

the picture of the incorporeal reality which animates the face (like a shimmering breeze)”.

The myth of the soul as the divine spark within, which, on occasion, lights up the face, reappears ineluctably. Right to the end, Wittgenstein remained in search of the way to tell a different story of the soul.

To be continued

- 1 Cf “On the Road to Solipsism”, *New Blackfriars*, February 1983.
- 2 Pythagoras who may well have discovered the Theorem, must have died by the close of the 6th century BC: he taught a doctrine of the transmigration of souls, but is in other ways also the legendary figure with whom Plato has to come to terms.
- 3 The quotation comes from the *Magna Moralia* (1213a) but those who doubt if it was written by Aristotle himself will find the same idea, in much the same words, in the *Nicomachean Ethics*. The essay by Richard Sorabji, ‘Body and Soul in Aristotle’, in *Philosophy* 49 (1974), is very illuminating.
- 4 The quotation comes from the Malcolm Memoir, p 71.
- 5 Cf “Eine Einstellung zur Seele”, the Presidential Address by Peter Winch, in *Aristotelian Society Proceedings 1980-81*.
- 6 *Last Writings on the Philosophy of Psychology*, Volume I p 45.

Reviews

LIKE BLACK SWANS: SOME PEOPLE AND THEMES, by Brocard Sewell.
Tabb House, 1982, pp xviii + 232. £11.95.

The publication of *Like Black Swans* coincided with the author’s 70th birthday. The volume is made up of nine essays on varied individuals and two on current topics. In most of those about whom he writes, Fr Brocard has observed something that was not seen by others. For himself, these are rare birds in our world, like black swans. Perhaps such unlikely companions as R. S. Hawker of Morwenstow and Baron Corvo, or Vincent McNabb and Montague Summers, or Lady Alfred Douglas (Olive Custance) and Hilary Pepler, are seen by the author as united by the never-failing stretch of the divine atonement. In his observation of each, Fr Brocard sees evidence of redeeming mercy. They are ‘extraordinary’, or ‘remarkable’, or ‘distinctive’, or ‘agitated’, and sometimes ‘difficult’; but they are all redeemed.

For readers of *New Blackfriars*, the chapters on the Cardinal of Norfolk, Vin-

cent McNabb and Hilary Pepler will be perhaps of special interest. There are some errors of fact, but that doesn’t seem to matter.

In the last two pieces, ‘Monasticism Today’ and ‘Catholic Spirituality, Anglican and Roman’, the author himself makes his appearance writing from his position, as he has explained, at the ‘Extreme Centre’. He manages to combine a firm dislike of many manifestations of post-conciliar catholicism with a radical stance on ecclesial matters. He is an apostle of the other point of view, of the outsider; he quotes Bishop Michael Ramsey’s description of R. S. Hawker as ‘a beyond man in a beyond place’. Fr Brocard is at home with such men and women; it is a valuable experience to accompany him.

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