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The Psalms, Their Origin and Meaning

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this is shingly apparent — when God's peoples sing in their native tongue. During a group retreat recently, the participants were being taught by a Bicolano these songs composed by a Visayan. The lyrics were in Tagalog. Then at one faith-sharing session, it was an Ilocano who said, "I have meditated for many years on the *Sume et Suscipe* and have sung *Take and Receive* over and over, yet it was only in singing *Kunin mo, O Dios* that I really understood what I was saying."

Victor L. Badillo

THE PSALMS, THEIR ORIGIN AND MEANING. New enlarged edition.

By Leopold Sabourin, S.J. New York: Alba House, 1974. xx, 450 pp.
\$5.95 paper.

It is gratifying for a reviewer to see the fulfillment of his hopes for a corrected and paperback version of a highly useful book. The original two-volume edition was reviewed in *PS* 19 (1971): 243-246. The present edition is a handy single volume, made possible by the omission of the psalm texts; the gain in economy and easy access to students well compensates for the loss. The main additions to the text come from the contributions of Fr. Mitchell Dahood in his *Psalms* II and III of the Anchor Bible. The author tells us they are mostly in Pss 22, 55, 63, 74, 83, 84, 86, 89, 102, 106, 109, 114, 119, 132, 139, 142.

The purpose of this new edition is expressly to make the book more available, particularly to students and for study and discussion groups. Anyone interested in seeing the Psalms more widely understood and appreciated can only rejoice and feel confident that Fr. Sabourin's work will enhance the use of these inspired songs in the religious life of God's people.

P. J. Calderone

FROM BEATERIO TO CONGREGATION: A Brief History of the Congregation of the Religious of the Virgin Mary. By Sister Maria Rita C. Ferraris, R.V.M. [Quezon City: R.V.M. Generalate, 1975]. xii, 100 pp.

Many historians, Filipino and foreign, have rightly turned away in recent years from the history of the Spanish and American colonial enterprises in the Philippines to an examination of what Filipinos were doing and thinking during the period of colonial dependency. The task is not easy for the period before the end of the nineteenth century, and some historians have taken the extreme position that there was no history of the Filipinos before 1872, only a history of the Spaniards in the Philippines. Of course there was a history of Filipinos, but since they left few records of their own, it is out of Spanish records that this history must be extracted.

One figure whose life and career can cast much light on late seventeenth