

(p. 76). Contrasting with this, we are told, 'the leaders who most significantly shaped the character of the Christian community were not priests but laymen who were called apostles'. This is written for the purpose of the author's argument, but it serves to remind us that much of our contemporary writing on apostles and apostleship tends to define apostles as 'a group of highly honoured believers who had a special function' (Arndt-Gingrich's *Lexicon*) and to stress their high place in God's designs, their being 'sent', etc. (cf. Rengstorf, in *T.W.N.T.* I, 397 ff.; Spicq, *Épîtres Pastorales*, excursus ix, pp. 223-8). But in all this nothing is said of their ordination or constitution as priests at the Last Supper. The apostles are not priests in the Qumrân sense (Dr Mowry is right there); but they are very much priests of the New Covenant, and, after Christ, source and fount of the priesthood that is to be among men till the end of time. This element needs to be stressed if we are to get a true idea of *apostolos* in the New Testament sense which, further, is that of the Church.

As regards exegetical methods, the comparison with rabbinical and Christian usages (chapter 5) is specially valuable. We could single out the reference to Daniel 9, the whole of which presents a point of view of the Qumrân Sectaries. They in turn would have passed on such fulfilment-interpretation to the Christian Church. In fact 'the purpose and results of this interpretative study of the O.T. at Qumrân and in the early Church are remarkably similar . . . History was the sphere of God's activity . . . on this issue both groups agree, differing only in the particular way they applied their oracles to their communities' (p. 128). So too, in the eschatology of the Qumrân Sect and that of the early Church, we shall find 'many similarities and points of contact'. Nevertheless, Dr Mowry warns us, and exemplifies so well for us, the state of affairs 'permits no simple conclusions about relationships between the Christian and the Qumrân groups' (p. 246).

ROLAND POTTER, O.P.

MONSIEUR VINCENT: THE STORY OF ST VINCENT DE PAUL, by Henri Daniel-Rops; Harrap, 21s.

It seems a present fashion in popular hagiography to attract the reader with a great many beautiful illustrations, and one may wonder whether these do not sometimes distract from rather than illuminate the text. It may be with some misgivings, then, that one takes up this new biography of the great French saint of practical charity.

A seventeenth century drawing—beautifully reproduced in green or blue alternately—decorates every page. Next, a section of full-page photographs is followed by extracts from St Vincent's writings with decorative headings in beautiful coloured type. Daringly lavish margins, fine quality paper, and attractive end-papers complete an admirably artistic production. But do the mere ninety-nine pages of biography justify such a grandiose setting? The answer is—within the obvious limits of its scope—yes.

Because of their authenticity and their enormous variety the contemporary drawings serve to convey the social background of the saint's work in every aspect—and this more succinctly and directly than words could. Thus, without having to sketch in the historical setting, the author is free to devote himself to a concise account of St Vincent's life followed up by a brief but valuable assessment of the significance of his incredible achievements.

Incredible they certainly were. One had known of the much-publicised work for the sick, the poor, foundlings, galley slaves, convicts, and the lasting organizations for their relief set in motion by St Vincent through his genius for administration, and his remarkable ascendancy over the influential people of his time. But much less well known, and here rightly emphasized, is his work in reanimating a demoralised clergy who were in his own words, 'The principal cause of the ruin of the Church'. This was done first by preached retreats for ordinands, succeeded by regular reunions so that he could 'confer with them regarding the virtues and practice of their ministry'. Later, he was instrumental in re-organizing training for the priesthood—one farsighted measure being the separating of major and minor seminaries. Yet another innovation in the spiritual field was the organizing of missions to all classes of society.

In the final chapter M. Daniel-Rops considers the saint's exceptional achievement, underlining the fact that his undertakings always arose out of requests, and were never instituted on his own initiative, so that he is very much the saint of his day, raised up by providence for the special needs of the Church in his time. The point is also made that much twentieth-century admiration springs from a misconception of his enterprises as mere philanthropic ventures, without the recognition that all were animated by his ardent love for God, that he was, in fact, a saint and not a humanitarian.

Within its unpretentious limits this is an attractive book, but perhaps its most valuable feature is the little collection of wise and pithy sayings of St Vincent on the last pages. It is these that reveal the essentials of his spirituality and one could wish more had been included.

M. URSULA, I.B.V.M.

THE SAINTS IN HISTORY, by Mary Cousins. TELL ME ABOUT PRAYER, by Mary Cousins. TO WIN THEIR CROWN, by Douglas Lord; Geoffrey Chapman, 10s. 6d. each.

ST MARTIN, by Edith Delomare. ST NICHOLAS, by Jeanne Ancelet-Hustache. ST AGNES, by Louise André-Délastre. Translated by Rosemary Sheed; Cassell, 8s 6d. each.

Church history sounds a daunting subject for the young. Heresies, and the development of Christian ideas and institutions is not what most parents would light on for the next birthday present. But *The Saints in History* makes the