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ignorance of his neighbour and of the most certain realities' of life. Self-complacent in his battlemented citadel, he makes no attempt to acquaint himself with the 'humanity, the goodness, the incarnate heroism' of those he regards as his foes. "The truth is that the good and the bad are everywhere mixed together, even in the Church; and the image of a fortress or a citadel ought, in the present state of the world, to give place to that of an army on campaign. The existing battlements are those not of a Christian but of an apostate world. We must indeed defend all that remains of human and Christian values, but we must also, so far as human effort can, create a new world, a Christian world. The Church herself indeed, born of God and above time, is a city enclosed by walls; by a marvellous paradox she is perfectly enclosed because she is universal, and not only the baptized but all men of good will belong to her. But it is a great mistake to confuse the Church, the Kingdom of God in pilgrimage here below, but wholly centred in eternal life, with the earthly social structures of the political and temporal life of men, even though they may be called Christians."

The pamphlet concludes with a plea and a plan for new, far-sighted, political formations—very different from the sectarian, opportunist "Catholic parties"—whose object will be to revolutionize society in accordance with the principles of 'l'humanisme intégral' of which M. Maritain is the most distinguished exponent.

Yet some have thought M. Maritain a "mucker-out"!

VICTOR WHITE, O.P.

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AN AUGUSTINE SYNTHESIS. Arranged by Erich Przywara, S.J., with an Introduction by C. C. Martindale, S.J. (Sheed & Ward; 12/6.)

It is six years since the fifteenth centenary of the Bishop of Hippo drew men's attention once more to one whom we can rightly call the greatest teacher ever raised up by God for His Church. A centenary may be expected to bring forth a considerable amount of literature of a more or less ephemeral character. But in the case of St. Augustine the volume has been incredible and the quality admirable. We need only instance the magnificent *Miscellanea Agostiniana* from Rome and the *Miscellanea Augustiniana* from Holland.

In the present volume Father Przywara has arranged an immense series of extracts presenting the Saint's teaching on Truth, Faith, the search for God, on the Incarnation and the Mystical

BLACKFRIARS

Body of Christ, on the "Man of God" and, lastly—perhaps the most compelling of all—of Man in God. The translator has had an unenviable task, we fancy. For to translate all these passages afresh into English would have been a Herculean business and he has had, as a rule, to be content with existing translations of unequal value. We would not be thought to cavil at the way in which he has done his work, but we may be permitted to point out a few passages where, though he has not missed Augustine's meaning, he seems to us to have expressed it less felicitously. In No. 7 "intimate more readily" is hardly a rendering of "facilius intimare conamur"; why not "convey to others more effectively"? No. 109, "a firmitate fidei non dimittatur" should surely be "we must not relax our grasp of it by faith" instead of "be nevertheless not loosened from the steadfastness of our faith"? There are a few misprints, e.g. on pp. xiv, 211, 228, and alas there is no Index. But these are minor blemishes on a most acceptable volume. H. P.

THE CHALLENGE OF THE ETERNAL RELIGION. By E. de Meulder, S.J. (Light of the East Series, No. 16, published at 30 Park Street, Calcutta. Rupees 1/4.)

The Jesuits of Calcutta have, for many years past, done a great and necessary work in bringing face to face the Catholic faith and Hindu philosophy and in showing that they should embrace rather than conflict. The *Light of the East* has printed the admirable articles of Father Johanns on the true inwardness of the Hindu sages' message, far more valuable than their Theosophist adulterations. This book continues the good work. The first part gives a summary of Catholic apologetics, in which the claims of the Indian soul are never forgotten. Even where we tread on familiar ground the thought is never hackneyed, although the expression is somewhat weakened by the author's gallant attempt to write in a language which is not his own. The second part deals specially with the problems that arise now that "Young India faces Christ." There is some wise and generous thinking here, on *Catholicism and Indian thought*, *Catholicism and Indian Art*, *Christianity and Woman*, and so forth. The reader cannot but admire the writer's sincere and fervid self-identification with the spiritual, intellectual and national cause of Mother India. At the same time, perhaps in the nature of things, the appeal is more popular and journalistic than that of Father Johanns. Far be it, however, from this reviewer, Englishman as he is, to carp and cavil at a gallant attempt, so largely successful, of a European brother to shoulder a burden which an English Catholic who "thinks imperially" might well believe to be his own. C. R.

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THE CRAFT OF SUFFERING. By Vincent McNabb, O.P. (Burns Oates; 3/6.)

Now that euthanasia is so strongly recommended as a way of escape from suffering, it is a welcome coincidence that there have recently been published several books showing the true value of suffering from the Catholic point of view. The latest of these comes from the pen of a master of literary craft. It is full of gems of thought; brilliant, terse axioms, words and phrases chiselled out to express his thoughts. But it is often rather difficult to grasp his meaning. The flow of his ideas, akin to a swift river rushing headlong over boulders and other obstacles, even its banks, in its onward course, is apt to create in a slower mind a vague bewilderment. All however becomes clear as soon as the reader remembers it is a case of enthymene, one of the premises of the argument not being expressed, perhaps here designedly or because they are mere verbatim notes of the author for his own personal use in the retreats. Among the good things in this book are the records of incidents of which the author personally has been a witness. These must have made the retreat discourses still more interesting and helpful, the cases being of ordinary people.

J. D. R.

PLAN FOR CINEMA. By Dallas Bower. (Dent; 6/-.)

It is always stimulating to hear an artist discussing his trade. Mr. Dallas Bower has had practical experience of every department of film-making and his little book contains much that is useful and suggestive. He begins with an amusing account of the early days of the cinema, goes on to discuss some fundamental problems of film aesthetic, and finishes with a somewhat startling forecast for the future. He thinks that at present film is still in a decidedly rudimentary stage of its development and considers that the really revolutionary influence is and will continue to be wireless. We have sound. Colour is on the way, and stereoscopy will follow. But this will not be the end. In the cinema of the future scenes will be photographed simultaneously from four angles, projected by four projectors on a translucent, cylindrical screen, so that we shall see life-sized figures in their natural colours moving on an invisible screen. If this dream—for dream it is—is realized, film will at once become the supreme art, combining the chief excellences of all the other arts.

This book is a distinct contribution to its subject, but it is a pity that it should be so ill-arranged and written in a slipshod style. And surely six shillings is a lot for a book of less than one hundred and fifty pages without illustrations?

G. M. T.