

Ninian, Patrick, David, Brendan, Kentigern, Columba, Columban, Cuthbert and Brigid Without going into the controversies which are carried on in learned journals, Miss Leathem used those books most widely respected when she was writing, so although some will quarrel not unreasonably with this or that, especially in connection with SS. Ninian and Patrick, the general reader for whom she writes will gain in knowledge and can hardly fail to increase in devotion to the Celtic saints. Only rare sentences show that the writer is not a Catholic, and they will be obvious to Catholic readers. The publisher and the illustrator have done their work well. A.R.

**IDEAL MOTHERHOOD.** By Dr Mary Kidd. (Burns Oates; 2s.).

This is the third edition of a very practicable book for expectant mothers written by a Catholic doctor. It is full of necessary and useful information.

**SAINT ANTHONY OF PADUA.** By Alice Curtayne. (Mercier; 5s.).

It is a pleasure to find Miss Curtayne appearing again as the popular hagiographer. The present volume is not intended to be so impressive as her renowned 'St Catherine', but it is very readable and gives a strong impression of St Anthony without the maze of surprising detail usual in the 'lives' of saints. That is Miss Curtayne's genius.

**ST MONICA.** By Wilkinson Sherren. (Organ; 2s.6d.).

The only source of value for the life of this great example of married sanctity is the work of her son. But St Augustine is not easily read by all and, besides, to have a clear idea of what she was like it is necessary to know something of the North African Roman society of the 4th century. The author of this short biography has set out to make St Monica a living person for the simplest of readers. He is successful in the attempt and does not stray too far from his sources.

**ENGLISH PRAYER BOOKS.** By Stanley Morison. (Cambridge University Press; 12s.6d.)

This third edition of 'An introduction to the Literature of Christian Public Worship', to quote its subtitle, has been enlarged by an additional hundred pages and several well-produced plates. It will be amusing to some, aggravating to others, to find the serious reference to Canon Smith's work as coming from 'a papist seminary' in the first (1943) edition has only become 'a Papist seminary' in the present volume. This example of the author's canonisation of a nickname occurs in the 'Postscript' which in some ways is the most attractive section of the book, being a kind of 'common place book' of all sorts of information regarding the liturgy and its history with many suggestions and hints for further study. Most of the additional matter concerns the appearance of Anglican worship in the sixteenth century and will contribute to the literature in honour of the centenary of the Book of Common Prayer, but the whole book is full of interest and erudition. Stanley Morison has affinities with Edmund Bishop in this field and deserves the attention of