

If we must relinquish this and many another of our pet pieties we find we have gained more than we have lost, for Anthony is revealed as essentially a man of God and after that above all a man of the people. Perhaps this is why he is so ready to find things for harassed supplicants. Is it asking too much of his devotees to look for the real St Anthony who has been lost far too long?

P.C.C.

A LIVING SACRIFICE: A Study in Reparation. By E. L. Kendall. (S.C.M.; 2Is.)

This book is a fine example of Anglican scholarship, notably in regard to the author's command of Greek and Hebrew, and we are reminded as we read it of the distressing lack of awareness in so many writers of the importance of the Greek new testament, as is seen in the notable books of Abbot Marmion and Vonier, who seemed to regard the Vulgate as inspired and textually perfect. Dr Kendall starts off with a thorough analysis of the latin word *reparatio* and the corresponding Greek words, and then examines the use of the term in both old and new testaments. Eight more chapters follow, such as reparation as a work of love; reparation as sacrifice; reparation and worship; and reparation in practical Christian living. No aspect of the subject seems overlooked. Dr Kendall has cast his net widely, and he has studied many Catholic books relating to his theme, but always with an independent mind. Thus, in quoting from Fr Patrick O'Connell's *The Devotion to the Sacred Heart of Jesus*, Dr Kendall rejects ideas taken by the author from Fr Croiset, S.J., and expressed in the words: 'We should receive him (our sacramental Lord) as God irritated by man's sins'! Surely that sentence suggests that God is a peppery old gentleman in whose presence we must mind our P's and Q's?

Catholics will appreciate Dr Kendall's references to the Sacred Heart devotion and to the rosary; and very admirable is his use of the English school of mysticism associated with the names of the Lady Julian, Richard Rolle, and *The Cloud of Unknowing*. Many instances are given of Catholic saints and their practice of reparation, such as St Francis of Assisi and Blessed Ramon Lull. A look at the names of authors quoted reveals a wide study of such well-known ones as Prat, Poulain, Plus, Rivière, Grou, St John of the Cross, and many others.

In the chapter on religious orders consecrated to reparation it is natural for an Anglican writer to concentrate on communities of his own religion, but it is surprising to find no mention of a world-wide order such as the Society of Marie Reparatrice.

Though Dr Kendall has consulted so many Catholic authors, and has been in touch with so well-known a theologian as Mgr Francis

Davis, his book gives the impression of his having less contact with the living Catholic Church. Thus, on pages 105–6 Dr Kendall asserts that the offertory procession of the laity with their gifts ‘has dropped out in the West’. That is not so. At Milan Cathedral every Sunday there is this procession according to the rules of the Ambrosian rite. At the offertory a group of old men, vested in long surplices with a black hood very suggestive of the B.D., bring gifts to the altar rails, and they are followed by old ladies, rather like nuns, who come no further than the entrance to the choir. Their gifts are the altar breads and wine for the entire week. The old people are pensioners maintained by the Canons of Milan in alms-houses.

This valuable book is meant for scholars rather than the ordinary run of readers of spiritual books, but even the less learned would derive benefit from much of the matter so diligently collected by the author and presented in clear English. Dr Kendall has a command of good English, and at times there are phrases of admirable quality, such as: ‘From the day of Pentecost onwards, the fact of Christ includes the fact of the Church’. That could not be bettered.

In a theological book written by an Anglican scholar we must expect some statements we cannot accept. The most serious the present reviewer has noticed relate to the essential character of the Catholic Church. On page 26 Dr Kendall rightly asserts that the Church (vaguely termed here ‘the Christian Church’—a very B.B.C.-ish term!) ‘is less an institution than a living organism’, but this reference to a living organism is made meaningless by two other statements: (i) ‘One of the great tragedies consequent upon the fracture, if not the disappearance, of the visible unity of the Church . . .’ (page 58); and (ii) on page 160: ‘. . . the heresies and schisms which have fractured and rent asunder the visible unity of Christ’s Holy Catholic Church’.

We must point out to Dr Kendall that the teaching of the new testament concerning the essence of the Church is that it is an organism which cannot be destroyed by ‘the gates of hell’. Being an organism the Church cannot be disrupted nor can its visible unity be broken. A branch may break away from the vine, and so die, but the vine remains the vine and its visible integrity is maintained. The truth is, the exigencies of the Anglican position forces its adherents to evacuate the new testament teaching of the vine, of the body of Christ and the bride of Christ of all meaning. Dr Kendall would do well to study Congar’s magnificent work, *Divided Christendom*, where on pages 75 seq. he gives in parallel columns the allied concepts of the Church as an organism and as an organization. On page vii, part of the table of contents, there is this: ‘The Anglican ecclesiology. . . It regards the Church as an organization rather than an organism’.

To end on a pleasant note: Dr Kendall gives our Lady her due place as one dedicated to reparation, and gives patristic evidence in support of that fact. In short, what a grand book this would be if only corrected in places by a Catholic theologian. We venture to suggest Mgr Francis Davis, who like Dr Kendall has associations with Birmingham University.

ARTHUR VALENTIN

AS STARS FOR ALL ETERNITY. By the Brothers of the Christian Schools. (Thomas More Books; 15s.)

According to the preface, this is an abridged and revised edition of *Considerations for Christian Teachers*. It contains fifty-two meditations on such subjects as the nature and mentality of pupils, authority, natural affection, coercion, and the virtues essential to the teacher. Each meditation consists of considerations drawn 'from the holiest sources and saturated with the traditions and skill of more than two centuries', followed by a practical application. It embodies 'almost every appropriate scriptural text', besides quoting copiously from Fénelon, Bossuet, and of course St John-Baptist La Salle. The preface suggests that the book will be particularly helpful to teaching sisters, who will find it 'a veritable *summa* of calm reflection and profound practical insight into the great vocation of teaching the young'.

In spite of these high claims the book will have a very limited appeal. The teaching religious seeking the inspiration which will enable her to combine the role of Mary with the arduous and ever encroaching one of Martha will be disappointed at the absence of a christocentric approach to her needs and problems. The emphasis throughout is on duty as duty, and *les raisons du coeur* find little place. The author takes no account of modern developments in Catholic pedagogical and psychological thought, and uses an idiom which is certainly not contemporary. The quotations range from the obscure to the platitudinous. But the book deals carefully with some practical details in the pursuit of perfection (use of time, negligence, patience, etc.), and those who like traditional French spirituality will perhaps find it helpful.

A.F.H.

MATISSE FROM THE LIFE. By Raymond Escholier. (Faber and Faber; 63s.)

The value of M. Escholier's book is that we are presented not only with an appreciation of Matisse as painter and sculptor, but also with nearly everything of importance written by the artist. Here are collected his own views on art and on his place as an artist in the modern movement. Extracts from letters and comments from various other sources