

I BELIEVE. By Jean Mouroux. (Geoffrey Chapman; 8s. 6d.)

Mouroux's short book represents scholasticism at its best: working within a particular living tradition, the one which comes from scripture through the medieval theologians, he provides a genuine synthesis, by which our theological ideas are brought into place and made more intelligible. Faith is seen as a personal meeting between man and God; and this single viewpoint allows many other questions, concerning the origin and character of faith, to be resolved. It goes right behind the empiricist approach (How can I be sure . . .?) which deriving probably from the fifteenth century has brought the ideas of the average scholastic text-book embarrassingly close to those of the average Englishman thinking in the tradition of John Locke.

But why translate? Translations of, say, biblical theology are useful, but scholastic theology is too technical for the general public. Will even the first footnote be correctly understood?—'*object* denotes the term of the activity of knowledge, and *end* the term of the dynamism of the will'. This is surely a book for theologians, actual or potential; but then in England they are bound to understand at least French, since original work is so seldom produced in their native tongue. Nor is this book going to do anything towards encouraging English vernacular theology (that pressing need), since the translation of its text is thoroughly stuffy, and has the additional disadvantage over the original of giving us St Thomas in the obscurity of the standard English version, and scriptural quotation with the angularities of Mgr Knox.

LAURENCE BRIGHT, O.P.

NOTICES

TO HEAVEN WITH DIANA (Collins, 16s.), is a study, by Gerald Vann, O.P., of the friendship between Jordan of Saxony, the second Master General of the Order of Preachers, and Diana d'Andalo, one of the first of Dominican nuns. A translation of fifty of Jordan's letters is preceded by an essay on their friendship and its meaning: 'the test of whether you love God is not whether you feel loving but whether you do his will'.

DISCOVERING MEDIEVAL ART, by G. M. Durant (Bell, 21s.), is an introduction to the art of the Middle Ages, seen not as an academic collection of individual works but as the living setting for the social life of medieval men and women. Numerous diagrams and a collection of plates illustrate the general theme in terms of illuminated manuscripts, stained glass and carvings, and the text provides an informal and personal commentary.

PICTURES FROM A MEDIEVAL BIBLE (Darwen Finlayson, 15s.) provides over a hundred illustrations from one of the earliest printed Bibles (Cologne, 1478), and a commentary by James Strachan gives scriptural references and the little clarification that these delightful wood engravings need.

STUDIES OF THE SPANISH MYSTICS (Volume Three) is the final instalment of Professor Allison Peers' great work (S.P.C.K., 32s. 6d.). The text was virtually complete when he died a few years ago, and its publication now completes a study which, among English scholars, he had made specially his own. The present volume, unlike the earlier two, groups the spiritual writers of the seventeenth century according to the traditions of the different Orders—Carmelite, Dominican and Franciscan, Augustinian, Jesuit and those belonging to other Orders (it is remarkable how few Spanish mystics were Benedictines or Carthusians). A full bibliography adds to the value of a book that will be indispensable alike for the student of Spanish literature and the historian of mysticism.

OBERAMMERGAU AND ITS PASSION PLAY (Burns and Oates, 15s.) is a description of the place and the play, by Elisabeth Corathiel, in preparation for this year's performance. Photographs of the play and of the performers are included.

THE NOVELS AND PLAYS OF CHARLES MORGAN, by Henry Charles Duffin (Bowes and Bowes, 21s.), is a re-assessment of a writer who has suffered a severe decline in critical acceptance. Mr Duffin finds in Morgan's romanticism 'an instrument of the spirit', and his careful study seeks to establish the claim that Morgan was a great novelist whose 'elevated view of life' has been unjustly despised by fashionable criticism.

SACRAMENTAL PRAYER, by Conrad Pepler, O.P. (Bloomsbury Publications, 10s. 9d.), brings together a series of essays on liturgical worship, which, with their firm theological basis, should strengthen an informed understanding of the modern liturgical revival.

THE SIN OF THE ANGEL, by Jacques Maritain, translated by William L. Rossner, S.J. (Newman Press, Maryland, \$3.0), is 'an essay on a re-interpretation of some thomistic positions', and, as for St Thomas, a discussion of angelic nature involves some of the most critical of philosophical problems. FRANÇOIS DE SALES, by Michael de la Bedoyere (Collins, 18s.), is an easily written life of an attractive saint, whose benign spirituality is at once attractive to many who are repelled by formal piety. Based largely on the saint's letters, this life should win François de Sales many new friends.

MARY, MOTHER OF FAITH, by Joseph Weiger, admirably translated by Ruth Bethell (Burns and Oates, 21s.), is an extended study and life of our Lady, in which the place she has in the work of man's redemption is carefully argued in terms of the biblical texts and the Catholic tradition.

POPES THROUGH THE AGES (D. Van Nostrand Co., 90s.) is a large American tribute to the papacy, consisting of portraits of all the pontiffs from Peter to John XXIII, accompanied by brief lives of every one. Inevitably, many of the illustrations are idealized anonymities, taken from such sources as the mosaics of St Paul-outside-the-Walls or the Sistine Chapel frescoes. The text is by Joseph S. Brusher, S.J.

THE MEDIEVAL PAPACY, ST THOMAS AND BEYOND, by Walter Ullmann, and BODILY STRUCTURE AND THE WILL, by M. A. MacConaill, are the latest additions to the series of Aquinas Papers given originally as lectures to the London Aquinas Society (Aquinas Press, 2s. each).