

This history occupies less than one quarter of the book and leads us to hope that a full, detailed account of this wonderful work of charity may some day be written.

The main part of the book consists of correspondence between one of the Brothers of St Gabriel and an Army officer's wife in Morocco whose son, François, a blind deaf-mute, is being educated by the Brothers. These letters are printed and translated quite simply and literally and no attempt is made to write them up. The result is a most moving revelation of the anxieties, hopes and fears of the mother, the incredible patience, ingenuity and devotion of Brother Florentius, and above all the wonderful liberation of little François from a world of silence and darkness into the light and happiness of the life of a human person able to communicate with God and man.

This book was an immense success in France and there is no doubt that Mr Wyndham Lewis's deceptively simple and almost naive translation will cause the English version to be equally successful.

E. MACLAREN

THE DRAMATIC UNIVERSE. Vol. I. The Foundations of Natural Philosophy. By J. G. Bennett. (Hodder and Stoughton; 42s.)

The first part of this book outlines categories through which the world must be thought. Mr Bennett (one of the leading exponents of the Gurdjieff System for the Harmonious Development of Man, as we read on the flap) develops these categories by number. Wholeness, for example, emerges in one-term systems, Polarity in two-term systems, and so on through Relatedness (three-term), Subsistence (four-term), Potentiality (five-term) to Domination (eleven-term) and Autocracy (twelve-term). 'Here it must be emphasized that number twelve is not a *terminus ad quem* but a convenient resting-place.' The reviewer confesses to being slightly puzzled. Is it only 'Aristotle, Kant, Hegel, Alexander and Whitehead' who are guilty of 'arbitrary categorical schemes'? 'Naïve realism', Mr Bennett says in another place, 'is satisfied with a one-term scheme in which there are no distinctions of subsistence. Naïve dualism cannot go beyond polarity. Thus, at each step in the progression of the categories we find a greater "sophistication". The series has no end, *except in the limitation of our own understanding.*' (Reviewer's italics.) Could we summarize this perhaps as the outlining of a naïve duodecimalism, to be extended later if the intellect progresses well enough, to a sophisticated infinity?

In the second part these results are applied to 'the World as Fact'. Twelve levels of existence are identified from unipotent hylè to the

decimpotent sun, the undccimpotent galaxy and the duodecimpotent universe. And a six-dimensional framework (adequate at least to the first four levels of existence) is devised to supersede mere spacc-time, incorporating the dimensions of eternity and hyperaxis.

This is Mr Bennett's first volume. As the last two items in his list of contents put it: 'the present study restricted to facts only—study of values reserved for the next volume'.

TIMOTHY McDERMOTT, O.P.

UNUSUAL BAPTISMAL NAMES. By Fr Walter Gumbley, O.P., F.R.HIST. S. (Blackfriars Publications; 4s.)

This is a useful little book with an illuminating introduction by the author. Every presbytery would do well to have a copy, including those in the West Indies where people are afflicted with such unexpected and unauthorized names as Delicious Bonhomme, Happy Charles, Apple Baptiste and Precious John, to say nothing of Urica, Urina and Anodine.

On the other hand, with this valuable booklet before them, priests will beware of being too dogmatic in turning down suggested names which may indeed sound unusual but which in fact are perfectly authenticated Saints' names or at least derived therefrom. Alistair is a Scottish form of Alexander, Aubrey a form of Alberic, Etta of Antonina, Piers of Peter, Sonia of Sophia and Stasia of Anastasia. We have also to allow as Christian names Nigel, Noel, Olive, Patience, Prudence, Peregrine, Primula, Rhode, Romeo, Rory, and even Salome, though what parents would be likely to choose *that* name for their child?

Perhaps we could hardly expect the author to embrace the distant West Indies in his survey. But for future editions I would venture to suggest the following Christian names commonly accepted in those parts: Andy for Andrew, Claire for Clare, or for the author's Sinclair, originally St Clair. Also Eleanora as well as Ena and Altrude (both Reverend Mothers!) but perhaps the author does not consider these two names as unusual, and so does not record them.

But what of Hilfred, Hermetrude and Hermie? I hope some justification will be found for these, for, to be sure, the author allows Trude and Truda. And what of Susette as a diminutive of Susan, for Nannette is allowed, as well as Ivette for Ivy?

As a final shock, I may mention that, with the exceptions of February, September, November and December, all the months of the year are Saints' names.

RAYMUND DEVAS, O.P.