

Christ's boundless love. To understand this more clearly, consider what love and desire for the salvation of souls was felt by some of the Saints. For instance by Saint Dominic, who was consumed like a burning torch by grief for the loss of souls. Think of the charity of Saint Paul (of whom we shall speak later on), who said he wished to be an anathema from Christ for the salvation of his brethren (*Rom.* ix. 3). Moses besought God to forgive the Jews their trespass or strike him out of the book. (*Exod.* xxxii, 31, 32). Remember Saint Catherine of Sienna, who kissed the ground that preachers trod on because it was their office to save souls, and begged our Lord to block the gate of hell with her body so that no one could enter. But as Christ's charity surpasses that of all the Saints in proportion to his dignity, what must be his longing for man's salvation and how willingly must he have offered to die for them. He revealed this love and desire by his words to the disciples when they asked him to eat: "My meat is to do the will of him that sent me, that I may perfect his work", which was the Redemption of mankind.

(To be continued).

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### REVIEWS

SAINT PAUL; SAINT JEAN. By P. Ignace Beaufays, O.F.M. (Editions Universitaires, Brussels, 1944; each 36 Fr.B).

These two books, published at the very end of the occupation (*Imprimatur*, July 1st, 1944), represent courses of lectures given to a Brussels study-circle in 1923-1925. It is of interest to observe that neither in the material production of the books or in a word of their pages is there any trace of war conditions or mentality.

Both books might be described as "haute vulgarisation", they do not profess to contain original scholarship, but their object is to "situer" the writings of the Apostles in their proper social, historical, religious and topographical background. This is very well done in a graphic and exciting way. The writer has visited the places in question (he has written other books on the Holy Land), and is able to insert plenty of local colour. The chapters on social and religious background are always well supported by referenced texts to contemporary authors.

The story of St Paul begins with a good account of the commercial Jews in the Roman Empire and of the general state of religion (mystery-religions, &c.) and society (slavery, &c.) at the time, with a graphic description of Roman depravity in the 1st century. St. Paul's character and activities, together with those of his companions, especially Peter and Luke, are portrayed with frequent paraphrase of the text (a little fanciful sometimes?), and the linking of the Epistles with St. Paul's travels is helpful (*Gal* is late). The final chapter is a good attempt at analysing

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*,