

addition the urgency and force of a terse epigrammatic sentence or an occasional barbarism ('the Holy Eucharist "christifies" us'), or a memorable telling saying that epitomizes his teaching. Lovers of Dom Marmion have an opportunity to collect more of his beloved Pauline texts and more of his collects and secrets. They will have a rich find in a prayer 'written at the peak of his spiritual life', an act of consecration to the Holy Trinity, with its summary of his teaching and its revelation of his plan of life. On almost every page there is something to drive them back to his great treatises. Newcomers could ask for no better introduction to a sane and liberal master.

B.M.

LA MÈRE VIRGINALE DU SAUVEUR. By M. J. Scheeben. (Desclée de Brouwer; n.p.)

This is a translation from the second edition of *Die brautliche Gottesmutter*, an extract from the classic *Dogmatik* of Scheeben, with a few of the more technical passages omitted. The book appeared originally in German in 1936 under the care of Dr C. Feckes who holds the chair in Cologne archdiocesan seminary previously occupied by Scheeben. The notes printed at the end of the German edition are arranged in the translation as head-notes to chapters. They call attention to special features of Scheeben's Mariology, assess his dogmatic position in the light of later developments and supply references to current discussions in periodical literature, mostly German, especially for the important chapter on the 'supernatural character of our Lady'. The frontispiece—an appropriate choice for this product of Cologne—reproduces the statues of our Lord and our Lady in the choir of the cathedral which are thought to represent the heavenly dialogue between our Lord and his Spouse. The doctrinal inspiration of the choir decoration came from Blessed Rupert of Deutz, who gave currency to this idea in his commentary on the *Song of Songs*. Scheeben, the Cologne theologian, follows the example of Rupert.

As the original form of its publication suggests, this book was addressed primarily to the theological student; but this should not deter the less professional reader from using it, especially in the attractive translation by Dom A. Kerkvoorde, o.s.b., of Saint-André. As Dr Feckes points out in his introduction, the theologian will often be tempted to disagree with Scheeben's treatment of the data of tradition while accepting the substance of the argument. For the reader who wants to begin the study of Mariology and for those who want a dogmatic foundation for their devotion to our Blessed Lady *La Mère Virginale du Sauveur* is excellent.

B.M.