

## BLACKFRIARS

(DB 2405-6), in which the beautiful singing tone of the First Movement is especially remarkable. Among vocal recordings the young self-taught operatic soprano, Miliza Korjus, sings Weber's *Invitation to the Dance* and a Chopin *Mazurka* (C 2721). It is a feat of coloratura singing of amazing range and clarity, which, when combined with the brass and wind instruments of the Berlin State Opera Orchestra, is almost shattering in its effect.

From Decca Polydor comes some beautiful singing with the same famous orchestra: Julius Patzak, of the Munich National Theatre, sings two Mozart arias, not, as the label leads one to fear, in English, but in German, and gives them something of the warm romantic quality of the true German love-song (CA 8196). The same orchestra also plays Berlioz' *Roman Carnival Overture* in a finished and sprightly manner (CA 8197). Heinrich Schlusnus lends his beautiful voice and style to nothing more distinguished than an *Agnus Dei* by Bizet and the Bach-Gounod *Ave Maria*, but he makes the most possible of this famous and popular hybrid. Franz von Vecsey plays a *Nocturne* by Sibelius and Bach's *Air on the G String* with a remarkably fine and sonorous tone, and a rather unusual record is the Mozart *Sonata in C Major for Strings and Organ*, played by the Dortmund State Music School Orchestra and Gerhard Bunk (CA 8195).

Turning to Decca's lighter releases: On F 5438 Afrique impersonates, with varying success, Wallace Beery, Richard Tauber, Paul Robeson, Maurice Chevalier and Bernard Shaw. The pick of Ambrose's latest will be found on F 5403 (*Pop goes your heart*) and F 5408 (*Oopsala and Whistling Lover's Waltz*). They may be compared with the straight Continental dance-music of Oskar Joost's tangos *In meiner Laubenkolonie* and *Wenn der Tiroler Tango tanzt* on F 5449.

F.F.T.

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VOCATION TO MARRIAGE. By Fr. Bede Jarrett, O.P. (Sheed & Ward; 3/6.)

HOLY WEEK. By Fr. Bede Jarrett, O.P. (Sheed & Ward; 2/6.)

One of the most attractive of Fr. Bede's spiritual books, *The House of Gold*, has been wisely divided by its publishers into three parts, two of which they now offer under the above titles. The author's addresses on Marriage, taken down as he spoke them, are full of a marvellous understanding, sympathy and encouragement, full of lofty ideals set forth in terms of practical problems, at once an inspiration and a guide. They should be read especially by the married and by those plighted to this end, but will be found interesting and even helpful

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to others as well. The twelve discourses for Holy Week provide just that spiritual background to the liturgy of the Crucifixion which lettered and unlettered alike will find most valuable. (H.J.C.)

**ERASME.** By Th. Quoniam. (Desclée de Brouwer; Frs. 15.)

An attractive study of the great humanist that presents him in the turbulent whirl and stress of Renascence and Reform. We are shown the estrangement of theologians and humanists—witness the correspondence with Martin Dorp—and the problem of this deplorable incomprehension ever has a certain *actualité*. And then years of pleading for a *via media* that could never be; for a choice had to be made—either Luther or the stiffening reaction of the Papacy and the Scholastics that was to be the Counter-Reformation. Erasmus could not, or perhaps would not, choose. The author without glossing over Erasmus' obvious shortcomings, treats his subject with sympathy and charm of style: yet not all will share his enthusiasm for the Erasmian ideal. Unlike his friend, Sir Thomas More, Erasmus is more fascinating than lovable: both could enjoy the *Moriae Encomium*; but Erasmus candidly enough, though perhaps with a certain sadness, realised that: *Non omnes ad martyrium habent satis roboris. Vereor enim ne, si quid incideret tumultus, Petrum sim imitaturus.* (R.D.P.)

**HENRICI SEXTI ANGLIAE REGIS MIRACULA POSTUMA.** Ed. by P. Grosjean, S.J. (Bruxelles: Societé des Bollandistes.)

A study of the miracles attributed to King Henry VI has a greater historical than hagiographical interest. His cult, fostered by the early Tudor governments, was necessarily of short duration. Yet the *miracula Henrici regis* remains one of the more valuable documents of the close of the English fifteenth century for the short stories attached to the list of cures illustrate the life of the poor and of the middle class, often delightfully. P. Grosjean's edition of the British Museum manuscript (Reg. 13, c. viii) is characterized by much careful and ingenious scholarship. (G.M.)

**THE AKATHISTOS HYMN.** Translated by Fr. Vincent McNabb, O.P., S.T.M. (Pepler and Sewell, St. Dominic's Press, Ditchling; 10/6.)

The making of this translation was clearly for Fr. Vincent McNabb an act of devotion to the Mother of God. He has preserved not only the sense but also the prayerful enthusiasm of the original Hymn. This hymn used in the Byzantine rite expresses the same hieratic grandeur that we find in the pictorial

representations of our Lady in the art of the Eastern Church. It is liturgical in its form and its spirit. The book is one of the most satisfying productions of St. Dominic's Press, delightful to hold and to read. At the same time it is difficult to be convinced that this kind of production is in any way a help to the liturgical movement. Its note of archaism and preciousness and its very high price will only support the arguments of those who regard liturgists as a revivalist clique. Fr. Vincent McNabb has written a Foreword, and Mr. Donald Attwater historical and liturgical notes. (C.H.)

An English edition of Fr. McSorley's *A PRIMER OF PRAYER*, so highly praised by Fr. McNabb in our December number, has been published by Messrs. Burns, Oates and Washbourne at 3/6. From the same House comes the second volume of Père Coste's *LIFE AND WORKS OF ST. VINCENT DE PAUL* (21/-). The original French of this monumental biography was reviewed at length in an article, *A Saint in Action*, in April, 1933.

**EARLY IRISH LAWS AND INSTITUTIONS.** By EoIL MacNeill.  
(Burns, Oates; 5/-)

Dr. MacNeill is a recognized authority on Irish prehistory, and although the present study does not possess the significance of his *Celtic Ireland*, it repeats and will reinforce his teaching on the nature and the functions of the family group and on the laws of inheritance and succession. The absence of even a bibliography may diminish its value, and the inevitably technical expositions of the relation of the *fine* to the *tuath* or of the *cele* to the *flaith* may limit its appeal, but its intricately orderly analyses will be appreciated by specialists, even if they do not accept its conclusions. For it is perhaps significant that in the course of this small book nine scholars are mentioned as holding a view on the nature of the clan system divergent from those of Drs. Macalister and MacNeill; such divergence is then explained by their ignorance of the evidence and their misrepresentation of it. This controversial method has all the merits of simplicity. (G.M.)

**MARY STUART, FORGOTTEN FORGERIES.** By Sir George Turner.  
(Rich & Cowan; 6/-)

This revised edition has some value for sixteenth century study, for the variants of the casket letters are printed for the first time, and there is an analysis of the Simmons letters; which have usually been ignored in this controversy. It is probable that all these documents were tampered with; to Sir George Turner they seem fabricated. His

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conclusions are formulated dogmatically, and are accompanied by severely phrased moral judgments hardly in keeping with sixteenth century ethics. There is a certain carelessness in the less relevant detail; Gilbert Gifford is stated to have been a Jesuit (p. 259), there are curious references to the conspiracy of Amboise (p. 23) and the purposes of the Catholic League (p. 294); while the treatment of the Chastelard episode (p. 29) and of the death of Lady Leicester (p. 30) illustrate a perhaps excessive ingenuity. (G.M.)

**IDEAL MOTHERHOOD.** By Mary Kidd, M.B. Lond. Foreword by Dame Louise McIlroy, M.D., D.Sc. (Burns, Oates; 1/6.)

Sensible and kindly, this little book of practical advice should prove a great help to the expectant mother. It meets such a need that three points for criticism may be mentioned for the sake of later editions. First, the infusion of an immortal soul at the moment of conception is asserted as a certain fact (p. 11); second, by comparison with the quiet tone of the rest of the book the condemnation of abortion does not escape the dramatics (p. 43); third, a reason given for confidence in our Lord. 'He only, of all our friends, never lets us down' (p. 46). (T.G.)

**LA VIE EST-ELLE UNE FETE?** Chanoine J. Choquet. (Editions Spes, Paris; 5 fr.)

The answer is, *quibuscumque non obstantibus*, in the affirmative. Conferences broadcast in July with summer holidays in view, discussing happiness and the way to have it. To English ears, an occasional turn of phrase too naively bucolic or, on the other hand, too *ore rotundo*; but, as a whole, simple, gentle and humane. (L.S.G.V.)

**CATHERINE FOUGERE.** By Jacqueline Vincent. (Desclée de Brouwer; 3 fr.)

A simple and charmingly written story, which, with its wealth of detail about the French countryside and the life of the village, will fascinate the young readers for whom it is primarily intended. But it has also a depth and intensity which make it much more than a child's book. Catherine, the little peasant girl with green eyes, red hair, and freckles on her nose, in her relations with her friends and neighbours, all vividly presented, exemplifies the maxim of St. John of the Cross, 'Where no love is, give love, and you will find love.' But there is no moralising, and the spirituality which gives the tale its delicate distinction is completely natural and unforced. (M.A.B.)