

Blackfriars

THE MIRACLE OF PEILLE. By J. L. Campbell. (Collins; 6/-)

Thérèse Ursule is the orphan of a gypsy woman, and a handsome peasant unjustly condemned to death for the murder of the Abbé of Peille. The child is a cripple; she is unbaptised; she is the victim of persecution; the credulous villagers think she is possessed, and her father's last message declares that his soul will go to hell the moment she enters a church. Thérèse does not enter a church; she is not baptised, and does not receive the Sacraments of Holy Eucharist and Penance until she is dying (and then without being baptised). Yet she is the instrument of God's special favours; she works miracles and receives the stigmata. (The miracles are really attractive, although they are too frequent to be convincing.)

The lamentable ideas of the Catholic faith that are expressed spoil an otherwise lovely book. Thérèse is a glorious person, and every other character is as greatly alive as she is. The drama, the colour, the simplicity of the book, are admirable: the situations in it are all delicious: one must compare it with *The Bridge of San Luis Rey* and *Death Comes to the Archbishop*, but with the regretful admission that Mr. Campbell has not troubled to perfect his knowledge of his subject as he has perfected his style.

R.R.

OCCASIONAL SERMONS. By Cardinal Francis Bourne, Archbishop of Westminster. (Sheed & Ward; 6/-.)

It is not only because a bishop's lightest word is heavy, but still more because we know the practical wisdom and the deep spirituality of the Cardinal Archbishop of Westminster that we welcome this sequel to the Congress Addresses which we noticed a short while ago.

There are many other sermons which might have been added by the compilers to these twenty-two, and we would be glad to see on a future occasion some specimens of that peculiarly intimate and Salesian homily in which His Eminence excels. In the present volume, however, we have before us the kernel of the more public pastoral utterances of Cardinal Bourne, delivered on occasions of Catholic or national importance.

We find here what we had expected, much sound and sanctified good sense, with a sure insight for the point in question and wide human sympathy. These very English characteristics are rounded off by a certain French lucidity and order of mind which make a happy combination.

We might single out the sermons on Health and on Catholic Doctors, which treat with delicate understanding the beauty of the healing art and the sacred responsibilities of its office. Then there are those on themes especially dear to His Eminence's heart, the Priesthood and the English Martyrs, and the English Saints—far less numerous these, as he notes with regret in an interesting and original passage on a national failing. There is the same insight in the talk on True Fortitude. The tribute to Newman is eloquent and touching, and the War sermons and that on Palestine are fraught with personal experience. The well known Easter sermon on Continuity needs no comment.

The French sermon is as interesting as it is unusual in the English Hierarchy. But we would have welcomed some foot-notes explanatory of the occasion. We are left wondering at the identity of the 'Eminence' and the 'Messeigneurs' present.
A. de Z.

PROGRESS AND RELIGION. By Christopher Dawson. (Sheed & Ward; 10/6 net.)

'Europe to-day is waiting for its Augustus. It needs consolidation rather than revolution, but this consolidation cannot be the work of a military imperialism, as in the ancient world, it must be the fruit of social and economic co-operation between the different peoples and classes who make up the complex unity of European society' (p. 216). So Mr. Dawson puts the problem that confronts every thinking man to-day. We live in a period of competition resulting from the amazing control of nature achieved by science. To many it seems as if our civilization must fail and fall to pieces, destroyed by the very success of its material achievement, divorced as it is from any spiritual unity. With an impressive knowledge and sureness of touch Mr. Dawson reviews the genesis and growth of the belief in Progress that, though to-day shaken and somewhat discredited, was for so long the inspiration of our modern civilization. His early chapters deal with the idea of Progress in relation to sociology, history and anthropology. He shows how far from simple in fact the idea of Progress has been—for some a mere improvement in material conditions, for others an almost apocalyptic belief in the possibility of a complete transformation of human society. He shows how the modern historical school leaves no room for Progress and gives an extraordinarily interesting criticism of Herr Spengler's theories. Anthropology has ceased to be a *priori* and dogmatic and be-