

p. 72), gives substantially the same account, except that Conybeare accurately translates *Sudari* as 'napkin.'

St. Nino's witness is of first importance owing to the date and circumstances of her life. She died in 338 presumably beyond middle age. She was niece of the Patriarch of Jerusalem. For two years she 'served the Amenian Niaphori of Dvini, reading continually of Christ's 'sufferings on the Cross, of His burial, resurrection and garments, of His linen Shroud and Cross' (Beecher, p. 164).

VINCENT McNABB, O.P.

THE FEAST OF THE PRESENTATION OF THE VIRGIN MARY IN THE TEMPLE: An Historical and Literary Study. By Sister Mary Jerome Kishpaugh, O.P. (Catholic University of America Press, Washington, D.C., 1941.)

This study, presented as a thesis for the doctorate in philosophy, will be of interest chiefly to the liturgiologist. The writer first examines the accounts in the apocryphal Gospels of the story of the Presentation and then traces the cultus in the Eastern Church. It is claimed, on the evidence of Père Edmond Bouvy and Père Simeon Vailhé, two nineteenth century scholars, that the feast was first commemorated at Jerusalem, although not formally introduced into the Western Church until 1372. Anglo-Saxon calendars of the eleventh century reveal a liturgical festival known as the *Oblatio S.M.V.*, which is in substance the Eastern feast of the Presentation, and mention of a similar feast is found in a Hungarian twelfth century calendar. In England the feast became popular and frequent references to the story are found in early English literature, liturgical drama, etc. The spread of the cultus on the continent was mainly due to the efforts of Philippe de Mézières (1327-1405), a crusader from Picardy. The feast was suppressed by Pope St. Pius V as being of apocryphal origin, but was reintroduced and extended to the Universal Church by Pope Sixtus V in 1585. The thesis is well documented, scholarly and provided with a fairly extensive bibliography and with an index. At the same time one asks whether such scholarship could not have been devoted to a subject of greater importance both from the liturgical and the historical point of view.

K. E. POND.

PERSONALISM AND THE PROBLEM OF EVIL. By Floyd Hiatt Ross. (Yale Studies in Religion No. 11; Yale University Press; Humphrey Milford; 6s.)

The author of this essay is assistant Professor of Religion at the University of S. Carolina. He describes personalism as an idealistic system of philosophy which first found expression in the writings of Borden T. Bowne of Boston in the early part of this century.

Personalism denies the existence of extramental or 'impersonal' reality, and accepting as the only 'reals' the person of God and