

## *Blackfriars*

vitaly concerned with fundamental issues, many are content to dally with the more fortunate blooms of the New Age: to disregard railways as an economic blunder and merely to be glad that the 'Royal Scot' was made. They are the people who will 'man the last ditch' for Modernity, and they must be considered in a complete criticism. Perhaps they too can appeal to common sense for what appears to be merely common senselessness—as he himself would say.

His readers will applaud him for this characteristic performance, given with all the bounce of a clown in a pantomime. And they will be grateful, too, for the pleasing and serviceable form and the cover design by that witty artist Thomas Derrick.

R.M.B.

CHRIST THE KING OF GLORY. By Dom Anscar Vonier, O.S.B. (Burns, Oates & Washbourne. Pp. 152; 5/-.)

It is the duty of Christian teachers to bring the mind of every Christian into living contact with the traditional Faith of the Church, not only by simple enunciation of the truths of the Faith but also by careful and illuminating explanation, and so re-present the great body of Christian thought contained in the writings of the Apostles, the Fathers, the Doctors and the theologians. Such is the work that Abbot Vonier has accomplished in *Christ the King of Glory* with singular success. His subject is the Person of Christ and his chief source is the magnificent treatise of St. Thomas Aquinas on the Incarnation. It is a book for the ordinary Catholic with good will and energy enough to apply himself to a thoughtful study of the truths contained in the doctrine that Christ is at once true God and true man. As the Abbot remarks: 'It is not an enviable state to have a reputation for writing difficult books.' He reduces the difficulties, however, to manageable shape and has written a book worthy to be counted among the best explanations of Christian doctrine in modern times.

C.C.H.

A RECALL TO DANTE. By Alice Curtayne. (London: Sheed & Ward; 6/-.)

One is inclined to quarrel with Miss Curtayne for sounding a 'Recall to Dante' in which there is no direct treatment of Dante's poetry as such. A reason why Catholics, as much as anybody else, should be urged to read Catholic poetry is that it is poetry. But the author in her disarmingly modest preface announces her intention to be to emphasise the poet's