

consequences here and now of original sin and preparing the soul to accept its Redeemer, to see the inevitable paradox of the God of all light, who is yet 'Deus absconditus', by a constant reference to the obvious scandal of man as he is.

The late Dr Stewart and his publishers have given us an edition which is a delight to the eye after the murky pages of Brunschvicg. The order followed is that of Filleau de la Chaise, which, it is claimed, 'reflects more or less faithfully the movement of Pascal's mind as he pondered his absorbing theme'. It is impossible to say.

The *Pensées* all but defy translation. Dr Stewart's version is adequate and careful but rarely inspired. Inaccuracies are few, 'Si Dieu nous donnait des maîtres de sa main, oh! qu'il leur faudrait obéir de bon cœur! La nécessité et les événements en sont infailliblement'. Dr Stewart unaccountably misses the whole point of the second sentence and renders by 'Results follow on what must be infallible law'. There is one quaint provincialism. 'Les prières de l'Eglise' is translated as the 'Prayer-book'.

But these are minor faults in a work which is a worthy monument to a scholar who devoted so much thought to the study of Pascal.

R.F.T.

A SAINT IN HYDE PARK. By E. A. Siderman. (Bles; 7s. 6d.)

This is a considerable expansion of the author's original *With Father Vincent at Marble Arch* which went out of print soon after it was published and deserved this increase in substance as well as in readers. For the author who has steadfastly remained faithful to his Jewish religion in spite of twenty years attention to the powerful words of this great Dominican, his attention was indeed close that he has been able to reproduce a great deal not only of the wit and words of Father McNabb but also his very thought, his way of approaching the subjects he unfolded to the public of the park. The book follows no particular order either chronological or logical, and yet the long string of memoirs does bring to life the figure of the sparse, ascetic Dominican with the shining eyes which combined the brilliance of wit with that of charity. It shows only the public man, but the eternal aspect of such a genuine character cannot but reveal something of the inner fire.

Many of the additions in the present volume are from other witnesses; in particular the author has preserved a letter written for the Apostleship of the Sea purporting to be the sort of letter St Peter might have written to any apostle of the sea 'For myself I have found some of (Paul's) letters hard to be understood; and now and again I have twitted him about it'—Father Vincent always showed a predilection for St

Peter. But for a new and typical example of Mr Siderman's accuracy in capturing Fr Vincent McNabb's thought, we recommend the two pages on distributism and 'back to the land' (pp. 63-5).

C.P.

ST AMBROSE ON THE SACRAMENTS AND ON THE MYSTERIES. Translated by T. Thompson, B.D. Edited with an Introduction and Notes by J. H. Srawley, D.D. (S.P.C.K.; 10s. 6d.)

This is an excellent publication and its use is indispensable for anyone dealing with the two works in question. Following Dom Morin and Dom Connolly, the Ambrosian authenticity of the 'De Sacramentis' is solidly established. One wonders which to praise more, the objectiveness of the introduction or the lavishness of the notes. These two treatises are a fundamental source for the history of the liturgy. Even the non-specialist will find enjoyment and profit in them, St Ambrose excelling as he does in bringing to life and filling with meaning the ceremonies he describes. Adepts of the 'liturgical movement' will here find themselves in a familiar atmosphere. There is just one serious fault to find: the original text has not been given. It is almost paradoxical to find so erudite an edition containing merely a translation. But maybe the intention was to wait for the 'Corpus' of Vienna to bring out a definitive text.

H. de R.

SWITZERLAND. By J. Russell. (Batsford; 15s.)

Books on Switzerland are the fashion nowadays. It may be that the old hands at Swiss holiday-making seek to console themselves for the near impossibility of keeping up the tradition. Mr Russell's book evokes a suggestion of Swiss culture and spirit. Thanks to his knowledge of the past and the present he is admirably successful in describing the whole atmosphere of a place. His description of Geneva is exquisite, while his account of the Museum of Neuchâtel makes excellent satire. There are well written pages on Rilke and his stay at Muzot. Noteworthy also are the learned and glowing pages devoted to the Abbey of Einsiedeln. It is not often that someone foreign to Germanic culture has a just appreciation of this remarkable building. However, if Mr Russell seems to have found enjoyment and interest in visiting Switzerland, he is never merely an enthusiast. His book combines knowledge, poetry and judgment, and over it all there floats a cultivated irony.

H. de R.