

for the exercise of some specific work of piety or charity. The Third Order on the other hand provides for its members a Papally approved way of life which enters not only into their worship or their charity but into everything they do. In speaking of its origin, Fr Wendell rightly remarks that it is shrouded in uncertainty. He gives one theory which we venture to think is open to grave questioning. According to Bl. Raymund of Capua, he says, the Third Order had its origin in a group of laymen established by St Dominic's friend, Bishop Foulques, and called the Militia of Jesus Christ, whose object it was to defend the rights of the Church. But there was already an Order of Penance which became split up into branch fraternities, and these in time displayed such an anti-clerical attitude that the Papal legate, alarmed at their numbers, ordered them to separate into groups. Those who settled in close proximity to the Dominican Friars placed themselves under their direction, and thus they continued until 1285, when the then Master General, Munio de Zamora, gave them a Rule which was the sign of their formal affiliation to the Order. At this time the Friars of Venice and Siena had produced in one volume documents concerning the Order of Penance and the Militia, and if Bl. Raymund consulted these writings he may have concluded that the Third Order was the outcome of the Militia, whereas in spite of a similarity in dress the aims of the Order of Penance were quite different from those of the Militia and the Order was in being before the Militia was heard of. This criticism in no way detracts from the excellence of Fr Wendell's treatise, nor is it of great import, for after all, it is more important to know where we are going than whence we came.

FABIAN DIX, O.P.

LA SAINTE VIERGE. Figure de l'Eglise (Editions du Cerf. Blackfriars; 7s.)

The ambition of a 'Cahier' of *La Vie Spirituelle*, the preface to this symposium tells us, is to present a point of doctrine whole and complete. In the present volume the Editor has certainly cast his net wide, and in 290 pages he has gathered eight theological treatises on our Lady as well as other practical and historical notes, which even include a list of the religious Orders and Congregations bearing the name of the Mother of God and of her shrines of pilgrimage throughout the world. In the latter the reader will be pleased to find not only Walsingham but also our Lady of Cambridge, of Penice, of Melrose, and many others, excluding however Carfin.

The Marial theology begins with an exegesis of the Annunciation and all that is related to it in the Gospels, by Père Bernard, O.P. The doctrine of virginity which brings, through Mary, a new type of fecundity into the world is shown to be fundamental to the understanding of the *Mater et Socia Christi*, a conception so important in modern teaching and devotion. But the author of this article, Père M. J. Nicolas, already well known to readers of *THE*

LIFE OF THE SPIRIT, leads on to a special discussion of her title of *Mater Misericordiae*. The *pièce de résistance* of the book is the essay, *Eve, l'Eglise et Marie*, by Père Henry, the editor of *La Vie Spirituelle*. The author takes us back to the original patristic teaching on the mystery of the New Eve and shows how our Lady and the Church are both Mothers in their special ways of the whole body of the faithful. St Augustine insists that the Church is the Virgin Mother and in this way she continues on earth not only the life and work of her divine Son, but of Mary herself. This is important particularly for Christian womanhood, which carries on this function in the world, either in the cloister or at the hearth. Père Henry's thesis is not devoid of immediate practical application to modern life.

An article on the Assumption is of interest in view of the recent desire for the definition of that event. Again much help may be gained from the articles on the Rosary and the spiritual life in relation to our Lady. She will indeed be honoured and more fitly praised as a result of this publication. C.P.

THE REVELATION OF ST JOHN THE DIVINE. With lithographs by Hans Feibusch. (Collins; 16s.)

Like the book that the angel gave to St John to eat—containing the heavenly secret that he must convey—the resultant book of his own Apocalypse is offered to be eaten: not merely to be read, but to be assimilated. To use it thus is much more feasible if it can be obtained in an outward form that is to one's taste. Here, in this most recent edition, it is presented in a form that is most acceptable. The text is that of the Authorised Version. The printing is very fine, in what appears to be the Baskerville type, strong and simple like a monumental inscription. Though light and slender, it is a large book that lends itself to be read with something of liturgical solemnity—for 'blessed is he that readeth the words of this prophecy'. And there are twenty-one full-page coloured lithograph illustrations by Hans Feibusch, a painter best known perhaps for his mural pictures. These lithographs have all the character, in miniature, of good mural decorations. They are original and powerful, they have a grand sweep; but they do not overflow their proper subject. They are a work of art that also contrives to be a humble illustration of a still greater work of art.

E. A.

LIFE OUT OF DEATH. By Rev. C. Hoare, Father of Sion. (G. Coldwell; 6d.)

Under this interesting title we have the life of Blessed Marie Thérèse de Soubiran La Louvière, Foundress of the Society of Marie Auxiliatrice, whose beatification took place lately in Rome. In comparatively few pages we have the history of a woman unique among religious foundresses, for she was turned out of her own community, and only brought back to it after her death.