

Blackfriars

It was a menace to freedom of thought and religion. It lowered religion to philosophy and limited reason to apologetics. Of such defenders of the faith St. Thomas had already spoken : ' *Cum enim aliquis ad probandam fidem inducit rationes quae non sunt cogentes, cedit in irrisionem infidelium. Credunt enim quod huiusmodi rationibus innitatur et eas credamus.*' (1a. Q. 22. art 1). The fact that Lull's system was possible, and, indeed, widespread, is an indication that, contrary to an accepted opinion, the Middle Ages afford little evidence of any real unity of thought.

A.M.

MARIE DE L'INCARNATION : ECRITS SPIRITUELS ET HISTORIQUES.
Réédités par Dom Albert Jamet. (Tome I. Paris : Desclée, de Brouwer et Cie. 1929).

It is probable that very few English readers know anything about the French Ursuline nun who goes by the name of Marie de l'Incarnation, and yet she deserves to be known. Her life was lived in the seventeenth century, half in France and half in Canada. At Tours in 1620, as a young widow with an infant son, she was visited by a divine ecstasy which changed the course of her life. Other mystical experiences followed. to be succeeded by a permanent state, wherein, without any of the 'psycho-physical' concomitants usual in such cases, she seems to have enjoyed an almost continual sense of God and a union so intimate and so profound that the most distracting employments could not interrupt or impair it. In 1631 she became an Ursuline at Tours; in 1639 she founded an Ursuline convent at Quebec. In Canada she spent the remainder of her life, exercising from her cloister an untiring apostolate. She has been called the Teresa of Canada and the Teresa of France. She was just such another as the great saint of Avila : a woman of supreme capacity and courage, of exceptional prudence and common sense, and of the highest mystical gifts. Nor is she interesting only as a mystic; for her life and writings illustrate also the secular history of Canada when it was still La Nouvelle France. That life and those writings were first given to the world by her son, Dom Claude Martin, a distinguished Benedictine of the Congregation of St. Maur. The Benedictines of Solesmes are now undertaking a new and critical edition of the whole material, and the volume here noticed is the first of the seven in which it is proposed to achieve this task. The work is in capable hands, and it is sufficient to say that this volume augurs well for the whole enterprise.

J.M.