

a number of simplifications which raise questions. The joint education of clergy and laity, at least in the early stages up to the age of eighteen, has borne much fruit in England as colleges and seminaries of the north bear witness. For that reason alone it cannot be simply dismissed. When we talk today of pious children growing up in pious homes we seem to be on very unsafe ground. The distressing fact is that there are many pious parents whose children quickly become impious in spite of every natural aid to holiness. This can be attributed to the enormous seductive power of the 'world', and all that 'glamour' has done for it. But perhaps it is unfair to take the argument on to that ground. After all, the book is directed to parents and presupposes family life; but one would like to see these parents being reminded of the need for the spiritual reinforcement of their children against glamour and seduction.

The greatest pity is the format of the book. It is dull and characterless; and since this book ought to be widely read it is a pity that the mediocre dust cover does it an injustice.

GERARD MEATH, O.P.

GOD AND ROSANNE: Letters on the Contemplative Life by a Carmelite Nun. (Sands; 6s. 6d.)

This collection of 'letters' stresses several points about contemplative life and about its relation to the active life which are often overlooked. It is good, for instance, to see it stated that were the gift of self of an active religious to be incomplete, there would still be the activity to make amends, but if the contemplative fails in surrender she fails (utterly and completely) (p. 7). Difficulties are faced honestly; the possibility of life in an enclosed convent inducing hysteria is discussed and the difference between cloistered life and conditions in the world for women of the present day compared with that existing in the Middle Ages.

God and Rosanne will be helpful to those thinking seriously about contemplative religious life. The style, however, is somewhat rambling and fails to grip and the poems included are poor in quality and would have been better omitted, as would the frontispiece, which is crude and quite unworthy of the subject. But these defects should not be allowed to obscure the merits of this addition to the literature in English on the contemplative life. K.P.

THE STORY OF MOUNT MELLERAY. By the Rev. Ailbe J. Luddy, O.Cist. (Gill and Son; 5s.)

This is an enlarged edition of Father Luddy's history of the famous Irish Cistercian abbey. Its story begins in 1794, when monks from Val-Sainte came to London on their way to Canada, missed their boat, and stayed in England at the invitation and with the help of Mr Thomas Weld of Lulworth. There they settled, and built St Susan's monastery, which became an abbey in 1813. But later, as a result of Protestant hostility, Lord Sidmouth forbade