

## BLACKFRIARS

number is not particularly funny-ha!-ha! its moral is very proper. On the other side is *I'm on a see-saw*, a good example by Ambrose of modern dance-music at its civilized.

HMV : DB series, 6/- each ; B series, 2/6. Decca Polydor : LY series, 3/6 ; CA series, 4/-. Decca : F series, 1/6. Brunswick : O series, 2/6.

T.L.

### NOTICES

**THE BIBLE IS TRUE.** By Sir Charles Marston. (Eyre and Spottiswoode ; 7/6.)

That the founding and the development of the British Empire, of the United States, and of Canada bear witness to the Truth of the Bible ; that the impossibility of detecting the composite character of a *Times* leading article discredits the efforts of critics to discriminate biblical documents ; that the natural ' miracle ' of wireless should help to belief once again in real miracles and in the supernatural—such contentions as these give a fair idea of the ingenuously optimistic quality of Sir Charles' archaeologico-historical blast against the critics. We find here all the lack of necessary information that characterizes the incursion of your ' plain man,' but without any compensating hard-headedness : for Sir Charles will theorize at times as wildly as the most wanton of the critics he is out to devour. A charming tame dragon he must seem to them. Indeed, he is far more embarrassing to friend than to foe, especially with his neck-or-nothing championing of the eighteenth dynasty date for the Exodus. If taken lightly the book makes pleasant reading (despite the slipshod style) ; and it might very well attract a reader to a serious study of the important subjects with which it deals. It is, moreover, very handsomely illustrated. (R.K).

**KARL MARX. CHRONIK SEINES LEBENS.** Zusammengestellt vom Marx-Engels-Lenin Institut. (Marx-Engels-Verlag ; Moscow).

The thought of Karl Marx, like that of every thinker of distinction, developed during the course of his life ; differences of emphasis and even real changes in ideas are therefore to be expected. To pick out a statement from a late work and contrast it triumphantly with a contradiction from an earlier one is a foolish procedure, and many of the quarrels of Marxist interpretation have resulted from this method. The only safe way is that of historical judgement—to see the development as a whole, to deduce from it the main themes contributing to the final synthesis, and to note the accidental elements that were ultimately discarded. For this to be done an accurate chronology is essential. The Marx-Engels-Lenin Institute of Moscow has done

## NOTICES

all students an invaluable service by providing a completely detailed chronicle of Marx's life and writings. Such a book is inevitably not exciting: bones usually aren't. But no bones, no body: and there can henceforward be no excuse for a disembodied Marx. It is a trifle sad-making that the producers have given this volume of revolutionary dynamite such an ashenly bourgeois appearance and dulled our affection for Karl by presenting a photograph of him, bearded and frock-coated, the quintessential grandfather. (A.M.)

**CHARLEMAGNE.** By Douglas Woodruff. (Peter Davies; 5/-)

At a time when the importance of the study of Carolingian history has been generally recognized, there must obviously be a place for a simple and popular introduction to the period. Little distortion is necessary to give its main outlines contemporary significance; the Rhine frontier is as great a problem now as then and it would not be difficult to re-estimate the imperialist movement in terms of modern fascism with Agobard as a kind of Streicher. Mr. Woodruff has preferred a more orthodox course; he quotes extensively from Einhard. His language is simple without a corresponding simplicity of thought. The general impression left by the book is of a mass of unco-ordinated fact. Its most valuable feature is a short critical bibliography, which may prove a stimulus to those deterred by the remainder of the volume. (J.M.R.)

**STENDHAL: L'HOMME ET L'OEUVRE.** Par Pierre Jourda. (Collection *Temps et Visages*; Desclée de Brouwer, Paris; Frs. 20.)

The life forms the framework into which the account of the writings is woven. Documentation kept to notes and bibliography, the picture of the man-artist is interestingly made. The personality, fashioned not least by reaction to childhood miseries in the rue des Vieux Jésuites; Don Juan manqué, because always too timid to achieve in fact what had in thought been too ingeniously contrived, failing to achieve financial success, failing to win recognition until at the end tribute comes from Balzac. The art, *sec, clair*; hatred of the *coryphées du beau langage*, search for the truth, psychological insight. A good introduction to the man, an incentive to read or re-read his work. (L.S.G.V.)

## BOOKS RECEIVED

ABBAYE DU MONT CESAR (Louvain): *La Participation active des fideles au culte, Cours et Conférences des Semaines Liturgiques*, Louvain, 1933 (Belg. Frs. 20).