

der the impact of its intellectual growth on the one hand and of its environment on the other undergoes a certain deformation to which it has in due course to adjust itself. It is only when the adjustment is faulty or inadequate that the complexes may develop along pathological lines.

The main purpose of this study lies in pointing out the paths along which this development lies and the pitfalls that may be encountered on the way.

Though development is continuous it falls naturally onto certain well-marked stages, beginning with infancy, with its characteristic quality of dependence on the family and surroundings to the gradual emergence of personal ambition and effort towards independence and domination to the final achievement of a definite adult psychological and moral attitude to the world. This, however, is not the whole of the problem, for in the Christian family the child comes into contact with religion and with God, especially at the period of the school and catechism. Tracing the development and quality of religious and moral notions forming in the child's mind the author points out the danger, only too real, of an inferior teaching of Catholicism, as, for instance, presenting God in such theoretic and unintelligible terms that it turns to lesser deities and holds a form of religion which in fact scarcely goes beyond a rudimentary polytheism.

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## NOTICES

THE CONFERENCES OF ST. VINCENT DE PAUL TO THE SISTERS OF CHARITY. Vols. I and II. Translated by Joseph Leonard, C.M. (Burns Oates; 10s. 6d. each.)

The words of the Superior General of the Congregation of the Mission with reference to the publication of the 'Correspondence' of St. Vincent de Paul, are surely equally true with regard to these Conferences. He says that the object in publishing the letters is 'to make this hero of charity better known, for he is more generally praised than known, and to attain your goal with greater certainty, you preferred, by allowing him to give utterance to his own thoughts, feelings, aspirations and designs, to present us with a faithful portrait painted by himself.' In his conferences as in his letters, we can see the real man and the real saint revealed. This is all the more true since these are not studied and artificial discourses, but simple, familiar and intimate talks. A spiritual Father conversing with

his spiritual daughters, he first encourages them to open their hearts and to speak their thoughts to him: then taking these thoughts as his inspiration he pours out to them his own, by which theirs are developed, enlarged, corrected or explained. So it is not the learning or wisdom of this or that great writer that he gives them, but the self-revealing thoughts of his innermost soul.

True we do not see the Saint and feel the influence of his personality, but in these written conferences we too can now read his most intimate thoughts; can see the springs and motive power of his heroic actions. We can learn, above all, that only those who think great and noble thoughts can do great and noble deeds. That only if our thoughts are filled with God will we work the works of God.

Fr. Leonard is doing a most valuable work in making these Conferences more accessible to English readers.

E.L.K.

### BOOKS RECEIVED

- ANGELICUM (Rome): *De Abbreviationibus et Signis Scripturæ Gothicæ*, M. H. Laurent, O.P. (n.p.).
- BLOUD & GAY (Paris): *L'Église est Une, Hommage à J. A. Moehler*, Ed. Pierre Chaillet, S.J. (75 frs.); *Propos d'Ascèse*, Francis Hermans (15 frs.).
- BURNS, OATES AND WASHBOURNE: *The New Racial Paganism*, Mario Ben-discioli, tr. George D. Smith (3s. 6d.); *The Religious Life*, Bede Jarrett, O.P. (new edn.) (5s.); *A Dictionary of the Popes, St. Peter—Pius XII*, Donald Attwater (10s. 6d.); *The Authorship of the Epistle to the Hebrews*, William Leonard, D.D., D.S.Scr. (12s. 6d.); *Sunday Instruction Notes*, Lambert Nolle, O.S.B.; *Self Improvement*, Rudolf Allers, M.D., Ph.D. (5s.).
- COLDWELL: *Elisabeth*, Michael Becker (6s. 6d.).
- DESCLEE DE BROUWER (Bruges): *Le Sacré-Coeur, Textes Pontificaux*, Paul Galtier, S.J. (n.p.); *Celui qui est,—Nature de Dieu*, Abbé J. Raymond (15 frs.); *L'Ascétisme Chrétien (Œuvres de Saint Augustin)* J. Saint-Martin (32 frs.); *Les Chrétiens et le Monde*, Henri Barbeau (7 frs.); *L'Idée de la Vie Religieuse*, Benoit Lavaud, O.P. (12 frs.).
- HEINEMANN: *And Was Crucified, (I Believe Series No. 7)*, Barbara Lucas, Ed. R. Ellis Roberts (5s.).
- LAUMANN (Dulmen): *Die Ehe als geweihtes Leben*, Norbert Rocholl (2. Auflage); (RM. 2.25; 2.90 Leinward).
- LONGMANS: *Into the Living Waters*, C. A. S. Norman (5s.).
- OTTO MÜLLER (Salzburg): *Am Ziel der Zeiten?* Karl Thieme (RM. 4.50).
- PUTMAN: *England and the Continent*, Carlo Scarfoglio (7s. 6d.).
- SWEED AND WARD: *A Guildsman's Interpretation of History* (New Edn.), Arthur J. Penty (6s.).