

Book Reviews

are having a success in America, for there is an English-American Glossary at the beginning. Both books are beautifully printed by St. Dominic's Press.

F.M.

A missionary handbook on Africa. We direct attention to by far the most valuable handbook for the missionary in Africa which we have come across: *LE RÉPERTOIRE AFRICAÏN*, by Henri Dubois, S.J.; printed and published at Rome this year by the Society of St. Peter Claver. It is planned with the breadth the subject demands at this day, and developed with a thoroughness beyond praise. It begins with the name 'Africa' and ends with precious booklists; every subject connected with Africa, physical, racial, political, ecclesiastical, which may concern the missionary, or even excite his curiosity, is treated summarily and well, and often most usefully from points of view other than those of missionaries. It has no index; perhaps it is better without, for the contents are admirably displayed. The typography is excellent; we have not noticed a single error, notwithstanding the variety of languages the book has to employ. The maps are unworthy.

J.G.

MISSIONS AND MISSIONARIES. By Georges Goyau. (Sands; pp. 287; 5/-.)

Occasional exaggeration and the quaint spelling of many proper names reduce the value of this translation of M. Goyau's popular history of the Catholic missions, but it contains much of interest and the last three chapters form an admirable commentary on recent Papal policy.

THE THINGS THAT ARE NOT CAESAR'S. By Jacques Maritain. (5/-.)

A NEWMAN SYNTHESIS. By Erich Przywara, S.J. (5/-.)

CHRIST OUR BROTHER. By Karl Adam. (3/6.)

English Catholics already owe a great debt to Messrs. Sheed and Ward. Their new editions in 'The Hart Library' serve both to emphasise and to increase it. Thus although *The Things that are not Caesar's* is hardly so good a book as *La Primauté du Spirituel*—M. Maritain's style is sometimes very difficult to translate—we possess no better treatise in English on the relations between Church and State. Dr. Adam may irritate us by an occasional over-emphasis but his *Christus unser*

Blackfriars

Bruder marked a new development of the Catholic revival in Germany and he has been exceptionally fortunate in his translator. Fr. Przywara's work can be considered either as an anthology from Newman's writings or as a synthesis of his thought. As an anthology it is one of the best of its kind, as a synthesis it has proved invaluable to those who look to Newman for a system.

G.M.

ST. FRANCIS AND THE BLESSED EUCHARIST. By Fr. Augustine, O.M.Cap. (Sands; pp. 101; 2/6.)

Fr. Augustine treats of St. Francis's own devotion to the Blessed Sacrament and of his influence on the devotion of others. This little book seems to owe much to de Chérancé. It is not unworthy of the great Capuchin tradition—though some will find the style a trifle too ornate and others will hesitate to accept all the author's conclusions.

MYSTICAL STUDIES IN THE APOCALYPSE. By the Rev. H. Erskine HILL. (Pp. x, 262; Cr. 8vo. Elliot Stock; 7/6.)

Mr. Erskine Hill is steeped in the Apocalypse and has evidently found in it a fruitful field for meditation. His standpoint may be gauged by his opening words: 'I believe the Apocalypse to be a complete and intelligible whole, embodying a progressive revelation deliberately given by our Lord through the agency of Angelic beings in a series of visions,' and again: 'It is the priceless gift to the Church of all ages of the Angels' point of view.' But Mr. Erskine Hill, being of a mystic turn of mind, has a tendency, we fear, to regard all the messages he discovers in the book as being its actual meaning. Thus in the section on *The Second Death* he argues that the physical, emotional and mental conscience demands a similar triple state of body, and maintains that, since death means a transference from the physical to the emotional body, the second death will mean man's ascent into heaven and—presumably—to a mental body, whatever that may mean. This subjectivism is regrettable because it will tend to put people off reading the many good things to be found in his pages, as for instance when he says that St. John has 'the power to see and represent in the form of pictures and living images the great truths which St. Paul . . . seeks to grasp by the aid of metaphor, and to express in terms of reason.' (p. 75).

Interest in the Apocalypse never wanes. We have received NOTES ON THE APOCALYPSE, by E. Bonello, Valetta. (Burns, Oates & Washbourne; pp. 32; 1/-.) The Notes are of a very