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are not so numerous as on the Franciscans. To give one of two instances, it suffices to glance at Adam of Bechesoueres, Adam of Buckfield, Alexander of Hales, William of Hothum, to realise how the information may be misleading. Dr. Russell seems to be unaware that latest research has thrown serious doubts upon the English nationality of Richard de Mediavilla; hence Pelster's identification is less than probable. Roger of Marston deserves something more than the mere notice that he "was the author of some scholastic questions" (p. 145). This list can be easily multiplied. That the author's familiarity with Latin place-names leaves room for improvement is suggested by the fact that Strasbourg is referred to as "Argentine." Of course, I do not mean to say that there is nothing in this book deserving praise; some items are well done (cfr. John of St. Albans, John of St. Giles) and even as it is, it will help many beginners, if they know how to use it. But in order to be of real value, it has to be thoroughly revised, if not entirely rewritten. Dr. Russell with the informations at his hand can do it; and we expect it from him.

DANIEL A. CALLUS, O.P.

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THE WINDSOR TAPESTRY. Being a Study of the Life, Heritage and Abdication of H.R.H. The Duke of Windsor, K.G. By Compton Mackenzie. (Rich & Cowan; 16s.)

"Those devoted to that Prince will always believe that he was treated unfairly throughout his reign; but if justice had been accorded to him when his reign was over, they would have held their tongues." (p. 540.) The "detestable campaign—victualled by self-righteousness, guilty fears, petty revenge, bruised vanity, and distorted jealousy, and armed with scandal, lie and innuendo" has loosed Mr. Mackenzie's tongue with an effectiveness which may be surmised by the embarrassment of the reception accorded this book by the Governmental and conformist press. He makes no claim to impartial judgment, his brief is for the defence. But his counter-indictments are terrible, and demand that the accused should reply. An immense amount of research, learning, wit, reason and passion has gone to the making of this book. Perhaps the contemporary powers and publicists will be able to continue to find pretexts for disregarding it; the historians of the future certainly will not be able to do so.

V. W.

BLACKFRIARS

MOI, IMAGE DE DIEU. By R. M. Oldenbourg. (Editions du Cerf; 6 frs.)

The reflection of the divinity in man, far from being a topic for mere academic theorisation, is a truth which impinges most vitally on human existence. Yet the discussions of the theologians have done little to bring it forth from the dim realms of dialectics; indeed, would seem often to have thrust it into even dimmer regions. This because while man's likeness to God has been seen in the intellectual powers of the soul, these powers have been esteemed as some sort of spiritual robots, godlike enough, it is true, but rather too subsistential to have anything really to do with the *persona* of man, which, after all, is the one thing that matters and really exists. This little book sets out to combine the doctrine of man's likeness to God with that of the instrumental causality of the functions of the human soul, and has achieved a valuable synthesis. The true image of God in man lies not in a hypostatised intellect and will so much as in the intellectual and willing man, *homo sapiens et intelligens*, who, exercising these faculties of his being, acts in a manner analogous to God knowing and willing. The force of this doctrine is brought home by the simple expedient of stating the old truths of the likeness of the human to the divine intellect and will, accompanied by a less customary insistence on the autonomy of the person and the instrumentality of the faculties. No one will claim to have found any new truth here; but the old truth is set forth in such a light as will give it the factual importance it should already have possessed. It is a work written by a convert after reception into the Church, and stands as a statement of the grounds, so to say, of conversion. To say that the truths contained therein are convincing enough to make anyone change his life, or at least to make the change in the life of another understandable, is praise enough.

G. A. M.

MADAME ACARIE: Epouse et Mystique. R.P. Bruno de Jésus-Marie. (Desclée, de Brouwer; 12 frs.)

A chronicle of a life made holy through married love; set against the background of the Ligue, and the troubles which it brought upon Paris her home and Pierre Acarie her husband. In her later years the foundress of the French Carmel, and after her husband's death a religious in it herself (so that she is known as the Bl. Marie de l'Incarnation), she achieved holiness through her vocation as a wife and mother, through the purifying and perfecting of human love.

G. V.

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STATEMENT ON THE STATUS OF THE WOMEN OF NATIVE RACES.

Drawn up by St. Joan's Social and Political Alliance, and presented to the XVIII Assembly of the League of Nations. (St. Joan's Alliance, 55 Berners Street, W.1, 9d.)

This is a valuable documentation and report, and gives, incidentally, proof of the fine work done by the Alliance. Taking in order Africa, Australia, British Guiana, French Indo-China, the memorandum puts together facts collected from first-hand information, about education, paid work, marriage (child marriage, coercion, bride-price customs, polygamy, the position of widows, laws regarding inheritance, prostitution). The report reveals a tragic state of affairs; and should be recommended to anyone tempted to complacency about the lot of native races in such respects as these, or, equally, tempted to imagine that the issues are simple, for too often, the persistence of these things is due to the fact that they are sanctioned by European law *as upholding native custom*. The report offers a number of sound recommendations.

G. V.

GOD, MAN AND THE CHURCH. By Vladimir Solovyev; translated by Donald Attwater. (James Clarke & Co., Ltd.; 5/-.)

This book is a translation from the French edition of the Russian original written in 1882-4. Solovyev's approach to the problem of the "spiritual foundations of life" (the sub-title of the present book) is necessarily personal, for it is the outcome of years of personal, independent thinking. The chief interest of the book seems to lie in this originality of approach rather in the ultimate solution of the problem. Nevertheless the treatment of certain subjects, particularly the Church, seems extraordinarily "modern" and even "Roman," when one realises that Solovyev was writing some fifty years ago and while still an Orthodox Christian. The general theme of the book is age-old: the restoration of all things in Christ, begun in the Incarnation and now continued through the Church, the Mystical Body of Christ. In the earlier part of the book there is some incidental teaching on prayer, temptation and mortification that is both sane and practical. In the second part the chapter on Christianity displays well the author's "individual" treatment of the mystery of the Incarnation, while the chapter on the Church brings out the relation between the divine and human elements in the Mystical Body of Christ. In this connection it is remarkable that one who could write the following words should yet delay his submission to the

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Roman Church for another twelve years. "The human society which has an hierarchical succession authentically deriving from Christ, which holds the true faith, and has true sacraments requires nothing else in order to be the Church, while a society which lacks anyone of these cannot be . . ." Mr. Donald Attwater has given us a readable translation of an important book.

R. B. M.

BOOKS RECEIVED

- CATHOLIC BOOK CLUB (121 Charing Cross Road, W.C.2): *Thirty Years in the African Wilds*, Fr. E. Verwimp, S.J. (2s. 6d.)
- COLDWELL: *The Priceless Pearl, or Humility of Heart*, Sister Aloysi Kiener, S.N.D. (2s. 6d.).
- COUR DU PRINCE, 55 (Ghent): *Anakephalaiosis*, A. M. van der Mensbrugghe (12 frs.).
- DESCLEE DE BROUWER (Paris): *Situation de la Poésie*, Jacques et Raïssa Maritain.
- EDITIONS DU CERF (Paris): *Hilfer contre le Pape*, Kurt Turner (3.75 frs.).
- EDITIONS SALVATOR (Mulhouse Haut-Rhin): *Le Ministère du Prêtre au Chevet des Malades*, R. P. Michel Fischer, O.S.C., tr. Abbé R. Guillaume (22 frs.); *Précis d'introduction à l'Ancien Testament*, S. E. Mgr. L. Hudal et J. Ziegler, tr. Abbé M. Grandmaison (30 frs.).
- HERDER (Freiburg i. Br.): *Herders Bibilkommentar: Das Buch Jeremias*, Willibald Lauck (RM. 6.40/8.80/10.60).
- ISTITUTO STORICO DOMENICANO (S. Sabina, Rome): *Archivum Fratrum Praedicatorum* Vol. VIII 1938; *Giovanni di Montenero, O.P., Diffensore dei Mendicanti*. G. Meerssemen, O.P.; *Die Dominikaner in Livland im Mittelalter*. G. von Walther-Wittenheim, O.S.B.
- INSTITUTUM PONT. ANGELICUM (Rome): *Commentarium Textus C.I.C.*, Lib. II, Partes II & III, Albertus Blat, O.P. (Edit. 3a). (L.45.—).
- MARIETTI (Turin): *Acta Pont. Academiae Romanae S. Thomae Aq. et Religionis Catholicae*, Annis 1936—7 (L.10.—).
- PAX HOUSE (33 Victoria Street, S.W.1): *The Way of the Cross*, Henri Ghéon, tr. Frank de Jonge (3s. 6d.); *Meditation on Death* (in verse), Peter Winckworth (1s.).
- POPULAR BOOK DEPOT (Bombay): *Thro' Eastern Eyes*, Nand Qomar (illus.) (Rs. 1.8.).
- RICH & COWAN: *The Windsor Tapestry*, Compton Mackenzie (16s.).
- S.P.C.K.: *The Church of England and Reunion*, H.L. Goudge (8s. 6d.).

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