

BLACKFRIARS

but sacred art suffers along with it, and with it will be remedied. After a better appreciation of the artist's job there will follow a better appreciation of sacred art which is but an application to particular requirements and subjects. Sacred art is a part of the Liturgy, and as it would be foolishness to impose the Liturgy upon pagans or even uninstructed Catholics, and just as the liturgy supposes belief and a certain elegance of manner, so sacred art supposes a true appreciation of the sacred and a technical proficiency.

There are interesting articles on the work done by various societies all over the world, and two articles on the metaphysic of art. One is by Mr. Watkin, in which he stresses the importance of tradition, and another by Father Terburg, O.P., *On the Concept of Beauty*, in which he compares Beauty with Goodness. He makes this important point that Beauty is an object of knowledge and not, as the Good, of desire, an interesting point in an age when many people seem to consider art a kind of useless luxury, and tend to forget that all kinds of knowledge and the perfection of knowledge should be exploited by us whose object in this life is to know, and consequently to desire, God.

WILLIAM HARRIS, O.P.

THE WHITE FATHERS IN AFRICA. By Donald Attwater. (Burns, Oates; 2s. 6d. and 3s. 6d.)

Mr. Attwater has produced a really interesting and exciting book; this appreciation found on the cover flap we make our own; (the cover and binding of the cheaper edition is almost an act of disrespect to the subject and its author). Foreworded by His Eminence Cardinal Hinsley this brief sketch of the beginnings, aims, and growth of Cardinal Lavigerie's great missionary project for Africa admirably justifies so gracious a sponsorship. Missionary zeal, especially French missionary zeal, only too often carries with it a host of imprudences; in theory and in practice the activity of the White Fathers' Society appears to have evaded them almost entirely, and this mark of their rule and life, so ably demonstrated by the author, is cheering. The author depicts in a generous attractive style a sphere of Catholic activity that bespeaks the presence of the true Spirit of Christ. Do not take up this book if you are unwilling for the mind and heart to be stirred—stirred with the spirit of the missionary and with the realisation of that eminently social intimacy that characterises the Body of Christ.

An appeal—for prayers, vocations, material aid—is occasionally perceptible, putting up its head between the lines; was this, inoffensive though it may be, necessary? Emphatically no; the tale itself has been told too well. It overflows with strong sugges-

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tions and descriptions of encouraging activity. ". . . Perhaps it will happen yet [Europe be reconverted by missionaries from a Christian China], or in centuries to come Europe may even be reconverted from the Congo or Uganda." . . . "Christian leadership may pass to what are now foreign missionary countries." Widespread thoughts and very reasonably expressed. Again: "European clothes and Latin or Teutonic culture are no necessary part of the good news of Christ, and the people of Urundi have as much right to what is good in their society as we English have in ours." And Cardinal Lavigerie taught his sons: "It is an unforgivable mistake to try and turn them [Negroes] into Frenchmen." Finally, to quote a passage that points out the wisely directed zeal of these White Fathers: "The White Fathers have demonstrated that the Mohammedan *can* be converted, but they realised from the outset that to teach or preach Christianity direct is at present useless not simply because people will not listen but because they are not yet ready to hear." Nothing rabid here—*gratia perficit naturam*.

Such passages as these could be multiplied; together they force one to sit back with relief and gratitude; the whole Church and the great colonising governments could very well learn from them, and imitate the spirit that prompts them.

The reading of this book is lightened and brought into relief with the help of several very understandable maps and a variety of excellent illustrations.

P. P. FEENY, O.P.

PATRISTIC BULLETIN

PATROLOGIA. By Dom Basil Steidle. (Herder; RM. 5.— & 6.—.)

DIE KIRCHENVAETER UND DAS EVANGELIUM. (Herder; RM. 4.60 & 5.80.)

DIE VATERLESUNGEN DES BREVIERS. (Herder; RM. 4.40 & 5.60.)

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS. By W. K. Lowther Clarke. (S.P.C.K.; 4s. 6d.)

THE TREATISE ON THE APOSTOLIC TRADITION. By Dom Gregory Dix. (S.P.C.K.; 12s. 6d.)

The Patrologia of Dom Basil Steidle may be regarded either as a bibliography or as a manual. The moralists and the theologians of the early Church are arranged chronologically from Ignatius to Damascene, and from Tertullian to Isidore. Each has his paragraph, each paragraph its bibliography. The paragraphs follow a familiar pattern; the rightly cautious dates, the facile phrasing, the rotund latinity. Inevitably it is impossible for such a method to convey the complexity of either human or