disorderly as this book. The early chapters contain a picture of fourteenth-century Oxford, a history of the coming of the Orders in the thirteenth century, an account of the studies of the University, and there is even something about the problem of Universals. The remaining chapters of the first part deal with the life of Rolle; but it is hard even here to keep in touch with him, so oppressed are we by a welter of citations from the most various sources, Catholic and non-Catholic. After all this, it is a relief to get to Rolle's lyrics, which occupy the second and shorter part of the book, and which can be extricated fairly easily from the mass of commentary which surrounds them.

Our impression of the whole is that Miss Comper has undertaken a task which is beyond her powers. She confesses that she is no scholar, and it is clear that she is no theologian. Even as an historian she ought to have been aware of the view put forward by Dom Noetinger (*Month*, June, 1926) that Rolle had studied theology in Paris and was a priest and a doctor of theology before he took up his hermit life. It makes an immense difference to our judgment of his life and work. But Miss Comper has no suspicion of such a possibility, for she writes: 'We must not forget that, unlike Grosseteste, St.