

BLACKFRIARS

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THOMAS DE VIO CARDINALIS CAJETANUS, SCRIPTA PHILOSOPHICA, DE NOMINUM ANALOGIA. DE CONCEPTU ENTIS. Editionem curavit P. N. Zammit O.P. ('Angelicum,' Salita del Grillo 1, Rome, 1934, pp. six, 112; 6 Lire.)

As already noted the Professors of the 'Angelicum' Rome are publishing critical texts of Cardinal Cajetan's Opuscula. There are two series, theological and philosophical. The present volume, following quickly on the first in the philosophic series, contains *De Nominum Analogia* to which have been adjoined two brief answers to questions raised by Francis De Ferrara, under the title *De Conceptu Entis*.

The text has been established by comparison with the best editions. Following the editor's preface there is a well-written introduction and a scheme of the whole treatise by Fr. Severinus Alvarez-Menendez O.P. The introduction shows conclusively that Cajetan's doctrine on analogy is drawn from Aristotle, Averroes, St. Albert and chiefly St. Thomas, though as a systematic exposition upon which subsequent scholastics depend, it is an original work. A biographical table is given, and at the end of the book there are to be found roinplete indices. The text itself is admirably presented in clear round type, each fresh notion, or the beginning of a new argument being indicated by a marginal number, and headings. Biographical and critical notes and indications of variant readings are placed at the foot of the page.

This magisterial work will undoubtedly be prized by all who are interested in philosophy, since the doctrine therein so clearly expounded is, as the author himself says, fundamental to the understanding of metaphysics. 'Est siquidem eius notitia necessaria adeo. ut sine illa non possit metaphysicam quispiam discere, et multi in aliis scientiis ex eius ignorantia errores, procedant.' (Cap. I, n. 1.)

A.F

DE MOTU OXONIENSI ET DE ANGLO-CATHOLICIS, auctore B. Lrcming, S.J. (Roma : Pontificia Università Gregoriana.)

A reprint of two articles which appeared recently under this uncouth title in *Gregorianum*. They should be helpful in enlightening foreigners concerning the history of Tractarianism and the present state of Anglo-Catholicism. If the analysis is neither original nor profound it is always lively and often shrewd. Of particular interest are the attempt to explain sympathetically the 'comprehensio gloriosa' of the Church of England which

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'non est in iocum trahenda,' the vindication of Cardinal Vaughan from misrepresentations of his attitude to Anglicanism, and the vindication of 'pro-Romans' from the charge of private judgment. Two final sections deal respectively with the prospects of corporate reunion and with the attitude of English Catholics towards Anglicans. The author points out that Catholics in England are daily faced with provocations and with the duty of refuting misrepresentations from which Catholics abroad are happily free, but adds 'non infitior nos cum Anglicanis disputantes illiberalis styli notam aliquando vix effugere, quod quidem verum est nonnunquam de ipsis conversis ab Anglicanismo, saepius forsitan de conversis a Non-Conformismo.' The 'scripta egregia et praeclara' contained in the Oxford Movement Centenary number of BLACKFRIARS are held up as models of our ideal in our relations with Anglicans.

V.W.

MORALITY EXTRACTED FROM THE CONFESSIONS OF ST. AUGUSTINE. By Père J. N. Grou, S.J., with an Introduction by Dom Roger Huddleston, O.S.B. (Burns, Oates & Washbourne; 10/6.)

The title on the outside, *Morality from St. Augustine*, is somewhat misleading, as only the *Confessions* are used. The title in the original ran *Morale de S. Augustin, surtout d'après les Confessions et la Cité de Dieu*, Paris, 1786. It was an original idea on the part of the author to hang his *Confessions* on tests taken from the *Confessions*, and at first sight the reader might feel that there was very little of St. Augustine and a great deal of Grou. But it speedily becomes evident that he is steeped in Augustine, and that, though he does not quote him by name, his asceticism is essentially derived from that Saint. We use the word 'asceticism' advisedly, for that is what is meant here by 'morality': 'Not what some people, through contempt or derision, may style a spirituality, or a piece of mysticism; it is solid morality, that befits and extends to all mankind, and to every rank and condition.' An exile from France during the troubles of the Revolution, Père Grou died at Lulworth in 1803, and his outlook is perforce coloured by the state of contemporary France, and if his tone is pessimistic at times, we can scarcely be surprised. In the singularly beautiful sketch of his life which Father Huddleston has prefixed is told the story of Père Grou's 'second conversion,' a story for which alone we should be grateful to him. The thought of that 'conversion' runs throughout these pages and explains the urgent call he felt to try to recall the people of his closing years to a

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sense of the true meaning and purpose of life. The same thought, too, explains why he has gone to St. Augustine's **Confessions** with their haunting cry : ' Too late have I known Thee, O Beauty ever old !'

H.P.

THE BIBLE FOR EVERY DAY. Selected and arranged by the **Most** Rev. Alban Goodier, S.J. (Burns, Oates & Washbourne; 5/-)

In making this selection of **366** passages from the Old and New Testaments Archbishop Goodier had in mind to provide for those who ' would certainly open the Bible more often if they could be sure that every time they opened it they would find something that would attract them, or a passage that would provide them with matter for thought, or prayer, or meditation, or instruction.' His selection naturally invites comparison with the in many ways excellent selection published three years ago by Dean Inge under the title *Every Man's Bible, An Anthology*. That had a similar purpose : ' to help those who wished to use the Bible as their chief devotional book.' But the Archbishop's selection is more ' objective,' more historical and dogmatic, than the Dean's. It does not, for instance, group the passages round particular subjects but follows the order of the books in the Bible, and it emphasises more the Person of Christ and His Work both in the Old Testament passages and in those taken from the New. And we are not surprised to find His Grace omitting the advice given by the Dean : ' The old practice of studying the Bible for half an hour before rising in the morning has much to recommend it.' We sincerely hope that the book will really be *The Bible for Every Day* to many, and that it will soon be necessary to reprint it—but without the badly written and trivial preface, please.

L.W.

THE IMITATION OF CHRIST. By Thomas à Kempis. A revised translation based on Bishop Challoner's Text of 1737. (Burns Oates & Washbourne; 3/6 to 12/6.)

The publishers have given us a very satisfactory new edition of this classical handbook of Catholic spirituality. The revision of Challoner's text has been effected with a sympathetic moderation that has not destroyed its character or charm yet has clarified the obscurity of its more antiquated phraseology. The large clear type and good india paper combine to make this edition of *The Imitation* one of the most practical that has yet appeared. Its usefulness is, moreover, still further enhanced by the final inclusion of *Devotions for Mass* and certain *Devout Prayers* in common use.

H.

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SAINT BENEDICT. By Abbot Cabrol. Translated by C. M. Antony. (Burns, Oates & Washbourne; 5/-.)

This book is an English translation of the author's *Saint Benoit* which appeared last autumn in the well-known series *Les Saints*. As we should expect from the learned author, it is a competent account of its subject within the limits imposed by the scope and character of that series. The life of St. Benedict is a very difficult theme, and Abbot Cabrol shows himself well aware of its difficulty. He is content, however, to reproduce a considerable quantity of the rather uncertain material that is provided by St. Gregory's *Dialogues*, and for the rest bases himself on the *Rule*. The chapters which deal with the *Rule* and with the characteristics of St. Benedict's spirituality are perhaps the most satisfactory ones in the book. We can only lament, with the author, that there is so little material for a picture of the saint's life. That life, so rich in its effects, seems destined to remain in obscurity.

The translation does not always read easily, and we have noted a considerable number of errors.

J.M.

ST. CONRAD OF PARZHAM. By Father Dunstan, O.S.F.C. (Franciscan Friary, Crawley, Sussex; paper, 2/6.)

There is a vast difference between the life of a Saint and that of any other human individual. Every Saint is, above all, a type and a model, and to that extent impersonal. Many hagiographers err in treating the life of a Saint too much as though it were a mere piece of human history; whereas the truth is that historical facts in the biography of the elect of God have importance only in the degree that they serve to explain or underline the particular type of sanctity, that is of imitation of Christ, exemplified in the person concerned. Antecedents, name, birthplace, personal characteristics, all the accidents of place, time and movement, are of relative and secondary importance; it is the supernatural side of this human life that matters principally. For this reason especially we offer a very sincere welcome to Fr. Dunstan's little book on the recently-canonized lay-brother of his Order. He himself writes in the Foreword: 'Our beloved Brother of the Province of Bavaria was canonized on Whit-Sunday of this year . . . and we of the Capuchin Franciscan Order have again been reminded of the high state of perfection to which we are called . . . We have dealt with the lessons of St. Conrad in our own way . . . We do not pretend to have offered a complete history of our Saint. There are well-known facts of his life that find no mention in these pages. But we do claim to have made an effort to gather

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together the principles of Capuchin Franciscan spirituality which guided Conrad of Parzham to religious perfection.' Written in the graceful, flowing style which we expect from the gifted author, who is, moreover, an authority on Franciscan mysticism, this short but **satisfying** study of a modern Saint will bring profit and joy to those who read it with sympathetic intelligence.

H.J.C.

MATT TALBOT: THE IRISH WORKER'S GLORY. By James F. Cassidy. (Dublin: Burns Oates & Washbourne; 2/6.)

We are informed that the first steps have been taken in the process of beatification of Matt Talbot, the Irish labourer, who died on his way to early Mass at the Dominican Church in Dublin in 1925. His was a remarkable life of heroic penance and prayer. He began badly and became a victim of intemperance: from this slavery he managed by grace to emancipate himself and achieved an unusual degree of perfection in contemplative prayer. Father Cassidy, in the eight articles gathered in this volume, gives us a short study of the unusual holiness of this simple workman, whose practice it was to spend seven hours on Sundays on **his** knees in uninterrupted prayer, and who out of a weekly wage of less than twenty shillings, is said to have provided for the education of three missionary priests.

Father Cassidy sometimes allows national pride to obtrude unduly. The land he loves is more than honoured by the excellent holiness of such a man as his little sketch describes; but there **is** no need to stress the fact that he did this or that 'because he was Talbot, and because he was Irish.' This strain is in several places over-emphasized. A saint, such as Matt Talbot, should be set before us for what he manifestly was—an heroic follower of Our Lord, and not as one who disdained things that were 'tin-Irish.' The Spirit breatheth where He listeth, and the grace of God transcends the four provinces. It is to be hoped that some future memoir will develop the personal character and humour of this holy man. There is **just** a hint in Matt's reference to his two favourite saints, St. Mary Magdalene and St. Mary of Egypt, as 'great girls.'

B.D.

'NEATH ENGLISH SKIES. By Frederick I. Cowles, **F.K.S.** Scot. With illustrations by Doris *hl.* Cowles. (Sands & Co.; 6/-.)

In his second book on the English Countryside, Mr. Cowles has done still more to bridge the gulf between the over-informative guidebook of the inveterate 'sightseer' and the

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complete ignorance of local knowledge which, too often, limits the pleasure of the more carefree wayfarer. Everyone knows that England is rich with the legacy of a Catholic past : very few share with Mr. Cowles the art of discovering that legacy, not only in the itinerary of the conducted tour or in somebody-or-other's ' Popular Guide ' but also in half-forgotten villages, in obscure corners of Cathedrals and parish churches and in places so unexpected as a Cotswold tea-house. '*Neath English Skies* does more than describe Mr. Cowles' own very pleasant adventures and discoveries ; it teaches the reader how to make such discoveries for himself, and the refreshing style in which the book is written makes the lesson itself a pleasure. The thirty-two illustrations are an excellent help to the appreciation of the text.

C.B.

CATHOLIC CLUB OF NEW YORK. Catalogue of an Exhibition illustrative of the History of Literature. (New York : Printed for the Catholic Club.)

Since its foundation in 1871 the Catholic Club has recognized the importance of maintaining a Library, which now numbers approximately 30,000 volumes. This catalogue contains notes on three hundred items which were on exhibition at the Waldorf-Astoria this spring, and which range from a medieval manuscript of St. Raymund's law lectures at Bologna to a first edition of Yarrow revisited, and other poems.

T.G.

C.T.S. PAMPHLETS. The three Studies in Comparative Religion, RELIGION OF EARLY ROME (14), RELIGION OF IMPERIAL ROME (15), both by Fr. Martindale, and THE CHURCH IS THE CHRISTIAN ROMAN EMPIRE (24), by Fr. Philip Hughes, are very valuable informative documents, scholarly in tone and quality, which every intelligent Catholic will desire to read and keep. We are glad to learn that the whole set is to be published in five cloth-bound volumes at the price of 12/6, or each volume separately at 3/-. The GUIDE TO GLASTONBURY ABBEY by the Very Rev. Ethelbert Horne, F.S.A., is a remarkably full and interesting description of this once famous Abbey and place of pilgrimage. It will form a useful adjunct to an edition of Cardinal Gasquet's LAST ABBOT OF GLASTONBURY recently published by Messrs. Burns Oates and Washbourne (3/6). We are also provided with a translation of the Bull *Quod superiore* in THE JUBILEE FOR THE WHOLE WORLD, an excellent pamphlet on NURSING FOR CATHOLIC GIRLS and a marvellous little story about ANTHONY AND PEGGOTTY ANN and their service of God written in large and attractive roundhand and illustrated delightfully by *Robin*.