

## *Blackfriars*

claims who is friend A (himself); he furnishes the list of friend B (he has had a delightful acquaintance); and his offerings are not only gems, but his own inimitable notes on a variety of facts which have come under his observation. We made the experiment of turning up the offering made to one we particularly disliked, to find out if we had changed in this respect; the only effect was to increase our liking for Antonio de Navarro.

J.G.

**NINE MARTYR MONKS.** By Dom Bede Camm. (Burns Oates & Washbourne; 15/-.)

Among the English Martyrs beatified in December, 1929, there are nine (eight priests and a lay brother) whom the English Benedictines claim as members of their body. It is not a large number compared with the numbers of the secular clergy who suffered during the same period, and yet it is highly creditable for a Congregation that was then in the infancy of its revival. Dom Bede Camm is a recognised expert in the field of English martyrology, and he has here applied all his knowledge and zeal to the story of these nine martyrs. Every available source has been ransacked for materials, and the reader may feel confident that this volume gives him the fullest account that is possible. Dom Bede's perspicuous narrative—which is not lacking in unction—is accompanied by a series of very interesting and valuable illustrations. We congratulate him and his publishers on a very notable achievement.

G.M.

**SPIRITUAL EXERCISES AND DEVOTIONS OF BLESSED ROBERT SOUTHWELL, S.J.** Edited by J. M. de Buck, S.J.. Translated by Mgr. P. E. Hallett. (Sheed & Ward; 5/-.)

By a coincidence this book came into my hands immediately after looking through another book by one who, like Blessed Robert, rejoiced at one time to call himself a follower of St. Ignatius, but who now signs himself 'T.' of *Punch*. 'Emptiness' is the word used by this author on one occasion of himself, and admirably—alas—does it summarize all for him, despite the many and varied interests that have so far filled his life. And now comes this immense contrast, this work of the Martyr, Robert, with its tone of spiritual richness, and sense of strong purpose resolutely pursued. It is an admirable spiritual book, full of wise suggestion—fruit of experience—and of high, courageous exhortation—fruit of an intensely spiritual mind. Almost every one of the seventy-three short sections of the book

## Book Reviews

stands self-contained, and the book may thus be dipped into at random, but never in vain. The solemn *apparatus criticus* seems rather unnecessary, and would certainly have astounded the author : and the Latin text—if required—should have been set page by page with the English. It certainly seems a pity that the book did not confine itself to the English text : it would have cost less and reached more. As for the translation it suffices to say that nowhere is there the slightest evidence that it is a translation, so admirably has Mgr. Hallett done his work. Incidentally, despite the unfortunate but inevitable dust-cover 'puff,' even one who is not a Jesuit may open without fear and read with profit this book.

O.F.M.

FATHER IGNATIUS OF LLANTHONY. By Donald Attwater.  
(Cassell; 7/6.)

Mr. Donald Attwater has done a difficult thing well. It would be very easy to caricature Ignatius, and easier still to scoff at him. Mr. Attwater gives us a consistent picture of a wholly inconsistent and strangely attractive character. As a preacher and lecturer, Ignatius made a great stir in religious circles during the middle period of his life. His tremendous vitality and magnetic personality carried his audiences off their feet. His personal religion was an Evangelical pietism clothed in Ritualistic trappings, and his theology was both vague and crude. As the pioneer of Monasticism in the Church of England his work was doomed to failure from the beginning. He had no single quality which could have fitted him to be the founder of the kind of religious life which was his ideal. He made almost every mistake which it is possible for a religious founder to make. His work, which never flourished during his life time, was completely dead within a year of his own death. Yet those who wish to understand the complexities of Anglicanism must know something of Ignatius and his work.

H. St. J.

THEOLOGY. A Monthly Journal of Historic Christianity. (Dec., 1931. London : S.P.C.K. ; 1/-.)

The statement of Eucharistic belief recently signed by over one hundred clergy of different schools of thought in the Church of England is here published as a document. Not one of the ten theses of which it consists is at variance with Catholic doctrine, although they cannot be considered as an adequate expression of the mind of the Church after nineteen centuries of