

staircase, spurning in their haste the quiet if undignified help offered.

But suppose all these people were hurrying and bustling to their work just because it *was* their work, the work God gave them to do! Then indeed let them bound up the stairways, let them fight for tickets and let there be a veritable spiritual tornado, but there would be no painful, strained eyes and no furrowed brows. In the midst of bustle there would be that Peace that surpasseth all understanding.

5/12/48.

Yours etc. GABRIEL T. GRISEWOOD.

REVIEWS

SAINT PAUL, Envoy of Grace. By Robert Sencourt. (Hollis and Carter; 16s.)

There is a quotation from Chrysostom on the title-page: 'I am grieved and pained that all men do not know this man as they ought to know him; but some are so far ignorant of him as not even to know the number of his epistles. . . . It is not through any natural readiness or sharpness of wit that even I know as much as I do—if indeed I do know anything—but owing to a constant drawing towards him and an earnest affection'. And it is plain that the author has likewise drawn towards him with affection. This is biography and not hagiography, that is, it presents Paul the man rather than Paul the Saint, and one has the impression of an essentially human story, albeit of one inspired, rather than of one who wrote 'Christ liveth in me'. Paul is the hero of the story and we are frequently shown his mind at work as reflected in his writings. The author has read very widely in Pauline literature and provides a wealth of scholarly references in the footnotes which are all grouped at the back. One notices that he draws more on the work of non-Catholic writers, such as Ramsay (who is a principal source), Westcott, Sanday and Headlam, Kirsopp Lake and even Renan, than on that of Catholic writers like Lagrange, Prat and others, though happily recourse is frequently had to Holzner. Proper names and biblical references follow the Protestant text. The plan of the book is simply that of St Paul's life, which is vividly recounted on an ample background of historical and local colour, with a study of his writings at the various periods. The author has clearly weighed carefully St Paul's own words, which are usually rendered in a free translation. Controversial points are briefly alluded to in the text, and the arguments are developed in special appendices. The writer, following the trend of Anglican criticism of today, comes down, happily, on the side of tradition, e.g., St Paul was responsible for Hebrews and wrote Ephesians and Colossians and the Pastorals. The theory, not very widely held, that Philipians was written from a supposed imprisonment at Ephesus, is keenly upheld. Galatians is early. But can we doubt whether 'the followers of Jesus had then made their religion precise' (p. 43)? And were Stephen and those who stoned him naked (p. 34)? And was Christ (p. 29)? And

who said Aquila was an Armenian (p. 94)? There is much stress on the Græco-Roman world of the time—perhaps too colourful for some readers, but full of interesting references to current Roman literature. The Rabbinic world is similarly carefully described. But was the term 'Torah' used of the whole Bible (p. 13)? In general it may be said that one who is attracted by the strongly personal style, and who is glad to have the evidence docketed at the end, and who needs a book written by a Catholic but presenting no internal evidence of this, will certainly get to know St Paul more closely through reading this book.

SEBASTIAN BULLOUGH, O.P.

SAINTE THERESE DE L'ENFANT-JESUS ET LA SOUFFRANCE. Par l'Abbé André Combes. (Librairie Philosophique J. Vrin; n.p.)

L'Abbé Combes is a reputed authority on St Teresa of Lisieux, and in this volume he issues a welcome addition to the *Etudes de Théologie et d'Histoire de la Spiritualité*. The problem of pain and suffering has ever engaged the attention of mankind. Calvary is the lodestar for the follower of Christ, for every apostle who seeks to spread the good tidings of man's restored inheritance of heaven. The Christian of heroic endeavour meets the problem of suffering not on the lower but on the higher plane; sees it not so much in terms of physical but of moral evil. It is sin that divides and separates mankind from God, and makes for chaos and dissension between man and his fellow. To effect reparation for their own sins and for the sins of the world, the saints were wont to inflict heavy and severe mortifications on their bodies. St Teresa, too, adopted a penitential cross, fashioned in metal; a means of mortification which she, after trial, abandoned as wholly unsuitable and imprudent for her soul. Not that she shunned or spurned a mortification that was primarily physical, as witness her intense suffering, borne with a truly heroic fortitude, when tuberculosis had made inroads on her health.

The asceticism of St Teresa was in abandonment to the divine will, to the love of God. By Père Petitot O.P. the holiness of St Teresa is classified as 'sainteté de petitesse' (the outcome of 'l'ascétisme de petitesse'), a terminology that does not find favour in the eyes of the Abbé Combes, who maintains it is misleading. 'Ceci me paraît une véritable catastrophe, car le grand mérite de Thérèse n'est pas du tout d'avoir distingué une sainteté de grandeur et une sainteté de petitesse, afin de construire, à côté d'une sainteté qui serait grande, une autre sainteté qui serait petite, mais bien d'avoir compris . . . qui bien loin de constituer la sainteté, ou même de la favoriser, les prouesses d'un certain ascétisme corporel, violent, facilement pharisaïque, étaient plutôt de nature à l'empêcher et à développer l'amour-propre' (p. 126).

This volume so well documented is worthy of close and attentive study. The author has brought new data, in the sense of previously