

## BLACKFRIARS

references to St. Thomas and the Council of Trent are enough to inspire even the most timid with confidence. All the sixty-three meditations are valuable, instructive and practical, but among them the sections on the relation of Communion to the Holy Sacrifice, the Social Effects of Communion and Daily Communion have a special value for the needs of to-day.

In his previous works the author has expressed his intention of making the meditations into short theological lessons. This method of instruction has great vogue at the present time, and is perhaps symptomatic of the machine age. People become so accustomed to inventions for doing work for them that the spirit even creeps into prayer. Here is a book which will, if read for half an hour in church, instruct you in a most important doctrine, put words into your mouth to be spoken to our Lord, and occupy every moment with special 'acts' placed at intervals between the instruction. It might have been better to include these excellent instructions in a book half the size, omitting all the rest, and thus encourage the faithful to read also at home and say their own prayers before the Blessed Sacrament. But it is rather an unfair criticism to find an affinity between this book and a mechanical invention. Those who are already used to this form of devotion will find great help in this volume, which in spite of its numerous pages is of a convenient portable size.

C.P.

R. P. BELTRAN DE HEREDIA (VINCENTE), O.P. *Los Manuscritos del Maestro Fray Francisco de Vitoria, O.P.* (Biblioteca de Tomista Espanoles, IV; Apostado 145, Valencia, 1929; pp. 240; 12 pesetas.)

Father Beltran de Heredia, whose contributions appear regularly in the *Ciencia Tomista*—the organ of the Spanish Dominicans—deserves to be reckoned one of the greatest living authorities on the theological school of Salamanca. His many treatises on the subject have gained him a world-wide reputation, and there is certainly no other modern author upon whom the student of this subject may more confidently rely.

The volume under review is an invaluable document on the MSS. of the Founder of International Law, Francis de Vitoria. We know that de Vitoria never wrote any of his *lectures* or *relectiones*. He contented himself with giving the oral explanation of the *Summa* and of the *Sentences*, leaving his pupils entirely without written notes. They were thus forced to jot down carefully what they could of the scholarly commentaries of their master.

## 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-