

BLACKFRIARS

CITE CHRETIENNE (April 20): The aims, achievements and prospects of the Continental movement towards liturgical use of the vernacular described by Dom Paul De Vooght, O.S.B. P. Braun, O.P., gives a critical summary of contemporary criticism of the Gospels.

COMMONWEAL (April 16): *Communism: Fascism* by Luigi Sturzo. (May 7): *Spanish Relief Number*.

HOCHLAND (May): *Der Anglikanismus und die Ostkirche* by Nikolaus von Arseniev.

IRELAND TO-DAY (May): *Monetary Reform* by Eric Gill.

MONTH (May): A commentary on the Encyclical *Mit brennender Sorge* by Fr. J. Murray, S.J.; Fr. Thurston unearths another Poltergeist of particular interest; W. Randolph is good on *Bristol in History*.

NOUVELLE REVUE THEOLOGIQUE (April): A short but penetrating article on the Christian Philosophy of Progress by P. Malvez.

VIE INTELLECTUELLE (April 25): A very important study by P. Serpillanges, O.P., who expounds the "genius" of the Bergsonian philosophy of free-will, comparing it with that of St. Thomas; M. Bergson himself follows with a note of appreciation.

VIE SPIRITUELLE (May): An exceptionally valuable number deals with such important matters as *Le sens chrétien du travail intellectuel* (R. G. Renard, O.P.); *Directives spirituelles de l'Eglise: Allez aux pauvres* (A. M. Carré, O.P.); *Théologie et Spiritualité* (M. D. Chenu, O.P.); *Pour un humanisme théologique*. Also a text from St. Basil on *Riches and Money*.

PENGUIN.

CORRESPONDENCE

THE "ITALIANATES" AND REUNION

To the Editor of BLACKFRIARS

SIR,—As a regular reader of BLACKFRIARS and one who appreciates your valuable periodical, I ask for an explanation of your statement that *Reunion*, in which I am deeply interested, "has nothing to do with the devotional exuberances of the handful of Italianates who have brought discredit on this extremely important movement in the Church of England." I hardly think you would have called the late Lord Halifax one of these "Italianates." But who are they? I have been for many years intimately associated with the reunion movement and, honestly, I do not know of such a "handful." Nor am I aware of the

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"devotional exuberances" to which your notes refer. Indeed, we could, for the most part, do with rather more exuberance of devotion.

The strongly anti-papal and anti-Roman *Church Times* may be trusted to quote these words with approval. But, with your readiness to understand and to appreciate, you will doubtless explain them. I am, Sir, yours faithfully,

A. H. BAVERSTOCK.

[It was far from my purpose to pour scorn on those members of the Church of England who are brought nearer to God by devotional forms borrowed from Latin sources, and I should be sorry in any way to wound their feelings. I would only point out that the movement towards recognition of the Papal claims within the Anglican Communion is not confined to these; indeed I understand that this very issue has split the "Papalists" into two separate organizations. The "anti-Papal and anti-Roman *Church Times*" has more than once sought to discredit "Papalism" by identifying it with devotional "Latinism." It is difficult to believe that "Papalism" can influence Anglicanism as a whole unless these two issues be kept distinct; unless, that is to say, "Papalists" are loyal to, and sympathetic towards, distinctive Anglican tradition and sentiment.—PENGUIN.]

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THEOLOGY AND PHILOSOPHY

THE HOLY TRINITY. A Theological Treatise for Modern Laymen.

By J. P. Arendzen, D.D. (Sheed & Ward; 5/-.)

The speculative exposition achieves much that it sets out to achieve, without however attaining to those luminous depths which bring the believing soul to a realization of the all-pervading centrality of the Trinity in the structure of dogma. The treatment is clear and attractively planned. It will no doubt give the lay reader a grasp of the abstract scheme. Chapters II and VIII are especially well done, and perhaps the latter does help towards a deepening affective appreciation of the mystery, making possible a weaving of it into the spiritual fabric of prayer and devotion in a living manner.

The positive and apologetic side is less convincing. Though well set out, and up to date in matter (Prestige's recent work may be subsequent to writing), the general impression is thin, perhaps owing largely to a frequency of unweighed remarks and uncriticized *clichés*. Thus "A small section of mankind . . . went astray into . . . Pantheism" (p. 1) is an understatement. More could have been said of Jewish tradition concerning the Son (Chap. IV), who, if not manifestly God, was conceived at least as a pre-existent preternatural being one day to enter space and time in