

experience, it is perhaps paradoxical, but also little wonder, that these *dernier cri* parsons, so frantically almost hysterically set on deparsonizing themselves, should appear to the secular mind only more futilely 'parsonical' than ever. *The New Man* is indeed an eloquent book; but one is left wondering: Eloquent precisely of *what*?

RONALD TORBET, O.P.

OTHERWORLDLINESS AND THE NEW TESTAMENT. By Amos N. Wilder.
(S.C.M. Press; 7s. 6d.)

The theme of this book is that the resistance of the modern world to the Christian message may be traced to a misjudgment on the part of Christians themselves as to the precise nature of the otherworldliness of their religion. 'We all realize', the author writes, 'that the Scriptures and the Christian faith have their crowning glory in that they relate us to God, admit us to the life eternal even here, and answer questions that have to do with Alpha and Omega. If to believe these things is to be otherworldly and escapist, we plead guilty. But we also know that the Gospel has taken on many distorted forms of otherworldliness. We can well generalize and say that the one great and telling accusation made against the Christian religion in our modern period is . . . that it evades responsibility for the problems of our life in this world. Here indeed our faith is really vulnerable.' Christianity, in fact, must be 'incarnational'.

Much that Dr Wilder has to say is of importance, but his book suffers from ranging rather wide. It might have been better if he had stuck closer to his title and give us a more thorough-going examination of the biblical data, instead of spending so much of his space discussing in rather secondary and not very illuminating terms the situation of modern man and the trends in recent protestant thought. In this way we might have had a more objective account of Christian otherworldliness. As it is, so much zeal against one distortion has rather led him to distortion in the opposite sense.

RONALD TORBET, O.P.

ST BERNADETTE. By Henri Petitot, O.P. (Trans. from the French.)
(Mercier Press; 3s. 6d.)

For those who have the courage to face the fact that they are not using the means at their disposal in everyday life to practise holiness, this book will prove very helpful. It is an abbreviated portrayal of the life of St Bernadette, unspoilt by religious sentiment, which often carries the reader to the heights and leaves him with a transient admiration for the unobtainable. As Petitot says, in bringing his narrative to an end, Bernadette lived the thirteen years of her convent life with-

out the aid of revelations or ecstasies, relying only on the support of the Cross to climb with slow, painful steps, the path to Calvary. For most of us the way is the same, only we can't be bothered to come out of the rut and make the effort.

K.J.B.

IN SILENCE WITH GOD. By Benedict Baur, O.S.B. Translated by Elisabeth Corathiel-Nonan. (The Mercier Press; 12s. 6d.)

It may seem strange that a book which is meant to help the Christian to be perfect in himself and in all he does should be marred by so many imperfections. The paper cover is not very attractive, the print is small and closely packed, the number of misprints is remarkable. The translation, often enough, may read well when re-translated into German but not as it stands in English. 'In our natural state commandments do not sit easily upon us. . . .' (p. 146) is not the worst example. 'Unwisdom' (p. 139), 'unlovingness' (p. 152) and 'at-one-ment with God' are hardly successful neologisms. What to make of 'Brotherly love is the measuring rod of the standard we set . . .' (p. 131)? The difficulty of escaping the all-too-common failing of imperfect thought and expression is well illustrated by this description of our Lord on Calvary: 'How soiled . . . he stands before the pure eyes of the Father! Could he have taken upon himself greater ignominy than the sins of the whole humanity?—the sins of pride, of sensuality, of injustice and uncharitableness, of lewdness . . .' (p. 83). One is forced to use here '*pie exponere*' as a last resource. It is a pity that so much that is good and worthwhile in this book should be put together with less admirable material. In the preface the author professes to have followed the rule '*Nonum prematur in annum*'. It is to be regretted that others who helped to bring out this book failed to follow it.

C.V.

SAINTS AND THEIR ATTRIBUTES. By Helen Roeder. (Longmans Green; 15s.)

This is a book of reference by which the symbols of the saints, presented in alphabetic order, can be used to identify them in Christian art. There are also indexes of what symbols pertain to what saints, and of what they are patrons. To those who love to browse over the by-ways of things religious and artistic, there will be more satisfaction in this book than to the serious student whom the authoress envisages as using it, since the arrangement manages to be cumbrous, and accuracy is suspect when one finds St Francis de Sales describes as a Franciscan, St Thomas More included but not St John Fisher, SS. Firmin and Thomas of Cantelupe are given no attributes, though