

with a quality of persuasiveness directed towards the heart, to love, as well as towards the mind, to understand.

The book, which is divided into two parts, runs to nearly four hundred pages, and ends with an illuminating chapter on 'The Grace of Christ and the mystics outside the Church'.

In the first part, entitled 'The Mystery of the Incarnation and the Personality of the Saviour', the mystery of Christ is considered in its bearing on our interior life; the teaching of the Synoptics, St Paul and St John on the personality of Jesus are discussed in turn, and finally we are given a synthesis of Catholic doctrine on the holiness, the knowledge, and the human will of our Saviour.

In Part Two, the love of God for man is contemplated in the light of the mystery of Redemption. Here again is adduced the witness of the gospels and St Paul. There are chapters on the Prayer, and the Priesthood of Christ, one of great beauty on 'The Peace of Jesus during his Passion', on his victory over death, on the Eucharist and the liturgical sacrifice, and our participation thereby in the mysteries of our Lord's life.

There is, in these pages, such a firmness of doctrine expressed with such simple lucidity that it may be doubted whether our time has seen anything to equal it on the same perennial theme. The chapter on mystics outside the Church, referred to above, deals however with technical problems (it already appeared as an article in *Études Carmélitaines*, October 1933, under the title: *Natural Pre-mysticism and Supernatural Mysticism*), and so, despite its interest, seems somehow out of place in the present volume.

DESMOND SCHLEGEL

THE QUEEN'S DAUGHTERS: A Study of Women Saints. By C. C. Martindale, S.J. (Sheed and Ward; 12s. 6d.)

Father Martindale has written a grand survey of the women saints in two hundred pages, beginning with the earliest martyrs and ending with St Francesca Cabrini. It is an immense list that he rattles through, sometimes so breathlessly that one is left behind not quite sure whether the saint in hand has yet been converted from the world, when lo! she is already in the mission field. But in its way his very speediness contributes to the force of the story and he contrives in his brief accounts to summon up figure after figure, now some great historic saint like St Catherine of Siena, now one from 'the hidden layer' such as Marie Teyssonier of Valence. He introduces us to very many saints who will be unknown to all except the most learned of his readers and whose work and character may be a revelation to many. It is tantalising, however, that only in a very few cases does he give references to further reading, to satisfy the interest which he arouses.

Indeed, Father Martindale's book is altogether tantalising. He raises fascinating problems, but leaves it to his readers to answer them. What is the influence of the saints in history? Fr Martindale treats his material historically, and, though he never forgets the essential interior fire of his characters, his record is more concerned with the outward effects than its inward nature. He gives us, too, particularly in the earlier periods, a summary historical setting, and before this his saints stand out, characteristic in each period; the rich and learned ladies of the late Empire, the heroic barbarian princesses, Clothilde, Bathildis, Ludmila, Adelaide, among whom it is good to find the great Lombard Queen Theodolinda (did any set of saints, one wonders, really do so much to Christianise Western society?); the early medieval Benedictine mystics with their symbolic imagery; the late medievals, so often tertiaries; the great French saints of the Counter-Reformation and finally the nineteenth-century foundresses. 'A martyrdom is always the design of God.' One sees that the design of God is here in all this record of sanctity. Perhaps the task of classifying it is too great for any book, but one is tantalised that Father Martindale should almost begin.

The femininity of the saints: Father Martindale's conclusion is the same as that of a modern anthropologist (*Male and Female*; Margaret Mead), that there are no particularly feminine 'ways', only perhaps a quality. Some are required by God to spend their lives bedridden; others to wander over continents; some to obey, some to command. Father Martindale makes his conclusion more impressive because he has deliberately refused to confine himself to cloistered, or even canonised, saints. One looks, then, for the married saints, for after all, in one sense, most women's lives are fulfilled in marriage in a more complete sense than can be said of men. Yet so often it appears that the saintly life of the wife begins with her husband's convenient death. The saint is not the married woman, but the widow. Is it really true? or is it the hagiographer's pattern? Father Martindale provides plenty of material; particularly charming are Nicholas and Dauphine Rampalle. One wishes he would analyse it too.

The friendship of the saints: Father Martindale's book reminds us again of those touching spiritual friendships between man and woman, St Paula and St Jerome, St Francis and St Clare, St Jeanne Chantal and St Francis of Sales. They are different from the friendships between man and man; what exquisite quality of human love it is that they reveal! One wishes again for more, yet clearly that is more than can be expected from this designedly modest and simple book which admirably collects and presents an immense amount of information in its short compass.

NICOLETTE GRAY