

what is implied by them. It is here, perhaps, that he is at his best, revealing very effectively the nature of our Lady's vocation and the way she met and fulfilled it. Particularly good is his account of the significance of the events connected with the birth and sanctification of the Baptist. The value of this part of the book is evidently due to its subjects having been given deep and loving meditation.

The later parts by comparison seem less successful in this respect and there is a passage also where the author has opened the door to the sort of empty emotionalism that he elsewhere avoids. A more serious criticism is that throughout the book the writing leaves much to be desired. Were style alone responsible one might suspect the translator, but often the sequence of thought itself is hard to follow. What should have proved stimulating expositions make instead a confused impression, losing much of their effect. There is so much of value in the book, however, that it would be well worthwhile to revise and re-issue it in a shorter and less expensive form.

PHILIP HOLDSWORTH, O.S.B.

ST ANTHONY AND HIS TIMES. By Mary Purcell. (M. H. Gill; 19s. 6d.)

Those who want to cherish their illusions about St Anthony of Padua and regard him merely as wonder-worker and celestial lost-property office should leave this book alone. To those who prefer historical accuracy and wish to find the real man, born Fernando de Bulhoes of Lisbon, Miss Purcell's work will be an excellent source of ultra-reliable information.

An enormous amount of exhaustive research must have been undertaken, for which future writers on St Anthony will be deeply grateful, and there is a comprehensive list of sources and their respective merits at the end of the book.

There is perhaps a sense of compression, a certain anxiety to leave no chink in the armour of authenticity and to include as much history as possible in a short space. The saint is stripped of crusted deposits of legend and imaginative hagiography, the remaining sub-stratum being carefully analysed. He emerges as a much more attractive figure than the sweetly simpering, egg-headed friar we see so often in print and plaster.

A short, swarthy, corpulent man was Anthony, silent about himself, eloquent about God; not renowned for miracles in his life-time but for preaching. A strong balancing influence in the Order of Friars Minor at a very difficult period; severe to the worldly, loving to the repentant, and without exception kind and courteous to women.

That favourite picture of St Anthony with the Holy Child in his arms, it appears in the light of research, is a figment of imagination.

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