

it is vague and probably misleading. For the exactness, the univocity of logic is not found in the real world either in physical or in human phenomena; therefore the most accurate descriptions of the world are more akin to poetry than to mathematical logic.'

DONALD NICHOLL

THE PRIEST IN THE WORLD. By Josef Sellmair. (Burns, Oates and Washbourne; 18s.)

This is a book by a German priest on the life and ideals of the secular clergy. The author, obviously widely read and experienced, is dealing with the attitudes that should characterize the priest's outlook, rather than with apostolic techniques. In spite of a tendency to be long-winded, the book is stimulating. In its main theme it shows the influence of J. M. Sailer, a German Catholic Bishop, whose spiritual writings had much influence on early nineteenth-century Catholic thought.

It is the task of the priest to be a second Christ and all his works and actions must be conformed to those of the great High Priest, whose priesthood he shares. It is this that makes him a man apart, resented by the world; it is this that makes him a 'father' married to his parish or diocese, one who is a father in the Spirit. To sustain his ideal and the demand God lays on him, the priest must cultivate humility and charity—too many hate the world in a sterile way or fall victims to the typical clerical vices of uncharitable gossip or trivial tyranny.

The treatment of the topics of friendship and study is traditional and sound and may prove helpful to many.

IAN HISLOP, O.P.

SANCTA SANCTORUM. By Dr W. E. Orchard. (Dent; 12s. 6d.)

Nearly forty years ago Dr Orchard wrote a book of prayers called *The Temple* when he was a Congregationalist minister. *Sancta Sanctorum* is a sequel to this earlier work, a collection of fifteen priestly prayers which are deeply reverent and sincere and could only have been written by one of long experience in the interior life. They could be used profitably by religious and layfolk as well as by priests, and they will appeal especially to those who find more individualistic prayers unhelpful; saturated with the words of Holy Scripture, they will help people to pray in the biblical formulas that were formerly the favourite prayers of the Christian people. The author's aim is to help the reader towards 'those rare moments when silence intervenes . . . stillness holds every faculty, communion is occupied in receiving rather than asking, and adoration passes beyond words, images and thoughts'. One may confidently expect that this book will achieve its purpose.

HUGH FARMER, O.S.B.