

## NOTICES

Menuhin might have been put to better uses (DB 2413).

One expects a clear enunciation certainly for one's Handel, but that is not the whole story. Four arias from the *Messiah* are sung by Walter Glynn in a manner plum-coloured like the label (C 2731). John McCormack sings in his usual manner a *Sacred Lullaby* and a non-sacred (though dedicated to everybody's mother) lullaballoo (DA 1404). The charming *Ye Watchers and Ye Holy Ones*, and the more austere *O Come Ye Servants* of Christopher Tye, sung by the choir of St. Margaret's Westminster (B 8300), are not wholly free of asperities; the same may be said of Karl Lindner's registration for the Bach Fugue in E Flat major (PO 5117). Lovers of the bagpipes may avail themselves of a recording of *Mallorca* by H.R.H. the Prince of Wales, with March, Strathspey and Reel on the other side (B 8292).

Ambrose, besides his *Jubilee Cavalcade*, a slick fantasia—potpourri would be an unworthy word—of tunes of the past ten years (K 750), has an outstandingly brilliant performance of the *Rhapsody in Blue* (F 5454). The tenor sax is not perhaps the best fitted of that much maligned family for solo work; Coleman Hawkins gives it a good run for its money, but no opportunity of vindicating its possibilities of tone, in *I Wish I Were Twins* (F 5457); on the other side the Swinging Rascals play the *Wabash Blues* with some felicity.

(Key.—H.M.V.: DB series, 6/- each; DA series 4/- each; C series, 4/- each; B series, 2/6 each. Decca Polydor: LY series, 3/6; CA series, 4/-; PO series, 2/6. Decca: F series, 1/6; K series, 2/6.)

G. V.

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EUCCHARISTIA. (Bloud et Gay; 60 frs.)

This is the latest volume in the series of *Manuals of Catholic Action*, and in many ways it is the best. Père de la Taille wrote the article on Eucharistic doctrine and it is a fine summary of his teaching. Canon Bardy provides a useful and scholarly chapter on the history of the dogma up to the fourth century, and Père Pourrat continues it up to Trent. The Abbé Constant gives an informative and balanced account of Anglican Eucharistic teaching, and Père Salaville writes of the teaching of the Eastern Church. There are sections on devotion to the Eucharist, on the Canon Law and history of the Eucharistic Liturgy, and on the Eucharist and art. The Abbé Magnin's chapter on legislation is of especial interest. The book concludes with a lexicon of the important writers who throughout the Church's history have treated of the Eucharist. Those clergy and laymen who wish to be acquainted with the best modern work on this subject will find the volume indispensable. But why did the publishers allow it to be printed so badly?

A. M.

## BLACKFRIARS

**THE GLORY OF THE FATHER.** A Study in S. John xiii-xvii. By H. L. Pass. (Mowbray; 8/6.)

Canon Pass has given us much to think about in this practical and devotional exposition of these Last Supper discourses from which "it is possible to extract a doctrine of the Incarnation which, supplemented by the teaching contained in the Prologue to the Gospel, is far more than an adumbration of that teaching, whose final expression is to be found in the definition of the Council of Chalcedon. In the light of the teaching which they contain about the Father, the Son, and the Holy Spirit, we have something much more than the germ of the doctrine of the Holy Trinity." Why has St. John alone, writing so long after the Synoptists, preserved for us so much priceless teaching? Canon Pass suggests that "it is likely that what was best understood at the time would be remembered and recorded." But will that explain why John alone tells us of the raising of Lazarus, of the conversations with Nicodemus and the woman of Samaria?

The author also gives due prominence to the fact that the Incarnation or 'Inhumanatio' of the Son of God finds its real counterpart in "the seemingly even more marvellous" 'Deificatio' of us men. But is it true that the miracles of Christ have been accorded "too prominent a position in the scheme of Christian apologetic"? And is it quite correct to say that "He had invested His death with the character of a sacrifice by the institution of the Eucharist"?  
H. P.

**UNION WITH GOD.** According to the Letters of Direction of Dom Marmion. By Dom Raymond Thibaut. (Sands; 7/6.)

The teaching contained in Dom Marmion's now well-known and deservedly appreciated spiritual writings will be found again in these letters of direction written to persons of all ages and classes over a period of thirty years. For him the work of directing souls is a work of enlightenment; his practical conclusions, firmly but gently and simply expressed, flow from the light of his principles. The consequent doctrinal character of the letters permits Dom Thibaut to arrange them in logical order, and the plan of the book is inspired by the central idea which predominates throughout—that of the union of the soul with God. The general conception of this union, its constitutive elements, the conditions of its progress, its expansion—these are the leading thoughts around which the numerous extracts have been grouped. Dom Thibaut's introductory and explanatory notes, drawn from the Abbot's published works or spoken words, help to make of the whole a treatise on the life of union with God, simple, organic, theological. All who strive seriously to attain spiritual perfection will find great help in this book. The French original has become something of a best-seller.  
B. O'D.

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THE MIND AND POETRY OF GERARD MANLEY HOPKINS. By Bernard Kelly. (300 copies on hand-made paper.) (Pepler & Sewell; 5/-.)

In the same series as Father McNabb's *Chaucer*. A very distinguished little book. Hopkins has often been ill served by his Catholic admirers—the older generation praising him as if he were a kind of Faber, the younger as if he were a kind of Auden. Mr. Kelly “has an eye to the sakes of him,” expounds his poetry in the natural terms of Catholic thought, throws the light of reason upon the abused words “sensualism” and “asceticism”—writes, in short, both as a Catholic and as an intellectual, and therefore with authority. W. H. S.

THE FOURTH RIVER, and other Sermons from the Bible. By Canon Kirk, D.D. (Skeffington; 3/6.)

The “from” of the sub-title is stressed: not “critical and exegetical,” conveying information which is “archaeological, philological, or ‘critical,’” but inquiries into problems “set by the Bible itself—an unexpected turn of phrase, a surprising development in a narrative, a judgment or *obiter dictum* unfamiliar to ordinary modes of thought, a question to which no direct answer is given . . . (which) must be answered from the biblical context itself.”

With the grace and dignity of style and the depth and clarity of thought which are in all his books Canon Kirk discusses passages from both Testaments; his erudition skilfully managed so as not to dismay the ignorant reader; the unfolding of each obscurity throwing brilliant light not only upon the passage in question but upon the various actual issues to which he so convincingly relates them, filling one with shame for having sought so little or so unintelligently for light in the Bible oneself. Throughout all the sermons, too, there shine a spiritual awareness and a charity which are themselves a sermon.

May the author enrich us further by making this book but the first of a long series. L. S. G. V.

There are some important additions to the C.T.S. twopenny STUDIES IN COMPARATIVE RELIGION: *Celtic and Teutonic Religions* by Professors J. MacNeill and A. J. Carnoy has an added interest in view of the German Faith Movement; Mr. C. Dawson's *Mediaeval Christianity* and Mr. Outram Evennett's *The Reformation* are models of brilliant historical generalization and compression; Fr. A. Burbridge, S.J., describes *Methodism* “in a spirit of all kindness and courtesy”; Mr. C. Hollis sketches the history of *The Church and the Modern Age*.