

John's theology which, once experienced, one will look further for ever after. Only at times one meets some rather unnecessary apologetics, a few misprints and odd translations. I personally regret that Grossouw's telling example to illustrate the relation between Christ's real words and St John's report of them ('If you listen to Reger's variations on a theme of Mozart you always hear Mozart's melody, albeit with a late-romantic harmony') has disappeared from this translation. These little things, however, are not really worth mentioning. It is a pity that in Holland, where of all countries the Catholic background and religious climate are most alike to that of Britain, people speak such a rare language. There is a series of these little books worth reading; perhaps Fr Schoenberg may find the time to translate some more of them.

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THE GOSPEL OF JOY. By J. M. Perrin, O.P. (Blackfriars; 11s.)

One is familiar enough with those forms of religion, or rather religiosity, which cultivate a shining morning face and foregather in conventicles labelled Pleasant Sunday Afternoon where folk address one another, self-consciously perhaps, as 'Brother'. It is easy to dismiss them with a sneer, but we should be wise first of all to examine our consciences. Has anyone perhaps been turned away from true religion to this kind of shallow religiosity by my failure to perceive what our medieval forefathers perceived more easily, namely that joy is not only a fruit of the Holy Ghost but a requirement of holiness? It would have been remarkable if English Catholics had remained for the last three hundred years untainted by the various forms of Calvinist Protestantism that have surrounded them and had not occasionally put on a long face and taken not their religion, but themselves, too seriously. However, Christian joy is more than beating the big drum and asserting that we are saved. Its roots are in the Gospel, in the good tidings of the coming of Christ and the transformation of human nature by redemption, a transformation that leaves plenty of room for pain and sorrow beside happiness and joy. Father Perrin in this short book gives us first a brief and sound analysis of Christian joy, and then applies these principles in meditations on the Beatitudes and in explaining the part joy should play in our sanctification. It is fitting that this book should be written by a son of St Dominic, who was notably a man whose intense suffering and hard work went side by side with a joy that radiated to other people.

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