

BLACKFRIARS

PIER GIORGIO FRASSATI. Translated and adapted by H. L. Hughes, B.A. (Oxon), D.Litt. (Pisa). With a preface by Fr. Martindale, S.J. (Burns, Oates & Washbourne; 3/6).

PIER GIORGIO FRASSATI: Testimonianze raccolte da D. A. Cojazzi. (Società Editrice Internazionale; Torino; 8 lire).

The translation and adaption was made in Italy in the home of Pier Giorgio himself, and all Catholic undergraduates at least should buy it, and make the life of this Italian engineering student more widely known among themselves. Guided in his early years by a Salesian tutor, he passed on to a Jesuit day-school, and later became a Dominican Tertiary, so that no one system can claim his spirituality as its own, and those of all tastes will find something in him akin to themselves. Moreover, since he died at the age of twenty-four in 1925, just before taking his degree at Turin, he lived a life which the modern world, and especially the modern undergraduate, can easily envisage. To this the excellent photographs contribute not a little.

But Pier Giorgio is not a patron for undergraduates only. At his funeral it was the poor and the old who came in their numbers to bid him farewell. All those whom, unknown so often to his friends, he had helped during life, came to acknowledge to the world their debt at his death. In the Italian edition there is a large list—increasing year by year—of the Associations of various kinds which have taken him as their patron, convincing proof of the popularity of his memory and the sanctity of his life. One can only complain that the translation is but half the size of the original, and has omitted many photographs.

H.C.T.

FROM ROME TO CANTERBURY. By E. M. Almedingen, with foreword by A. E. Cornibeer. (Faith Press, London; 1/-.)

Though Mr. Cornibeer says that 'the journey from Rome is more frequently taken than is commonly supposed' it is the first time that we have to review the record of a regressive spiritual pilgrimage back to Canterbury from Rome, and we are doing it with a feeling of some sadness and pity. It is but a few short years since Miss Almedingen's able articles were published in many Catholic papers in this country and in America and breathed a catholicity at least as ardent as her newly-recovered anglicanism is now.

Miss Almedingen asserts that she was compulsorily baptised into the Greek Orthodox Church—this statement is puzzling, for on page 1 she tells us also that none of her family ever married Russian brides. Baptism into the Orthodox Church was compulsory by law *only* when one of the parents belonged