

Blackfriars

and ripe for heaven and canonisation at fifty-five. To cheer the dull-witted, there is St. Joseph of Cupertino, who succeeded in nothing except in being a saint. Blessed Claude de la Colombière is the example of a seemingly quite ordinary, conscientious priest and religious, a saint who was a stranger to miracles, ecstasies and vision, and who 'had done nothing in particular.'

St. John of the Cross and St. Francis Xavier are chosen as examples of constant failure in the work nearest their hearts. Such failure is not evident in other biographies. It is either too lightly touched upon, or eclipsed by the splendour of sanctity, a splendour of which the saint himself was quite unconscious, while he was painfully aware of the failure. Hence we, seeing the drama of his life in inverse perspective to his own, miss much of his sufferings and his mentality.

The early years of St. Camillus and St. Margaret of Cortona are painted in rather darker colours than some of their biographers will allow. Mrs. Oldmeadow, in her life of Camillus, *The First Red Cross*, asserts that, apart from his passion for gambling, his life was free from vice, and ascribes his death-bed avowal to a saint's pious exaggeration. There seems no positive proof either for or against this opinion. Perhaps the truth lies midway. We know at least that he was a dangerous brawler.

M.B.

BUTLER'S LIVES OF THE SAINTS. Re-edited and revised by Herbert Thurston, S.J. (Vol. II; February. Burns, Oates & Washbourne; 7/6.)

It is good news that the editor anticipates a much more rapid publication of the ten volumes still to appear, because the four years that had elapsed between the publication of January and February had almost led one to the conclusion that the work was not being persevered with, and January was well enough done to make such a failure a tragedy. The volume under review is longer by over a hundred biographies than Butler's February, but seven saints given by Butler in this month are omitted. St. Barsanulphus, Hermit, whom Butler gives under February 6th, will probably come in the April volume, seeing that April 11th is the date of his feast in the Roman Martyrology, and doubtless St. Araght or Attracta will come under August 11th, as that was the date assigned to her when in 1864 her feast was restored for All Ireland. Another saint omitted is St. Angulus (Aule or Ouil), whose feast occurs in the Roman Martyrology on February 7th, but Holweck in his *Biographical Dictionary of the Saints* (Herder, 1924) says nothing definite is

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known of him; and perhaps we shall hear no more of St. Cinnia (Kinnia), an Irish virgin, St. Abraames, Bishop of Arbela, St. Erlulph, Bishop of Verden (?) and SS. Daniel and Verda, Martyrs. It is true all these occur in Holweck, but their legends are untrustworthy, although a note might with advantage have been added to the effect that they had been omitted for such and such reasons.

Amongst the one hundred and six new biographies those that will be read with most interest will probably be of the great modern saints, Blessed John Bosco +1888, February 1st, the Japanese Martyrs, and St. Gabriel of the Sorrows +1862, February 27th, and the article on Our Lady's Apparition at Lourdes will be found very welcome, for it is extremely well done.

The whole volume is a splendid piece of work and is what Father Thurston's reputation for accuracy has led us to expect.
W.G.

A REASON FOR THE FAITH. By Ernest Evans, B.D. (John Murray, pp. xii, 162; 5/- net.)

This little book is in the words of its writer 'offered to the young men and women of the Church of England.' No doubt the writer knows the young men and women of his Church so well that his reason for the Faith will be a welcome gift.

But to a Catholic reviewer his book will present the difficulty presented by every exposition of Faith coming from a sincere member of the Church of England. For whom does the writer of the book stand? Clearly not for the Church which includes such diverse personalities as Bishop Gore, Bishop Henson, Bishop Barnes. Usually the writers of such works of apologetics are candid enough to own that they speak for no one but themselves. No doubt Mr. Evans would follow their lowly example; so that this title would really mean 'a Reason for my Faith' and we should respect his Faith even if we could not respect his reason.

There is so much unpretentious scholarship in the book that the chapter on the Holy Catholic Church suggests as its cause, *Inimicus homo hoc fecit*. To exemplify. Mr. Evans writes: 'The four epithets, One, Holy, Catholic, Apostolic, are known as the *marks* or characteristics of the Church' (p. 120). Now a mark is an external sign of an internal reality. The four marks of the true Church are four external signs so visible and undeniable as to make the true Church quite distinct from false churches. The mark must be external; an internal mark is a contradiction in terms.