

NOTICES

vincingly *why* we must follow St. Thomas, *Conclusio luce fit clarior: Scholam adeamus S. Thomae* (p. 120). A concise sketch of Aquinas' life and writings follows with a brief history of the origin and development of the Thomist School down to our own days. A full bibliography, complete lists of the Catholic Universities and periodicals, and of the collections of historical work on Scholastic philosophy, and the editions of texts, give this little book a value for professors as well as students. It is an excellent *Introduction* to philosophy and to Thomism, impartial and discerning in judgment, stimulating and efficient. Well-chosen plates of the chief philosophers introduce a note of artistic charm. Errors here and there are almost inevitable in such works, but they can easily be corrected in a new edition; for example, Robert Grosseteste, though the first professor in the Franciscan school of Oxford, was not himself a Franciscan, but a member of the secular clergy.

DANIEL A. CALLUS, O.P.

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INSTITUTIONES THEOLOGIAE MORALIS. By Serafino a Loiano, O.M.Cap. Vol. I. (Turin: Marietti. 20 liras.)

DE VITIIS ET PECCATIS. By Pedro Lumbreras, O.P. (Rome: Inst. Angelico. 12 liras.)

The first volume covers human acts, law, conscience, sin. The author has more than one eye on Canon Law. He is a probabilist and thinks that stricter systems of settling a doubtful conscience are arbitrary, besides being theoretically unsound, though it may not be undesirable for a spiritual director to practise them on himself. A clear, commonsense manual, with little suggestion of profound thought.

Professor Lumbreras has been persuaded to print his lectures for the use of a wider circle than the students of the Angelico. His subject is St. Thomas's study of Sin. Surface ideas from the *Summa* are disentangled and clearly arranged. Cajetan has shown that a commentary can do more than that. A pity that this one should penetrate so little into the nature of sin, that choice of good out of place, springing from mystery and pointing to eternal loss.

S. G.

HEAVEN AND CHARING CROSS. Sermons on the Holy Eucharist by Ronald A. Knox. (Burns Oates; 2/6.)

Previous volumes of Fr. Knox's sermons (e.g. his superb *Parables of the Kingdom*) have shown his great gifts as a preacher

1 L. DE RAEYMAEKER. *Introductio Generalis ad Philosophiam et ad Thomismum*. Editio altera recognita et aucta. (Lovanii, apud E. Warny, 2 rue Vésale; 1934; pp. viii-200.)

to lie chiefly in his ability to interpret the Scriptures simply, profoundly and helpfully. He gives us glimpses of those gifts in the present volume; but more often he is striving to expound scholastic theology or to blend his own delightful and simple language with the conventions of baroque fervorinos. Here he is less successful: there is at least one serious theological mistake (on p. 8) and he is certainly not at his best in the Faber-esque medium of Monstrances and Ciboria, the White Disc and the Prisoner of the Tabernacle. But if Fr. Knox sometimes overworks clichés he is never trite, and every sermon is packed with thought. Their point of view is, however, somewhat pre-liturgical revival.

H. G.

THE TRUTH ABOUT THE PRAYER BOOK, by Alban Baverstock and Donald Hole (Williams & Norgate; 3/-) labours the obvious that the Book of Common Prayer was imposed by the State, and goes on to argue that, since the Church of England has never officially authorized it, the Roman Rite alone has full ecclesiastical sanction and should be restored. It is, however, generously conceded that an Anglican may use the 1662 Prayer Book "without any outrage to conscience." The thesis, apparently put forward in all seriousness, is the rigorously logical *reductio ad absurdum* of Continuity; but for all its interest and logical cohesion is unlikely to be widely accepted.

V.W.

ANGLICAN MEMORIES. By Dom Bede Camm, O.S.B. (Burns Oates; 2/6.)

Pleasant reminiscences from the back of beyond and the spacious days of Ritualists and no less ritualistic converts. A period piece, but not without contemporary relevance. That it was written forty years ago might, however, have been told us at the beginning rather than at the end.

P. S.

APOLOGETICS FOR THE PULPIT. By Aloysius Roche. Vol. I. (Burns Oates; 6/-.)

And not only for the pulpit. Fr. Roche has a way of giving titles to his books which may regrettably limit their appeal: his fine *Bedside Book of Saints* should be read by many who do not care to read about saints in bed. The present work "has in view the ordinary priest who, with little time at his disposal, feels that instructions dealing with the Grounds of Faith have a right to their place in the curriculum of parochial preaching." But it may be confidently recommended to priests and laymen alike who look for a lively and vigorous presentation of the contents of the apologetic text-books. The author wisely starts with an apology for apologetics, and his fluent style throughout

makes easy, agreeable and instructive reading. The declaration that the work "is the outcome of only a working knowledge of apologetics" disarms criticism of detail; but it is a pity that some feeble lines of argument have crept in. St. Thomas's repeated warning against weak arguments calculated to arouse the *derisio infidelium* should be taken to heart by even the most amateur apologist. But it is a book which admirably fills a real need.

G. W.

THE BROWN CARAVAN. By Anthony Rowe. Illustrated by Peter Anson. (Heath Cranton; 3/6.)

A naïve account of the caravan journey on which Mr. Peter Anson made the series of drawings which many will remember in the *Universe*. It deals mostly with the small events of life on the road, interspersed with comments on the religious houses where the caravan halted. The quality of the writer's observations may be gathered from his account of the visit to Stanbrook Abbey, where the grilles in the parlour made him think he was in the monkey house at the Zoo.

M. A. B.

CHURCH AND STATE IN TUDOR IRELAND, by Robert Dudley Edwards (Longmans; 18/-), will perhaps be barely intelligible to many readers for it seems to presuppose some knowledge of the routine administration of Dublin Castle and an acquaintance with the technicalities of sixteenth century legislation. This is the less unfortunate since, in spite of much obvious labour, a heavy prose and an exuberant bibliography, its historical method is hardly qualified to inspire simple trust. It is difficult to understand the precise meaning of either "church" or "state" to Dr. Edwards. Reluctance to define terms is emphasized rather than cloaked by sporadic magniloquence and abrupt generalizations are treated as axioms and phrased as aphorisms (cf. pp. 16-20, 66, 91-92, 94, 169; introduction passim). Yet there is evidence of constant effort towards objectivity, familiar sources have been carefully utilized and deficiencies are relatively unimportant since so much of the matter has been already dealt with by Dr. Ronan in works of sober, unpretentious scholarship.

G. M.

S. THERESE AND THE FAITHFUL. By Benedict Williamson. (Burns Oates; 5/-.)

This is a not always too convincing presentation of the teaching of St. Thérèse in its application to the daily lives of those living in the world. It is marred by sentiment and frequent overstatement. The instruction for Confession given on page 90 implies that only mortal sin is sufficient matter for absolution; it is wrong and misleading.

B. O'D.

A SAINT IN A HURRY. (El divino impaciente.) By José María Pemán. Translated by Hugh de Blacam. (Sands; 3/6.)

"The original is written in that easy verse, full of the abundant rhyme and assonance of the Castilian tongue," which Mr. de Blacam has translated into dignified simple English prose, and we have a living picture of St. Francis Xavier, in a hurry to girdle the earth with the good news of our redemption. It has had a phenomenal success as an acted play in Spain, due, I must think, to the quality of language and personality of the actors rather than to the dramatic power of the plot. The straightforward diction and lack of sentimentality brings us face to face with men and saints with as little constraint as if we met them on the football field.

H. D. C. P.

At long last an English pamphlet explaining Catholic Action! Skimpy, but we must be thankful for small mercies. THE POPE AND CATHOLIC ACTION (Catholic Truth Society, 2d.) contains a minute but important fraction of the instructions issued by the Holy See—the Holy Father's letters to Cardinals Bertram and Segura, to the Argentine Bishops and to the Patriarch of Lisbon; also a succinct explanatory address by Mgr. Pizzardo and the English Bishops' letter of Whitsun, 1934. Other new C.T.S. pamphlets include THE TRADITION OF THE APOSTLES by the Rev. Joseph Heald, which "seeks to provide a very brief summary of the documentary evidence regarding the character and institutions of the Christian Church during the first hundred years or so"—an ambitious task for thirty-two pages which displays considerable dexterity in the avoidance of difficulties. Mr. H. O. Evennett summarizes brilliantly the history of THE COUNTER-REFORMATION and Dr. E. C. Messenger completes his History of Religion series with an essay entitled A PHILOSOPHY OF COMPARATIVE RELIGION.

V.W.

LE MIRACLE DE L'EGLISE. By A. D. Sertillanges, O.P. (Edition Spes; 7.50 frs.)

The author traces the development of the Church from its origins in Judaism to the present day. He stresses the debt which the Church owes to Greece and Rome, and the social opposition between it and the powers of this world. Underlying all is the fact that the Church is divine as well as human, and eternal as well as in time. This thesis is not of course new, but its presentation here is fresh and provocative. At times the language is too oratorical, in the French manner, and some of the generalizations are fanciful. The treatment is *a priori* rather than historical, and the stress is consequently on the divine element in the Church. The last chapter, on the Church in modern times, is for the most

part detached from modern life, and here we think the author has missed an opportunity of showing how in real fact the Church comes up to the position assigned to it by theoretical argument.
G. A.

IDEAL MOTHERHOOD. By Dr. Mary Kidd. Foreword by Dame Louise McIlroy, M.D., D.Sc. (Burns Oates & Washbourne; 1/6.)

The two names on the title-page of this book are a guarantee of the sound medical teaching of the pages that follow. The advice tendered by Dr. McIlroy and Dr. Kidd could hardly be more recommended to the modern mother. In an age of expert-worship the two women doctors responsible for this book are experts.

As moral theologians we have been greatly relieved to find the doctrine of this important guide for mothers to be everywhere sound. Our satisfaction is all the greater because some Catholic writers on the craft of motherhood have allowed sentiment to imperil duty. If it is the old-fashioned view of motherhood that is here expressed in terms of the newest science, this should but recommend the book, because in these matters "the old is better."
V. McN.

ST. JOHN FISHER'S SERMON AGAINST LUTHER. Reprinted from the first Edition. (St. Dominic's Press, Ditchling; 2/6.)

There are almost infinite ways of worshipping God by honouring the saints; for, be it said boldly, to forget God's saints is not a way of worshipping God.

The printer and engraver of this reprint—Edward Walters—has sought to honour St. John Fisher fitly by using his hand-press and his graving tools at 36 Oppidans Road, N.W.3, to give some three hundred buyers the Saint's sermon on hand-made paper.

Of course Mr. Walters is a poet and an artist; not to say an Englishman and a Catholic. The printing of the book has almost been an end in itself. Every screw-turn of the press, and every cut of the graving tool, has been in honour of the English martyr John Fisher and in worship of God. The printing-press and graving-table have thus been almost as sacred as an altar of Sacrifice. The buyers of the book and the price at which they buy have not been central in that sacrificial act. But, dear readers of these words, "he who preaches the Gospel should live by the Gospel." Therefore worship God and honour St. John Fisher by seeing that one of the 300 copies is amongst your store of books.