

It is possible to disagree with some of Mr Morton's postulates. It may be felt, for instance, that in affection and sorrow he gives an inaccurate impression of Belloc as sole champion in this country of a Catholic Church whose members here were before his advent so 'accustomed to being regarded as the adherents of a foreign sect' that they crept about like alien mice hoping no one would notice them. These members included, after all, Newman, Manning, Acton, Lingard, Alice Meynell, Francis Thompson, von Hügel, R. H. Benson, Herbert Thurston—none of whom fitted bushel-measures or any other sort of lampshade over the light of their faith. It may also be felt that Mr Morton has not realized how fundamentally French Belloc was; not only in his passion for exact verbal definition, and in his 'military temper', which are noted, but in his impatience of the vital, organic untidiness of creative thought natural to Englishmen, his willingness to *épater le bourgeois*, his orderly but inaccurate custom of grouping people under such headings as The Huns, The Rich, The Politicians, and generalizing about them, and his unquestioning assumption that politically speaking there could hardly be such things as collective good will and collective good faith.

These are however differences of interpretation, not of fact. For essential personal vividness this book may well be the best picture of Belloc in himself that will ever be made. Written in sadness and perhaps in haste, it conveys the immediate sense of himself, the habitual knowledge of his ways, before time and memory can tidy and soften and rationalize the crowding impressions into smooth symmetry. Here he is as he was: sailing, walking, singing, driving a car, laughing, in a thud of violence of being which remained remote within him even during the last years when he sat smiling at a brood of kittens and reflecting on the shortness of human life, a reflection usually ended with the ironical remark that 'Someone should *do* something about it'.

RENÉE HAYNES

NOTICES

THE CALL OF THE CLOISTER, by Peter F. Anson (S.P.C.K., 42s.), is an unusual accomplishment for a Catholic writer, since it is a fully documented history of the religious communities of the Anglican Church. Mr Anson, who was a member of the Caldey Benedictine Community received into the Catholic Church in 1913, brings to his task a specialized knowledge and real sympathy, and this detailed account of the religious life as it is lived by thousands of men and women in the Church of England today is proof of the profound and enduring influence of the Oxford Movement. The revival of the religious life is perhaps the greatest achievement of the Anglican Church in the last century, and in Mr Anson's book it is fittingly commemorated.

THE KEY CONCEPTS OF THE OLD TESTAMENT, by Albert Gelin, translated by George Lamb (Sheed and Ward, 6s.), is a useful introduction to the themes—the revelation of the one God, God's design in mankind and personal salvation—which dominate the history of the Chosen People. The Old Testament is so largely unfamiliar to Catholics that this clear account of its spirituality, with abundant quotations and references, should do much to satisfy the need (especially in schools) for a simple guide to the great themes which the Christian revelation presupposes, and which the Liturgy so constantly recalls.

GOING INTO THE PAST, by Gordon Copley (Phoenix House, 8s. 6d.), is an attractive addition to the 'Excursions' series for young people. The recent boom in archaeology has revealed a wide general interest in pre-history, and Dr Copley's clearly-written guide (with plentiful illustrations) should be particularly useful for enterprising teachers of history.

ANDREW OF GALILEE, by I. G. Capaldi, S.J. (Longmans, 10s. 6d.), is a life of the apostle, which at first seems an extraordinary feat in view of the comparatively few references to him in the Gospels. But Fr Capaldi's 'life' of St Andrew, while it faithfully follows the incidents recorded by the evangelists, provides at the same time a readable picture of the Palestine of the Gospels. In particular, the account of Jewish life and customs gives actuality to what would otherwise be too contrived a book.

MISSARUM SOLEMNIA, the magisterial work on the genesis of the Roman Mass by Fr J. A. Jungmann, S.J., is now available in a French translation, the third (and last) volume having just been published by Aubier (Editions Montaigne, Paris; 1200 francs). It is scarcely necessary to add to what was said in these columns on the appearance of the German edition, but for those who read French (and have no German) this translation will make available one of the formative Catholic books of our time.

Newman's *APOLOGIA PRO VITA SUA* takes its proper place once more in Everyman's Library (Dent, 6s.), with a new introduction by Sir Shane Leslie. The bibliography should include the works of Maisie Ward and Sean O'Faolain, both of which are important for an understanding of the background of the *Apologia*.

SUMMA OF THE CHRISTIAN LIFE is a selection from the writings of Louis of Granada, the Dominican contemporary of St Teresa of Avila (Cross and Crown Series: B. Herder, London, 32s.). The translation is by Fr Jordan Aumann, O.P., and this latest addition to a valuable American series is an intelligently arranged synthesis of Louis's doctrine, following the logical order of his master St Thomas's *Summa*.