

in one of the new series of Catholic paper-backs. Certainly it can 'spoken short and pleyn' (as the motto of one such series has it), and as a paper-back it may have a better chance of speaking plainly to more people. And this is not simply a question of price. M.T.

MEN OF WISDOM BOOKS: *St Augustine*, by Henri Marrou; *St Paul*, by Claude Tresmontant. (Longmans; 6s. each.)

The appearance in English of this remarkable series in which illustrations of a high quality are a really intelligent contribution to the texts is much to be welcomed. Claude Tresmontant's volume on St Paul is a careful and theological presentation of St Paul's life and work, told largely in his own words, given here in the Knox translation. For busy people it would be an ideal book for real *lectio divina* on the bus or train going to work. Of Professor Marrou's study of St Augustine one can say without hesitation that it is beyond question the finest cheap book on any Father of the Church at present available in print. Only an exceptional scholar could have written so short a book with such an astonishing range, and it is in addition furnished with a valuable bibliography which should make it indispensable to any enthusiastic Church student. Not that students alone will value it. Augustine was himself the most engaging of writers—here passages from his works appear in new translations by Fr Edmund Hill. It seems a pity that the rearrangement of the text in translation has meant the sacrifice of the photograph of the baptistry at Hippo, which appeared in the French edition. But it will seem like ingratitude to remark upon this where one has been given so much for a few shillings. A.S.

THE SOCIAL AND POLITICAL PHILOSOPHY OF JACQUES MARITAIN. Selected Readings by Joseph W. Evans and Leo R. Ward. (Geoffrey Bles; 25s.)

This book is an ordering of selected passages taken from those works of M. Maritain which are on social and political subjects. These works have appeared over a space of more than twenty years, but many of them have been revised in that time. Here, the editors have made new translations of some of the texts and some few passages have been revised by M. Maritain. M. Maritain writes a preface to the book thanking the editors for their labour.

Most of the selections are long enough to form a chapter on their own, and, due perhaps to the style of M. Maritain, do form a reasonable series of essay-style chapters. The editors have arranged the selections into four parts which develop from one another: The Human Person, Man and Political Society, The Gospel and Human Society, The New Socio-Temporal Order. The earlier chapters are much more sharply defined than the later ones, having such titles as, 'The Individual and the Person', 'Natural Law', and 'Person and Property'. The later ones

are much more meditative and broad, 'Christian Humanism', 'Sacral and Lay Civilization', and ending up suitably with 'Confession of Faith'.

For anyone who wants to form some notion of M. Maritain's position about the human person, freedom, democracy, pluralist society, Christian humanism, etc., this book will be a welcome and moderately brief introduction.

F.J.F.

ARTIST, LAYBROTHER, AND SAINT. By Jerome Wilms, O.P. Translated from the German by Sister M. Fulgence, O.P. (Blackfriars Publications; 12s.)

'As a youth he is described as well built, handsome, and dignified in bearing; his clear blue eyes reflected the modesty and simplicity of his character, as the tender red of his cheeks expressed his youthful freshness and gentle shyness. He was possessed of genuine kindness of heart, nobility of soul, and firmness of will.' And the biographer adds: 'His noble personality was more than the development of happy propensities . . . in early childhood James had learned to join his little hands in prayer . . . '.

Such is the hero of this little study, Blessed James of Ulm, and very nice he sounds. The sources are various *Vitae*: that of Fra Ambrogino, who worked under him; that of Flaminio, in the Annals of Baronius, and an unspecified *Vita* published in Rome in 1827. Detailed sources, it would seem. We are given all the 'mute surprise', 'solemn wonder' and 'overpowering emotion' with which he arrived in the eternal city, and much else. And Father Wilms deftly makes up for any inadequacies in his source material. Thus: 'Many a young girl's admiring gaze may have followed him (Blessed James): but any that looked into his eyes would have seen that her hopes were in vain. The light in those eyes was that of a child, or rather, of an angel.'

Later in the book Father Wilms is at pains to point out that though James became a laybrother, 'his education and his father's social standing would have entitled him to the rank of cleric . . . for he was generally conversant with persons of the upper classes'.

Perhaps only the humourless will be angered by this book. But very few are going to find their spiritual lives notably enriched for reading it. And some will think that the laybrothers deserve very much more respect than to be served up with this sort of thing.

Surely, too, the words 'Blackfriars Publication' ought to mean something a good deal better.

C.D.