

NOTICES

times multiplied, was the most effective in dramatic gesture, but Rachmaninoff's Prelude went oddly after the *Dies Irae*.

One could not help wondering whether the Grail Movement might not do as much through smaller performances of a similar kind, using mass grouping only for a Chorus and letting the parts be taken in the ordinary way. The work and expense involved by these large performances must be very great, and it does not seem quite clear in what way it is really rewarding. We should like to see them do a mime and dance performance of *Everyman* to the accompaniment of Sir Walford Davies' beautiful setting of it. This would give ample scope for new effects and for the devotion and enthusiasm which is the most remarkable feature of a Grail performance, while it would be much simpler to produce.

M.A.B.

NOTICES

THE ACTS OF THE APOSTLES. By the Rev. Cuthbert Lattey, S.J. (Longmans: 5/6 wrapper, 6/6 boards.)

In this, the second, half of the second volume in the *Westminster Version*, Fr. Lattey, in his introduction, translation and notes, provides very useful help for the better understanding of the Acts of the Apostles. Useful tables are also added at the end, among them one giving an approximate chronology for the chief events of the New Testament, in which we were interested to find A.D. 30 set down as the date of the Crucifixion. Fr. Lattey is an adherent of the 'South-Galatian theory,' but refers us for a defence of it to the by no means satisfactory treatment of the subject in the Introduction to the Epistle to the Galatians in the same series.

L.W.

PHILOSOPHIA S. BONAVENTURAE TEXTIBUS EX EIUS OPERIBUS
SELECTIS ILLUSTRATA. Edidit Bernhardus Rosenmüller.
(Münster: Aschendorff; RM. 1.10.)

This volume in the series of *Opuscula et Textus* edited by Grabmann and Pelster is devoted to the Philosophy of St. Bonaventure, and the editor has chosen passages that will illustrate those philosophical principles of the Saint which are characteristic of Augustinianism. He has also taken care that the passages chosen shall be long enough to give an idea of the Saint's manner of reasoning and of dealing with difficulties. Students will find the volume a useful introduction to the subject. The text used is taken from the Quaracchi edition of the Saint's works.

L.W.

BLACKFRIARS

Recent books by Louis Massignon, Miguel Asin Palacios and Emile Dermenghem on the mystics of Islam have aroused a discussion whether mysticism outside the body of the Church may be regarded as supernatural. Fr. Garrigou-Lagrange has an article on the subject in the current *Études Carmélitaines* (Octobre, 1933; Desclée de Brouwer; pp. 164; Fr. 15) which is clear, as we should expect from the author, and at least succeeds in defining the issue. There are two extremes to be avoided, Naturalism and Pseudo-Supernaturalism. The former regards mysticism as a development from nature and consequently sees no reason to restrict it to the Church, though it allows that Catholic mysticism is the most advanced. The latter is so convinced of the utter corruption of nature by original sin that it considers that all acts of infidels and pagans are sins, and the sublimest to be manifestations of pride. Fr Garrigou-Lagrange, of course, holds that pagans are not excluded from the influence of grace, but his cautious conclusion inclines to the view that 'pagan' mysticism in fact is generally a *prémystique naturelle*, quite different from authentic supernatural mysticism, although this latter may sometimes be found in a rudimentary form. The article occasions the reflection that there is a difference between theology and biography, that it is one thing to lay down sound speculative principles, but another to be on terms of first-hand acquaintance with human lives.

T.G.

VIRTUE AND CHRISTIAN REFINEMENT. According to the Spirit of St. Vincent de Paul. By Blessed Don Bosco. Translated by a Sister of Charity. (Alexander Ouseley; 3/6.)

It is a great pity that so few lives of the Saints have been written by Saints. We should have been spared so much that repels rather than stimulates us in our efforts to follow them. To know what holiness involves in concrete life is the privilege of the Saints. No knowledge of theology, however profound, will ever be able to penetrate below the surface of Christian mysticism, unless it is transmuted into actual life by charity. This truth was formulated by St. Thomas, when he said: 'Caritas forma fidei,' and it was exemplified by Don Bosco in his life of St. Vincent de Paul. He divided the book, not into chapters, but into meditations, as if to indicate that we should meditate upon the lives of the Saints rather than read or study them. Instead of dwelling on extraordinary phenomena Don Bosco threw the emphasis on the supremely important fact of St. Vincent de Paul's life: namely his close union with God, which outwardly manifested itself in his indefatigable kindness towards sinners and his boundless charity

NOTICES

towards the poor. St. Vincent de Paul never resorted to substitutes however much in demand. He was fully aware that holiness of life is the one thing necessary for a fruitful apostolate. And if this charming book were only to succeed in reminding us of this often forgotten truth, the labour of translation would have been abundantly rewarded.

B.P.

THE INEVITABLE CROSS. By W. E. Orchard, D.D. (Sands & Co.; pp. xviii + 273; 7/6.)

This is a book of popular apologetic—for ordinary persons, as is explained on the dustjacket and in the rather too long and sententious preface. It discusses various aspects of the doctrine of the Atonement and takes into account some common objections thereto, which it deals with clearly and effectively. Most of it was written before the author became a Catholic, and oddly, the chapter written after he was received into the Church is the least satisfactory one in the book. The instances given in it of crosses to be borne on coming into the Church are, one is bound to say, sheer bathos. 'Close contact with conflicting types of personality, different stages of spiritual life and varying range of outlook,' is certainly not a trial peculiar to membership of the Church (if indeed it is necessarily a trial at all) where, whatever our eccentricities, at least we share a common Faith; and the whole passage is eloquent of the narrow limits of the self-made 'Catholicism' from which the author has now happily emerged.

For all its earnestness and sincerity we can hardly feel that the book makes any such contribution to the 'fabric of the Faith' as the author seems to hope it may. And his last chapter opens as follows: 'There is little more that can be said, for if our exposition of the meaning of the Cross has not effected any change of mind or heart, exhortation will be no more effective.' This may be all very well in the pulpit, but in a book, No!

M.A.B.

A MAP OF LIFE. By F. J. Sheed. (Sheed & Ward; 3/6.)

There can be no greater tribute to this book than simply to say that it fulfills its purpose. Perhaps it will be even more useful to Catholics than to those outside the Church. Just as a man hunting in his own country may jump into a lane not more than two miles from his home and find himself doubtful of his whereabouts, so in the run of life a Catholic will find himself often bewildered: and for a man so bewildered even a small scale map, like this one, is invaluable.

D.T.H.K.B.

BLACKFRIARS

THE WAY OF THE QUEEN. By Fr. Martin Dempsey. (Washbourne & Bogan; pp. 203; 3/6.)

The Way of the Queen is in some sense a complement to the author's earlier volume *Servants of the King*, and it too will appeal to a wide Catholic public. The eleven short studies partly historical, partly imaginative, have varied settings—Jerusalem on the first Holy Saturday, Ephesus, the founding of Vadstena, Walsingham in the year of its suppression, mid-Victorian Reading, modern Rome and Buckfast Abbey on the day of consecration. Yet all are centred in devotion to Our Lady and share the same freedom from sentiment or platitude. Fr. Martin Dempsey's style is characterized by a photographic realism of detail, the Lourdes shrine in the convent garden and the gravelled path about it, a cycle propped against a Christmas tree in a doctor's house at Dublin, a student in a Roman college going down five stories for the post in the break before second class, light shining through a jagged rent in a blind. Inevitably such talent has a more restricted scope in the medieval studies and the dialogue is never so convincing as the description. But the book remains a model to its kind and merits all the success it will obtain.

G.M.

FRÉDÉRIC OZANAM AND HIS SOCIETY. By J. Brodrick, S.J. (Burns, Oates & Washbourne; 1/-.)

Is it necessary for the impartial criticism of a book that the reviewer should be able to read it unmoved? It is difficult to deal dispassionately with this enchanting biography, in spite of deliberately refraining from the attempt while the spell of it was still fresh.

The more competent may decide whether Ozanam's attitude, both mental and practical, to the social problems of his time, does not contain the more essential constituents of a remedy for those of to-day.

This piece of genuine literature is marred only by a few flaws in the translation of Ozanam's letters. 'My dear friend,' as a form of address, sounds, for instance, too impossibly smug.

M.B.

BLESSED LOUISE DE MARILLAC, by the Prince de Broglie, is a well-told story of a life that holds the double charm of human and divine attractiveness. The translation is not so happy, for the style tends to become stilted, and the book reads awkwardly in its English dress. Burns, Oates and Washbourne have deserved well of their public by giving us this new series of 'lives.' This particular volume costs 5/-.

NOTICES

From Burns, Oates and Washbourne, also we have received the *Catholic Diary* (1/- cloth, 2/6 leather) and the *Catholic Almanack* (2d.). These have the admirable qualities that we have learnt to expect from the firm. With more than usual approval we commend to those in search of gift-books for children *Robbers Cave* (from the same firm, 3/6), by Agnes Blundell, with charming illustrations by Frank Rogers; a book to teach Tudor history in terms of adventure amongst Welsh hills in that stillness before the century of the Reformation broke in on the world's peace.

The Fenland Press sends us *Views and Vagaries*, by Philemon (paper 2/-, cloth 3/-)—a collection of short articles that have appeared before, fireworks that have gone out.

THE XII. PROPERTEES OF A LOVER. By Sir Thomas More Knyghte. (S. Dominic's Press; 2/6.)

Perhaps the chief merit of these attractive verses is that they are yet another testimony to the holiness of Blessed Thomas More. He eminently displays all the twelve 'propertees' in his own history. Thus the lover should be 'glad to dye, so that he maye be sure' to obtain the 'hevenly lyght' and the sight of his love. (4th Properte). This cheaper and unlimited edition is therefore welcome, not only as making more accessible the intrinsic value of his work, but also as being another contribution towards the canonization of the author.

C.P.

THE PREVENTION OF WAR. By Lord Howard of Penrith. (Burns, Oates & Washbourne; 6d.).

The most important weapon in modern warfare is the financial weapon, a point which is well brought out in this pamphlet. In the event of one nation declaring war on another an economic and financial boycott would be declared by the signatories of the Kellogg Pact against the aggressor. Quite rightly the machinery of the League of Nations is regarded as too cumbersome and slow for the decisive action that would be required. But the disadvantage of all theories for the prevention of war lies in the fact that they are theories. A financial boycott is a difficult thing to arrange. If it could be arranged there would be no question of the result. No nation can carry on a war without help from outside, such is the power of international finance. But it requires a measure of international co-operation which at the moment is not in evidence. Nevertheless, one must theorise or nothing would be done in practice. And the advantage this pamphlet has over

BLACKFRIARS

others on the same subject is the fact that its theory is not completely divorced from practical politics.

C.J.C.

THE GAELIC SOURCE OF THE BRONTE GENIUS. By Cathal O'Byrne. (Sands; pp. 45; 2/6.)

The influence of the Rev. Patrick Brontë on the literary development of his daughters is suggested rather than estimated, and its nature is explained by his Irish birth and by a traditional knowledge of Gaelic Epic. The first solution will be readily accepted by those who share the author's conception of heredity, the second will remain a very interesting hypothesis. Mr. O'Byrne has made good use of the local tradition round Mount Pleasant, and it is this that gives his study its special value.

An essay on Charlotte Brontë and Catholicism is included in the same volume. It has already appeared in *Blackfriars*.

G.M.

CONVERSIONS TO THE CATHOLIC CHURCH. A symposium compiled by Maurice Leahy. Contributors: Wilfred Childe; Lord Alfred Douglas, Owen Francis Dudley, Christopher Hollis, Penrose Fry, F. W. Harvey, Sheila Kaye-Smith, E. Lester, S.J., C. C. Martindale, S.J., H. E. G. Rope, Robert Speaight. (Burns, Oates & Washbourne; 5/-.)

It is difficult to understand the purpose of this book. Religious conversion is far too intimate and personal a matter to be accurately described in print except in its more obvious stages, and nobody is likely to be converted by reading these. Most of the contributors, however, having managed to overcome what Fr. Martindale describes as 'the disgust of a piece of exhibitionism' have given us well written narratives which are undoubtedly interesting.

C.B.

ROMEWARDS. By C. M. Eustace. (Washbourne & Bogan, Ltd.; pp. 319; 3/6.)

The title of this book is perhaps a little unfortunate as it suggests rather the story of a conversion than a well reasoned outline of the doctrine and position of the Church. At all events it is remarkably good value for 3/6. The thought is clear and good throughout, though here and there it would be possible to criticize the use of certain words which might lead to a misinterpretation of the author's real meaning. If there is a fault in the book it is one of over stressing and reasoning which is apt to pall.

D.J.S.