

God suffered for him. In this document the Saint also shows the marvellous courage of the martyrs and the terrible sufferings they endured.

The immensity of these pains seems on a level with the outrages and ignominy with which the Saviour was mocked and derided, led handcuffed along the public streets and buffeted. His face was veiled and spat upon, he was struck, buffeted, mocked, robed now in white, now in crimson garments, the soldiers jeering at him meanwhile as a mock king. He was cruelly scourged, condemned to an ignominious death, Barabbas was preferred to him, He was proclaimed as malefactor in the streets and finally crucified between two thieves. He was stripped in the sight of all the people, of his most holy Mother and of all his friends and neighbours, who wept bitterly, while his enemies laughed, jeering and triumphant.

What could be more wonderful than to see the supreme Majesty which the angels worshipped in heaven so jibed at and outraged on earth? What more marvellous than that he should bear such torments and close the door against all relief and consolation that might have come to him from heaven or earth? Or that this Lord should have willed to unite to himself a mortal, passible nature, so that he could endure torment in it, which he could not do in his own? And above all, that *he*, the one offended against, should profer peace to the culprits and offer them the satisfaction he made for the guilt, taking on himself the penalty? Who has ever seen or heard of anything so wonderful or noble?

Let the devout soul see what a vast ocean of goodness and love is offered to it here, in which it may float, and dive into the abyss of such great marvels. For as I said, he who would fathom the grandeur of this supreme goodness must turn his eyes from all created goodness lest he should compare it with this. Let him always remember that as the human mind fails when it considers deeply the works of God's omnipotence, as shown in the creation of the world and the general resurrection, it is only reasonable that it should fail in understanding the works of his goodness, for his goodness equals his wisdom and his power and he wishes to be known for them all.

(To be continued).

REVIEWS

THE FRIENDSHIP OF CHRIST. By The Rev. Canon Charles Smyth. (Longman's; 2/6).

"The need to know Christ as a real person is a need that only Christ can satisfy". That is Canon Smyth's first postulate and his book only claims to be a signpost pointing along the road that will lead to Christ; yet it is more than that: it shows us how, once on that road, we can keep to it and, given divine grace, can

cultivate Christ's friendship. We can learn what friendship with Christ means by considering true human friendship. Yet we must not push the parallel too far; the right relation of love and obedience has to be emphasised, and the fact that love of our neighbour should spring from love of Christ and not vice versa. In this way there is a sustained effort throughout the book to avoid arid legalism on the one hand and equally deadly sentimentalism on the other. While there are many details in which one would not agree entirely with the author, there are in addition to the sound and very timely principles inspiring the book, a great deal of practical brass tacks which cannot be too warmly commended. This is particularly true where the question of sentimental religiosity is dealt with. It is heartening to know that one churchman at least is aware of the grave danger lying behind popular wartime religiosity, and particularly behind youth and leadership movements inspired largely and no doubt unconsciously by sentimentalism, and completely lacking in any dogmatic foundation. Yet it is just in this respect that the book somehow fails to achieve completely its own end, for the fact of the divinity of Christ, the basic dogma, becomes somehow blurred. Not that it is denied or even watered down: far from it—it is vigorously asserted again and again; but, chiefly, I think, on account of the diffuse style, this central fact does get hidden. One practical point which contributes to this impression is the too frequent parenthetical interjection of references which tends to break up the flow of the argument. This however, is only a matter of manner and not of content and should not be allowed to weigh heavily against the merit of the book. For the reader who will have the patience to dig there is a deal that is not only valuable but vitally necessary to-day, and it is easy to understand why the Bishop of London—now Archbishop of Canterbury—has chosen this as his Lent book.

GERARD MEATH, O.P.

THE ADOLESCENT AND THE CONVERT. By John P. Murphy, D.D., Ph.D. (Burns Oates; 1s. 6d.).

The chief interest of Fr. Murphy's book lies in the first part concerned with the problem of protracted spiritual adolescence among Catholics. His second essay is an exposition of his method of instructing converts, emphasising the work of God's grace.

In dealing with the problem of spiritual adolescence Fr. Murphy lays bare the root of contemporary Catholic weakness. Too often Catholics do not mature in their faith, their adjustment to life is not Catholic. They grow up in materialist surroundings, and—unconsciously for the most part—imbibe materialist principles which they apply to life, thereby relegating religion to the rank of a hobby. The remedy is not segregation of the young but character formation, self-reliance and independ-