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ON THE POWER OF GOD. *Quaestiones Disputatae de Potentia Dei*. By St. Thomas Aquinas. Third Book (Questions VII—X). Literally translated by the English Dominican Fathers. (Burns, Oates and Washbourne; pp. 228; 7/6.)

This volume, which completes the *de Potentia* and is the thirty-fourth of the English translation of St. Thomas, deals mainly with our knowledge of the attributes of God and with the metaphysical interpretation of the Trinity. Is there any diversity in God? This is the central question of the discussion.

F.v.S.

The Gregorian University continues the publication of select texts and documents relating to Catholic philosophy and theology. (Rome, Piazza della Pilotta, 6 lire each.) Of the theological series, the 12th and 13th numbers, edited by W. Richter, S.J., cover the rise and development of ecclesiastical interdict from the sixth to the twelfth centuries and give respectively *scriptores, epistolae, concilia* (pp. 80) and *decreta Romanorum Pontificum* (pp. 78). The 14th number (pp. 132), edited by E. Hocedez, S.J., is most valuable for the study of Scholastic Christology, the question *de unico esse in Christo*, as disputed by the great theologians from Albert to Durandus. The 15th number is an edition by C. Silva-Tarouca, S.J., of the letters of Leo the Great against the heresy of Eutyches, with an introduction on the *clausulae* by F. di Capua.

In the 11th number of the philosophical series, L. W. Keeler, S.J., edits with notes texts from St. Augustine relating to the theory of knowledge (pp. 80).

F.v.S.

NO ABIDING CITY. Lenten Conferences. By Bede Jarrett, O.P. (Burns, Oates and Washbourne ; 2/6.)

The two outstanding features of Fr. Bede Jarrett's book are its refreshing vitality and a marvellously delicate appreciation of the complexities of human life. As a preacher Fr. Bede possessed to an enviable degree the rare and inestimable gift of being at once absolutely objective and intensely personal. The theme of the sermons is the Christian doctrine of the next life as the only solution of that overwhelming sense of tragedy and futility which inevitably assails everyone who lives and thinks. The treatment all through is *so* human and *so* real, that **when** one agrees it is not simply with a nod of bleak rational assent, but with an almost passionate personal enthusiasm, and if one disagrees one does so violently.

I.C.

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A BISHOP TO HIS PEOPLE. By the Right Rev. Peter E. Amigo, Bishop of Oouthwark. (Burns, Oates & Washbourne; 5/-.)

Authority as such never argues; naturally, therefore, these pronouncements of a 'Bishop to his people' are not apologetics, but simple statements of doctrine and discipline. They deal with a multitude of subjects, from the gift of Faith to the publication of the Code of Canon Law. Believing that every word of a Bishop is weighty, Catholics will be glad to have in this permanent form the reflections of one of the most revered members of the English hierarchy.

I.C.

THE CHRISTIAN VIRTUES. By G. J. MACGILLIVRAY. (BUMS, Oates & Washbourne; 5/-.)

'What a lot of virtues there are. It all sounds very discouraging'—this was the natural remark of somebody who read this book. It is a popular exposition of the *Secunda Secundae*, where, by the way, even more virtues are enumerated and described, the lurking and swift little virtues; *gnome*, for instance, the flair for the exceptional; and sportive *eutrapelia*. But a man need not be bewildered at the number of his opportunities nor despair of coping with the variety of his auxiliaries. As Marlborough made a single fighting force of English, Danes, Hessians, Hanoverians, Dutch, Croats and the rest, so charity, the governing impulse of all the virtues, puts them all in manageable order. Had this been emphasized the book would have gained. It is a clear and sober account of the Christian virtues, and fills the need of such a book in English. *Virtue* and *virtuous* are words that are losing their strength, and the old Protestant theology is partly to blame. Its principles were rhetorical rather than metaphysical, and though disappearing as a formulated system it survives as a general impression. But to Catholic theology the virtues are qualities more real and physical than a rosy tan or a musical voice or dancing good spirits, and the absence of them more unpleasing than pimples or a squawk or pallid obesity.

T.G.

L'UNION A DIEU. d'après les lettres de direction de Dom Marmion. Par Dom Raymond Thibaut. (Abbaye de Maredsous; 12 frs.)

Dom Raymond Thibaut, the industrious editor of Abbot Marmion's conferences and writer of his life, here continues his devoted work and assembles in one volume as much of his correspondence as he has been able to recover. The method of the book is as follows. Abbot Marmion's letters are not given *in extenso* or in chronological order. Dom Thibaut has constructed a logical framework of spiritual doctrine and has in-

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serted the letters, or fragments of them, into **this** framework. **The** result is that the letters, as letters, rather lose their freshness and interest ; but, on the other hand, we have an ordered sequence of spiritual instruction. So the book challenges comparison with *Christ the Life of the Soul* and the other well-known volumes. From this ordeal, it seems to us, it does not emerge too successfully. Abbot Marmion was at his best in his conferences. These letters, or pieces of letters, too frequently give very ordinary and commonplace advice. The advice is good—that goes without saying—but we miss that breadth of exposition and that warmth of inspiration which distinguish the conferences. **J.M.**

THE STORY OF THE CANONIZATION OF S. THÉRESE OF LISIEUX.
With the Text of the Principal Documents in the Process.
(Burns Oates & Washbourne; 3/6.)

THE SECRET OF THE LITTLE FLOWER. By Henri Ghéon. (Sheed and Ward; 7/6.)

The first of these books will be of special interest in this Holy Year when so many Beatifications and Canonizations are taking place, arousing the interest and curiosity even of non-Catholics. For enquirers about the general method of procedure there is a preliminary chapter giving a brief general account, which is amplified and developed in the story of the particular case that forms the subject of the book.

M. Ghéon writes 'primarily for all those, Catholics or not, who resist her attraction, as I once did . . . those who are sickened by the jam, deterred by the sham art, driven to flight by the rain of roses.' But if he has succeeded in 'erasing the garlands' and 'taking that distressing pastry stuff away from the walls of her chapel,' he is careful to note that when **all** is said and done, that **is** the sort of art the Saint, in common with thousands of others today, was brought up to admire and even to execute. Moreover 'God bequeathed it to Teresa—and she uses it.' So he is scrupulously and very discerningly faithful to his subject, and we could ask for no more attractive result, with **all** this writer's sincerity and skill brought to bear on such a theme. Especially acceptable is the way in which he shows the influence of a good home on Teresa's headstrong nature, while the last two chapters are **some of** the most deeply moving pages we have read.

H.C.T.

THE ROMANTICISM OF HOLINESS. By Father James, O.M.Cap., M.A., Ph.D., D.Litt. (London: Sands & Co.; 5/-.)

Father James uses St. Francis of Assisi and St. Teresa of the Child Jesus to illustrate his proposition that religion alone

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provides the true and necessary romance of life. The key to all Christian asceticism and its relation to romanticism lies in his answer to those who see in the 'delightfully human' St. Francis a refreshing contrast to the great ascetics of the Church : 'The humanism of Francis was appallingly ascetical . . . But it was ascetical because of the magnitude of his love, . . . and the pure radiance of his romantic life is a telling answer to pagan melancholy . . .'

There are many passages in the book throwing so much light on problems of to-day that one regrets that the cream of it is diluted by the addition of more commonplace matter. The chapters are curiously heterogeneous in style, ranging from what might be a reprint from the *Dublin Review* to a popular sermon preached for the centenary of St. Antony of Padua.

M.B.

ROSIE-GRANDE SOEUR. Par Jacqueline Vincent. (Desclée de Brouwer; 7 fr.)

This is a delightful book written in simple French. The style is good ; and it gives an insight into the life of a modern well-to-do French family. The writer is an excellent psychologist, but her psychology is never obtrusive. We recommend this book to two classes of English readers: adults, in particular professors of psychology; and children who have made some little progress in French. Small boys will enjoy the exploits of Bruno and Benoit. No one can fail to appreciate the humour of the chapter entitled : *Le cirque Bruno et Benoit* and the performance of Anatole, the white rat. Children will learn more than French, namely the principles of asceticism and mysticism suited to their years.

M.M.S.

A MERRIE ETERNITY. By Noel Macdonald Wilby. (Washbourne & Bogan; 7/6.)

I liked it because the characters were well painted. Because it showed how strong the Catholics were. Because it gave part of the life of Blessed Thomas More, Blessed John Fisher, Henry the VIII and Catharine of Aragon. And showed what the Catholics thought of the reformation.

P. DE Z. (aged 9).

POISONED ARROW. By Sir George Dunbar. (Burns, Oates & Washbourne; 3/6.)

I liked it. Because it might have happened.

P. DE Z.