

BLACKFRIARS

he rallies himself. Ockham's influence on Luther is undeniable. Of no less importance is the discussion on Harnack's view concerning the opinion of Peter Lombard on charity. Harnack sees in the words: *Caritas, id est Spiritus Sanctus*, an *immediation* of the soul with God. Vignaux rightly discards this preposterous interpretation.

These two books are of great merit; moreover, they contain many original views, some of which of course are subject to discussion, but all suggestive of serious reflections; the analysis of doctrines is direct, concise, penetrating; we have no hesitation in recommending them to all serious students.

DANIEL A. CALLUS, O.P.

NOTICES

THE MEANING OF THE MASS. By Rev. John Kearney, C.S.S.P.
(Burns Oates; 5/-.)

Amid the reams of literature appearing about the Mass and all that concerns it a serious lacuna has remained unfilled. We are told about the many theories of the essence of the Holy Sacrifice, and we are shown what to do in its externals, in rubrics, chant or vestments, but we are very seldom taught the fundamental reality of the Mass with a view to moulding our piety and devotion around the true significance of our central act of worship. Fr. Kearney, in attempting to fill this gap, has deserved to be read as well as praised by every Catholic. His task was a difficult one, and we must therefore regret that he made matters harder by adopting an untraditional division between the Mass as a Memorial of the Cross and as a Sacrifice. The faithful would find greater unity in their attention at Mass by considering the Memorial as an essential part of the Sacrifice. Fr. Kearney has, however, adopted the French outlook on the essence of the Mass, and that at least offers scope for a profound piety and devotion. The book's most valuable chapter, with which no one can quarrel, deals with the share of the faithful in the Holy Sacrifice. The more people realize the duty and grandeur of uniting their personal acts of love, obedience, conformity and abandonment to the will of God with the sacrificial act of Our Lord, the more profound and real will be their participation in the Mass as fellow victims and priests with Him. This book should help much in the formation of that idea among the faithful.

C. P.

WITHIN THAT CITY. By Arnold Lunn. (Sheed & Ward, 7/6.)

"That the divine substance manifested itself under the accidents of flesh and blood" (p. 91) is unhappy phrasing, in any

NOTICES

context; especially to-day, when so much pious Docetism shams orthodoxy.

Objective certitude (p. 109) is more than that pragmatic backing of probable winners, being the determining of the mind by the thing alone and therefore infallible (from the nature of mind; cf. *De Veritate*, q. 14, a. 1). The metaphysical *intuitus* hence *transcends* the Freud-Jung-Adler quantitative data from contingents. Practically, Mr. Lunn's chapter on the "New Psychology" is useful. Theoretically, it is much too sweeping. One *must* qualify condemnations of Freud, for most of the "theory" is mere description of fact.

And p. 231 is inadequate. Grace gives a foretaste of the beatific vision *now*, and is positive, world-transforming, lifting up all human values. There is a true Christian humanism. It is not enough to say (p. 232) Christ came to save us from hell. He came to *give us life*. And there is a very real sense in which He does teach us "to transform this world into an earthly paradise."

Inevitable unkindnesses concerning a delightful book of vision, accuracy, and sympathy. N. D.

PREFACE TO LIFE. By Father James, O.M.Cap. (Bruce Publishing Co., Milwaukee; G. Coldwell, London; 6/6.)

Fr. James (Dr. O'Mahoney) has made a spirited attempt to interest the Plain Man, as he calls him, in philosophy. He asks him not to be afraid of big words which seem to have aristocratic connections—philosophy, metaphysics and the like—but just to listen in patience while he shows how feasible the whole thing really is. He does not want to make of the Plain Man a Philosopher (with a capital *P*) but rather to induce in him a right outlook on life, to get him to think for himself and along the right lines. One can recognize in these pages the author of *The Desire of God*, in the lofty vision of the whole and in the essential and clear reasoning of many of the passages. The dominant note of the book is the vision of God to which man is called as to his destiny and towards which he must strive even in this life. If the Plain Man does not aspire to be a Philosopher he may at least be induced to be a contemplative. In Dr. O'Mahoney's statement of the lives of contemplation and action, the active life is not sufficiently determined. The active life is subordinate to the contemplative, but it is in reality a *life*. Action may be desired as an end in itself and can give a "life" specifically different from the contemplative. Dr. O'Mahoney is rightly so eager to show the correct relation between action and contemplation in the "mixed" life that when he comes to deal with the active life his statement falls short. A book to be recommended as an antidote to the evils of the "mass-mind" developed by our cinema, radio, press and vulgar advertizing. B. M.

BLACKFRIARS

THE LIFE-BLOOD OF THE MYSTICAL BODY. By Fr. Hilary Carpenter, O.P. (Blackfriars Pamphlets for Tertiaries, II.) (Dominican Tertiary Central Bureau, Pusey St., Oxford; 2d.)

The life-blood of the Mystical Body is the love Christ transfused into it by the outpouring of His physical blood on Calvary. Charity or love lies at the root of the union and vitality of this Body, so that it is of the greatest importance to understand as well as to practise this love between God and man. The aim of all Dominican Tertiaries should be to found their lives on sound doctrine. Here they will find much to ponder concerning this basic Christian reality, and it will lead them nearer to the Cross and the true love of God. The pamphlet maintains the high standard set by the first one, and many besides Tertiaries will be led by it to expect a long continuation of this useful series. C. P.

WAKE UP AND LIVE. By Dorothea Brande. (Arthur Barker; 3/6.)

This book should be read in conjunction with *Progress*, the magazine issued quarterly from Port Sunlight. In a full-page advertisement in that periodical the publishers could make prominent use of a testimonial, procured for that purpose, from a certain gentleman who, in a recent interview with a reporter, made a casual reference to "copyrite of his ninety novels."

No doubt most of what Miss Brande has to say is true, and her good intentions are beyond suspicion. But the approach and attitude are so superficial that, in a world of air raids and gas attacks, her method reads like and is about as helpful as the rules for a parlour game. M. B.

TEACHING THE CATECHISM. By Rev. F. H. Drinkwater. Part I: The Creed. (Burns Oates; 1/6.)

The difficulty of finding a system of religious education for children which is both intelligible and intelligent is very present to the Catholic educationalist. Few have been so assiduous in the work of solving this difficulty as Fr. Drinkwater, and to those who are familiar with his writings this new book will need no recommendation. Most teachers recognize that it is almost impossible for a child to make his religion a living part of himself unless the actual words of the catechism are amplified very considerably by explanation and commentary. This is supplied by Fr. Drinkwater in a most acceptable form. The catechism is the basis of all the lessons; but the question and answer and the adult phraseology give place to a concise and lucid exposition which will interest and convince the young mind. The book is for the use of the teacher and is arranged in the form of rather full notes under the twelve articles of the Creed. The author has included some most valuable suggestions for class practice. C. B.

NOTICES

THE PSYCHOLOGY OF ST. THOMAS AQUINAS. By Rev. W. B. Monahan, M.A., B.D. (Obtainable from the author, St. Swithun's Rectory, Worcester; post free 10/10.)

The scope of this book is considerably wider than that immediately suggested by the title. The author has applied the principles of Thomistic psychology to many fields of theological and philosophical speculation, and although the exposition may sometimes seem a little naïve to professional theologians of the Tridentine mould, it must be remembered in its favour that the book is primarily intended for those whose recognition of St. Thomas as one of the great Christian Doctors has arisen independently of the conventional apparatus of scholasticism. For such it should have a very real value. Mr. Monahan is to be congratulated on the thoroughness of his work, though the lack of reference to the commentary *De Anima* seems a notable omission in a work on such a subject.

C. B.

DAS MENSCHLICHE IN DER KIRCHE CHRISTI. By Paul Simon. (Herder, Freiburg i.B.; RM. 2.80.)

The truths which this book proclaims will seem to many to be commonplace truisms: that the Church is human as well as divine, that she stands in continual need of self-reformation, that she is over-clericalized (Chapter VII is one of the best), that the clergy are often tempted to "lord it over" their flocks rather than to serve them in humility . . . all this is unquestionably true, and those who live in contact with the modern world, those who are haunted by the overwhelming problem of mass-leakage and apostasy, may think that the book understates the truth. One could wish that Dr. Simon had gone much further in the *theological interpretation* of what he relates, as for example in his comments on *The Legend of the Grand Inquisitor* (Ch. VI) or on Fogazzaro (Ch. XI). Such themes can be treated adequately only in the framework of a full and constructive positive theology of the Church which this book lacks. But it is a courageous book, and valuable if only because self-criticism and self-examination is too rare in clerical circles. Criticism of the clergy is usually confined to personal recriminations; it has seldom the frankness, virility and objectivity which is to be found, for example, in Manning's autobiographical papers published by Purcell (*Life of Manning*, Vol. II, pp. 773-796). In spite of what seem to us to be his somewhat foreshortened perspectives, we welcome with thankfulness and sympathy the views of Domprobst Simon, views which deserve to be taken seriously if we recall his long life in the priesthood and first-hand acquaintance with the situation which faces Christianity in Germany. If some readers, having more

BLACKFRIARS

respect for external forms than for the realities of the life of grace, be scandalized by what he relates, that only goes to prove that for them such a book is a veritable necessity. M.-J. C.

HUMAN HAPPINESS AND H. G. WELLS. By Owen Francis Dudley. (Burns Oates; 1/-.)

Reprints of Fr. Dudley's delightful broadcasts, *Things that Matter*, and of an article. The deep, strong, theological background of a student, the vividness and sympathy of a preacher and catechist: this is effective popular apologetics—instruction which goes home, and stays. Broadcast III, *Social Disorder and Social Order*, is dense with an astonishing amount of information—on the Encyclical *The Social Order*. And V, *The Royal Road of Pain*—on euthanasia—is masterly in its compulsion. A phenomenally effete Wells compares badly with the freshness of vision and the enthusiasm of his critic. N. D.

I BELIEVE. By Wilfred G. Hurley, C.S.P. (Paulist Press; English Agent—Herder, London; 2/6.)

A book containing much that is attractive, deeply spiritual, beautiful, sincere, enthusiastic, and most refreshing in method. It might have called for unmixed commendation. But on p. 53 we read: "At the end of the Council, St. Peter, the head of the organization, arose and declared, 'It has seemed good to the Holy Ghost and to us that henceforth this rite be no longer required.'" There is nothing like it in any of the MSS., nor in any of the quotations by the apostolic Fathers. And on p. 114 we read: "St. Clement of Rome . . . wrote a letter urging the faithful to confess their sins to the priest in order to be reconciled to God." There is nothing so crystalline. He tells the Corinthians to submit to, and receive correction from, certain problematic superiors whom they have unlawfully deposed—the tendentious glossing of two very obscure questions.

And p. 72 gives us Matthew xvi, 18, italicizing "thou" and "thee," and totally ignoring "this" (rock). German critics of half a century have *admitted* the Petrine force of the latter, its emphasis on Peter himself, annihilating the protestant exegesis "on Peter's faith or confession." Yet it is passed over in silence. We get a case, ready-made from the liberals, and it is not used.

Surely our popular apologists have a very grave responsibility indeed. So much irremediable damage can be done to inquiring souls. A non-Catholic gets hold of this book; finds it sincere, enthusiastic, radiating a fine spiritual vision. And then he comes to this sort of thing. He turns away discouraged, and murmurs: "These are the methods of 'Rome' and her intellectual underworld." N. D.

NOTICES

FORGOTTEN SHRINES. By Dom Bede Camm, O.S.B., M.A., F.S.A. (Macdonald & Evans, with Burns Oates; 12/6.)

This prized and coveted book can now be obtained for 12/6 with the complete letterpress and all the ninety pages of illustrations. We say prized advisedly because no one possessing a copy seems to have let it go, consequently it never appeared in second-hand catalogues, and it has certainly been coveted by many who could not reach it for its great price—twenty-five shillings originally till it became so scarce that thirty could not buy it. That its production at half its original cost is the outstanding publishing feat of the year goes without saying, and wisely do the publishers remind headmasters of colleges and schools of prize-days ahead. As a super-Christmas present it is alone.

W. G.

BOOKS RECEIVED

- ANGUS PRESS: *England in 1080*, Charles A. Williamson, F.R.A.I. (1/-).
 BURNS OATES: *The Roman Breviary*, English Version compiled by Benedictine nuns of Stanbrook, Vol. IV—Autumn (15/-); *Catholic Diary 1937* (cloth 1/-, leather 2/6); *Our Father: Ten Discourses*, Cardinal Lépicier, O.S.M. (5/-); *Promises of Christ*, Mother Mary Philip, I.B.V.M. (3/6).
 CATHOLIC SOCIAL GUILD (Oxford): *The Guild Social Order, Studies in the Doctrine of the Encyclical Quadragesimo Anno on Corporate Reconstruction* (1/-); *Pope Pius XI and Social Reconstruction*, Lewis Watt, S.J. (3d.).
 CATHOLIC TRUTH SOCIETY: *The Propagation of the Faith* (Encyclical *Rerum Ecclesiae*) by Pius XI, and other 2d. pamphlets.
 DESCLEE DE BROUWER (Paris): *Le sacrement de l'unité*, F. Charmot, S.J. (12 frs.); *Le fidèle histoire de Saint Jean Bosco*, Pierre Cras (12 frs.); *Le drame de Paul Claudel*, Jacques Madaule (18 frs.).
 FABER & FABER: *Christian Polity*, V. A. Demant (7/6).
 HEINEMANN: *God in Patristic Thought*, G. L. Prestige (12/6).
 HERDER (Freiburg): *Der Grosse Herder* (12 vols. and atlas) (RM. 448.50 [Halbleder]; RM. 494.— [Halbfranz]; 25% Preissenkung fürs Ausland); *Aus Bibel und Leben*, Willibald Lauck (RM. 3.30).
 HUNT (Norwich): *The Parish Churches of Norfolk and Norwich*, Claude J. W. Messent, A.R.I.B.A. (7/6).
 LONGMANS: *Morals and Marriage, The Catholic Background to Sex*, T. G. Wayne, frontispiece by Eric Gill (3/6).
 MACDONALD & EVANS: *Forgotten Shrines* (new edn.), Dom Bede Camm, O.S.B. (12/6).
 OXFORD UNIVERSITY PRESS: *Christian Morality: Natural, Developing, Final* (Gifford Lectures, 1935-6), H. Hensley Henson (12/6).
 SHEED & WARD: *The Legend of St. Columba*, Padraic Colum (5/-); *Voltaire*, Alfred Noyes (12/6); *Social Origins*, Eva Ross (3/6).
 S.P.C.K.: *Spiritual Songs from English MSS. of the XIVth century*, ed. Frances M. M. Comper (7/6); "Theology" *Occasional Papers: No. 5: Confirmation or Laying on of Hands*, Gregory Dix, O.S.B. (1/-); *No. 6. The Purpose of Acts*, Burton Scott Easton (2/-).
 VERONA PRESS (Verona); *Terracina Cloud*, Frederick Johnston (3/6).

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