

tively few men own or control the means of sustenance and the rest of the human race depend on them. The new developments in property holding seem to call for the consideration of a new species of justice. These are not meant to be carping criticisms but rather they are a tribute to the thoroughness of Fr Newman's treatment of the subject —having pushed his enquiries so far, it seems a pity that he did not push them a little farther.

JOHN FITZSIMONS

LOVE AND VIOLENCE. Translations made by G. Lamb. (Sheed & Ward; 18s.).

LE CHRÉTIEN ET L'ANGOISSE. By Hans Urs von Balthasar; translated from German by Claire Champollion. (Desclée de Brouwer; 57 fr.b.).

The title and the cover of this collection of essays published by Sheed and Ward savour of sensationalism, but the contents justify the claim on the flap that the problem considered is not tackled at a superficial level. The core had appeared in *Études Carmélitaines*, and now it is enlarged by four contributions from this side of the Channel. Fr J. B. Reeves, O.P., contributes an essay entitled 'Love and Violence in the Gospels', but in point of fact he is concerned almost exclusively with the Gospel of St John; what he considered as its characteristic may well be applied to his own essay, 'More like a sermon than a composition'. (p. 205.) Fr Victor White, O.P., considers the theme in St Paul's Epistles and reminds the reader that its essentials can be ignored only at his own peril. The longest and in some ways the weightiest of these studies is the essay on 'God of Wrath or God of Love' by Père Philippe de la Trinité, O.C.D. It is intended probably to be the central piece, but the amount of quotation and notes in it is at times overpowering. Among the shorter essays the two most outstanding are: Jacques Madaule's examination of love and aggressiveness in Dostoevsky's novels, since it shows well that literary criticism can be more than mere display of literary sensitivity; and the exposition by Père Lucien-Marie de St Joseph, O.C.D., of 'the remoulding of the whole human dynamism' (p. 112) by divine love as envisaged by St John of the Cross. Some of the statements in this lengthy examination of love and violence from several points of view appear inevitably rather debatable. For instance, is it the case that with Leonardo da Vinci 'curiosity takes the place of inspiration' (p. 16)? This is just one of several controversial opinions offered in this book which is sure to stimulate the reader if only to disagreement.

One would welcome even more an English translation of another study of the finite mind's reactions to the infinite. The work of the Swiss theologian von Balthasar translated into French for the 'Présence chrétienne' series would certainly prove as useful in this

country as in France. It claims to cover ground neglected by Catholic theologians and philosophers. Stimulated by Kierkegaard, well versed in the Scriptures, familiar with the thought of the Angelic Doctor as well as with the writings of his contemporaries, the author makes good his claim of avoiding extremes ('Cassandres chrétiennes . . . mélangeant Spengler et l'Apocalypse' on the one hand, and 'une théologie de sérénité souriante et détachée du présent' on the other). But one wonders whether his dissatisfaction with St Thomas (pp. 16, 116) is not caused by the limitations of his own interpretation of the saint's thought rather than by the limitations of the doctrine itself. It seems a questionable presupposition to assume that St Thomas does not consider what the author regards as related problems only because he does not discuss them in his articles on 'Timor'—rather gratuitously identified with 'l'angoisse'. It is a pity that several quotations have suffered from misprints (p. 64 is Ps. IV, 2, not II, 4; p. 70 is Eph. IV, 12, not III, 12; p. 44 is Ps. XVII, 17-18 and not XVIII, 2; p. 112 the quotation is from Aristotle's *Metaphysics*, not *Physics*, etc.). Further, it seems that the translator could have broken down the involved chains of sentences in German not to force the reader of this fascinating study to struggle often even through sixteen lines (p. 112) to reach the next full-stop.

C.V.

**PADRE PIO.** By Malachy Gerard Carroll. (Mercier Press; 3s. 6d.)

In this short book Mr Malachy Carroll sets out to give, as he puts it, 'a level account of Padre Pio and the wonders that cluster about his name'. He tries to avoid what he calls the 'lamentably hysterical' element apparent in some of the available literature. His book is perhaps the most readable account that has so far appeared in English.

Probably no book about a living person with a reputation for high sanctity can seem really satisfactory; the available facts are few and have to be sifted from much that is merely hearsay. Hence Mr Carroll has to draw most of his material from previous writers. In connection with the date of the appearance of the stigmata there is a curious slip into which Fr Martindale too seems to have fallen in his article in *The Month* for June 1952. It seems established that P. Pio received 'invisible stigmata' on 20th September 1915 and that the actual wounds appeared on 20th September 1918. Mr Carroll writes of the former (p. 19): 'Significantly enough, it was 20th September, the Feast of the Stigmata of St Francis.' But in fact this feast falls on September 17th. On p. 21, describing the onset of the visible stigmata, he says: 'Again it was the Feast of the Stigmata of St Francis. On the Friday within the octave—20th September, 1918—' etc. which suggests that he is conscious of some discrepancy. It is a small point, but if the stigmata had in fact appeared on that feast the coincidence would not escape the notice