

unite myself to Jesus' (p. 61) the author comments: '“I saw” establishes her inference as essentially a mystical one.' (p. 62.) How he can draw such a conclusion from a perfectly ordinary expression—'I saw' here surely means no more than 'I realized'—is beyond the understanding of the present reviewer.

We have cited these few passages as samples of the argumentation of the author, who quotes almost on every page the words of Pius X that Teresa was 'the greatest saint of modern times' which he seems to take for an all but infallible pronouncement. There is no doubt that Teresa was a very great saint, but to attribute 'metaphysical propositions' to her and to call her 'one of the most profound and authoritative among the doctors of the Redemption' (p. 46) is really getting things somewhat out of proportion. It seems to me that such uncalled-for exaggerations can only obscure the true importance of this great 'little saint' and defeat their own object.

The translation, by Alastair Guinan, is not up to standard.

HILDA C. GRAEF

SHINING AS STARS. By John Beevers. (Browne and Nolan; 15s.)

This book is a diptych. It tells the story of two 'men of God', both laymen, who lived within the last century, and offers us their example for our encouragement. Neither has been canonized, though one, Matt Talbot, has become widely known since his death in 1925. The other, Leon Dupont, the 'Holy Man of Tours', died in 1876, and is only now beginning to recover some of the fame and influence he had in his lifetime, so we are grateful for this short account of him. The two men offer the most striking contrasts. Leon Dupont was wealthy and leisured, lived on the profits from his estates in Martinique, had many influential contacts among the French hierarchy, and devoted his life to active works of charity and such large projects as the restoration of St Martin's shrine at Tours, and the spread of devotion to the Holy Face. Matt Talbot was a labourer in Dublin, and a consistent drunkard till the age of 28; and then after his conversion continued his ordinary work, in complete obscurity, and against a background of intense prayer and austerity that reminds us of the Desert Fathers. To offset these contrasts the two men were similar only in this, that neither seemed to offer promising material for sanctity, yet both attained to it. Mr Beevers writes of their lives with freshness and interest, and in the last part of the book draws out the lessons which they have to teach us; as he says, 'it seems that every generation is offered the saints from whose way of life can be drawn the lessons essential for meeting and overcoming the particular temptations of the time'.

F.R.