

Blackfriars

Two chapters deal with *The Roman Question* from 1796 to 1929, and two with *The Temporal Sovereignty*. These and the chapter on Fascism and the Church are of absorbing interest. Mr. Moore is far from being a carping critic of Mussolini. On the contrary he sees in him virtues that Americans are not always willing to recognise in dictators. 'The Prisoners of the Vatican' is another chapter that will grip the reader's attention. The appendices add great value to the work. They include the text in English of the Lateran Treaty and the Concordat, as well as the most useful chronological table of Popes and Emperors and a rich bibliography. The twenty illustrations are well chosen. 'The Vatican City as seen from an Aeroplane' (frontispiece) shows the new city in clear, beaded outline. On p. 208 we see a good plan of the Vatican City.

Mr. Moore is an American (U.S.) diplomat with considerable experience of life in Italy and Spain. His book is an excellent 12/6 worth. V.O'H.

THE SECRET PLACES. By R. Francis Foster. (Elkin, Matthews and Marrott, Ltd.; 3/6.)

Most of these secret places are within a 'bus ride from London, and Captain Forster writes of them as an appreciative Londoner rather than as a countryman, so that the book makes its first appeal to readers of the (London) *Evening News*, in which much of it first appeared: he reveals no detailed observation or relish of Nature, and he makes diagrams rather than pictures; but he tells us of people he met on his journeys, shows a hearty appreciation of beer and small inns, and he sometimes tells a story. I wish he were always direct in his diction; I find the reiteration of archaisms irritating; and he seems to place more reliance on Mr. Belloc's manner than his own. These essays will delight those Londoners who enjoy a long day's walk in the country, and I think the book will be found in many motor cars!

R.R.

MYSTICAL PRAYER ACCORDING TO ST. JANE DE CHANTAL (93 pages). **MYSTICAL PRAYER ACCORDING TO ST. FRANCIS DE SALES** (59 pages). By Auguste Saudreau. Translated by A. E. H. Swinstead. (2/6 each, Sheed and Ward.)

These little books are pleasing in every way; their format, the absence of printing errors, the easy-flowing English, and, above all, the clear, sound teaching they contain. The Abbé Saudreau, a recognised master on ascetic and mystic doctrine,

Book Reviews

has pointed out the guiding principles of St. Francis and St. Jane; these are explained at some length in the first part of either book, and in the latter half is set down their application in practice. As far as possible, use is made of the Saints' own words. The summary of St. Francis' teaching is rather 'sketchy'; it is, however, a useful introduction to the 'Treatise on the Love of God.' 'Supernatural lights' (p. 5) should read 'supernatural light' (cf. critical edition, Annecy, 1894). Moreover, the statement (p. 5) that acts promoted by faith-enlightened reason are far lower than 'mystical acts' is not necessarily true; an act's value must be gauged according to the charity that quickens it. St. Jane's mystical teaching is given in much greater fullness; it is shot with the spirit of St. Francis—peace, gentleness, yet unflinching firmness. St. Jane constantly enjoins upon her daughters to live in God's Presence, abandoned wholeheartedly to His good-pleasure. Prayer should be as simple as possible. Though meditation is nearly always necessary in the beginning, normally, prayer should become more and more simple, and meditation tend to disappear. The doctrine of St. Jane again and again recalls that of St. John of the Cross, and of his spiritual daughter, St. Teresa of the Infant Jesus.

A.M.B.

THE TREATY OF THE LATERAN. By Benedict Williamson; pp. 101. (Burns, Oates and Washbourne; 3/6.)

The useful part of this book is in the last four chapters, which contain the articles of the Treaty and Concordat, the ratification, and the speeches of the Holy Father and Signor Mussolini. For, as Cardinal Bourne observes in his foreword, the Roman Question 'is little understood by many Englishmen,' and the acquisition of much necessary knowledge 'will be made easier by the reading of this book.' Father Benedict Williamson's enthusiasm for Fascism is too exuberant to allow an accurate summary of the events that preceded and accompanied the successful Fascist revolution. Between the formation of the Fascist Party in 1919 and the march on Rome in 1922 Mussolini's programme was revolutionary and socialistic; the Partito Popolare was the party of Christian democracy. The latter is not even mentioned by the author. Instead we are told that 'three years of fierce struggle against the Socialists and Communists ended in the famous march on Rome,' and thus the old fable is repeated that Fascism in 1922 saved Italy from Bolshe-