

BLACKFRIARS

(C 2656, 4/-); fortunately some of us find it not difficult to forget *The Unforgotten Melody* on the other side.

DECCA POLYDOR. Genus, straight sentiment; species, Beethoven; and with Heinrich Schlusnus singing and good reproduction, *Adelaide* (CA 8176, 4/-) is a very pleasant record. Liszt's *Mazeppa* (CA 8177-8, 4/- each) is an exciting piece of work, a galloping symphonic poem and the contrasts of the great virtuoso; unfortunately neither the recording nor the brass of the Berlin Philharmonic are above criticism.

DECCA. Gwen Ffrangcon Davies sings her song from *Richard of Bordeaux* (K 727, 2/6) and Herbert Menges conducts his incidental music to the play. Victoria Hopper is heard for a few moments in a musical impression of *The Three Sisters* (K 729, 2/6), the play now running at Drury Lane.

T.L.

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ON BEING AND ESSENCE. By St. Thomas Aquinas. Translated by Clare C. Reidl, M.A. (Published by St. Michael's College, University of Toronto, Toronto 5, Canada.)

It is curious how comparatively few students of St. Thomas seem to realize the importance of the treatise *De Ente et Essentia* (and incidentally how many seem to think that this title is correctly translated 'About Essence and Existence'). Yet it is a key-work in the approach to Thomism. Happily St. Michael's College has not only included it amongst 'The St. Michael's College Philosophical Texts,' but has chosen an excellent editor and translator. The brief introduction is scholarly and the translation notably good, except where perhaps a more than justifiable liberty has been taken in rendering admittedly difficult expressions (e.g., *certitudo et perfectio* is translated *essence*, p. 17). There can be no authority for the curious form *usya* instead of the usual and more accurate transliteration *ousia* (p. 21). There is a useful index of words and names, and some helpful footnotes. It is a pity that the little volume was not bound more permanently in boards.

H.J.C.

LATIN IN CHURCH: Episodes in the History of Its Pronunciation, especially in England. By F. Brittain, M.A., Assistant Lecturer and Librarian of Jesus College, Cambridge. (Cambridge University Press; 3/6.)

Mr. Brittain writes to show that there never has been, and is not now, a uniform pronunciation of Latin, from one country

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to another, or, within one country, from one period to another. It is, therefore, unreasonable, the author contends, to adopt the 'Italian' (by which he means the 'Roman') pronunciation, on the ground that it is and always has been the ecclesiastical pronunciation. The mediæval rhymes debar us from using either the so-called- classical or the old English pronunciation of our fathers (which at least has the merit of having evolved side by side with our pronunciation of the vulgar tongue). We are recommended, then, to adopt that of the sixteenth century in England, which continued to be used by English Catholics till they were 'outsung' by Romanizing converts. This was composed of English consonants and modified continental vowels, which yet had an unmistakable Anglo-Saxon sound about them. This loose use of the word 'continental,' after the original emphasizing of international differences, makes us think that Mr. Brittain is making a mountain out of a molehill. There is indeed a general family likeness between all continental pronunciations, which is shared by neither of the two now generally used in English academic circles, though it is by that which the author advocates. Given this general likeness, complete uniformity outside one's choir, parish, or Order, does not seem necessary, nor need the lack of it be emphasized. The attempted adoption of the Roman usage does give us an essential unity, to the utility of which local and individual differences do little harm.

The chief value of this book lies in its display of extremely pleasant crudition.

H.C.T.

ŒCUMENICA. Revue de Synthèse théologique trimestrielle.
Vol. I, No. I. (S.P.C.K.; 1/-.)

This is a new theological quarterly written in French, and published under the auspices of the Committee appointed by the Church Assembly to deal with the Foreign Relations of the Church of England. Its object is to give Christians on the Continent a clearer idea of the nature and position of the Anglican Church. It is not an Anglo-Catholic publication, though Anglo-Catholics are prominent on its Editorial Board; it represents rather what is central and normal in the Church of England, and the keynote of its position may be gathered from the quotation of de Maistre on its cover: 'Si jamais les Chrétiens se rapprochent comme tout les y invite, il semble que la motion doit partir de l'Eglise d'Angleterre.'

The articles do in fact give a very clear and fair account of the fundamental ideas for which many of the best minds within the Church of England stand. This publication should do great good because the ordinary foreign reader, not possessed of

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specialist knowledge, will here be able to draw his ideas about Anglicanism from Anglican writers of the highest standing. Though not exactly official, *Oecumenica* may be regarded as quasi-official, both on account of the auspices under which it is published and also because this—its first number—contains a letter of strong commendation from the Archbishop of Canterbury. We wish it every success.

H. ST. J.

TOWARDS THE CLERICAL-RELIGIOUS LIFE. By Ralph Damian Goggins, O.P. (Bruce Publishing Co., Milwaukee; \$1.50)

This book is intended for the young man who, feeling drawn to the life of a Dominican priest, wishes to learn the details and requirements of that great vocation. Its appeal is to American youth. Such a book on similar, yet different, lines is needed for our young men in England. Certain verbal revisions would be necessary before this presentation could be considered to reflect English Dominican life. 'Parlor calls' and 'bellman duty' are phrases which need explanation. The author gives us some delightfully mixed metaphors: we read of 'pseudoscience straining the gnat and swallowing the camel in an addle-headed endeavour to erase the image of God from the face of the earth when thorns and thistles and cockle are springing up and choking the wheat' (p. 135); and 'a veritable deluge of lurid and shameless publications, ranging from alleged scientific journals to flagrantly unprincipled tabloids, pours out rivers of unblushing falsehood and profligacy upon a reading populace' (p. 135). The cryptic style and unfamiliar idiom sometimes give the most sublime passages an unintentionally comic turn.

O.P.

KORS OG KANONER. By H. D. T. Kiaerulff. (Paulus-Kredsens Skrifter. Ed. Ballin. Bredgade 64. Copenhagen; pp. 31; 85 Ore.)

The publication of the first series of the *Paulus Kredsens Skrifter* is among the signs of a renaissance of Scandinavian Catholicism. Mr. Kiaerulff has provided a monograph on the traditional Catholic attitude to War. His work is characterized by the sympathy with which he studies the views of his opponents and the moderation with which he expresses his own.

G.M.

DE VALERA. By Denis Gwynn. (Jarrolds; 12/6.)

Mr. Denis Gwynn is neither apologist nor *advocatus diaboli* for Eamon de Valera. He succeeds tolerably well in his efforts to be calm upon so stormy a subject. He does not pretend

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to explain the strange enigma of de Valera or the paradox of his surprising career. Indeed, who could explain how this schoolmaster and recluse, without political aim or ambition, has risen to a position of ascendancy and captivated the youth of Ireland? To meet him in private is to discover a shy, simple character of unflinching courtesy and charm. Yet in public life he is at once the despair of his colleagues, the exasperation of his opponents and the idol of the young. He is sincere, serious, deeply religious; yet (in the words of a colleague) disdainful of the practical realities of life. 'Abstract formulas, pedantic word-splitting attempts to score in debate . . . now like a schoolmaster dealing with children, now like a spoiled child who must have his way at all costs.' His Irish opponents say he is working the destruction of Ireland, his supporters hail him as the country's saviour. The series of accidents that led him to his present dominating position in the Irish situation provides proof to some that he is the man of destiny providentially raised up. But the last chapters have yet to be written, and we must leave the unprofitable career of prophet to others and to posterity the final 'Amen' to the life of a picturesque personality.

C.N.L.

PICARO. by Rupert Croft-Cooke. (Jarrolds; 7/6.)

In rougher hands the theme of this novel might very easily have been dirt for art's sake. It is the life-story of a nameless boy who emerges from highly unpleasant surroundings to become a devoted husband and, with all the wealth he achieves, a rather wonderful if clumsy father to his motherless daughters. Beauty comes out of sheer sordidness in the tale of Tomas' devotion to these two women. He always remains something of a scamp, to the end illiterate, uninstructedly religious, boastful, fawning, quick-witted, but he is a lovable character none the less. Without any direct knowledge of Spain or of the Argentine, the reader feels that real people each capable of more than one emotion are being described.

J.P.

FREEMASONRY, a Candid Examination, by a Past Master, (Washbourne and Bogan, 3/6) gives useful information besides dispelling some of the glamour.

Splendid ceremonies in Rome this Easter were a tribute to the sanctity of a shrewd humorous gritty Piedmontese priest whose work will be ranked by secular historians as more considerable and lasting than that of his contemporary Cavour; ST. JOHN BOSCO, by H. L. Hughes (Alexander Ouseley, 3/6) is

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a study of the historical setting of the Founder of the Salesians, **TERESA HIGGINSON**, by **F. W. Kershaw** (Sands, 4d.) faces the difficulty of her letters. **ST. PAULA** (Washbourne and Bogan, 12/6) is the life of St. Jerome's friend, adapted from the French of Mgr. F. Lagrange by the Benedictine Nuns of Talacre. **ST. BERNARDETTE OF LOURDES**, by a Religious of the Immaculate Conception of Our Lady of Lourdes (Burns Oates, 3/6) is an artless study of the peasant girl whose name is now so famously exalted. Two hundred years earlier, across the Atlantic, beyond the last stockades of New France, lived another girl, whose tribe still sings the Mass in their Iroquois tongue to the plain-song melodies of the Church taught by the blackrobes. Those who read **KATHERI**, the Maid of the Mohawks, by Margaret Thorn (Alexander Ouseley, 3/6) will share the hopes of these Red Indians for her speedy canonization. While Katheri was alive, the borders of Staffordshire and Shropshire were largely Catholic land, and round the statue of **OUR LADY OF BREWOOD** Agnes Blundell has written a performable three-act play for children [Burns Oates, 1/-],

T.G.

BOOKS RECEIVED

BURNS OATES & WASHBOURNE LTD.

BUTLER'S LIVES OF THE SAINTS. A **New** Edition Corrected. Amplified and Edited by Herbert Thurston, S.J., and Donald Attwater. Vol. X, September 7/6.

LECTURES ON THE BLESSED EUCHARIST by Cardinal Wiseman. Edited by **J. M. T. Barton**, D.D.; 5/-.

THE DIGNITY AND RIGHTS OF LABOUR by Cardinal Manning; 2/6.

FIVE MINUTE SERMONS Collected from **THE UNIVERSE**; 3/6.

DEVOTIONS ON THE DIVINE INFANCY by Père Avrillon; 2/6.

PEPLER & SEWELL

CHAUCER : A Study in Genius and Ethics by the Very Rev. Father Vincent McNabb, O.P. (Printed by hand on Head's handmade paper; 5/-.)

THE FENLAND PRESS

THE LABORATORY : Its Place in the Modern World by D. Stark Murray, B.Sc., M.B., Ch.B. (Paper; 2/-.)

WASHBOURNE & BOGAN LTD.

THE STORY OF THE LONDON ORATORY CHURCH by H. M. Gillett (1/-).

THE VENDOME PRESS, PARIS.

GOLD AND ARMAGEDDON or Air Force and the Battle of the Billions.