

## NOTICES

and the befeathered poseuse of Lord Roseberry's full-length Fragonard. It is the essential difference between Watteau and Fragonard over again, a democratic art, an art, that is, which is natural in so far as it insists on the common denominator of humanity and if not positively didactic, at least illustrational to the extent of needing a title like *La Liseuse* to justify the existence of a painting at all, succeeding to one which, monopolised by an exclusive moneyed aristocracy, had become more and more specialised and more and more exotic. Into such company Mme. Le Brun brings an odd whiff of reality.

Elizabethan painting was similarly specialised and to some extent similarly fostered. It, too, was stylised and therefore primarily decorative. Both were secular periods—you will remember the joy with which Diderot greets one of Boucher's infrequent *Nativities*—and serious painting consequently took most frequently the form of portraiture. This similarity of opportunity renders all the more remarkable the contrast between the extraordinarily high level of achievement of the French painter in the eighteenth century and the laborious incompetence of the average English painter of the sixteenth. The approach is that of Drouais, but of a Drouais without taste, without technique; 'sans naïveté,' in fact, 'pas de vraie beauté.'

JOHN POPE-HENNESSY.

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THE VISION HIGH. By Rev. M. D'Sa. (Burns Oates & Washburne; 5/-).

Fr. D'Sa's poetry is simple, bright, but loosely constructed and inclined to jingle. *The Vision High* is an imaginative rendering of a theme more fully developed in the *Divina Commedia*. East meets West in the heavenly hierarchies, where the exclusiveness of caste is transfigured by Christian charity.—(B.K.)

LYTTON STRACHEY. An Essay by Clifford Bower-Shore. With an introduction by R. L. Mégroz. (The Fenland Press; pp. 94; 2/- paper; 3/- cloth.)

It is too early to estimate Mr. Strachey's influence on English satire or on the development of the historical novel, yet his work will always retain a special significance in the literary history of England for living through the vogue of simplicity he retained a zest for the ornate; maintaining a high tradition of English rhetoric, isolated in a generation of essayists trained in the Augustan discipline. It is little more than a year since his death and this is the first detailed appreciation of his completed work.

## BLACKFRIARS

It owes much of its value to Mr. Mégroz's introduction with its clear phrasing and well poised judgment. But Mr. Bower-Shore writes vividly and with enthusiasm. Mr. Strachey has been fortunate in the first of his critics.—(G.M.)

THE GREGORIAN UNIVERSITY is publishing in pamphlet form a series of select texts and documents, to help students out of the narrow confines of a text-book. There are two series, theological and philosophical; both are welcome, and should prove extremely useful.

In No. 1 of the theological series, Fr. Tromp has collected the witness of the Greek Fathers to the Holy Ghost as the soul of the Mystical Body; in No. 7, the witness of the Latin Fathers. No. 2 is an edition of St. Augustine's *de Correptione et Gratia* according to the Maurin text. A much discussed question concerns the genuine meaning of the doctrine defined by the Vatican Council on the obligation of Catholics to persevere in the Faith; in No. 3, Fr. Lennerz gives us the *Acta* bearing on the point. What Popes and Councils had to say on the practice of ordeals to discover the truth of a matter may be seen in No. 4. The same editor, Fr. Browe, in No. 5, gives documents on frequent communion in the Western Church up to the year 1000. The absence of an index in these two pamphlets is to be regretted. In Nos. 6 and 8, texts concerning the relations of Photius with the Roman Church are edited with short notes by Fr. Hofmann. No. 9 is a critical edition by Fr. Silva-Tarouca of the famous epistles of Pope Leo the Great to the Patriarch Flavian and to the Emperor Leo I. They are four lire each, with the exception of the fifth which costs six.

No. 1 of the philosophical series is an anthology made by Fr. Souilhé of Plato's teaching on the soul; Greek text and Latin translation. No. 2 is a collection of texts, chiefly Aristotelean, on substantial change, edited by Fr. Hoenen. In No. 3, Fr. Jarlot arranges under headings extracts from the teachings of Leo XIII, Pius X and Benedict XV on the principles of Catholic social philosophy; a useful pamphlet. No. 4 is valuable—Fr. Arnou's selection of texts from St. Thomas and his Greek, Arab and Jewish forerunners on the five proofs for the existence of God. Each costs six lire.

D.C., T.G.