

Blackfriars

INTRODUCTION A LA LECTURE DES PROPHETES, par J. Chaîne
(Paris : J. Gabalda et Fils ; 20 francs.)

M. Chaîne, already known for his commentary on the Epistle of St. James in the series, *Etudes Bibliques*, published under the direction of Père Lagrange, here gives us in the same series an interesting little work on the Prophets. It is not a commentary, nor a doctrinal or apologetical work, neither does it touch on questions of text or authenticity. It is meant to be an introduction to the *reading* of the Prophets, to be a help for understanding and loving them. With this purpose in view the author attempts to replace these writings in the historical and religious environment for which they were first composed, thereby enabling the reader to perceive something of the life with which they throb. He takes all the prophets, major and minor, in their historical order, and his work will be found a most useful guide for the end intended.

L.W.

DIE BRIEFE DES HEILIGEN PAULUS AN DIE KORINTHNER UND RÖMER, übersetzt und erklärt von Dr. Joseph Sickenberger (Mk. 10.50; bound, 12.70). DER HEBRAERBRIEF UND DIE GEHEIME OFFENBARUNG DES HEILIGEN JOHANNES, übersetzt und erklärt von Dr. Ignaz Rohr. (Mk. 4.60; bound, 6.40. Bonn : Peter Hanstein.)

These are respectively the sixth and tenth volumes in the well-known Catholic commentary of Bonn, the fourth edition of which is in course of publication. Both authors have thoroughly revised their work in the light of the relevant literature that has appeared since the last edition. Their commentaries are, if not very brilliant or profound, at least very solid and reliable pieces of work, and, moreover, are written in a German that is easy to read. Dr. Boylan of Maynooth will be surprised to see his edition of Hebrews in 'The Westminster Version of the Sacred Scriptures' figuring in Dr. Rohr's list (p. 1) of 'Protestantische Kommentare.'

L.W.

IN THE FOOTSTEPS OF A SAINT AND OTHER SKETCHES FROM SPAIN.
By Helen Hester Colvill. (Burns, Oates & Washbourne, Ltd.; pp. 218; 5/-.)

The Saint is St. Teresa, and the first half of the book describes Miss Colvill's visits to convents that the saint founded or reformed. The author is at pains to say that she was not a Catholic and was anxious not to be 'irreverent or offensive': an attentive reader would not need either assurance. But she has a quick eye for the human interest and the picturesque, and suc-