

With the ninth chapter, 'The Pledge of the Spirit in our Hearts', we even begin to see devotion to the Immaculate Heart in a new light. Finally, 'The Woman of the Apocalypse' and 'Queen Assumed into Heaven' draw the pattern together in an eschatological setting. Mary, 'being herself a symbol of the Church struggling towards her final glory, has shown the way by having fulfilled in her own body what for the Church is still in promise'.

But to recognise the excellence of this book, and the necessity of re-shaping and re-animating our Marian devotion in the kind of pattern which it presents, does not make everything easy and straightforward. On the contrary, the very fact that we need it so much makes it in some ways difficult. I do not think I would be the only one who finds it hard to pass from similitude and parallel, which are easy to see, to something more like identity, which seems to be required. For instance, it is hard to move from the idea that the Church's preservation of untarnished faith is well expressed by the image of virginity to the necessity for consecrated virgins always to exist in the Church. The whole theme of the parallel between Mary and the Church, the *likeness* between them, leading us to something more, a 'mutual transparency', such that love for one simply is love for the other, leaves one still, to some extent, groping. Nevertheless, hopefully groping. But there are real difficulties. So far, I think, the recovery of the Church as a living reality has been, for ordinary Catholics, entirely in terms of personal relationship to Christ: the voice of authority as the voice of Christ, our fellow-members as Christ, Christ in the sacraments. I think it was fairly easy to see the identification; it was not in terms of type and symbol. To recover the sense of the Church our mother as a Marian mystery is going to be more difficult; but it must be done. One thing that makes it hard is that Marian devotion as it actually exists will not by any means always be help. The one point at which I would definitely wish to argue with Fr Rahner is where, in his opening chapter, after pointing to the liturgical development of re-discovery of the Church on the one hand, and to actual Marian devotion in its current form on the other, he says, 'But there cannot be any contradictions'. I fear there can: some cultivations of feeling have to be eradicated for the sake of a new growth. But it is hard to imagine any more helpful way to start on the necessary work than this book.

CECILY HASTINGS

ROBERT BELLARMINI, Saint and Scholar, by James Brodrick, S.J.; Burns Oates, 35s.

In his Introduction Fr Brodrick amusingly refers to his two-volume work on Cardinal Bellarmine published in 1928 as 'too exuberant for his present taste', adding 'Unless a man is a genius or a fool, what he wrote in his thirties will make him shake his grey head in his seventies'. The happy result of this little

meditation is a singularly attractive volume, condensed and largely re-written, the fruit of a gay humility which would have won the heart of St Robert himself, who by general consent was 'of a peculiarly genial type' and a man 'of a pleasant and playful manner,' and 'of a loving courtesy'. Indeed gaiety and affability in him went hand in hand and explain much of the success of his life-work, the *Controversies*, for which he has always been renowned. It was his mildness that helped him so much to defend the Church against the attacks of the heretics, and drew numbers of his readers into the true fold. His moderation in argument was indeed remarkable in an age 'when controversy, never a school for chivalry, was like a snake-pit. With Luther's awful example as an inspiration the heretics stopped at nothing in the way of abuse and scurrility, the majority of Catholic writers paid them back in their own coin'.

One English Protestant, Andrew Willet, after giving numerous examples of Catholic intemperance of language, admitted that Bellarmine was 'the mildest and most modest child of the crue (crew)', and confessed that in all the two million words of the *Controversies* he could only discover a dozen with even the appearance of abuse. But not all approved of Bellarmine's moderation in argument; the heretics were angered by its success amongst their followers, whilst many Catholics maintained that he was confirming his opponents in their error by his very mildness, and some went so far as to accuse him of supplying them by his many quotations and extracts from the Fathers with arguments against Catholicism which they themselves would not have had the wit to manufacture.

If in the midst of these dark clouds of opposition the saint's kindly nature shone thus brightly, we can well imagine what a constant joy his company must have been to his brethren in religion, exemplified at its peak by his tender care of the angelic youth Aloysius whom he so lovingly attended during his illness and at his death. The young saint died in 1591, thirty years before St Robert, who through all those years never missed his annual pilgrimage to the grave of his spiritual son.

Of the other great features of his life, his work as a professor, his labours as a diocesan bishop and as a cardinal in curia, Fr Brodrick has an equally interesting story to unfold, making his book surely one of the best biographies of a saint in modern times.

WALTER GUMBLET, O.P.

AND WE THE PEOPLE, by Tim O'Neill. Geoffrey Chapman, 21s.

Fr O'Neill spent ten years in the forties and fifties working as a missionary in New Britain among primitive Melanesian tribes. The outstanding quality of his book is his evident love and respect for the tribesmen: there is no question here of colonial and colonial-missionary attitudes—'They are incapable of learning', 'They can't be expected to be good Catholics, they are only poor