

BLACKFRIARS

(e.g., that of universals) usually, but wrongly, discussed therein. His Formal Logic, too, was shorn of much extraneous matter. This general plan as he outlined it in his introductory volume had much to be said for it. But unfortunately his *Eléments de Philosophie* stops short at his *Petite Logique* or Formal Logic. Consequently his logical treatise as it stands now is necessarily incomplete and insufficient. There is much valuable matter to be found in this book, e.g., his excellent treatment of extension and comprehension, and his lucid analysis of the logical proposition, to mention only two points. Yet, without its complementary volumes its usefulness to the modern student, who has to face a modern Logic, is halved; whilst as a manual for beginners, which is what this Introduction seems to be, it is naturally inadequate. One does not wish to criticise adversely what is a remarkably clear analysis of certain parts of the traditional logic, but rather to regret that circumstances have prevented the author from completing the work. May one hope that he may yet accomplish this? The translation is painstaking and accurate but not inspiring.

KENNETH WYKEHAM-GEORGE, O.P.

NOTICES

WHY GOD CREATED THE WORLD. By J. Stuffer, S.J. Translated by E. F. Sutcliffe, S.J. (Stanbrook Abbey; 2s. 6d.)

The Vatican Council definition that the world was created for the glory of God could be misunderstood to mean that God was actuated by motives of self-interest. The key to its true meaning is found in the teaching of St. Thomas that God created all things for Himself and primarily out of love for His own perfection, not to enrich that perfection or to gain any kind of advantage, but to give outward expression to His love by communicating to creatures of His perfection according to their capacity, so that they might reflect some far-off image of Himself—multiplying, so to say, the Divine Perfection in created finite images. This doctrine has a key-position in the Thomistic synthesis; St. Thomas uses it to explain the multiplicity of created things, the Divine permission of evil, and the privileged position of rational beings.

The present short but thorough and well-documented study, now made available to English readers, first appeared in 1917 as an article in the *Zeitschrift für Katholische Theologie*. It is written in a somewhat technical style, and makes stiff reading, but it will repay study.

B. O'D.

NOTICES

A TEXTBOOK OF LOGIC. By Sylvester J. Hartman, C.P.P.S.
(American Book Co; \$ 2.50.)

This is an interesting and refreshing book. In the first place it is confined to Logic and does not bring in anything which at best could only be described as a philosophy of Logic. In the second place, though it is conservatively Aristotelian and Scholastic, it gives some attention to recent developments in the science, and this is very necessary in a manual which is meant to be used by students confronted by modern advances in the various sciences. So many scholastic Logic manuals, even those that are continually appearing to-day, are dull and unimaginative, not profiting from new contribution to knowledge, and repeating the stock examples with monotonous and boring regularity. Fr. Hartman's book is certainly never dull, and his examples, which are so important to a beginner, are numerous, original and illuminating. His section on scientific method, though naturally introductory in character, is excellent.

K. W.-G.

HYMNS TO THE CHURCH. By Gertrud von le Fort, translated into English by Margaret Chanler. (Sheed & Ward; 3s. 6d.)

Gertrud von le Fort is chiefly appreciated in England for her historical novels, especially for *The Veil of Veronica*: but in Germany her poetry is thought her most valuable achievement. And rightly, as this translation of *Hymnen an die Kirche* shows. It consists of a cycle of poems on the greater feasts of the Liturgical Year, followed by a few on The Last Things, and preceded by short sections on Return to the Church, The Holiness of the Church and The Prayers of the Church. The matter is realistic and yet thrillingly romantic: the style homely and yet exalted. The Church is here both the Mystical Body and the practical organisation: loving and lovable, yet awful and a taskmaster harder than the Pharaohs. Mrs. Chanler's translation is fully worthy of her original; indeed her free-verse seems to me to be some of the best of modern times. The technique is like that of the psalms—liberal use is made of antithesis and parallelism to supply the rhythm and formal quality so often lacking in the mode—

“Lord, a dream of thee lies on my soul, but I cannot reach thee
for all my gates are barred!

I am besieged as by armies, I am locked in my everlasting
solitude.”

Nor does the verse often sink below the standard of these—the opening lines. *Hymns to the Church* is indeed one of those rare books of poetry which do not mock the extravagance of the publisher's blurb.

G. S. S.

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INTERCESSIONS. Poems by Denis Devlin. (Europa Press; 3s. 6d.)

Readers of *Ireland To-day* will have met Mr. Devlin in its November issue. There is seriousness without solemnity in his verse; an assurance of technique, in the use of sound and, for the most part, of rhythm; a wealth of imagery and the ability to find it everywhere: the suave caresses of the wind padding noiseless like a cat; the Winged Victory, with clothes whirring about her knees like grouse rising; bushes winking with brown birdwings, and sleepy benches spreading their knees and presenting drowsy laps to the sun; flocks of aeroplanes grazing at stall across the Spring prairies of the sky; hands like shrinking linen that deprecate the state of affairs; printing presses tossing their tresses with steel arms; fireflies of gentle thoughts breathed through gnarled thorn-tree nerves. From the forthright *Bacchanal* song of revolt one would like to quote much, for its colour, its vigour of rhythm and sound and thought and feeling; from others too. The poems are not easy reading always; they repay concentration.

G. V.

THE WEATHER VANES OF NORFOLK AND NORWICH. By C. J. W. Messent, A.R.I.B.A., (Norwich; Fletcher & Son; 3s. 6d.).

This, as the author tells us, is "the very first book ever to have been published on Weather Vanes." Few of those illustrated are of any reasonable antiquity—presumably they are not long-lived—but part of one, the cock itself, at Emneth is still going round with the wind, though the vane itself is quite modern. Perhaps the most whimsical example is the birch-rod over the village school at Rougham. This is the author's sixth work on East Anglian architecture, several of which have been reviewed in BLACKFRIARS, and is a very welcome addition.

W. G.

LOVE IN ACTION. By the Right Reverend Francis Underhill, D.D. (Church Literature Association; wrapper 1s., cloth 2s.)

Many besides members of his own communion should be grateful to the Anglican Bishop of Bath and Wells for this *Lovers' Handbook*. The theology is occasionally misty (e.g., p. 64—"Does God suffer? Who knows?") but the outlook is thoroughly Christian, and the knowledge of the human heart sympathetic and profound. All is written with simplicity and directness. It shows, without priggishness or religiosity, how the spirit and love of Christ may be made to pervade human relationships, both inside and outside of marriage, in friendships, in enmities, and in everyday contacts.

H. G.

NOTICES

THE SHROPSHIRE RACKET. By Stephen L. Robertson; drawings by Thomas Derrick. (Sheed & Ward; 3s. 6d.)

"No A. E. H. it will not do." It is a *reductio ad absurdum* (perhaps a little cruel), with a fatherly admonition at the end and a perfect antidote to any depression caused by *The Shropshire Lad*. They, both author and artist, suggest to A. E. H. that there may be another kind of victory than merely stoical indifference to a vulgar fate. The drawings are all good and nearly always funny.

W. H.

BOOKS RECEIVED

- BROADWATER PRESS (Welwyn): *Winged Chariots* (Poems), Dom Ambrose Agius, O.S.B., (3s. 6d.)
- BURNS OATES: *The Church and Reunion*, Vincent McNabb, O.P. (6s.); *The Catholic Church in Modern Scotland*, Peter F. Anson (7s. 6d.); *The Catholic Doctor*, A. Bonnar, O.F.M., D.D. (7s. 6d.); *The White Fathers in Africa*, Donald Attwater (2s. 6d.); *The English Dominicans*, Bede Jarrett, O.P., revised and abridged by Walter Gumbley, O.P., F.R.Hist.S. (5s.); *My Yoke is Sweet*, John Kearney, C.S.Sp. (6s.); *The Life of the Venerable Francis Libermann*, G. Lee, C.S.Sp. (6s.); *The Catholic Who's Who* (6s.); *The Catholic Directory* (3s. 6d.).
- CATHOLIC SOCIAL GUILD (Oxford): *A Code of International Ethics.*, prepared by the International Union of Social Studies (Is.) *A Catholic Looks at the League*, John Eppstein (2d.).
- CATHOLIC UNIVERSITY OF AMERICA (Washington D.C.): *Pierre d'Ailly and the Council of Constance*, John P. McGowan, C.M. (100 pp., n.p.).
- CITE CHRETIENNE (Brussels): *Traité de l'amitié spirituelle*, B. Aelred de Rievaux, (10 B.frs.).
- CLARKE: *God, Man and the Church, The Spiritual Foundations of Life*, Vladimir Solovyev, tr. Donald Attwater (5s.).
- COLDWELL (for Bruce Publishing Co.): *Creative Revolution*, J. F. T. Prince (6s. 6d.).
- DESCLEE RE BROUWER (Paris-Bruges): *La Femme dans le Laïcat*, Adrien Garnier (15 frs.).
- EDITIONS SALVATOR (Mulhouse): *La Vie en Fleur; Ce qu'une adolescente du XXe siècle doit savoir*, Dr. Marguerite Csaba, adapté du hongrois par Marie Francoeur (15 frs.); *Leçons catéchétiques sur le sixième commandement*, Chan. Leopold Uhl (9 frs.); *Le sainte Esprit, La sainte Eglise catholique*, Mgr. Tihamer Toth (22 frs.).
- ISTITUTO STORICO DOMENICANO (S. Sabina, Rome): *La Società des Frères Perigrinants*, R. Loemetz, O.P. (n.p.)
- OXFORD UNIVERSITY PRESS: *Prayer (Das Gebet)*, Friedrich Heiler, tr. Samuel McComb (6s.).
- SHEED & WARD: *A Humane Psychology of Education*, Jaime Castiello, S.J. (7s. 6d.)

ERRATUM

The price of Dr. Peter Ketter's *Christ and Womankind* (Burns, Oates & Washbourne) is 18s., not 8s. as announced in our last number.

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