

eulogy of her writings on page 94. In the Preface, the authoress warns that any life of Mother Cabrini 'calls for thundering adjectives—tremendous, stupendous, astounding', and at first one fears that the call will be answered though ultimately only the temptation to clichés is yielded to.

Bishop Scalabrini is suddenly elevated to the Red Hat (p. 92), but humbly resumes his mitre on the next page, and was the unnamed Jesuit (p. 49) really a Canon of Crema? The writer apparently does not know when Pope Leo XIII called Mother Cabrini a saint. It is attributed (p. 72) to her first audience with him, but later (p. 136) it is given quite definitely as following her audience with him in 1898—*incidentally*, that audience is described as her 'final audience' though she had 'more than one' during the following year.

This book may, however, whet one's appetite for a more worthy life of Mother Cabrini: her rule of never refusing a postulant on account of poor health, of disregarding her seemingly inspired dreams, and the fact that she apparently never learned that tedious phrase of so many religious when asked to perform some extra good work, 'I'm sorry, but the rules do not allow it', make her an interesting person, although, as she said of Blessed Marianna of Lima, she has probably not been raised up for our imitation.

TERENCE TANNER.

HENRY SUSO. By S.M.C. (Blackfriars Publications; 6s. 6d.)

The attractiveness of a saint is the measure in which he radiates God, and the by no means easy task of the hagiographer is to express and interpret the life of a saint in terms of the love of God. In her recent book S. M. C. gives us a study of the life of Henry Suso, and succeeds in showing us a man deeply in love with Eternal Wisdom. Like his divine Master, Henry Suso had to pay the price if he would win souls from evil. At first, as a young Dominican, already marked out as a student of talent and ability, Suso was disinclined to pay the full price demanded for perfection. Like another Augustine, it was the inspired word of God (read to him whilst at table) that decided him. From henceforth, he resolved, to none save Eternal Wisdom would he give allegiance.

Now a man in love with God will often, through the very excess of love he experiences, so act as to cause the worldly wise to sneer and deride him for a fool. His penances and mortifications are laughed at as being the acts of a fanatic. Maybe it is folly, but it is the folly of the Cross. In her treatment of the severe penances Suso inflicted on himself, S. M. C. shows judgment that is sympathetic, balanced and enlightening. It can so easily happen that the written life of a saint presents him as someone unreal, or forbidding and repelling through inadequate evaluation of his ascetical practices and any special divine favours that may be granted him.

Bl. Henry's apprenticeship as the true disciple of Christ was long

and exacting, but finally he emerged as God's troubadour, the 'Minnesinger'. Extracts from his works, clearly set forth in different type, are given in Latin and English, and amply repay study. Perhaps they will tempt someone to re-edit (a work overdue) his classical volumes on *Eternal Wisdom*. In setting forth the years of apostolic preaching, when he played no small part in rightly orientating the movement of mysticism that developed in the Rhineland during the 14th century, we are helped to appreciate Bl. Henry's contribution by a number of short historical sketches. In her contribution to this series of Dominican saints, S. M. C. gives us a thoughtful and prayerful study of a Dominican who has long been neglected.

TERENCE NETHERWAY, O.P.

HUGH EDMUND FORD (First Abbot of Downside). By Dom Bruno Hicks (Fifth Abbot of Downside). (Sands; 7s. 6d.)

This little book on Abbot Ford by one who knew him well and was later one of his successors is a welcome tribute to a remarkable man. Hugh Edmund Ford was in the school at Downside and was clothed for that House in the Common Noviciate at Belmont in 1868. From the outset his career was out of the ordinary. The régime at Belmont was Spartan and it soon became clear that his health would not stand it, and indeed that he would never be equal to the full monastic observance. It showed remarkable foresight in his superiors that he was nevertheless allowed to make his Profession on January 25th, 1870. Already by 1871 his health was such that he was recalled to Downside. He continued his studies there and also worked in the school, and was allowed to make his Solemn Profession in 1873 in spite of still indifferent health. A long sea voyage was recommended by the doctors, and in October 1873 he set off for Australia with Archbishop Vaughan, the new Coadjutor of Sydney. In a largely open-air life lived for the most part under pioneer conditions he never lost his ideals of the monastic life, and in 1876 he returned to Downside with much improved health. Two years later, already a priest, the new Prior, Dom Aidan Gasquet, afterwards Cardinal, appointed him Prefect of Studies, a post which in the organisation of the catholic schools of those days carried with it most of the responsibilities of Headmaster. He at once reorganised the studies, introducing lay-masters to help with the teaching, with markedly successful results.

It was about this time, 1880, that a controversy began over the constitution of the English Benedictine Congregation which was to last twenty years and in which Father Edmund Ford played a leading part. Looking back from this distance it is easy to see that the Congregation had to develop along the lines which it eventually took, but in order to understand the opposition which was aroused it is necessary to realise the historical development which had led to the existing state of affairs. During the 17th and 18th centuries the