

Later, when treating of Augustine's teaching on the sacraments, the Epistle to the Hebrews VI, 4-6, is cited as typical of a Puritanism which was at the origin of the Donatist view. But the Apostle is not dealing here with the remission of our sins by sacramental Penance, as the author of this book suggests; he only tells us that Baptism cannot be repeated.

The concluding chapter shows how Saint Augustine's thought dominates ages after him: the pre-Reformation period being typified in Saint Thomas Aquinas and Nicolas of Cues: the post-Reformation in Richard Hooker and Bishops Pearson and Hall. This latter part will of course be of interest chiefly to Anglican readers—though all must admire the strong, lucid prose of Hooker extensively quoted in the footnotes.

DESMOND SCHLEGEL, O.S.B.

RELIGIOUS SISTERS: (Blackfriars Publications, 15s.)

The religious orders have their share in the lasting life of the Church, and are living members of that organic body. Yet there is a profound conflict between the old way of putting the religious ideal into practice and present-day needs. The result is a dearth of vocations and the inability of many aspirants to stand up to the requirements of a life which they were ready to embrace with enthusiasm. The fact has to be faced that the contemporary world is undergoing a sudden and very profound evolution, which calls for adjustments and adaptations within the sphere of religious life.

This book attempts to offer suggestions regarding the details of observance and methods of formation. As Fr Victor de la Vierge, O.C.D. observes, it would be most undesirable that a religious should be given 'the impression of not being a good religious unless he were dispensed more or less habitually from observances that would crush his spirit' (p.249). And he goes on to say that 'this question of adaptation is a question of life or death for the religious orders'. Assuredly, then, this matter is of great concern for those in responsible positions. There must be change while that which is essential remains. This is a sign of life and not of laxity.

This volume, translated with adaptations from two volumes in French, will be most valuable to any experienced religious sister, and especially to Superiors. One feels that the reading might have been made a little lighter if less matter had been compressed within the same covers.

The work is divided into five main parts, entitled The Theology of Religious Life, The Office of Superior, The Knowledge Required by a Superior, The Vocation and Training of Religious, Adaptations in Modern Religious Life. The various subsections have been written by different authors.

Among the contributors is Dr Havard, an English doctor who writes, out of wide experience, on Psychology. But throughout this work it is a case of men writing for religious women. No doubt there are many of these ladies who could with advantage express their own views from the feminine angle.

The elements of Canon Law are simply expressed by Fr Delchard, S.J. It does not seem that always a clear distinction is made between a nun and a sister. Superiors of independent monasteries are classified as higher superiors. Although it is true that an occasional confessor may not enter the enclosure of nuns, he may do so for a sick nun in virtue of Canon 60, n.2. It is usefully remarked that in controlling correspondence the Superior must not acquaint herself with family secrets, still less spread them abroad, and must be absolutely discreet by being bound by professional secrecy. An indulgence of secularisation must be freely asked and accepted by the subject, and therefore cannot be commanded under obedience.

There are practical suggestions regarding the simplification of work, the use of machinery for better return of work, and such practical matters as central heating.

The book is well produced, and greatly to be recommended. There is a slight slip on p. 251 in assigning *Quadragesimo Anno* to Leo XIII.

AMBROSE FARRELL, O.P.

A HISTORY OF PALESTINE. From 135 A.D. to Modern Times. By James Parkes. (Gollancz; 21s.)

To undertake such a work as this requires courage. At any time the history of Palestine is a difficult subject; so many currents have met there, that few countries present material so difficult to set in order. But Dr Parkes has been even more bold than appears at first, for he tells the history of the country in order to give background to the modern Palestinian problem of Jew and Arab, and about one third of the book is concerned directly with the events of the present century. In the preface any specialist scholarship is disclaimed, and indebtedness to authoritative works freely acknowledged. Frankly secondary, therefore, this book nevertheless stands alone as an introduction to Palestinian history. It strives, with remarkable success, to be fair and balanced in its judgments, whether discussing the crusades, the Mamluks, the Turks or the modern Arab. The style is readable, and there is a good bibliography which indicates not only secondary authorities, but also some important primary sources. There are occasional points with which one might find fault, (it is amusing to read that Frederick II was 'bullied' by the pope), and the index is not very satisfactory. But these things do little to lessen appreciation of a careful work which is likely to remain useful for a considerable time. ANTHONY ROSS, O.P.