

married state? Father Lavaud explains what is meant by Christian perfection which is the goal of all followers of Christ, and distinguished it from what is called the 'state of perfection' where the word 'perfection' is used in another sense. Altogether Father Lavaud's work is practical and instructive.

GERARD MEATH, O.P.

JESUS IN HIS TIME. By Daniel-Rops. (Eyre and Spottiswoode, Burns and Oates; 30s.)

This is no ordinary life of our Lord (can *any* life of our Lord be ordinary?), but an outstanding achievement first as a literary work. For this book has sold better than any other non-fictional work, and it has now been translated into fifteen languages. More striking however is that this outstanding achievement is of one who manifestly and firmly believes. The whole book could be looked upon as a sort of external act or profession of faith—that act which is expected of all of us at various moments in our life. All the while an immense amount of information is conveyed about New Testament times, peoples, conditions, and mentalities: and this is done without pedantry in a way calculated to make the Gospel message seem yet more alive against its very real background, geographical, historical, social, etc. The author owes much to the labours and findings of the Dominican *Ecole Biblique* in Jerusalem, and he would be the first to acknowledge this. Much of the biblical renewal which we know today stems from sound foundations laid at the school of St Etienne. The *Bible de Jérusalem* is but one of its many fruits.

However, the style and personal touch remain and there are moments of sublimity (even in translation), as when he comments on our *Lady's Magnificat*: 'So, on the threshold of the Gospel we encounter the moving figure of Mary, in whom Christians reverence the double ideal of that supernatural purity for which even the most depraved retain a secret longing and of that illimitable all-embracing tenderness which motherhood according to the flesh bears to the children of its flesh. The image of the Virgin Mary is at the heart of Western society, a presence so familiar that it would be impossible to compute how many things would be different were that presence effaced. So many names of women, girls and flowers, days in the calendar, places dedicated to her, customs, landscape, language and literature, all bear her sign. . . . The most tender of Christian traditions is this love for the humble young maiden who was the instrument of the will of the Most High; by it, each one of us seeks to find our way back, through the most intense of our sufferings, to that secret, never attained but never abandoned desire, the pure heart of our childhood.'

And, of course, this 'life' of our Lord is thoroughly up-to-date,

and our author when speaking of our Lord's victory over death refers aptly to 'the restored vigil of the Roman rite, this most holy night which is illuminated by the glory of our Lord's Resurrection'.

There is, however, another side which cannot be left unsaid. There is undoubtedly too much deadwood of bygone apologetics, too much preoccupation with Renan, Loisy, Guignebert. We can hardly believe that these are real issues in the France of today; and certainly an English edition would have gained by adaptation and elimination rather than translation. Alas! There are far too many gallicisms and unscholarly inaccuracies in the English version. There is no point in citing the Bible in the Authorized Version, if so many hebraic words are going to appear in very un-English transcriptions. Thus we are given *Mischna*, *Maschal* (p. 325), *Adonai Schebaschaim* (p. 332), *schabbath* (p. 347), *Soudanese* (p. 65). Other anomalies are:

'Except a corn of wheat die' (p. 7);

'one of those old vocables' (p. 83).

There is an unfortunate note on page 28, which rather strangely sets the Council of Trent against the Revised Standard Version.

It is indeed a great pity that such a good book should have such blemishes, should be so ill-favoured in the English version.

ROLAND POTTER, O.P.

FATHER CHARLES OF MOUNT ARGUS. By Father Christopher, C.P. (Gill; 6s. 6d.)

In the 158 pages of this well-produced and readable book we get a number of all-too-brief snatches of the life of a priest whose Cause of Beatification is well advanced and whose sanctity was essentially unobtrusive. As Fr Salvian says of him, his simplicity, humility and recollection were the chief characteristics of his life with God, and this book should be of help to those priests who find their daily toil swampy and discouraging in their efforts to attain perfection and union with God. It will have a special appeal to the Irish to whose country this Dutch Passionist came in the nineteenth century as a messenger of mercy, to relieve their misery and strengthen their faith in God.

K.J.B.

THE MYSTICAL ROSE. Thoughts on the Blessed Virgin from the writings of Cardinal Newman. Edited by J. Regina, S.T.D. (St Paul's Publications, and Browne & Nolan; 8s.)

This is the second time within four years that Newman's writings on our Lady have been published, though independently of one another, in this country. The present volume seems to owe much to the previous one (entitled 'The New Eve'), including verbal echoes in