

no sentimentality at all. The sick are soberly and gently taught to be responsible and humble, and then gradually but surely taught to be what God invites them to be—contemplatives and apostles. Here is the broad (broad as the world) but steep way up out of the grey subworld of the sick. Morally and spiritually it is too often a grey subworld, brightly though the electric lights may shine on well-laundered linen.

The conferences on the great feasts are a delight. They are so strong and cogent because Christian suffering, too, deals in realities.

The translation is vigorous and lively. Idioms, indeed, tend to go off like squibs. But the grace of the author's manner and the compelling interest of the matter surmount and survive a curious eclectic English of very widely miscellaneous idiom, that strains to convey the very contemporary flavour and colour of the original.

MARY JACKSON

THE SILENT REBELLION: Anglican Religious Communities, 1845-1900.

By A. M. Allchin. (S.C.M.; 25s.)

The religious communities established in the Church of England in the middle years of the nineteenth century expressed a 'silent rebellion' in two ways. Firstly, at the natural and human level, their devoted works of practical charity among the poor were a mute protest against public complacency over social conditions, and against the restrictions which convention placed on the activity of women. 'To a young woman wishing to engage in full-time social welfare work, in nursing or teaching, the Anglican sisterhoods offered opportunities which were not easily found in the world in general. This is undoubtedly one of the reasons for the fact that the general development of Christian monasticism, from contemplation to activity, from male to female, was reversed in the case of the revival in the Church of England.' It was their response to the social needs of the time which commended the sisters to such people as Florence Nightingale and F. D. Maurice, and ultimately to the general body of opinion in the Church of England.

At that time only a few far-sighted Anglicans—such as R. M. Benson, founder of the 'Cowley Fathers'—realized that the primary motive and principal significance of religious is not what they do, but what they are: they represent the folly of the cross, the rejection of the values of this world. This was the second aspect of the 'silent rebellion'—a more profoundly disturbing one, since it was against the spiritual complacency prevalent in a Church which had been 'depressed and enfeebled by the loss of the full meaning of the idea of sacrifice and of a consecrated life during three centuries'. In the long run, it was their supernatural motive, rather than their active works, which made the

religious communities important in the spiritual revival of the Church of England in the nineteenth century.

Mr Allchin's theme has involved research into a mass of published and unpublished material, but by selecting what is significant he has produced an account which is at once carefully documented, lucid and readable. It is not only Anglicans who will find it of interest, for the development of these communities is shown throughout as affected by and illuminating, the wider religious, social and cultural life of the time.

A.G.

LEAD, KINDLY LIGHT—from the works of John Henry Newman.

THE SPIRITUAL GENIUS OF ST THÉRÈSE. By Jean Guittou.

THE LOVE WE FORGET. By M. R. Loew, O.P.

(Geoffrey Chapman, *Doctrine and Life* series, 2s. 6d. each.)

Here we have three short books in the *Doctrine and Life* series, and each of them in its own way is about faith: one on how faith was found by an Anglican, one on the faith of a saint, and one on the active faith so necessary in the modern world.

*Lead, Kindly Light* is a short anthology drawn from the works of Newman and focusing on the approach to faith. Newman's own journey began with his prayer, 'Lead, kindly Light', and culminated in the affirmation, 'Firmly I believe and truly'. And in this small book, designed for those on the threshold of the Church, we have a concise analysis of the psychological and intellectual problems about the faith. The extracts, drawn from five of Newman's books, are cleverly arranged in four chapters to make this a thoughtful anthology which gives us some of the best passages from his deep and beautiful writings.

*The Spiritual Genius of St Thérèse* is designed to distil the essence of the spirituality of the Carmelite of Lisieux. This is done by taking seven outstanding themes from her writings and following them by reflections which penetrate the apparently sugary exterior. Behind this is to be found a strong sanctity which is compared with that of Edith Stein and Elizabeth of the Trinity. For those who may feel repelled by the very title of 'Little Flower' this is an admirable introduction to her deep holiness.

*The Love We Forget* is a collection of five Lenten addresses given on French television. With that incisiveness and appeal with which he wrote the illustrated albums published by *Fêtes et Saisons* in conjunction with two other French illustrated Catholic magazines, P. Loew takes believers and unbelievers alike into the innermost spirit of Christianity. He explains why it is necessary to have a religion and the attitude to God which religion requires, and then shows how by intelligence, faith and love man comes to his final glory in the knowledge that he is