

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-