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mature passions, are amusing, exciting and quite convincing. Then Chris goes to Sussex and the story is not so good. One can hardly believe in her affection, superficial though it is, for the young Socialist prig. Nor can one believe in his suicide after the love episode.

But it is in the second part of the book that Miss Lucas is least convincing. Chris goes to Spain with her ideas and emotions in shreds. She "made no attempt to decide what she should do in the future, or what she would think politically. It gradually sank into her consciousness that she wasn't and never had been politically-minded. . . . Personal relationships and all the depth of feeling they stood for: that was primarily what she wanted." The Communist Bill is in America and his place is taken by the Catholic Peter. The contrast of these two men and their effect on the delightful and utterly sincere Chris is deliberate. The book is Catholic propaganda. And that unfortunately is its failure. Communism in the Harrow Road seems much more human and desirable than Catholicism in Burleigh Street, and one is almost glad when Bill suddenly reappears and drags Chris off for an immoral excursion to the Lakes. Bill may not have grown up and his paganism may begin to pall, but he is real, he is flesh and blood, and Peter Strong is not. Peter Strong is intellectual Catholicism with a charming manner.

Nevertheless, Miss Lucas has written a very good book; her dialogue is a joy; her character drawing nearly always excellent. There is a fresh, clean, honest quality in her work which more than compensates for its minor faults. And if it fails as Catholic propaganda it is a brave failure.

LAURENCE OLIVER.

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THE CHRISTIAN LIFE IN THE MIDDLE AGES AND OTHER ESSAYS.
By F. M. Powicke. (Oxford University Press; 10/-.)

All mediævalists will welcome this collection of Essays by the Regius Professor of Modern History in the University of Oxford. It consists of eight papers, written at different times and for various occasions. Most of them have already appeared in reviews; but many are almost inaccessible. All have lasting value. These essays are linked by a common purpose, for all illustrate problems in the life of the Catholic Church in the Middle Ages. Like all the other works of the Regius Professor, they make a most fascinating and singularly sympathetic and stimulating study; and, as we would expect from such a distinguished historian, they all bear the mark of that sound scholarship and finesse which we admire so much in him. The story of *Loretta, Countess of Leicester*, not only involves minute investigation but

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is also a perfect model of that difficult art of making skilful use of conjecture in the reconstruction of an historical figure from scanty documents. The address on *Stephen Langton* completes Professor Powicke's well-known earlier work on the subject, by adding fresh documentation and emphasizing some new aspects of his achievements. In *Gerald of Wales* we have a lively portrait drawn skilfully from the diffusely scattered detail in Gerald's writings. *Medieval Education* and *Some Problems in the History of the Medieval University* are most illuminating and correct many a current view on the matter. Many points in this delightful book cannot be touched on here; but all the papers are characterized by a gift of sympathetic comprehension and by an abiding sense of the individual and of the real. D. C.

PROGRESS THROUGH MENTAL PRAYER. By Edward Leen, C.S.Sp. (Sheed & Ward; 7/6.)

The value of this new book on Mental Prayer lies in its new way of approach to the subject, which is interesting, stimulating, and neither complicated nor technical. The author states that it is meant for the "ordinary soul." It will be a great help to the beginner. The book can be divided into two halves, descriptive and practical. The first half begins well but wanders off into vagueness. If the "Three Stages in the Transformation" are intended to be purgation, illumination, and union, why not say so? Surely this cannot be so, because later on, in his description of "Progress," Fr. Leen gives a very cursory account of affective prayer and the prayer of quiet, and goes no further. The practical section is much better and contains many good instructions on how to make mental prayer and the dispositions requisite for making it habitually and well. Minor criticisms might be made, such as that ascetical books are emphatically important for spiritual reading, and that the necessity of submitting mortifications to a spiritual director is not sufficiently insisted on. Nevertheless the whole is eminently readable and helpful, and should induce those who desire to practise mental prayer to read other books, and also increase the number of aspirants. F. M.

PRINCIPES CATHOLIQUES D'ACTION CIVIQUE. By D. Lallement. 2e édition. (Desclée de Brouwer; 12 frs.)

We talk much of Catholic social principles; it is less easy to ascertain precisely what they are with regard to any given social, economic or political problem. In this volume they will be found in the handy form of a catechism, couched, for the most part, in the very words of the authoritative pronouncements of the Popes; the whole issued at the command and with the approbation of

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the French Hierarchy. Reference is facilitated by the orderly arrangement of the contents and a full analytical index. An English edition of this indispensable book of reference is less a desideratum than a necessity.
H. G.

DAS WESEN DER HAERESIE. By Dr. Joseph Brosch. (Bonn; Peter Hanstein; RM. 3.80.)

The Nature of Heresy. An alluring question. The author calls upon a small body of witnesses (from the N.T. and the Apostolic Fathers alone) to answer from many angles, whence he finally achieves a full definition. Evidence from these early sources, he says at the outset, will reveal the essential and therefore perennial characteristics. At first we see Christianity as a heresy in Judaism, and then suddenly the Jewish heresy in Christianity. We examine Gnosticism, and then both these first Christian heresies are found to exhibit the fundamental characteristic: the replacement of the divine with the human—the substitution of doubt, speculation, human tradition, private illumination and even magic for Faith. There is a good remark on p. 64 that the attraction of Gnosis is that it knows neither Speculum nor Aenigma. An interesting chapter deals with the inevitability of heresy, and in particular of the conflict with Judaism at the start. The theological basis of the early theory of the diabolical origin of heresy is discussed: heresy being ultimately a negation, and thus attributable to the Adversary, to the "*Nein-Sager*." Heresy is further shown to be essentially disintegrating and fundamentally opposed to the organic Unity of the Church; and it is precisely this Unity, as conscious Unity, that is the Church's greatest defence against error. The book is well planned, and the quotations plentiful and convincing. The work of modern scholars like Harnack and Bauer are discussed throughout, and used as well as criticised. Someone might translate.
S. E. B.

JOURNEY TO ROME. By Fr. Martin Dempsey. (Ouseley; 3/6.)

The fundamental, almost photographic, realism marks a new development in the propaganda novel. Then very distinct types travel by charabanc from Boulogne to Rome. They include an unattractive Anglo-Catholic clergyman and a sententious convert priest, and it is natural that the detailed conversations outside the motor-coach should often turn upon religion or on its accidentals. There is much firm, clear characterization against a brightly coloured setting, and it is typical of Fr. Dempsey's sense of fact that none of the seven non-Catholics should ask for reception into the Church.
G. M.

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VERY CLEVER JAMES. By E. M. Channon. THE ROUND HOUSE AND OTHER STORIES. By G. Dewi Roberts. (Burns Oates; 3/6 each.)

These two volumes of fiction, from the publishers' *Books for Young People* series, differ considerably from one another, though both carry with them a sense of unreality. The difference is that the one is intended to be unreal and the other is not, in spite of its fairy element. There was surely never such a boy as Very Clever James, so self-centred and ultimately so suddenly reformed; no mother would have put up with him as Mrs. Morley did; and so we might go on. Yet there is a real charm about this very morally pointed tale, and this comes from the author's style (faintly Dickensian, it seemed). Children will mostly like the preternatural element (though the significance of the Shakespeare incident will escape most), and this will serve to sugar an indubitably beneficial moral pill.

The delightful "nonsense" stories of Mr. Dewi Roberts are wholly different and all whimsically charming; each is a gem, mined from an imagination of fascinating originality and cut with a master hand. They are not "nonsense" in the Lear sense, and one imagines that, when the author is broadcasting such stories as these, there is scarcely a hint of humour in his face, though he must be chuckling inwardly. Children who read these stories, or hear them (and they lend themselves admirably to reading aloud), will at first be deceived by the air of seriousness, and will laugh afterwards. Only three, out of the twenty stories, could be said to be serious; but even these do not strike one as out of place.

H.J.C.

SAINT BEDE THE VENERABLE. By H. M. Gillett; with a foreword by Abbot Vonier, O.S.B. (Burns Oates; 2/6).

Mr. Gillett has made a good attempt to popularize the somewhat elusive figure of St. Bede. He uses with ability the scattered material that has been left us for a full portrait. Yet, as with most works of popularization, the desire for sharp contrasts and the superlative tends to blur the lines of truth. The last chapter, on *The Recusant's Bede*, is not quite the same as the article in BLACKFRIARS (July, 1935) under the same title, though in both he shows how Fr. Beaumont, S.J., in 1650 used the *Ecclesiastical History* as argument against the new English Church.

C. P.

PARISH KYRIALE. (The Liturgical Press, Collegeville, Minn.; 10 cents.)

This pamphlet does not compare favourably with *Plain Song*

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for Schools, of which it is the American counterpart. It contains thirteen Masses, two Credos, the Requiem and the Libera, and a benediction service; but the monks of St. John's Abbey have adopted the dangerous compromise of plain chant in modern notation.
C. P.

MODERN PHOTOGRAPHY 1935-6. (Studio Publications; wrapper 5/-; cloth 7/6.)

Another representative and catholic collection, preceded by a stimulating essay on "creative" as distinguished from "documentary" photography. The selection, as the preface explains, has been made with an eye on the interests of amateurs—who will find consolation in the fact that the leading photographers of the day are discarding cumbersome and complicated apparatus in favour of the small camera.
V. W.

VINGT SCOUTS AUTOUR DU MONDE. By Guy de Larigaudie. (Desclée de Brouwer; 10 frs.)

If this book were indeed what the title leads one to suppose, it would have been interesting at any rate to those interested in the Scout Movement, which is now so widespread not only in England but also on the Continent. In point of fact it is no more than a rather dry description of a world tour by ship and car, with scarce a word about scouting. Indeed, the only excuse for the title is that those on the tour happened to be Scouts on their way to the Australian jamboree of 1934. The author catalogues what he sees and hears on the way from Paris to Melbourne and back, with the occasional interspersions of fanciful allusion. With the matter in hand he might have made a good book either on scouting, or on world travel, or on both; actually he succeeds in doing none of these.
W. B.

THE THEORY AND PRACTICE OF PENANCE (S.P.C.K.; 6/-) by a group of "Priests of the Anglican Communion" is remarkable for many things, but chiefly for the Rev. Bede Frost's masterly essay on *The Dogmatic Basis of Moral Theology* and for the contradiction of it by Dr. Langford James, according to whom "The aim of ethics is to point to the highest; its goal is perfection. The aim of moral theology is much more modest; it is to deal with ethics as applied to particular cases, and get what results it can." Dr. Sparrow Simpson's candid *Jurisdiction in Hearing Confessions* may set many Anglican penitents to wonder about the validity of their absolutions. The purpose of the volume as stated in Dr. Kirk's Foreword is most praiseworthy, but the "admirable balance" is hardly maintained.
V. W.

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OUR HERITAGE IN PUBLIC WORSHIP (T. T. Clark) is by a Presbyterian minister, the Rev. E. H. Hislop, M.A. It manifests a profound liturgical knowledge and, incidentally, a love for the ancient liturgies, a love which would perhaps be deepened by a better acquaintance with Catholic theology. The author has a "dream of a Church universal and catholic, evangelic and free, whose worship will contain all that the spirit of man in its strange pilgrim quest has learned from the Grace and Guidance of the Eternal Father." Such a Church is no dream but a present reality, and we may express the hope that the author may be given the grace to enter its portals. X.

The first of a series of *Blackfriars Pamphlets for Tertiaries*, issued by the enterprising new Dominican Tertiary Central Bureau, 4 Pusey Street, Oxford, is rightly devoted to DOMINICAN TERTIARIES AND THE LITURGY (3d.). For, "when it is realized that our right to draw near to God comes only from our oneness with Our Lord, it becomes clear that the Christian life must be built up round the liturgy." How this is so is lucidly explained by the author, Fr. Hilary Carpenter, O.P., with special reference to the needs and duties of tertiaries. But the pamphlet will be found helpful to Catholics generally, and may lead some of them to inquire more about the Third Order of St. Dominic. V. W.

Selections from Fr. Bede Jarrett's celebrated *Meditations for Layfolk* are now available in the handy form of two Catholic Truth Society pamphlets under the titles of THE HOLY GHOST and YOUTH (2d. each). His successor, Fr. Bernard Delany, contributes an introduction to each of them.

THE PLAY

With Auden's *Dog Beneath the Skin* the Group Theatre at the WESTMINSTER continues its policy of brilliant experiment. Auden, it will be remembered, professes as principle that "the Music Hall, the Christmas Pantomime, and the Country House Charade are the most living drama of to-day." In *Dog Beneath the Skin* he puts his theory to the proof; it is pantomime, charade, but with a difference, at once entertaining and stimulating. Inconsequential, often nonsensical, alternating farce with genuinely tragic moments, it is also often profound. There is an underlying parable, running now deep, now shallow, emerging into clarity in the choruses, led by the two Witnesses, that lift the whole on to the plane of high poetry and bind its scattered scenes into unity. One is reminded of a mediæval manuscript in which an

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austere text is enlivened by little brightly coloured grotesques and comic scenes, only here it is the text that is marginal. The story of the Missing Heir who has been transformed into a dog appears to have been born by fairy-tale out of melodrama and becomes the theme of an allegory. It starts in the village of "Presson Ambo," in which the audience are bidden recognize any spot of the English country they may individually hold dear. Wherever it be, the old rhythms of life, with what trace they held of harmony with the rhythms of nature, are irrevocably broken. It is useless to sigh for the traditional past, however gracious. All has changed, and where are those who should inherit, taking a place of leadership in the modern world? Till man learns to adjust himself to the requirements of a new age, till he loses his blind complacency—"Have you not heard your own heart whisper, 'I am the nicest person in this room?'"—and ceases to drug himself with illusions, till in short, he acquires a new consciousness, a new heart, he will be ever restless, ever divided. To this thesis the cry for a new social system comes simply as corollary. Auden is pre-eminently a moralist, and at the same time, few living dramatists have a keener sense of theatre. Like Shaw he possesses his stage-craft so completely that he can take what liberties he will.

The production has the brilliancy one has come to expect from Mr. Rupert Doone. Mr. Gyles Isham and still more Miss Veronica Turleigh as the Witnesses did full justice to verse that was often of great beauty and always incisive and satisfying to the ear (one may note how admirably Auden handles blank verse). While among many excellent actors Miss Constance Foljambe as the poor crazed old lady, with a pathological hatred of everything German, gave a performance almost unbearable in its perfection.

BARBARA BARCLAY CARTER.

GRAMOPHONE

H.M.V. have recorded King George V's last Christmas message to his Empire. In so doing they have provided more than a thoroughly fitting memorial of a loved king. St. Thomas remarked that a land is most likely to be happy when ruled by a monarch, inasmuch as he may stand above the clash of class warfare and the greed for individual aggrandisement and so may be most likely to have breadth and depth of vision, impartiality in working for the good of the people as a whole. The late King's speech embodies, in the simple forthrightness and dignity characteristic of the man, an ideal of kingship and a Christian attitude towards life which should be in itself a lasting inspiration as well as a reminder of that continuous inspiration which was his life.

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The speech fills one side of the record: the other is of course left blank. The proceeds will go to charities nominated by H.M. the King (RCS 2811).

Dvorák wrote his G major symphony in 1889, three years before his American venture. If it is difficult to accept the verdict of those who find it superior to the *New World*, it is, at any rate, easy to see in it the inspiration of the composer at his best. The characteristic qualities are all here: the thrilling melodies, the colourful orchestration, the *verve*; on the other hand, the lack of pruning and the consequent moments of commonplace and padding. In the second movement especially this flagging of inspiration is apparent; though of course, characteristically, there are moments which make the rest worth while. The third movement is built upon a delightful lilting theme, simply treated, with, at the end, a sudden *accelerando* and brisk, busy finish. The first and last movements are thrilling throughout; the trumpets, a trifle off the mark in one passage in the first, open the fourth with a vigorous statement of the theme, which is developed through an unconventional *piano* to a brisk *finale*. A stimulating thing, vigorously played by the Czech Philharmonic under Vaclav Talich (DB 2691-5).

Stokowski makes a new recording of the D minor *Toccata and Fugue*; the *tempo* a trifle more deliberate than in his earlier version, the recording excellent (DB 2572). Miliza Korjus sings *Funiculi* and *La Danza*, of which a Decca recording by Grace Moore was recently reviewed. Comparison between the two finds the H.M.V. orchestration better—a tambourine and pizzicato atmosphere are right for both songs; while Miliza Korjus, taking both with a large pinch of salt, pirouetting about entrancingly and going thoroughly *gamine*, provides an exhilaration *con malizia* absent from the more sedate Grace Moore rendering (C 2813).

So many comedy turns pall if too often heard. *The Red Peppers* act contrariwise: the richness of the flavouring is revealed more fully at each successive gustation. Noel Coward and Gertrude Lawrence are both superb; their second-layer impersonation of Cockneys doing a "toff" turn is a triumph; but the colloquies behind the scenes are perhaps the best: Noel Coward inquiring with ponderous dignity, "And wot, may I arsk, 'as my grandmother got to do with it?" or Gertrude Lawrence with unfathomable contempt crying, "I-ree-nee!" are joys not easily forgotten (C 2815).

Review of Decca releases are held over until next month.

(Key.—H.M.V.: DB series, 6/-; C, 4/-; RCS, 3/-)

G. V.