

Blackfriars

Bruder marked a new development of the Catholic revival in Germany and he has been exceptionally fortunate in his translator. Fr. Przywara's work can be considered either as an anthology from Newman's writings or as a synthesis of his thought. As an anthology it is one of the best of its kind, as a synthesis it has proved invaluable to those who look to Newman for a system.

G.M.

ST. FRANCIS AND THE BLESSED EUCHARIST. By Fr. Augustine, O.M.Cap. (Sands; pp. 101; 2/6.)

Fr. Augustine treats of St. Francis's own devotion to the Blessed Sacrament and of his influence on the devotion of others. This little book seems to owe much to de Chérancé. It is not unworthy of the great Capuchin tradition—though some will find the style a trifle too ornate and others will hesitate to accept all the author's conclusions.

MYSTICAL STUDIES IN THE APOCALYPSE. By the Rev. H. Erskine Hill. (Pp. x, 262; Cr. 8vo. Elliot Stock; 7/6.)

Mr. Erskine Hill is steeped in the Apocalypse and has evidently found in it a fruitful field for meditation. His standpoint may be gauged by his opening words: 'I believe the Apocalypse to be a complete and intelligible whole, embodying a progressive revelation deliberately given by our Lord through the agency of Angelic beings in a series of visions,' and again: 'It is the priceless gift to the Church of all ages of the Angels' point of view.' But Mr. Erskine Hill, being of a mystic turn of mind, has a tendency, we fear, to regard all the messages he discovers in the book as being its actual meaning. Thus in the section on *The Second Death* he argues that the physical, emotional and mental conscience demands a similar triple state of body, and maintains that, since death means a transference from the physical to the emotional body, the second death will mean man's ascent into heaven and—presumably—to a mental body, whatever that may mean. This subjectivism is regrettable because it will tend to put people off reading the many good things to be found in his pages, as for instance when he says that St. John has 'the power to see and represent in the form of pictures and living images the great truths which St. Paul . . . seeks to grasp by the aid of metaphor, and to express in terms of reason.' (p. 75).

Interest in the Apocalypse never wanes. We have received NOTES ON THE APOCALYPSE, by E. Bonello, Valetta. (Burns, Oates & Washbourne; pp. 32; 1/-.) The Notes are of a very