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nym. I fear that really the time is past to talk of these things; by now we should be doing, but as we are not it is good to know some eyes are open, and that the urge exists to remedy so many appalling abuses; for, if something is not soon done about them, I think (if *The Girl* will permit me to think; she's destructively intolerant and thereby self-contradictory) that we shall be forced to 'start all over again.' Frankly, I think *The Girl* talks too much. When, for example, she refers to the morals of soldiers during the war, or dresses down *The Parson* on the subject of hiking, her own incomplete perspective debars her from truly estimating matters that are largely the subject of perspective.

In reading this book I was frequently reminded of *England's Green and Pleasant Land*, although it lacks the closer scrutiny of problems and the deadly restraint in presenting them that we find in that anonymous work. Mr. Foster gives us the splendid enthusiasm of youth by way of compensation, and his backgrounds are good, although some details in the setting become a little tiresome; and he seldom weakens his cause by allowing a remark like 'the French Peasants' (*sic*) religion's not devotion, but superstition,' to pass unchallenged. Certainly there is room for counter-attack here and there (I feel that Distributism, for instance, deserves less cavalier treatment), but undoubtedly the solution arrived at is just: Christianity alone can save us; and in that regard the most effective preaching will be the kind that is least in favour--the practice, the living of Christianity; and in that regard, too, we must strive a little more after charity, and the people in this book must come to the Source of Christianity, the Catholic Church, for a less sentimental and a more practical exposition of the teachings of the Saints.

R.R.

LA DÉVOTION AU SACRÉ CŒUR DE JÉSUS DANS L'ORDRE DE ST. DOMINIQUE. Par l'auteur de 'Chez les Dominicaines du Grand Ordre.'

Confusion seems to arise in many minds as to the difference between the essence of a devotion and the manner of its outward manifestation. This is doubtless why it is often said that Devotion to the Sacred Heart is a comparatively modern thing. What is probably really meant is that many exercises and prayers are now universally practised in honour of the Sacred Heart which formerly formed no part of Christian life. In his preface to this book, Père Alix, O.P., shows wherein

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this devotion truly consists, the author herself continuing to treat very clearly of the doctrine of the same subject in her first chapters. Here we read: 'Le terme de cette dévotion et de ce culte, c'est la Personne: Jésus tout entier, tout aimable et tout aimant . . . de tout le Christ lui-même désigné sous cet aspect particulier: le don de soi' (p. 267). Is not this the drawing of all Christ's lovers in every age? The following chapters are chiefly concerned in describing the characteristically Dominican way of understanding and practising devotion to the Heart of Jesus.

To this end quotations are multiplied: saints and writers of the Order from the thirteenth century to our own day, mystics of most countries of Europe are cited. England is excepted, for the reason that the writer has been unable to procure any documents on the subject, and supposes them lost at the time of the so-called Reformation. Possibly some English reader may be able to supply the missing information.

Taken together the selected passages seem to show that, to Dominicans, this devotion reveals, above all else, 'les profondeurs de Dieu dans le mystère de l'amour qu'est le Verbe fait chair . . . le culte du Sacré Cœur, c'est le culte de Jésus-Amour.' St. Catherine of Siena speaks simply of 'the secret of His Heart.' The phrase is one of those she uses most easily and eloquently, for instance: 'Cache-toi dans la blessure de son côté, tu y verras le secret de son Cœur. La douce Verité nous montre que ce qu'il fait en nous, il le fait par amour.' Is not the secret of a man's heart the whole truth about him? So, to the seeker after the absolute Truth, the secret of the Heart of Jesus reveals all Truth. His very Self.

The Dominican knows that the cause of the love of Christ's Heart is the Infinite Love of God, that God is Love. But he would go farther—explore the depths of that love, see its effects, its greatest, and indeed its every manifestation. And from his study arises what is surely the passion of each Dominican heart, the love of the Mass. Herein he finds perfectly united the love of the Passion and of the Holy Eucharist, the final and greatest 'showing' of the love of God made Man, 'in finem dilexit eos.'

Dominicans of to-day are foremost among those propagating devotion to the Eucharistic Heart of Jesus, but as early as the thirteenth century Albert the Great was teaching that this Heart, 'Cor Dei et hominis Jesu Christi,' was the reason for the institution of the Blessed Sacrament (pp. 34, 139, 140). The book, very well written and of much interest to Dominicans,

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ends with an appeal—which will find many an echo—to artists, writers and theologians, especially those of the Order, to further true devotion to the Heart of Jesus, by producing works worthy of their subject. Copies may be obtained, at two shillings each, from the Dominican nuns, Old Headington, Oxford, who can also supply the same writer's excellent book on the nuns of the Order, *Chez les Dominicaines du Grand Ordre*.

M.M.

ESSAYS OF A CATHOLIC LAYMAN IN ENGLAND. By Hilaire Belloc.
(Sheed & Ward; 7/6 net.)

Dare we say it? England reserves her honours for false prophets, and English Catholics are—intensely English. It may be that the splendour of Hilaire Belloc's dialectic in their cause may awake something more than their faint forbearance or their futile gratitude, but will they assimilate his thought? Have they made their own his epoch-making book on the Servile State? It is a clinching correspondence with the *Rerum Novarum*, but did Catholics eagerly buy up the first edition? Sheed and Ward are making them read, and their publications already constitute one of the finest Home Universities. Selah! Here is one of the latest, full of vast surveys and vital analyses of radical matters such as Usury, Legend, the Schools, Church and State. The last named essay is a treatise in brief on what a Catholic ought to know in order to leaven the choking mass of misapprehension and misrepresentation which, unless it be leavened indeed, will prove to be the sea out of which the last Beast of the Apocypse will rise to persecute. Cardinal Hergenrother's great book on Church and State was done into English fifty years ago, but who wants it? Who publishes it? This reviewer has seen but one copy in all his lifetime.

The *Letter to an Anglo-Catholic* is singularly free from the tedium of controversy, and a model to some who sorely need one, who have brought with them into the Church a strange heavy inconclusiveness which hampers their apology for the faith that is in them. It ends on the question: Where is the Church? Instead of asking Where is Christ? Recall the immortal wisdom of Kai Lung: 'It is a mark of insincerity of purpose to search for the sublime Emperor among the low-class tea-shops.' Or this anecdote of Bishop Hedley, who when viewing London from the top of an omnibus was asked by an amateur apostle: 'Sir, have you found Christ?' Like lightning from the blue, the Bishop answered: 'Has He been lost?'