

be inadequate. But it looks as though some of the difficulty is provided by the book's own obscurity. This obscurity goes so far as to make several statements seem very questionable. Particularly in the last section the writer seems to be thinking aloud and finding himself faced with a road which has a no admittance sign across it. He seems to be wanting to say that God's dealings with mankind make Him experience 'destiny' (in inverted commas). In less than a paragraph the centuries long controversies between Thomists and Molinists on grace and free will are dismissed as being irrelevant. In those controversies the Thomists at least had the merit of putting their inverted commas around words with set purpose and not as a reluctant refuge.

STANISLAUS PARKER, O.P.

A DUCHESS OF VERSAILLES, by Margaret Trouncer; Hutchinson; 16s.

Continuing her excellent studies of French society in the eighteenth century, Mrs Trouncer in this volume gives us the story of Louise Crozat de Chatel, the neglected wife of the duc de Choiseul, Louis XV's chief minister from 1758 until 1770. In that year he was dismissed from his post and banished to his country seat of Chanteloup in Touraine on account of his discourteous behaviour to the king's new mistress, Madame du Barry. Choiseul was as faithless a husband as Louis, and did not shrink from installing his mistresses in his house, entertaining them at his own table and squandering on them the huge fortune brought to him by his wife who was sole heiress of her grandfather, a coachman of Toulouse who became a millionaire. Louise forgave him all this and tenderly nursed him in his last illness. He left her almost penniless, but even in this extremity she thought only of him and strove to pay his debts. Escaping the guillotine during the 'Terror', she died in poverty, almost in want, on December 3rd, 1801.

W.G.

WHOM GOD HATH NOT JOINED, by Claire McAuley; Stagbooks; Sheed and Ward; 7s.

You have not read a book like this before, because no one has had the courage, or perhaps the nerve, to write it. In fact the author only did so at the instigation of her spiritual director. It is the story, a true one, of a couple who are invalidly married and have a family and eventually are permitted to vow to live as brother and sister so as to be able to receive the sacraments. It is a story of achievement written by an American. It is a chatty book, quite uninhibited. It sheds a light not only on its immediate subject, but on American Catholicism and on American social customs for that matter. It should appeal to a much wider public than those who find themselves in the same predicament.

S.P.