

part he is in the same line of thought, and follows a similar plan. A first section treats of physical features, a second of historical geography. This latter is interestingly arranged. Thus we have a chapter on identification of sites, then on routes or possible travel ways. The remainder of the book consists of a very condensed political and social history of the kings of Juda and Israel, and then of Judaea in the succeeding world empires. Last, but by no means least, we are provided with a list of place-names which serves to summarize the data of the book and adds a few new notes.

The second volume consists of a folder of some eighteen line maps and plans, with contours, routes, hill-ridges, etc. This section can teach us something, but very much needs to be supplemented by colourful maps and atlases.

The *Bible de Jérusalem* is enhanced and favoured by these excellent auxiliary studies. The editors of the series can feel confident that they are fully in the line of study advocated by the encyclical *Divino Afflante* . . . 'for it is absolutely necessary for the interpreter to go back in spirit to those remote centuries of the East, and make proper use of the aids afforded by history, archaeology, ethnology, and other sciences, in order to discover what literary forms the writers of that early age intended to use, and did in fact employ'.

ROLAND POTTER, O.P.

MAN IS YOUR BROTHER. By Abbé Pierre. (Geoffrey Chapman; 10s. 6d.)

This book is a collection of talks and sermons given on the French television service by the Abbé Pierre. Their impact on those who listened and watched must have been very great. Now we have the chance of reading them.

Abbé Pierre's intention was to wake people up, to make sure there would be fewer people ignorant of the world in which we live. Having learnt the startling facts of how about 65 per cent of the world's population exist, then we, in the security of our little Welfare State, 'have got either to love and to act . . . or to snap our fingers; to love or to hate, passively may be, but no less fiercely for all that'.

'A starving man is a starving man, whether you believe in heaven or not. What he needs is a bowl of soup and a bit of bread.' More than half the population of the world don't get enough to eat.

There are nine hundred million children in the world, but six hundred million of them will die before they grow up.

There is a disease called trachoma, which results in blindness and is caused by hunger. Eight out of ten Egyptians have it. In Africa whole villages go blind.

There are not enough hospital beds in France, but there are more there than in the whole of the continent of Asia, where more than half the world's people live. In one town in Japan there are 80,000 people whose only roof is a table, or planks. There are 1,500 million people in the world without a proper home.

These are figures issued by U.N.O. and such organizations as World Health Organization at Geneva. They have been publicized. But we of the favoured nations have done virtually nothing about it. In the U.K. there is one nurse to approximately 250 people; but in India, one to about 100,000.

Abbé Pierre wants to wake us up. 'We are frauds if we boast of our piety and haven't got pity. And we are just as much frauds if we claim to have pity and don't go to the only source which can give us strength to be equal to pity's demands.'

We don't like being suspected of hypocrisy. Yet we go to confession, the sacrament of penance and, on the whole, say our few prayers, our 'penance', and forget about the rest. 'Penance should bring us healing, and strengthen daily the family life we shall need to fulfil our mission of loving all our brothers out of love for the Father.' Otherwise, calamity lies in store.

And the eucharist? There 'we may find strength to reinforce our desperate natural weakness. If we were aware of the duty of infinite pity and knew nothing of the sacrament of piety and of communion, we would have every right to despair'.

In a world that has shrunk in size, our starving, homeless, disease-ridden, despairing, yet redeemed, brothers are little more than round the corner. They have already started to destroy us in anger. We of the pampered nations are asked by this French priest to look about us; and to answer the summons 'to a great penance'. And especially 'the summons is a summons to all the young people who find life insipid, not because they are incapable of sacrifices, but because they have time on their hands, and want to dedicate themselves to a great mission'.

B.D.B.