

of the Jewish milieu which might have produced Ecclesiastes, and suggestions about the age-old common stores of philosophical ideals, whether Babylonian, Egyptian or Hellenic—to all of which Jerusalem jewry would not have been so closed as is commonly thought. Our author stresses the phrase 'all things under the sun', for this would represent the limited spiritual horizon of the Preacher who is very much concerned with *this* life and only seems to sense a vague sheol beyond. Be that as it may, we are shown how Ecclesiastes represents the highly personal reflections of an old man who has seen and known and had to swallow much. Our present book reads better than many a novel; we can hardly help being happily driven to read Ecclesiastes again—than which there is no better praise for an introductory book of this kind.

*Pierre et Paul à Antioche et à Jerusalem* has as subtitle *Le 'conflit' des deux Apôtres*. That there was a conflict is indisputable (cf. Gal. 2, 11 & 14), but we are taken aback when our author reads a bitter thrust of St Peter into '... our dear brother Paul ... in all his letters, in which there are some things difficult to understand' (2 Peter 3, 16). Our confidence in the work is somewhat restored when the author turns to a fresh and business-like examination of the texts at issue, mostly in the wake of Lagrange. The pages on the *genre littéraire* of Acts (pp. 55-57) have a quality of newness, and seem valuable. The author then discusses the warp and woof of events which led to the common triumph of both St Peter and St Paul. There were not two victories but one, which was really that of their and our Lord Jesus Christ.

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JOAN—DAUGHTER OF GOD. A Psychological Study. By Mary Angela Jeeves. (A. H. Stockwell Ltd.; 9s. 6d.)

Joan came from the forest-clad hills of the Vosges and always rejoiced in the beauty of nature and the freedom of the open air. Her love of religion and quietude was testified to by parish priests, girl friends and other peasants. Her family was poor but not destitute, and she was often at daily Mass and always punctual. She loved bright clothes and enjoyed the fine dresses, seen later at Court. It is noteworthy that the typical colour of the village dresses at Domremy was red, and the author remarks that it is a principle of human life that matter *must* be used in the service of man, who receives all his knowledge through the five senses; and that the family and place from which we are sprung must contribute largely to the kind of person we are and the type of sanctity which we develop. It depends on us whether we respond to the challenge of holiness or merely reproduce the more or less monotonous round of material life in which most of us are born.

There was a spiritual vigour and freshness about Joan which must have contributed to the ease with which she persuaded the most unlikely persons to do her will and this on the assumption that her way was best. She ordered her life according to the communications made to her by her 'Voices' and had no idea of allowing those to whom she was sent to do otherwise.

Some reader may be repelled by the insistence throughout on parallels between her life and that of our Lord, but this is due merely to the realization of the fact that he, God the Creator and Redeemer of the world, really shared our common humanity and showed us the Way by which we should walk, as well as the truth which is our guide and the life—our reward. As the Psalmist says: 'Who is the man that desireth life, who loveth to see good days? Keep thy tongue from evil and thy lips from speaking guile. Turn away from evil and do good: seek after peace and pursue it.' It was in this way that St Joan integrated her naturally bouyant character and was never known to speak evil of anyone. Even her persecutors she treated with charity, while peace was ever her goal, though the way to it lay through the waging of a truly 'just war'.

It is perhaps a mistake to attempt to estimate the relative greatness of the saints. All 'partake in the divine nature', and all must integrate their natural gifts by way the of holiness, 'Holiness, without which no man shall see the Lord'. It would perhaps be truer to say that St Joan was a most 'human' saint, and that our Lord was most human just because he was divine. Further than that the comparison should not be pressed. It is sufficient to say that she had the Christ-like *quality*, and possessed to a heroic degree the love of God and of her neighbour, while she shared wholeheartedly in the joys as well as the sorrows of the common life, rising in the end through her faith and sincerity to the death of a martyr and a saint.

The book, slight though it is, becomes a reminder to the world of today of that supernatural life which we all possess and to which we must be faithful if we are to obtain the joys of heaven. Another psalm comes to mind as we put it down. It is the 23rd, which occurs three times in the Divine Office—on Mondays at Prime, in the common of a Virgin and Martyr, and in the Matins of our Lady. The Psalmist asks: 'Who shall go up to the mountain of the Lord: or who shall stand in his holy place?' The answer fits St Joan, whether at court or camp or in the prison where she was confined in circumstances of the utmost brutality: 'The innocent in hands and clean of heart: who hath not taken his soul in vain nor sworn in guile unto his neighbour.'

There is a curious misprint on page 90: '1494' for '1431'.

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