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does not prevent Roland from contradicting him, nor even from opposing Aristotle's authority to his: "sanior opinio est Aristotelica." Neither does he fail to notice Plato's influence: "si quis considerat libros Augustini in multis videbit eum fuisse Platonem." He accounts Præpositinus among the *magni*, and even as *celeberrimus*, although he follows rather William of Auxerre.

Dr. Filthaut then gives a very good exposition of Roland's main theses in philosophy and theology, and concludes by examining his influence on subsequent theologians, influence which was practically nil. The detailed analysis of the *Summa* will prove of the utmost help. The bibliography is very accurate; we are surprised that Dom Lottin's article in the *Revue Neoscholastique*, in which he published for the first time Roland's question on the plurality of forms, receives no mention. On the whole the work is very well done and Fr. Filthaut deserves the gratitude of all students.

DANIEL A. CALLUS, O.P.

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THE ENGLISH CORONATION SERVICE. By E. C. Ratcliff. (Skeffington; S.P.C.K.; 5/-.)

It was inevitable that some firm should have produced a short study on the history of the Coronation Use for 1937; but it was quite unexpected and very fortunate that it should have been composed by a scholar of recognized authority in liturgiology. The 150 pages contain studies on the conception of English kingship and the evolution of its ceremonial, a reproduction of the *Form and Order* of 1911, and notes on the usually fragmentary records of seventeen coronations. Naturally in so much abridgement there are some omissions; the question of the Ottonian provenance of some of the Byzantine elements in the vestiture might well have been discussed, and it is possible to regret the use of Dr. Brightman as an authority on Byzantine coronations. Yet the absence of dogmatism even more than the presence of proportion indicates the rare, refreshing sanity of this study. G. M.

EDUCATION WITH A TRADITION. An Account of the Educational Work of the Society of the Sacred Heart. By M. O'Leary, Ph.D., M.A. (University of London Press; 12/6.)

This very interesting account of the development of the higher education of women, as exemplified in the work of the Society of the Sacred Heart, is recommended in a sympathetic preface by Professor Cavanagh. The first section of the book dealing with the educational background of the eighteenth century is especially fresh and stimulating. It is followed by an admirable account of

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the work of St. Madeleine Sophie Barat viewed from the educational angle. The delightful personality of the saint is very apparent in these pages. In the later portion of the book Mother O'Leary considers the development of the work of the Society of the Sacred Heart as a type of nineteenth and twentieth century education. The detailed study of the *curricula* is especially valuable, and the whole volume gives evidence of the author's wide reading. Much of the value of the book comes from the objective quality of the approach to the subject. The author's style is clear and on the whole carefully controlled. On the other hand, the illustrations are not well produced and are rather out of keeping with the spirit of the book. It is interesting to see the sympathy with which this doctorate thesis has been received in educational circles, and it is pleasant that a work on such a subject should bear the imprint of the University of London Press. The author must be warmly congratulated on her work, which should find a place in the educational section of all school libraries. D. M.

THE LEGEND OF SAINT COLUMBA. By Padraic Colum. (Sheed & Ward; 5/-.)

This book is sheer delight from beginning to end. If anyone is fond of animals, here is an incentive to sit by a cosy fire and read and read. Early in the book we are introduced to one who was either the ancestor of the Loch Ness monster or that monster himself. Then there is the delightful story of the cat-detective who tracked the cow stolen from the Saint by the rustlers of those times, and of the crane who flew to Iona from the Saint's native land shortly before his death and was made much of by him, and finally the dramatic last visit of Columba to the monastic farmyard where the old white horse that carried the milk vessels "laid his head upon his shoulder and wept against his cheek. Great tears fell from the eyes of the old horse; he wept as if he were bidding farewell to a well-loved comrade whom he had no hope of ever seeing again . . . then turned and went stumbling to his lair." W. G.

THE FOUNDRRESS OF THE SISTERS OF THE ASSUMPTION. By C. C. Martindale, S.J. (Burns Oates; 5/-.)

The daughter of frankly atheistic parents who yet regarded Catholicism as a necessary social background, Eugenie Milleret de Brou was brought up in what she herself described to Lacordaire as "inconceivable ignorance" of Catholic dogma, and this in spite of an excellent preparation by the parish priest for her first Communion at the age of twelve in 1829. What she then learnt from the Curé was driven out of her head by her way of life in the fashionable world of society, but never quite from

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her heart. How she was drawn out of an abyss of ignorance and almost spiritual despair by listening to Lacordaire's conferences in Notre-Dame, how she was caught up in the tempestuous movement inaugurated by the pious but erratic Abbé Cambalot, and how in fine she came to establish her great Congregation, is graphically told by Father Martindale. W. G.

MOTHER MARY ARSENIUS OF FOXFORD. By Rev. Denis Gildea, B.D. (Burns Oates; 6/-.)

Agnes Morrogh Bernard, born at Cheltenham in Gloucestershire in 1842, was the daughter of a wealthy Irish Catholic landlord, and seeing the misery of her people, was early drawn to devote herself to God's poor. Led by this desire she entered the recently established order of the Irish Sisters of Charity founded by Mary Aikenhead. How her devotion to the poor culminated in the founding of the celebrated woollen factory at Foxford which grew into a flourishing Irish industry is most interestingly told by Father Gildea. It may seem strange to read of a nun organizing and running a factory, but as the Bishop of Achonry says in his preface, "Nothing that is calculated to enhance God's glory or add to the happiness of His creatures is alien to the spirit of the religious life. . . . We have in this endeavour complete evidence that holiness carries no work of decadence." W. G.

HITLER AND THE CHRISTIANS. By Waldemar Gurian. (Sheed & Ward; 5/-.)

This book gives an interesting survey of the conflict in Germany between the State and Christianity, from the time when the Nazi Party obtained power up to November, 1935. It shows clearly that the determination of the Nazi rulers is to turn religion into a mere instrument to further the ends of the State. It is particularly illuminating to learn that the attack on Christianity comes from Hitler himself and is not merely the work of an anti-clerical group among his followers, as we are often told.

The different methods used in attacking the Protestant bodies and the Catholic Church are well brought out. Against Catholicism we see the relentless pressure, especially on all forms of social activity, and the campaign of slander; while with the Protestant bodies there is the attempt to gain control from within by means of the German-Christian movement. Catholicism on the whole appears to be holding its own, but the Protestant bodies have succumbed to a large extent, and perhaps would have done so altogether but for the unexpected stand made first by the Emergency League of Pastors, and later by the Confessional Synods.

Our only adverse criticism of the author's work is to question

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the justice of his complaint that there has been insufficient open opposition to the State on the part of the Catholic authorities. The translator would have done well to have given us some notes on the various Protestant bodies. Without these the account of the struggle with the Protestants must inevitably be confusing to the average English reader.

R. D. C.

BY THE WAY. By "Beachcomber." (Sheed & Ward; cheap edn. 2/6.)

Some wiseacre—you may search me for his name and nationality—once stated that a nation's humour was an indication of its culture:

It is one of those remarks which sounds intensely deep and goes echoing among the caves of time until you take it to pieces to see what it is made of. Then you discover that it is one of our famous half truths, meaning more than it says. It gives the impression that humour is *the* test of culture. If that be so, then the English are the most cultured people in the world, because they possess by far the finest sense of humour in the world. I agree as to the sense of humour but not as to the culture.

That J. B. Morton (Beachcomber) is furlongs ahead of the next best humorous journalist goes without need of emphasis. The reason for his greatness as a humorist lies in the fact that you cannot typify his humour. He is satirical, he is gasconading, he is witty and deliciously foolish, precisely as he feels disposed to be. Incidentally, he is a brilliant commentator on the follies of our generation under the guise of merely playing the fool. Thus "Are you a Bluebell Ranger? That is to say, have you sworn to protect bluebells in Wanstead Park"—he continues with some trash about bluebells and ends with a really fine piece of verse.

I think it is truer to say that a nation may be brought back to culture by way of humour, which makes me so intensely grateful to Beachcomber and likewise to Sheed & Ward for publishing his work in a cheap edition within the reach of every library. Thank God, all Englishmen may still laugh (tax free). Half their trouble is that they laugh too much, and, being ill-instructed, at the wrong things.

P. B.

L'HEURE H. By Jules Jacques. (L'Édition Universelle S.A., Bruxelles; Desclée de Brouwer, Paris.)

A simple, readable survey in fresh and personal style of the central Catholic themes; a sketch of the Church's history; a plea for action, an action which can seize the opportune moment, the *heure H* of Foch's code message. Many of the author's judgments in passing on questions of historic fact and value give ground for disagreement; they should not detract from the substantial value of the essay.

G. V.

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The fourth STUDY CLUB OUTLINE from the Liturgical Press, Collegeville, Minnesota (price 5 cents), deals with the Liturgical Year. The fourteen lessons cover the whole subject, including the Liturgy in general and the Mass as its centre. The suggestion that the study circle should make its meetings correspond with the actual liturgical seasons deserves to be heavily underlined. It is to be hoped that someone will have the enterprise to publish pamphlets of this nature for use in England.

C. P.

BOOKS RECEIVED

- ANTON PUSTET (Salzburg): *Hauptfragen der Metaphysik*, Daniel Feuling, O.S.B. (Sch. 15.—).
- BURNS OATES & WASHBOURNE: *The Old Law and the New Morality*, P. J. Gannon, S.J. (3/6); *Lord God: A Book of Prayers for Boys and Young Men*, Dom Hubert van Zeller (1/6); *The Catholic's Who's Who 1937* (6/-); *The Cloud of Unknowing and other treatises*, ed. Dom Justin McCann, O.S.B. (6/-); *The Mystic Life of Graces*, Hieronymus Jaegen, tr. W. J. Andersen (7/6); *The Catholic Directory 1937* (3/6).
- CAMBRIDGE UNIVERSITY PRESS: *Maitland: Selected Essays*, ed. H. D. Hezeltine, G. Lapsley, P. H. Winfield (12/6).
- CAPE: *Old Nurse*, Barbara Barclay Carter (7/6).
- EYRE & SPOTTISWOODE: *A Portrait of Thomas More*, Algernon Cecil (16/-).
- ISTITUTO STORICO DOMENICO (S. Sabina, Rome): *Le procès contre Thomas Waleys, O.P.*, ed. Th. Käppeli, O.P. (no price).
- LONGMANS GREEN (New York): *Reveries of a Hermit*, Frederick Joseph Kinsman (\$2.25).
- OUSELEY: *Catholic Social Action*, A. M. Crofts, O.P. (7/6); *Where dwellest Thou?* Rev. Father James, O.M.Cap. (3/6); *Tales of the Blessed Sacrament*, Desmond Murray, O.P. (2/6).
- OXFORD UNIVERSITY PRESS: *The Note-Books and Papers of Gerard Manley Hopkins*, ed. Humphrey House (25/-).
- PRESERVATION OF THE FAITH (Silver Spring, Maryland): *The Saints and Social Work*, Mary Walsh.
- RICH & COWAN: *The East Wind of Love*, Compton Mackenzie (8/6).
- RIDER: *The Flaming Door*, Eleanor C. Merry (12/6).
- SKEFFINGTON: *The English Coronation Service*, Edward C. Ratcliff (5/-).
- S.P.C.K.: *God and His Works and Studies in St. Thomas*, A. G. Hebert, M.A., S.S.M. (4/6); *We beheld His Glory*, Nicholas Arseniev (5/-).
- UNIVERSITA GREGORIANA (Rome): *Miscellanea Isidoriana*, ed. la Provincia de Andalucía, S.J. (no price).
- VITA E PENSIERO (Milan): *L'immortalità dell' anima nei Maestri Francescani del secolo XIII*, S. Vanni Rovighi (Lire 25.—).
- VRIN (Paris): *Le Tractatus de Principiis Theologiae attribué à G. d'Occam*, ed. L. Baudry (20 frs.).

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