

who said our philosophy was . . . indistinguishable from faith should have grown into a *separation* of the two disciplines of a Christian mind is . . . deplorable'.

And this leads to the second point. If I may interpret Father James's purpose, I think he is trying to bridge the gap between the minds of ordinary men and those of professionally trained priests—and is not the priest's own mind 'ordinary' as well as professional? For Father James is well aware that the problem stated by the title of his book comes into actual and critical existence as a struggle in the soul of the ordinary man for whom he writes; which mere statements of dogma or appeals to blind faith do not suffice to calm. Aware as a priest of his responsibility for feeding the poor in spirit with doctrine, he knows that doctrinal food must be, in some degree, intelligible food. Hence his priestly undertaking in this book to build a bridge (*pontifex*) between the first stirrings or confused glimpses of the natural mind and the Creed. He wants to communicate an assurance of the immensities implied in the former and effectively realised and confirmed by the divine initiative expressed in the latter. So he dwells especially on the Incarnation, the 'descent of God in love' which answers the demand of Martineau: 'You say, he is everywhere; then show me *anywhere* that you have met him . . .'

Father James has no turn for epigram, but his words are often deeper than they seem at first. The God of the consistent cheat, he says, is 'the supreme Quack' because a man's actions are 'somehow an appeal to the inner essence of his universe'. I like too the notion that sound philosophy 'somersaults' the world of unreflecting common sense, putting spirit in the place of matter as the major part of reality. That is philosophy's way of exalting the humble; and what a relief it brings to the mind! The whole context (ch. 3) deserves attentive reading.

The printer or proof-reader has nodded several times; and *Hamlet* is misquoted on p. 22.

KENELM FOSTER, O.P.

THE SECRET OF ST MARTIN. By Henry Ghéon, translated by F. J. Sheed (Sheed & Ward; 7s. 6d.)

November 11th was a day that marked an armistice. It was a day that was already dedicated to peace, for St Martin, the ex-soldier who became a monk and a bishop, exemplifies the serenity of mind and fellowship of charity which, St Augustine reminds us, are the marks of a virtue that is so much more than an armistice. It is good, then, that M. Ghéon should have turned his gift—which he shared with our own Fr Martindale—of bringing the saints to life again, to Martin of Tours: of all patrons perhaps the most apposite for our generation.

His was a life of miracles: not merely the manifest showing forth of God's power through a human instrument made wholly responsive to his demands, but, too, the countless fruits of the life of grace—of penance and apostolic preaching, of acts of mercy and of the most human understanding. The very land of France is a litany of dedica-

tions that proclaim one who at the end of his life could say *Non recuso laborem*.

It is a pity, therefore, that a natural French patriotism should sometimes mar so sympathetic a book. Thus, 'At no time has a Christian been forbidden to bear arms. . . . Conscientious objection is an invention of the ages of anarchic liberalism and marks a great disorder in the spirit' (p. 24). Would it not be truer to say, 'At no time has a Christian been *allowed* to bear arms, save in a just cause'? And, without wishing to argue from the admittedly difficult evidence provided by the conduct of early Christians under the Empire, is not 'conscientious objection' a proper description of Martin's refusal to bear arms? 'He did not see how a soldier of Christ could fight against his neighbour', as M. Ghéon himself remarks. The dubious logic of modern pacifism need not deflect one from recognising the force and meaning of Martin's gesture.

Again, one is unhappy about too confident a categorising of national virtues. 'Slav or Celt or Latin, he (Martin) came from Hungary to Gaul, and was altogether in harmony with the way of thought which was to become the special way of the French' (viz. 'supreme good sense'). The saints, it is true, are men of flesh and blood, born with love for a land and a language that is their own, which love, ennobled by grace, can never be at war with the love of God that possesses them. Yet they transcend their time and place; and it is only occasionally, one must add, that M. Ghéon is distracted by a pride which acknowledges what is certainly the truth—that Martin made France great.

ILLTUD EVANS, O.P.

HUNTER OF SOULS. By Fr Edmund, O.P. (Gill, Dublin; 8s. 6d.)

This excellent popular biography of St Paul of the Cross, founder of the Passionist Congregation, will make known to English readers one who wrote: 'I had the desire for the conversion of heretics, especially in England and the neighbouring kingdoms . . .', the desire inspiring the Venerable Dominic Barberi. Fr Edmund divides his book into two parts: the history of Paul's life and foundations and a study of some aspects of his personality—the Founder, the Mystic Missionary, Director, Saint of the Cross. In the Office of his Feast St Paul is called 'animarum venator', 'hunter of souls'. He appears to have been inspired in his foundation of the Passionists by the ideals and methods of several religious bodies: Trappists, Carthusians, Franciscans, Jesuits, but his spirit was his own and his Congregation has its own special form and characteristic means. The apostolic activity of St Paul with its distinctive means, the preaching of the Passion and Cross, finds its inspiration and power in personal holiness through an eremitical life in which the contemplation of the Passion and the practice of mortification play chief part. The spirit of prayer, of solitude, of poverty, are the basis of an arduous apostolic life expressed largely in the giving of retreats and missions.

There are some things of which one would wish to learn more. e.g. St Paul 'seems to have been haunted by the fear that excessive appli-