

verses and cartoons of *Integrity*. On the other hand, Miss Dohen's own achievement is now clearer than ever. She writes with the vigour and economy of good journalism, but what she has to say is of lasting value. These articles, written particularly for those engaged in the lay apostolate, deserve to reach a larger public in this country. It is good to have them in a permanent form in this well-produced little book.

A.G.

MINIATURE LIVES OF THE SAINTS, compiled by Rev. H. S. Bowden.

Edited and revised by Donald Attwater. (Burns and Oates; 18s.)

Originally issued as separate leaflets for the use of the brothers of the Little Oratory, these miniature lives were gathered together and published in two volumes in 1877 by Henry Sebastian Bowden, who himself had compiled many of the biographies. In his preface he referred to an imposing group of assistants including Cardinals Manning and Newman, the great spiritual writer Bishop Hedley, o.s.B., the noted historian Fr T. E. Bridgett, c.ss.r., Fr Bertrand Wilberforce, o.p., and Mother Francis Raphael Drane. To these names can now be deservedly added that of the new editor, Mr Donald Attwater, already celebrated as the editor twice over of Butler's *Lives*; for he has added to the original work short biographies of more modern saints including Cardinal John Fisher, Thomas More, John Vianney, John Bosco, Teresa of the Infant Jesus and Pius X.

With a biography for each day of the year, daily quotations from some great saint and doctor, and short spiritual instructions the volume provides an excellent exercise in spiritual reading for many who love God but have not the leisure to read as much as they would like about him, his holy Mother and his saints.

W.G.

THE MODERNITY OF ST AUGUSTINE. By Jean Guitton. Translated by A. V. Littledale. (Geoffrey Chapman; 7s. 6d.)

This slight volume (eighty-eight pages) contains the author's thoughts on the relevance of St Augustine in our day, which were first presented in Paris and Geneva upon the occasion of St Augustine's sixteenth centenary. He compares St Augustine with some of the great thinkers of our age, and shows how they differ or are similar, and the way in which their thought might often have been deepened and perfected—not changed necessarily—had they had a greater share in or sympathy with his vision, a vision attained largely in experience. The author has a slight tendency to ask the sort of question: 'What would Augustine's answer have been if he had been placed in such-and-such circumstances?'—a technique which always tends to have a