

presuppose certain conditions in the subject, as Newman shows at the end of the *Grammar of Assent*, and these conditions are so obviously lacking in Professor Broad that his discussion here misses fire. But there are some very good things in this book. The examinations of Dunne's theory of time, and of Butler's theology, are first-rate; and the political essays are delightfully outspoken. Finally the account of that great Englishman Henry Sidgwick will leave a deep impression on all who read it.

L.B.

FROM AN ABUNDANT SPRING. Edited by the Staff of *The Thomist*. (P. J. Kenedy and Sons, New York; \$7.50.)

Twenty-five writers have contributed to this 550-page memorial volume to the late Fr Walter Farrell, O.P. It is impossible here to survey their essays in detail. The important thing is that the whole book bears the imprint of the man it commemorates and is a witness both to the quality of his apostolate and to the fact that his work lives after him. The same reflective scholarship, the same strong conviction of its utility in the spiritual formation of others which motivated Fr Farrell's *Introduction to the Summa*, is all the time in evidence here on the part of writers who were his colleagues, in some cases his past pupils, or who shared his ideals. Where most is well done one is reluctant to pick out anything for special mention, but Fr Murphy's study of the *Magnificat* is conspicuous for informed piety, Fr Grech's account of the critical methods pursued by the editors of the Leonine Edition of St Thomas for clear exposition of a difficult technique, and Judge Riley's *A Trial Judge Thinks* as a human document showing just how much enrichment of life a professional man and the whole society in which he works can get from a truly Dominican apostolate such as that of Fr Farrell.

Ivo THOMAS, O.P.

BARBE ACARIE. By L. C. Sheppard. (Burns Oates; 16s.)

Barbe Acarie is an attractive figure, and as we follow her in this account through the vicissitudes and trials of her life in turbulent sixteenth-century France, interest never flags for a single moment. The peculiar interest of her life lies in her attainment of a high state of prayer through the faithful and loving fulfilment of her vocation as wife and mother. Mr Sheppard is at some pains to show—even perhaps slightly to weaken his argument by over-emphasis—that marriage need be no hindrance to contemplation, on the contrary that the grace given in the sacrament is a help thereto, a fact all too frequently overlooked.

The statement (p. 89) that 'St Teresa's own account of her life . . . abounds in all sort of visions and marvels . . .' leaves one puzzled. Visions and marvels are certainly present, as in the life of that other great woman