

She soon earned for herself the title of the 'Good Duchess', such was her personal care of her people, especially those who needed her help.

At last, not long before her death, Joan obtained a wish cherished since her childhood. She founded an order of nuns, known as the Annonciade. But there were seemingly endless difficulties to be met before the Order was approved and established. The first nuns were clothed in 1502. Joan herself took the vows, although, as we are told, 'the peace of the Enclosure was not for her'. She continued to carry out her duties as Duchess of Berry, and to care for her people who needed her.

This little book is written in a simple, straightforward style. The character of Joan is well brought out. Hers might be called a sad life, and yet it was a triumphant one. In the words of the author, St Joan of France was 'a nun, yet of the world: a duchess living under vow. Only by the inspiration and the special grace of God could such a thing be'.

FLORENS ROCH.

FATHER STEUART. By Katherine Kendall (Burns Oates; 15s.)

There are many praiseworthy aspects of this book, such as the fact that it was completed a year after Fr Steuart's death and published on the second anniversary of his funeral. But it would take too long to recount the exceptional successes of Miss Kendall's work. We have here to limit ourselves to the spiritual life and teaching of an exceptionally able Jesuit outlined skilfully in this book, often by a careful selection of his own words.

Father Steuart emerges as a real man who had learnt by hard experience the saving doctrines by which he helped so many men and women. The strong temper of Scottish aristocracy had to be transformed by increasing purifications into the instrument of grace. It was not until his sixtieth year that the last great trial took place, and it is to the special credit of this biography that the two or three great testing periods in his life are set forth with such simple frankness. His interior development not only showed itself in the realistic and direct way Fr Steuart treated the theological doctrines of the spiritual life in his books—which have been long familiar—but also in his appreciation of those whom he directed. The chapter on spiritual direction shows how he refused to try to make men and women fit into any preconceived pattern of spiritual formulae. His one care was to see that those under his direction corresponded without hesitation to the grace bestowed on them individually for their own personal needs. The men and women who came to him were infinitely varied in temperament, upbringing and situation, and he helped them as he found they were, not as he fondly hoped they might become. The history of holiness in the Church reveals that there is nothing to take the place of personal piety and experience in the director of souls, but when this personal holiness is

allied to sound theology the ideal has been realised. So it was realised in Father Steuart, and so does it appear in this well-measured biography. If there is one criticism to make it is that Miss Kendall, after promising to give Fr Steuart's own words when possible, occasionally falls into the trap of piously surmising at what he might have said or thought.

CONRAD PEPLER, O.P.

EARLY CHRISTIAN BAPTISM AND THE CREED. By Joseph H. Crehan, S.J. The Bellarmine Series, No. 13. (Burns Oates; 21s.)

Fr Crehan has accomplished in this work an extremely valuable piece of research. It does not make easy reading, for he has set intricacy by the ears and plunged gladly into a mass of Biblical and Patristic texts in Hebrew, Greek and Latin from which to extract his conclusions. They are, however, possible to summarise fairly easily. Starting from the difficulty that, in Matthew, the Apostles were commanded to baptise in the name of all three Persons of the Trinity, whereas in Acts we find St Paul commanded to be baptised calling on the name of Jesus, he makes out a convincing case for the explanation that the minister of the sacrament used the formula of the Trinity, whereas the baptisand (in infant baptism the god-parent) had to make an affirmation of his belief, such as we find in the recital of the Creed in the form for adult baptism today. In the early days of the Church, when the fundamental point of belief was that of the divinity of our Lord, to 'call upon the name of Jesus' was the equivalent of affirming belief in his divinity. Later, as heresies began to grow, the baptisand made a double affirmation, in God the Father and in his Son. Later still, the Holy Ghost was also invoked and belief in his operation through the Church. This baptismal formula, growing through the centuries, is the foundation of the Apostles' Creed.

PAUL FOSTER, O.P.

AMES DE LUMIERE. By Louis Soubigou. (Lethielleux; n.p.)

The author gives the broad outlines of the rational basis of Christian belief. His book is, apparently, intended for *young* Frenchmen, clerical and lay, who are in danger of laying undue stress on 'action' and '*oeuvres*' to the detriment of their intellectual formation. A lack of clarity in expression and of simplicity of style is, therefore, all the more to be regretted. The French do not express themselves in the same way as the English—they rejoice in subtle analysis which often turns light into darkness for us.

TERENCE TANNER.