

Blackfriars

indulge in what may be called verbal conjuring ; but it would be a pity if readers were to see nothing more in him than that ; because, apart from his tricks of style (which please some people and irritate others), he is unmatched in his perfect way of hitting the bull's eye nearly every time. He is brilliant, so superlatively brilliant that sometimes outlines are blurred and weak eyes are dazzled with excess of light. What Professor Elton said of Meredith may sometimes be said of Chesterton—he sheds around a 'sparkling mist or spray of commentary, an emanation of bewildering light.' But there are different sorts of brilliance. There is the blinding blaze of the noonday sun ; there is the hard cold glare of electricity ; there is the sharp, hard sparkle of a perfectly cut diamond ; and there is the soft, mellow brilliance of old gold. I think the unprejudiced reader of G.K.C. will be very often rewarded with the gold-and-precious-stone brilliance and rarely find it necessary to put on his tinted specacles. Anyhow brightness and lucidity are not carried to excess by all of our modern writers and there are already too many people nowadays wearing mental blinkers.

B.D.

LABOURERS IN THE VINEYARD. By Giovanni Papini. Translated by Alice Curtayne. (Sheed & Ward ; 7/6.)

In *Labourers in the Vineyard* Giovanni Papini is typically Italian in his frank self-revealing and in his feeling for humanity. It is a book so unequal that the inequality accentuates its vitality. It has no Olympian perfection or preciousness—but it writes Papini as one who certainly loves his fellow men. The first essay on Petrarch might be read by young scholar and Petrarchian authority together with equal advantage, for it is a worthy miniature, in natural colours, of the too often too legendary Aretine. You read it—and the grey statue comes alive. Did space permit, many a phrase of acute perception might be quoted from this essay. One only can be taken—haphazard. 'Like all sensitive and cultured people, the world allured him so long as it was remote, and disgusted him the moment he descended to it. Like all the victims of genius, he sought for the impossible and succeeded **only** in arresting some fragments of the possible.'

Michelangelo he makes approachable. His sympathy with Romanelli is charming. In the essay on St. Francis you have at its best an example of his gift of writing for the average

man—so, too, in the simple, cogent, adequate essay on St. Ignatius which is extraordinarily good. The essays on Giuliotti and Oscar Ghiglia, and on de Maistre add nothing—in the opinion of the reviewer—to the book. The essay on Manzoni is much too long and undeniably tedious. That on Jacopone da Todi is an important addition to Miss Underhill's scholarly book—merely because—slight as it is—it is full of Papini's cogent psychology. In 'Pius XI' he is unexpectedly admirable with essentially Catholic wisdom.

It is on the Four Evangelists that he cannot write. There you have a sudden poverty of soil. No, Papini is a humanist, not a contemplative of divinity, and men though the Evangelists were, it is not as men that they affected the world, but, as Papini himself sees, as the Four Creatures of the Apocalypse. But perhaps only John Henry Newman could have said anything about the Four Evangelists.

Smile you may at the preface, its Latin candour provoking your Anglo-Saxon faint distress at a man who beholds in a glass what manner of man he is, but perhaps you will agree it is worth while to know one's own humanity if it can teach so much of that greater study than psychology—namely *humanism*. Miss Curtayne cannot be too much praised for the perfection of the translation.

C.H.

CATHOLIC REUNION. By the Rev. Spencer Jones. (Printed for the Confraternity of Unity by Basil Blackwell, Oxford.)

The religious position of the Rev. Spencer Jones and his fellow Anglo-Catholics being what it is, their intellectual position becomes difficult to discover. These earnest men would say with the writer of *Catholic Reunion*: 'We believe we are right in contemplating Corporate Reunion as distinguished from individual submission.'

1. There can be no question of the loyalty of this group, who keep faith with a Church which on their principles has failed to keep faith with them.

2. The Anglo-Catholic movement is about to keep its centenary. It would be beyond the evidence to say that the Church of England has moved towards a more Catholic position. Anglo-Catholicism is now more tolerated in the Establishment. But the evidence would show that if there is a growth of toleration towards Anglo-Catholicism there is a still greater growth of toleration towards Modernism. Indeed, Modernism is grow-