

BLACKFRIARS

to detail. Even more impressive as reproduction are two organ pieces, Mendelssohn's *Wedding March* and the *War March of the Priests*, played by G. Thalben Ball on the B.B.C. organ: great richness and depth of tone without blur (B 8094, 2/6). It is a delight to hear Beniamino Gigli, who with justice is regarded as Caruso's successor, singing the popular Neapolitan *Mamma mia, che vò sapè*; on the reverse is Gastaldon's *Musica Proibita* (DB 1585, 6/-). By comparison two songs by John McCormick sound trivial, *Vespers* by Howard Fisher and *South Winds* by Percy Kahn (DA 1343, 4/-); but the many admirers of the singer will like this record.

T.L.

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LA REGLE DE SAINT BENOIT. (Abbaye de Maredsous; 9 frs.)

This is volume xxxvi in the familiar *Collection Pax* published by the Benedictines of Maredsous and is a new French translation of the Rule of St. Benedict with the Latin text, an introduction and a few notes. The translation is an accurate one, and the translators, by careful analysis and sub-headings, have made clear the substance and scope of St. Benedict's teaching. That part of this work seems to us eminently successful. We were not so pleased with the notes, which are very scanty, or with the introduction, which is a panegyric. Instead of the latter, which seems to us unnecessary, we should have liked some such account of the genesis and tradition of the Rule as is given, for instance, in Abbot Butler's standard edition. But these complaints are not very serious ones and do not affect the substance of the volume, which should without difficulty achieve the end for which it is designed and make easy to many readers the study of a venerable code of spirituality.

J.M.

TADPOLES AND GOD (spelt without capitals as also without capitals is spelt the name of *evelyn waugh* on the cover in an excellent approval of the book) is on the whole an amusing and vigorous account of the long efforts of the quasi-scientists to rid themselves of religion and to insist that in our sense of the word it is no longer needed. With a most uncanny scent for discovering foolish statements and a style of apologetic that suggests G.K.C. reborn with the simpler but more breathless exuberance of P.G.W. we have in these pages a sustained attack on popular credulities and a reasoned defence of the Catholic faith. We are sure that in the right circles it will be effective. Perhaps the author will be hurt by what we are going to say; but the book will best serve its purpose if it can be

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presented to the millions who read the *Daily Mail*, the *Daily Express* and the *Daily Herald*. But it is exactly those millions of whom the Catholic Church has a special need. These are the people who are being got at by all sort of quacks and that because we cannot reach them with the truth. And again these are not the people indeed who rule England despite the many statements to the contrary but (and this is important), these are the millions who could rule England if we could only rouse them from their despairs and uncertainties to the conscious possession of their power. We do sincerely recommend this book to those who are looking for something to lend to their friends to help them to clear their minds of the silly stuff that reaches them under the patronage of names which they consider to be the names of the great, when they are only the names of the most assertive. The book is by Lawrence Oliver. (Ivor Nicholson & Watson; 6/- net.)

B.J.

CONTARDO FERRINI. By Fr. Bede Jarrett, O.P. (Alexander Ouseley, Ltd.; 3/6.)

From this life of Contardo Ferrini much can be learnt of the task of living a life of heroic sanctity in the world of modern times. The frequent use of Contardo's own words enables us to obtain an intimate knowledge of the man, and of the simple ways by which he ordered his life to God, amid the distractions and dangers of the work of a University Professor.

R.D.

MEISTER ALBERT UND DER RITTER. By Juliana von Stockhausen. RM. 5.80.

DIE LETZTE AM SCHAFOTT. By Gertrud von le Fort. RM. 3.50. (Munich: Verlag Kösel & Pustet.)

These are two historical novels. Each has a strong religious interest; perhaps it would be truer to say that each is the story of a vocation.

Juliana von Stockhausen's story centres historically round St. Albert the Great. The Ritter Hubert's vocation is knightly service to the Dominican Bishop. The background, delicately painted, is a picture of thirteenth century Germany that should charm even a reader whom the story failed to interest.

Gertrud von le Fort's is a psychological study. The historical characters are the Carmelite nuns of Compiègne, martyred during the Terror; the 'heroine' is a novice whose extreme natural timidity is described with all the poignant matter-of-fact horror of a 'pathological case,' and her vocation is the filling-up of her mental sufferings by contemplation of Gethsemane.

Q.J.

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INTRODUCTION TO CATHOLIC BOOKLORE. By Stephen J. Brown,
S.J. (Burns, Oates & Washbourne; 5/-.)

Fr. Brown has long been employed in the compilation of Catholic bibliographies, and the value of his work is already recognized. In the present volume there is again much detailed information, the scope of which is happily comprehensive. It gives fresh testimony to the patient industry of the compiler,

A.J.M.

CORRESPONDENCE.

THE POLITICS OF INDUSTRIALISM

TO THE EDITOR OF 'BLACKFRIARS.'

SIR,—The main contention in Mr. Eric Gill's brilliant article on the Politics of Industrialism seems to be that Industry destroys men's individual responsibility for their work and that therefore in an Industrial State the Church must retire to the Catacombs, since She can only deal with fully responsible men.

But Mr. Gill seems thus to be narrowing down Industrialism to one of its processes only—the production of goods by machines partially controlled by men. This process is intermediate between the fully responsible tasks of the production of raw materials and the distribution of finished goods. The miner and the mariner are responsible in full, even if they control machines. And within the narrow limits which Mr. Gill envisages men will soon cease to occupy positions subordinate to machines, for as these become more competent and completely automatic design, organization and control will be the human tasks — tasks of great responsibility.

The great workman naturally desires a race of hand-workers. But the Church insists upon Man's responsibility for his Soul, and that responsibility will remain even in a world running mainly on machines—less happy though that might be than a world of small-holders and hand-weavers. The Politics of Industrialism will not be so vital as the Politics of Leisure. The Church foresees the Future and does not abandon the Present. She cannot descend to the Catacombs until the last engine-driver leaves the last engine. If She did so, how would She be Catholic?

P. D. FOSTER.