

third power, he does not mean by this a 'third force' as that phrase is understood by 'neutralists' on the Continent. He means rather a strong and stable power that could throw its weight in favour of peace at crucial moments, when tension between the United States and the Soviet Union becomes acute. But in any case he considers that the age of small national States is over and that the integration of Western Europe is desirable on economic and cultural grounds as well as military. In a speech after a visit to England he pays tribute to the Queen and to Sir Winston Churchill and says of the lying-in-state of King George VI that it was 'more profoundly moving than any solemnities of like nature I have ever attended'.

One of the most interesting extracts contained in this series is from a speech made in 1930 when, as mayor of Cologne, Dr Adenauer was host to the New Era exhibition held in that city. The New Era, he thought then, was a 'world age of unity' in which 'narrow nationalism is giving way to a sense of common interests in economics, politics and culture'. Dr Adenauer may have been wildly mistaken then, but few men have striven as he has to realize what remains after all a noble and indispensable ideal.

Apart from occasional horrors such as 'creativity', 'imbalance' and 'actualization', the translation reads fluently. It is a great pity, however, that the editors do not give the dates and occasions of all the speeches. All we are told, apart from the 1930 speech which appears in the introduction, is that the speeches are presented in an 'ordered sequence'. But without being able to picture the occasion and to imagine the audience it is extremely difficult to assess how much there is in the criticism that is most often made of Dr Adenauer, namely, that he is aloof and didactic. These speeches certainly give the impression of a man of penetrating intellect and broad human sympathies, but also of a man who does not suffer fools gladly.

DAVID JOHNSON

YESTERDAY AND TODAY AND FOREVER. By Maria Augusta Trapp.
(Geoffrey Bles; 12s. 6d.)

ST ANNE, GRANDMOTHER OF OUR SAVIOUR. By Frances Parkinson
Keyes. (Allan Wingate; 21s.)

SHANE LESLIE'S GHOST BOOK. (Hollis & Carter; 12s. 6d.)

No one who has read *The Story of the Trapp Family Singers* will need any encouragement to read Mrs Trapp's second book. This is a family excursion into scriptural exegesis, enthusiastic amateurs trying to find the answers to the sort of question ordinary interested Catholics would like to put to the scripture expert. The result is a fresh and completely captivating biography of our Lord interwoven with the

Trapp family life. And what a fine idea it is that a good Catholic family should provide the background for the presentation in a contemporary way of the story of the Holy Family. The 'yesterday' of the title is the life of our Lord, 'today' is how a present-day family finds its domestic and personal inspiration in that life, 'forever' is the communion of the family saints.

Mrs Trapp's approach to her subject is scholarly; she consults reliable sources. Mrs Parkinson Keyes also approaches her subject in a scholarly way and she, too, consults sources. They both write from the point of view of a mother, and in Mrs Parkinson Keyes' case, of a grandmother. The latter is appropriate in a tribute to St Anne. The two writers, however, differ notably on a crucial point. Mrs Trapp dismisses our Lady's parents briefly. 'We don't know anything about the parents of the Blessed Mother', she writes, 'but tradition has it that their names were Joachim and Anna.' Mrs Parkinson Keyes devotes a large, richly-illustrated and exquisitely-written, volume to the life story of St Anne.

Mrs Parkinson Keyes finds St Anne so much more human than her gloriously-exalted daughter. 'Of course', she concedes, 'in one sense, Mary was a human being, too; but her Immaculate Conception, her virgin motherhood and her glorious Assumption set her apart from other human beings, whereas there is nothing about St Anne that does.' The sources Mrs Parkinson Keyes uses sound impressive—the 'lost' gospels and legend. Charming but hardly convincing. The account of the traditional and now world-wide veneration of St Anne and the descriptions of her chief shrines are most interesting, and the pictures are delightful.

Mrs Trapp has also something to say on ghosts, a propos of some reflections on purgatory. 'Isn't it true', she asks, 'that all over the world, people will come flocking when you announce you are going to tell a ghost story? There seems to be an inmost interest in the world beyond the grave.' Sir Shane Leslie's *Ghost Book* underlines this interest and here we have someone telling us the ghost stories he has collected during a long lifetime. They are mainly 'Catholic' ghost stories. Some are more blood-chilling than others, but all of them are interesting, even if not always quite convincing.

KIERAN MULVEY, O.P.

THE ANACREONTA. Translated into English verse by P. M. Pope. (Bowes and Bowes; 10s. 6d.)

The translator has set himself to present in a modern idiom virtually the whole *Anacreonta*, with one or two of Anacreon's own poems and a few epitaphs on the poet. The first problem in such an undertaking is to discover rhythms which reflect faithfully the mood of the original;