

devotion to our Lady which, however pleasing the intention, as a substitute for poetry is embarrassing: in production the dialogue of the monks and the final scene of the Tumbler may achieve their effect, but one doubts whether some of the lyric forms used catch the ear of the audience as spoken verse should.

Mr Farren's poems succeed far better; they are not highly wrought, having a roughness rather than subtlety of rhythm, but this is more than compensated by the vigour and the success of properly auditory effects, refrains, even noises (see 'Marbhan and the Poets'). One criticism: for an English reader there are too many names whose pronunciation needs to be given. Mr Farren is also more successful in his handling of legend, for the long sequence of poems on the life of St Columba which is the largest section of the book, whether or not true to the historical saint or to Irish bardic traditions, succeed as a poem, a new thing, in which legend, imagery, verse and theology cohere.

B.W.

FREEDOM AND CULTURE. Essays compiled by U.N.E.S.C.O., with an introduction by Julian Huxley. (Wingate; 15s.)

It would be easy—and yet cheap—for a Catholic, who inherits a consistently formulated view of life, to read through U.N.E.S.C.O. publications, point out their inconsistencies and question the unreasonable faith which they embody. We have no inclination to do that as we follow Julian Huxley throughout an introduction, of which the most striking feature is the number and variety of metaphors that Huxley throws off in rapid succession. We can only compare him to some early Church Council trying to propagate its 'symbolon', and inevitably reflect that the Council did at least have a tremendous story to 'symbolise'—that was why they had to invoke symbols—whereas Dr Huxley, lacking a story, has to make up with metaphors. Such a comparison is saddening, not least because Dr Huxley's integrity and devotion seem to demand a more substantial creed.

Of the essays in this book German Arciniegas' strikes the most convincing note. In the last essay, however, 'Freedom of Science', we encounter a person in need of both the 'freedom' and the 'science' which Unesco propagates. For the author, Bart Blok, is a slave to the superstitious belief that 'Bruno was burned at the stake because of his refusal to accept the Church's dogmatic attitude with regard to the Copernican theory of the solar system'. (p. 259.) (Why do so many people nowadays assume that they can simply make up history to suit themselves?) Again, he holds the unscientific opinion that scientists (he means *physical* scientists) have invariably opposed totalitarianism

(p. 257-60). In all charity—for Mr Blok sounds a kindly person with whom one would hate to quarrel—we can only recommend him to read a little about Nazi Germany and Soviet Russia—or, perhaps, since he is in the U.S., have a look at one or two of the beams in U.S. eyes.

D.N.

SCOTTISH BORDER COUNTRY. By F. R. Banks. (Batsford; 12s. 6d.)

THE HEART OF SCOTLAND. By George Blake. (Batsford; 12s. 6d.)

THE HEART OF ENGLAND. By Ivor Brown. (Batsford; 12s. 6d.)

To say these are Batsford books is sufficient guarantee of their worth. The publishers, with justifiable pride, speak warmly of *Scottish Border Country*, the latest addition to their *The Face of Britain* series, and in an appreciative comment on the author they do not exaggerate the merits of his book. They claim that the combination of the illustrations 'with the author's full and attractive text, has produced what is undoubtedly the best book on the Scottish Border Country so far to appear'. It is not an over-bold claim.

The bewitching dust-jacket with Brian Cook's painting of the Border County, the photographs, the engravings and the assured and well-informed text combine to make this a most satisfying book. It contains, as well as learned, though by no means dull, accounts of Roman remains and Border warfare, a rich collection of out-of-the-way information such as where to find Grace Darling's grave, of how James II of Scotland's curiosity proved fatal, or that the Battle of Flodden was not in fact fought on Flodden Field. And, of course, the great publicist of the Borders, Sir Walter Scott, is not neglected. A lyrical description of the little-known beauties of Northumberland is unexpected and pleasing.

The appearance of a third edition of Mr Blake's general survey of Scotland is sufficient proof of its popularity. Fifteen years have passed since its first appearance, and the changes and chances of that time find their record in a revised text and rearranged illustrations. Mr Ivor Brown's companion volume for England appears, too, in a new edition, and remains a model of vigorous topographical writing.

UNLESS SOME MAN SHOW ME. By Alexander Jones, S.T.L., L.S.S.  
(Sheed and Ward; 8s. 6d.)

These pages 'written for the average person' are made up of articles which appeared in the *Catholic Gazette* during the years 1948-50. An immense amount of scriptural lore is conveyed in a style and with colloquialisms which may sometimes surprise the over-fastidious. Plainly apparent throughout is an understanding and respect for the