

REVIEWS

BRUNSWICK. 'Corfee in the mornin',' Miss Connie Boswell's seductive number (O1711, 2/6) from *Moulin Rouge* must be noted by the historian, though the musician as well may admire its harmonies and finish. Old foggy appreciation this, but it is as representative of its time as *Bunyan's Hymn*, though the spirit is somewhat different. This goes also for two negro rhythms, *Rockin' Chair* and *Swampy River*, played by Duke Ellington and his orchestra (O1727, 2/6) without fear of canonical discords. T.L.

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ESSAYS IN HISTORY. By H.H. Pope Pius XI. Translated by Edward Bullough. (Burns, Oates & Washbourne; 12/6.)

The studies re-printed in this volume have a value quite independent of the personality of their author. They seem to fall naturally into three groups. The monograph on the Codex Atlanticus, first published in 1907, the study on Luini, reprinted from the *Rassegna d'Arte* of 1912, and the article on the Settala Museum from the 1906 *Rendiconti* of the *Istituto Lombardo di Scienze e Lettere* illustrate the slow development of the Italian Renaissance. Detailed and scholarly, they suggest the continuity of interests and modes of thought in seventeenth and sixteenth century Italy. The essays on the Borromei were intended for a very different public. They contain much that seems written for edification. But the section on the influence of the Alciati on St. Charles and the analysis of the influence of St. Charles on Cardinal Federico form a significant contribution to the history of the period. The lecture on the history of the See of Milan gains authority from the specialized knowledge of the lecturer, and though it is deprived of much of its value by lack of references it is supplemented by a closely documented essay on the Milanese Guilds of the Blessed Sacrament. Throughout, the translation reads easily, and Professor Bullough has contributed a lucid preface.

G.M.

IN DECEM LIBROS ETHICORUM ARISTOTELIS AD NICOMACHUM EXPOSITIO. By St. Thomas Aquinas. Edited by A. M. Pirodda, O.P., S.T.L., Ph.D. (Turin: Marietti; pp. xxiv + 747; lire 30.)

The third of the great commentaries on Aristotle by St. Thomas to be published by Marietti in octavo. The Commentary on the *Metaphysics*, edited by Professor Cathala, came out in 1915, that on the *de Anima*, edited by Professor Pirodda, ten years later, and now comes the Commentary on the *Nicomachian*

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THE SON OF GOD. By Karl Adam. Translated by Philip Hereford. (Sheed & Ward; 7/6).

In BLACKFRIARS of last September a reviewer of Karl Adam's *Jesus Christus* insisted on the importance of that work and declared it to be a book which should prove of immense value alike to the devout, the scholar and the unbeliever. We now have it in an English translation with the title *The Son of God*. It is difficult to understand why the German title was not kept as it is decidedly the more suitable. The translator had a difficult task, but has succeeded in giving us a readable translation. If it is at times somewhat cloudy or rhetorical, it does but resemble in that the German original. It is a pity that the four pages of references at the end of the German edition are omitted from the present translation. The omission makes it impossible at times to know who is speaking in the quotations given.

L.W.

SOME BROADCAST SERMONS. By C. C. Martindale, S.J. (Sheed & Ward, 1934; pp. ix, 160; cloth, 2/6; wrapper, 1/-.)

Fr. Martindale explains his aim in a short introduction; he has the non-Catholic listener chiefly in mind; and he prefers to start from what such a listener already knows or can verify, and to talk a language he can understand. His success is complete. The risk attendant on this venture—and there is some risk in everything worth doing—may appear from a recent note in *The Radio Times*: 'Father Martindale's message in his broadcast sermons is one that transcends the bounds of creed and doctrine.' In fact, though Fr. Martindale prefers (he insists again that it is preference and not censorship) not to stress points of difference, his 'message' is entirely bounded by a creed and is not particularly audible from the regions of the Least Common Denominator. It is safe to say that anyone who buys this book in the hope of getting *The Universal Prayer* in the vernacular will be disappointed. And any Catholic who feels that he is unlikely to learn anything from such talks as these is probably mistaken.

A.E. H.S.

UNRECORDED HISTORIES. By Charles Ricketts. With six Designs by the Author. Limited edition, 950 copies. (Martin Secker; pp. 139; 21/-.)

For the bibliophile and literary gourmet. Medium octavo, buff hand-made paper, a good fount; the cover spoilt by ineffective gold tooling. Graceful, sometimes beautiful, prose, a sensuous awareness and feeling for ancient atmosphere, sometimes an exotic lavishness without sufficient virility. Happiest per-

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haps with classical **Rome**: Nero helplessly taking Paul's **God** for another recalcitrant Adonis; Cleopatra on a spring morning with Antony; Caesar, great and tired, on the eve of his death. A delicate vignette of da Vinci. The author's designs lack strength: a suggestion of Beardsley without his definition.

L.S.G.V.

A CHRISTIAN SOCIOLOGY FOR TO-DAY. By Maurice B. Reckitt. (Longmans Green; 4/6).

A handy edition of *Faith and Society* without the valuable historical and statistical matter which made that an inconveniently large and expensive book. A discriminating appraisal of Mr. Reckitt's *Christian Sociology* appeared in **BLACKFRIARS** in November 1932. The flaws which were there detected remain in this abridgement.

V.W.

A FLOWER OF THE DESERT, which is a short life of Father M. Joseph Cassant (1878-1903), Cistercian, and has been published by the monks of the Abbey of Our Lady of the Desert, Haute Garonne, is the type of story that will tend of its nature to be viewed unsympathetically at first by most even of the devout, for it is little more than the record of his ill-health and yet of his complete refusal to inform his superiors of his pain and the illness under which he gradually succumbed to his death. But what will in this way prove at first distasteful to some minds, will be more than redeemed for them from morbid folly by the very attractive personal love of Our Lord that possessed him. During the worst period of his pains he could easily be distracted from the consciousness of them by any one talking to him of Our Lord or the love of God. His sufferings were too real for this unconsciousness of them to be a pretence. It is the perennial story of the Catholic who through holiness reaches heights from which a glow of beauty is seen to be cast over what else might seem drab.

B.J.

Père Janin has done a most valuable thing: he has given us in the **SEPARATED EASTERN CHURCHES** (Sands; 5/- net) an account of these churches which restates for us all that Dr. Fortescue once gave us, and more accurately. The stories of the origins and fortunes of these Churches are indeed too complicated for anyone to be expected to describe them without mistake, but this is undoubtedly the best handbook in English to the whole subject. The bibliography is short and practical. We recommend it for every clerical reference shelf.

B.J.

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Mr. James Drennan's B.U.F.—OSWALD MOSLEY AND **BRITISH FASCISM** (John Murray, 7/6) follows conventional lines familiar to students of Fascist and Nazi propaganda abroad, and incidentally shows unwittingly the difficulty of adapting it to the English situation. The author succeeds in presenting Sir Oswald as a consistent and estimable character, but it is beyond his powers to make of his hero the Hero which a Fascist Leader must be before a nation will resign its destinies into his hands. The opening chapters on *The Background of the Bourgeois Mind*, *British Capitalism in Retreat*, and *The* (pale pink) *Character of Labour-Socialism* are well done, but add little to what Left-wing Socialists have already told us. The more constructive chapters on *Fascism and the Crisis of the West* (repeating the Nazi mistake—now repented of—of basing Fascist philosophy on Spengler) and on *The Nature of Fascism* are disappointingly superficial. The interest of the book (as, perhaps, the importance of British Fascism) is psychological rather than political. It should be read if only to learn how the ardent Fascist 'Faith' intoxicates an evidently intelligent man and gets the better even of his style. (E.g., 'Like intelligent blue-bottles on the muck-heap of all cultures they [the modern intellectuals] sun themselves in its foul odours and swell fat upon its ordures.' Or: 'Hitler . . . cleans out the human sewers of the Kurfürstendam and hunts out with the steriliser's needles the erotic scum of the rich apartment-buildings.') Such passages are the more significant because they are not representative, and betray a mentality which justifies the fear of Fascism more than any stories of knuckle-dusters and castor-oil. We await a more uniformly cool-headed apology from the Black-shirts.

H.G.

A SIMPLE EXPLANATION OF LOW MASS, by a Secular Priest (Burns Oates, 2/6,) is a direct yet detailed introduction to the doctrine and rite of the Eucharist, with forty-three illustrations from photographs which greatly simplify the explanations. **GUIDE IN A CATHOLIC CHURCH FOR NON-CATHOLIC VISITORS**, by Lancelot W. Fox (Washbourne and Bogan, 1/-), is a doctrinal account of the objects usually found in a Catholic Church. **THE PILGRIMS GUIDE TO CATHOLIC LONDON**, by C. E. Constable, O.B.E., M.C., (Burns Oates, 1/6), offers a practical method of visiting the chief monuments, ancient and modern.

From Sheed and Ward come cheap editions of recent books. Chief of all, the eagerly awaited revised edition of **THE SPIRIT OF CATHOLICISM**, by Karl Adam (3/6), which in the reviewer's experience has done more than any other book published in this century to put religious-minded Christians in sympathy with the

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Church. **THE NATURE OF BELIEF**, by M. C. D'Arcy, S.J. (5/-), is a Grammar of Assent that has been appreciated for its sustained argument, considered judgment, persuasive style. **FOUR SPIRITUAL CLASSICS** (6/-) is an omnibus that collects five distinguished but neglected personages, SS. Felicity and Perpetua, Abbot William of St. Thierry, the Blessed Robert Southwell, and Dame Lucy Knatchbull. Of **THE MAKING OF EUROPE**, by Christopher Dawson (8/6), Mr. Aldous Huxley has said that the Dark Ages now 'lose their darkness, take on form and significance . . . thanks to Mr. Dawson's erudition and his gift of marshalling facts.' **A MONUMENT TO ST. AUGUSTINE** (6/-), is a collection of essays in honour of his fifteenth centenary.

Living monuments to the great doctor are the religious orders which observe his rule. **ASSUMPTIONIST SPIRITUALITY** (Washbourne and Bogan, 1/-), a synthesis of the teaching of Fr. Emmanuel d'Alzon, founder of the Augustinian Fathers of the Assumption, translated and adapted from the French by Andrew Beck, A.A., indicates the deep doctrinal foundations beneath the up-to-date apparatus of the Assumptionists : the letters A.A. stand for two great modern organizations. **MON NAVIRE**, by Adolphe Petit (Desclée de Brouwer, 12 fr.) is a spiritual retreat in an engaging manner, fifty-fifty mariner and convent chaplain. A C.T.S. pamphlet of which 13,000 copies were sold within six months of publication is now issued bound in cloth, **THE INWARD LIFE**, being extracts from the letters of Mother Stuart (9d.).

Many of the editorials of *The Catholic World* in the last decade are worth reprinting, and **THIS OUR DAY**, by James M. Gillis, C.S.P. (Paulist Press ; 4/-) contains a selection of them.

Other journalisms that stand reprinting in book-form are Peter Anson's sketches from *The Universe* with explanatory text, which are issued in six booklets (Burns Oates, 6d. each) under the titles **A PILGRIMAGE TO LOURDES, TO LISIEUX, TO ITALY, TO BRITTANY, FORGOTTEN SHRINES OF BRITAIN, AN IRISH PILGRIMAGE**. Also the reminiscences of Nestor in *The Catholic Times* published as **LITTLE ESSAYS**, by Abbot Sir David Hunter-Blair (Burns Oates, 3/6).

T.G.

THINGS FOR LITURGICAL AND DEVOTIONAL USE is the name of the new catalogue from the SS. Joseph and Dominic, Ditchling Common, Sussex, which contains photographs of lovely examples of wood- and stone-carving, gold- and silver-smithing and vestment-making. The liturgical productions of St. Dominic's Press at the same address are not represented. The catalogue will be sent gratis on request.

H.G.