

volumes are welcome, and the Tertullian volume is better equipped with notes than any of its predecessors. For this Fr Arbesmann would appear to be responsible. The works translated are the *Apology*, *The Testimony of the Soul*, the letter *To Scapula*, and the treatise *On the Soul* which is philosophically so remarkable as a venture in Christian materialism based on Stoic principles. In one volume, the student of philosophy now has what are for him Tertullian's most interesting works.

ANTHONY ROSS, O.P.

THE QUEEN'S DAUGHTERS: A Study of Women Saints. By C. C. Martindale, S.J. (Sheed and Ward; 12s. 6d.)

Had the author of this book been almost anyone but Father Martindale, one might, on first seeing the title *The Queen's Daughters*, have been forgiven for feeling a little apprehensive. *A Study of Women Saints* might so easily be sentimental; might so easily be charming and insubstantial; might so easily be legendary rather than factual, enervating rather than spiritually robust.

In fact, Father Martindale's book is ideal spiritual reading. The accounts of the saints are beautifully written; they are comprehensive both as to the period of time they embrace, from the dawn of the Church's history to the present day, and as to the variety of character displayed by the galaxy of the women saints. All legendary matter having been rigorously excluded, the stories yet retain their charm and fragrance, such is Father Martindale's gift of presentation; the sturdiest rationalist will find no fault on grounds of credibility, so sober and reasonable is their content. The text, on the other hand, is not deadened by quotation of references for all the sources: 'I have felt it a duty', Father Martindale writes, 'not to "embellish" the historical evidence by the use of legends, however charming. It may indeed be that certain legendary details have found their way into these pages, but that was not intentional. And in a simple book like this it was not possible to add references to all its sources.'

The book is particularly valuable for spiritual reading in that it is gently didactic. The varied lives are unified in the Prologue and in the Conclusion, and the common traits of sanctity exposed for the reader's consideration. In the Prologue the sanctity of the women saints is related to 'Christ . . . the source of all sanctity'. In the Conclusion the ingredients which form the 'essence of sanctity' are discussed, and found to remain 'unalterable however much exterior forms may change', and to express themselves perfectly in Our Blessed Lady, who 'lived in no "enclosure", wore no special dress, never deviated from her vision, was always to the utmost "the Lord's handmaiden".'

JORDAN N. PEARSON, O.P.