

marriages and alcoholism) and to the religious aspects (four chapters out of thirty-four). The work is very well done, so far as it goes: the material facts about marriage are presented clearly, by competent specialists. But there is hardly anything about the specifically human, *personal* relationships involved—between husband and wife, between parents and children, with relatives and friends—or about the counselling process itself. Dr Cavanagh says in his Introduction, 'In this book we do not attempt to cover all the aspects. . . . We hope to review other relationships in a later volume.' It is a pity this is not indicated in the title, nor in the Foreword, which claims that '*Fundamental Marriage Counseling* represents a balanced, whole, integrated volume'.

*The Catholic Marriage Manual* is a more 'popular' work: 'sixteen easy-to-read, fact-filled chapters', says the dust-cover. Mgr Kelly, who is the author of the important study *Catholics and the Practice of the Faith*, occasionally makes telling use of statistics to point the dangers of alcoholism, divorce, or mixed marriages, but for the most part he relies here on the techniques of the journalist. ('A veteran divorce court judge, John A. Sharbaro of Chicago, was asked by a newspaper reporter what, in his experience, was the most frequent cause of broken marriages. Without hesitation, Judge Sharbaro answered, "Drink".') But this is a comprehensive, frank and practical book, and should be useful to many. A.G.

NO PIOUS PERSON: Herbert Kelly, S.S.M. (autobiographical recollections). Ed. George Every, S.S.M. (Faith Press; 15s. od.)

Some time or other Anglicans had to come to grips with Herbert Kelly: he was that sort of person—nagging, provocative, irritating, interesting. A biographer would be struggling the whole time not to lose his temper, not to be too enthusiastic, not to lose his grip on this Proteus as he becomes now an exciting visionary, now an indifferent philosopher, sometimes professedly the humblest of men, and so often a self-conscious showman. Obviously it was the duty of the order he founded, the Society of the Sacred Mission, to choose the time for exhibition: he would have been a hundred this year and the celebrations have already begun. There has been a special service from Kelham on TV, Roger Lloyd spread his enthusiasm over the best part of one of the *Guardian's* (Manchester) pages. *Prism*, a new and lively Anglican magazine, carried an excellent article by Gordon Phillips, and now we have this collection of Fr Kelly's writings arranged neatly into a kind of autobiography by George Every.

It was a wise decision to let the man speak for himself; assessing him is no easy task. Nobody who has seen Kelham could feel convinced by Roger Lloyd's article. David Paton's introduction to this book is much more interesting, but necessarily one-sided. It will be

interesting to see what his own community say about him; it would not be like them to shirk the whole picture. For the time being, one imagines, this nobbly, noisy, frightening old man still shuffles too vividly through the memories of the Kelham Fathers to permit a thorough assessment.

It was a courageous decision, too, for Fr Kelly's style is hardly engaging. His tortuous self-analysis leaves an unpleasant taste. His philosophical puzzling seems to thrive on false paradoxes: he craves for the dilemma like an addict for his drug. When many of his shocking questions are analysed and seen to be no more than verbal confusions one tends to lose confidence in the thoroughness of his theology. Then there is a lack of charm in his style. It is almost inhuman at times. He plans the religious life, almost, it seems, as a machine for getting something done, rather than a life to be delighted in. How very different he was from his brother; but that is another story.

For those who persevere, this book can be most illuminating. Why is it such a useful guide to Anglicanism today? Can it be that this voice from the beginning of the century has been listened to? It does seem to be so, for Fr Kelly was essentially a practical man, he got things done. He may have been hopeless with people, but he founded a thriving order. He laboured the inadequacy of seminary training, but he gave his order his kind of seminary which has been feeding the Anglican ministry liberally ever since. He denounced sectarianism, and the High Church movement followed his lead and is now taking an active part in the ecumenical movement. It is difficult to think of another Anglican in this century who has had a comparable influence on the Church of England today. C.B.



## MUSIC

**A** MOST important release is Decca's E.P. disc (CEP 654) of Benjamin Britten's *Missa Brevis* sung, with skill and fluency, by the *Boys of Westminster Cathedral Choir* with *George Malcolm* at the organ. The recording was made whilst an actual service was in progress. Britten is seldom less than vital or compelling and this recent setting, specially commissioned, reveals him not only as a felicitous craftsman and sincere musician—qualities which do not necessarily go hand-in-glove every time—but, primarily, as a dedicated worker in the specialized field of religious music. Therein lies the composer's worth. From the Westminster choir's angle his *Missa* is tailor-made and, from almost any standpoint, it is an outstanding contribution to the music of the Church—and, needless to say, a great step forward from the