

## BLACKFRIARS

Mr. Claremont approaches the problem from a different angle, though adhering all the while to strictly psychological methods of observation. He makes no attempt at a philosophical interpretation. Observation, especially of the activities of children in the Montessori School, provide him with the clues for his theory. In this field he can speak with the authority of a director of the Montessori Training College in London.

Thought is constructed of certain elements, a preliminary list of which is given, with the proviso that it is not to be considered final; other elements may yet be discovered. The chief place among these elements is given to the Complex Unit, the Direct Perception of Causality and the Character element which enters into thinking. With these principles in mind the author considers in turn various aspects of thinking, such as are manifest in the solving of problems, cross-word puzzles, inventions, writing, art, music, drawing, and so forth, with the view of obtaining further evidence in support of his theory.

A chapter on the novel in regard both to writers and readers thereof is very illuminating in this respect. Certainly the theory, as the author himself says, invites criticism, but it strikes one nevertheless as true, though here and there a detail might be discussed.

Interspersed in his account we find much valuable criticism of current psychological conceptions and prejudices. Taken in all this study is an important contribution to the psychology of thought.

G. A. ELLINGTON, O.P.

A LITTLE BOOK OF CHEESE. By Osbert Burdett. (Howe; 3/6.)

Mr. Burdett writes wittily and wisely and with rare zest of the great names of Stilton, Wensleydale, Rochfort, Camembert and Brie; he also describes invitingly many lesser cheeses (such as Primula, which comes from Norway, and Cacciocavallo, a Neopolitan cheese made of mare's milk); but he does more than this. He emphasizes and laments the great decline which has come to cheese-making and cheese-eating during our own age. He tells how the shops and factories (for these do most of the cheese-making now), equally insane on a quick turnover, sell their Cheddar (which to be truly wholesome and good needs to be at least eleven months old) after only two or three months, at which age it is indeed little more digestible than the india-rubber it resembles. He tells also how people have come to prefer the synthetic and bad to the good in cheeses as in fruits, where tinned pears and peaches are bought before the fresh. Once there existed in England a kind of regional cheese-culture: every district, every county was proud of having its own cheese; and there was great wonder and beauty in cheese then. Now all but two or three of these cheeses have been killed by the diabolical march of

## NOTICES

industrialism, which is concerned not at all with goodness but only with quantity and ease of production. Thus this book comes to deal, as every worthwhile book on food must, with the degradation of our animal life which we have to endure to-day. It must be clear that as long as we are in the world our life in the world should be as beautiful and as rich as may be, and that any system which impoverishes it is wrong. Mr. Burdett rightly exhorts us to hold fast things so venerable and so good as, say, well-matured Stilton, full yet delicate and refined on the nose, and rich and soft and luscious in the mouth.

G. S. SAYER.

## NOTICES

THE PAIN OF THIS WORLD AND THE PROVIDENCE OF GOD. By M. C. D'Arcy, S.J. (Longmans; 5/-.)

The book is composed in the form of an imaginary debate, not a sop to the lazy-minded but a thing of art beautifully made to render an elaborate pattern of thought. It is to be hoped that a crowd will gather; for some important truths are expressed here perhaps better than ever before in English. Still, it must be admitted that something of vagueness and confusion has crept in. For one thing, it is difficult sometimes to be sure of the author's mind, to follow the expression of his face as he pulls the strings. And what summing up there is, is disappointing. The priest is tedious, a little in the manner of Elihu in the book of Job. The epilogue too might be more exhilarating. To some perhaps the fine prose will occasionally seem too luxuriantly metaphorical. In our familiarity with the author's reputation there is danger of our taking such a book for granted; whereas it is something calling for enthusiasm.

R. K.

ST. THOMAS AQUINAS ON THE BLESSED SACRAMENT AND THE MASS. Translated, with notes, by the Rev. F. O'Neill. (Pepler & Sewell; 5/-.)

This is "an attempt to put in a brief compass St. Thomas's teaching on the Holy Eucharist, and to make him more easily understood by those who are reading him for the first time." Though the translator's English is readable enough, we cannot recommend his book for several reasons: he seems not always to have understood the meaning of the original, and he is capricious and misleading in what he omits and in what he adds. His treatment of Q. 83, 1, is a good example of these faults of his. On what he takes to be an omission in the Dominican translation he naively remarks (p. 7): "A single omission in a work of such vast extent is no small tribute to its accuracy and fulness." But