

will delight the reader who is making a first encounter. He will enjoy Baudelaire all the more, and especially the selection which Mr Hartley has made. What is surprising, and delightful to find, is that he has given a generous allowance of space to Corbière and Laforgue. They are so often discovered just too late for appreciation, for the impact of their ironic style can be missed if one has sampled too much Lamartine and Hugo. The inclusion of Laforgue, too long ignored in this country, is most commendable, and almost makes up, though not quite, for the omission of Baudelaire's 'L'Invitation au Voyage', and a few more choice selections of Gautier. Mr Hartley's translations are what he says -- plain. They should be a boon to students, and they are adequate.

The Introduction is not quite so discerning as the selection of poems, and much of what Mr Hartley says in it should be taken *ad cautelam*. It is true, as he says, that many poets have a 'phoney philosophy', but surely this does not give them a prerogative in the matter? He also casts aside far too lightly the claims of many critics made in defence of Baudelaire's Christianity, however weird it may have been. How could Mr Hartley think, if he has read the 'Journaux Intimes', that Baudelaire had only 'religious feelings'?

Finally, M. Raymond's book, *De Baudelaire au Surréalisme*, is hardly for beginners, excellent though it is. One could imagine that if the reader wishes to go further in his reading of poets, and an explanation of them, he would find it much more useful to read Geoffrey Brereton's book *An Introduction to the French Poets*, or at least the pages relevant to this century. It is rather surprising that there is no mention of this work in Mr Hartley's introduction, whereas the reader 'encountering French poetry for the first time' is urged to read Raymond and Sartre. This does seem to be inconsistent, since even 'Enfin Malherbe vint' receives its plain translation.

D.A.R.

THE MIND IN LOVE: DANTE'S PHILOSOPHY. By Kenelm Foster, O.P. (Aquinas Society Paper No. 25. Blackfriars Publications; 2s. 6d.)

In this paper Fr Foster has the 'rather ambitious aim' of defining Dante's philosophy of love in relation to scholastic conceptions, by showing where precisely the emphasis falls in Dante's personal interpretation from *Convivio* to *Comedy*. This delicate enquiry is conducted with the discriminating and precise knowledge that we should expect. Fr Foster does not attempt to define how far Dante was a Thomist, neo-Platonist or Averroist, yet assumes that he was equally whatever he was in the *Convivio* and the *Comedy*, and treats both of them and the *Monarchy* as consistent with each other and themselves. Beatrice, he says, is 'essentially the same ideal wisdom whom we met in the *Convivio*'. But it is questionable whether Dante would have distinguished

in the *Comedy* between the goodness and the beauty of poetry, as he does in the *Convivio*, or admitted in the *Comedy* that 'each part of man has its own goodness' since according to *Purg.* 4, 5-6; 25, 72-5 the rational soul takes into itself all the lower 'souls', and Dante seems to repudiate an error, presumably his own in the *Convivio*. There is of course much that is common to the *Convivio* and the *Comedy*. If Dante emerges as orthodox, it is acknowledged that 'his theory of grace, if theory it can be called' is his weak point. Dante, however, was not 'technically a philosopher': he came to philosophy late when he was a poet of already seven years' standing and even fame, and he was always impassioned rather than methodically impartial. His emphasis is on the subjective *act* of the 'spiritual union' that is love, and on the joy of the soul's returning to the divine joy which caused it. Dante can move, in the *Comedy* at least, with clarity and firmness amid these high abstractions. Fr Foster promises further papers on the more concrete application of Dante's 'central insight' to justice, free-will and the limits of poetic expression. Perhaps he will drop the horrid word 'finalise' and see that 'causal' is not printed as 'casual'.

COLIN HARDIE

PROBLEMS IN THEOLOGY, VOL. I. THE SACRAMENTS. By John Canon McCarthy, D.D. (Brown and Nolan Ltd; 40s.)

This book contains classified replies to practical questions which originally appeared in the *Irish Ecclesiastical Record* and now made available in a new form at the request of readers. Perhaps they did not expect the price to be so high. The title somewhat belies the subject-matter, a good deal of which more properly pertains to Canon Law. This first volume deals with problems connected with the sacraments; a second volume is concerned with principles and precepts. The solutions given are generally sound, and are supported by good arguments and well-documented by reference to the latest rulings of the Holy See. In a book of this nature there are bound to be certain points about which all will not be in full agreement. The table of contents is well-classified and makes reference easy.

AMBROSE FARRELL, O.P.

THE EARLY CHRISTIAN FATHERS. Edited and translated by Henry Bettenson. (Oxford University Press: London, Cumberlege; 16s.)

Mr Bettenson has compiled an anthology from St Clement to St Athanasius. Perhaps every anthology must be personal, still it is to be regretted that Minucius Felix and Theophilus of Antioch and Methodius of Olympus are all omitted since each was unique, and that St Justin is represented very inadequately. But Mr Bettenson's translations are always lucid and his notes objective. Once again he has shown his freedom from any sectarian bias and once again he has introduced Christian classics to a public that might otherwise have stayed ignorant of their existence.

G.M.