

## REVIEWS

In his book Fr. de Heredia examines twenty-eight different MSS. from fifteen European Libraries, and he has achieved the herculean task of reconstructing the chronological order of the various lectures corresponding to the years in which they were delivered. Finally he has added fourteen appendices on the manuscripts that contain Vitoria's opinions on such scholastic questions as predestination, the morality of the acts of infidels, the baptism of children, *in vitis parentibus*, the *jus gentium*, an introduction to the *De justitia et jure*, the Conception of Our Lady.

This work is of vital importance for the perfect comprehension of the teaching of Vitoria. It also throws light on the history of the various religious institutions of the period, and especially on life in the University of Salamanca. We venture to express a hope that Fr. Beltran de Heredia will continue his labours which redound so greatly to the honour of his country and unveil some of the glories of the Dominican Order in Spain.

H.M.

THE LIFE OF RICHARD ROLLE. With an edition of his English Lyrics. By Frances M. M. Comper. Cheaper Edition. (J. M. Dent & Sons; pp. 340; 7/6.)

Music and mysticism have a lot in common. For one thing, mysticism often results in music, music being the greatest means of expressing strong movements of the soul, especially love and joy. The song of love that Rolle continually mentions is not, however, anything exterior. 'It discords mickle from all that is formed by man's outward voice to be heard with bodily ears' (p. 138). Yet such an interior emotion, analogous to music, is bound to find some outlet, as appears from these Lyrics of his, and in fact from nearly all his literary output. That others may be burnt up also, he sings of the Fire of Love, but in free rhythm, not measured argument. This flow of sound is, however, moderated by a certain—English?—objectivity and common sense which among other things make him prefer sitting as an attitude of prayer least likely to distract.

'I sit and sing  
of love langing  
that in my breast is bred:  
Jhesu. Jhesu. Jhesu.  
Where were I to thee led?' (p. 232).

But Rolle is in need of a Catholic biographer to compare his teaching carefully with traditional mystical theology. Miss Comper is admirably unbiassed, but she is far astray in ques-

## BLACKFRIARS

tions of medieval philosophical disputes and modern mystical ones within the Church. It is to be regretted that in bringing out the cheaper edition of this valuable work, it was not possible to correct some of the errors on these points and to eliminate the unnecessary repetition.

C.P.

THE MIND IN CONFLICT. By G. Richard Amaral Howden.

CHILD UPBRINGING AND THE NEW PSYCHOLOGY. By G. Richard Amaral Howden. (Oxford University Press; 2/6 each.)

The branch of modern psychology which has for its object the study and treatment of minor disturbances of mental functioning, is to-day divided into opposing schools of thought and practice which tends to bewilder the laymen, as well as—unjustifiably—to cast discredit on the science. Its language is often obscure, its theories even more so, so that to quote Dr. William Brown's introduction to the first of these two books, 'there is need for an elementary exposition of the subject written by a layman for laymen.'

Mr. Howden has accomplished this difficult task in a satisfactory manner. Without going into inopportune details, or unduly taking sides in current disputes, he has succeeded in setting forth in clear language the main ideas which govern medical psychological practice to-day; and goes on in the second volume to show how these ideas may be turned to practical account by parents and teachers in the upbringing, and education of children. These handy little volumes provide an excellent introduction to a subject which is so much to the fore at the present moment.

G.A.E.

BLESSED MARY OF ST. EUPHRASIA PELLETIER. First Superior-General of the Congregation of Our Lady of Charity of the Good Shepherd of Angers. By a Religious of the Congregation. (Burns, Oates and Washbourne, Ltd.; 15/-.)

The Order of Our Lady of Charity was founded for the care of penitent women by St. John Eudes in the seventeenth century. Two hundred years later, Mother Mary of St. Euphrasia, by centralizing the government of the houses she was called upon to establish when prioress of Angers, founded the congregation of her Order, popularly known as 'the Good Shepherd.' God marked this work with a two-fold seal of approval by marvellously blessing and multiplying the foundations—which came to one hundred and ten during her life—and by