

and co-ordinating St. Paul's thought in his Epistles, being a skilful mosaic of quotations; summed up in the title "la grande espérance".

The book on St. John begins with a description of the Galilee in which St. John was born, with all the current restless Messianic hope, mixed up with the ever-broadening Gentile contacts in Palestine, brought by Roman rule. St. John's part in the story of Christ is then followed, and on into Acts until his departure for Ephesus (when this happened is not unnaturally left uncertain, but it is linked with the Assumption of Our Lady and the apparent departure of most of the Apostles from Jerusalem). The interim is covered by a grim description of the events in Palestine up to 70. Then follows an account of John's later life at Ephesus, and of his ordeal and exile. The chapter on the Apocalypse is excellent, including ten pages of précis, paraphrase and annotation, which present the book as a thrilling whole. Further notes on the apocalyptic style related to a background of social upheavals, are strikingly illustrated by a long footnote in which 1914-1918 is cleverly described in the apocalyptic manner. The book concludes with a brief study of the last witness to Christ in the the Gospel, placed on a background of the trends of thought in the 1st century (Logos, Philo, &c.).

The easy and attractive style should provide the student with vivid pictures to help him in his further reading of St. Paul and St. John.

SEBASTIAN BULLOUGH, O.P.

AFTER BERNADETTE, THE STORY OF MODERN LOURDES. By Don Sharkey. (Bruce; \$2.00).

This book is well written and attractively got up. It tells the story of Bernadette and her visions and of all that has happened since in our Lady's town of Lourdes. The author does not forget that there are spiritual cures at Lourdes as well as bodily, and the conversion of Etienne makes soul-inspiring reading (pp. 118 sq.). Those who know Lourdes and those who do not (yet) will rejoice in the excellent illustrations.

G.B.

THE SEVEN SORROWS OF MARY. By Gerard M. Corr, O.S.M. (Sands; 6s. 6d.).

Fr. Corr offers us some helpful and thoughtful meditations. Our Lady's role in our Redemption is one of Compassion, not physical suffering. Such silent unseen pain is ever the contribution of mothers and all who minister in any way to the Body of Christ. Fr. Corr sees Simeon's prophecy fulfilled at the foot of the Cross when our Lady reaches her full stature as Mother of Sorrows, Mediatrix of those redeemed.

D.M.

NEW SIX O'CLOCK SAINTS. By Joan Windham. (Sheed and Ward; 5s.).

If you want your growing child to connect names like Jennifer with something Christian instead of a film star posing as Bernadette, you should read him *St. Jennifer*, or *St. Gladys*, *St. Owen*,

St. Alice, St. Ronald from this book. And there are others too, beginning in the first and ending in the fifteenth centuries. All now recognise Miss Windham's skill in telling the truth about the saints to children, but many will be delightfully surprised to find how skilfully she 'gets across' to the children the truth about a sinner like Pelagius, and how she can tell them even about his typically English error. If there were space we would quote, instead we must urge all to turn to pp. 33 and 34 of this book for simple and deep instruction, and to the rest of the book besides.

C.P.

ST. PHILIP NERI. By Doreen Smith. (Sands; 6s. 6d.).

Here is a book for those who have not yet been introduced to St. Philip, a saint especially dear to us not only for his charm but through his association with Newman. Such a blend of sanity and eccentricity is disconcerting until we realise that the latter is the product of an interior spirit and nothing superficial. We have an example of that permanent reversal wrought by grace so that natural activity is impeded by the effects of supernatural love: the human situation becomes, as it were, dilated by love and the Saint has to make extraordinary efforts to act normally. We should like to see some of our clean, practical, modern Mass-sayers putting up with St. Philip's two hours contemplation at the *Agnus Dei*. It was also the strength of this interior spirit which made it possible for him to live together with friends, without spiritual degeneration, a capacity so necessary for the Apostolate. St. Philip also appeared eccentric, because he was always ready to attack that solemnity which goes with intellectual and moral righteousness and is the result of pride. He knew that the detachment humour gives is purifying, so he used humour as a weapon both against himself and others and even ridicule when the sufferer was strong in spirit. A Saint to be commended to all who take themselves too seriously and the Spirit not seriously enough!

DAMIAN MAGRATH, O.P.

NOTE.

From the Editions du Cerf, 229 Boulevard Latour-Maubourg, Paris—7e, we have received copies of new periodicals issued by that publishing-house, already so well-known for *La Vie Intellectuelle* and *La Vie Spirituelle*. They include *Fêtes et Saisons*, *Cahiers de l'Art Sacré*, and *La Maison Dieu*, the quarterly organ of the Centre de Pastorale Liturgique (250 francs for a year's subscription). From the same source come two new series of books, *Lex Orandi* and *La Clarté-Dieu*. A detailed survey of these encouraging signs from France will appear in an early number of THE LIFE OF THE SPIRIT.

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