

## BLACKFRIARS

impersonal an Apologia. The last essay, perhaps the best of all, is another study in contrasts, this time between Catholic Christianity and the 'Neo-paganism' which in its turn supplants the Protestantism which ousted Catholicism from Northern lands. It is the most sensible contribution to the subject from a Catholic standpoint that we have read.

*Catholicism and the 'Nordic Soul.'* Such is the subject underlying these seemingly disconnected essays. It is the German translation, to which a special preface has been added, that we review. There should be an English translation too, for the subject, so admirably handled, is of no less interest to the Anglo-Saxon.

V.W.

OU EN EST LE PROBLEME DE JESUS? By F. M. Braun, O.P. (Editions de la Cité Chrétienne, Bruxelles; 36 fr. belges; 24 fr. français.)

Fr. Braun's is by no means the first book to pass in review the solutions given by modern critics to the problem of Jesus Christ. Such books often prove tiring and of little use, and we began reading Fr. Braun's with no bias in its favour. But we had not read far before it was clear that here was a book that would render real service to students in their study of the Gospels. In addition to such older solutions as those of Harnack and Schweitzer among others, Fr. Braun has chapters on those most recently propounded, the important *Formgeschichtliche Schule* of Dibelius and Bultmann and the fantastic theory of Robert Eisler. As he remarks at the end (p. 411), the principal systems of Gospel criticism put forward since the beginning of the century, though in contradiction with one another, do not simply cancel one another out; each has thrown light on a part of the truth, and these parts, taken together, constitute a nearly adequate solution of the problem. A study of those systems does enable the student to realise more vividly the partial truths which they emphasise, and at the same time, since those systems do correct one another, leads him on to that balanced synthesis which is so necessary. The student could have no better guide than Fr. Braun in this clearly written and well printed volume.

L.W.

DIE DREI ALTEREN EVANGELIEN, übersetzt und erklärt von Dr. Petrus Dausch. (RM. 19.50; bound, RM. 22). *Die Katholischen Briefe*, übersetzt und erklärt von Dr. Max Meinertz und Dr. Wilhelm Vrede. (RM. 6.60; bound, RM. 8.60). Bonn: Peter Hanstein.

These two works form the second and ninth volumes in the new edition of the well-known Bonn Catholic Commentary on

## REVIEWS

the New Testament. They conform to the plan usual in the series: the introductions are short, and the commentary (in which the Greek is not discussed) is concise and to the point, while excursions are given from time to time on matters of special importance. They show the same good qualities of solidity and serviceableness as the volumes previously published. It would indeed be difficult to name a complete commentary likely to prove more useful to the ordinary student. In the volume on the Catholic Epistles Dr. Meinertz has treated of the Epistle of St. James, Dr. Vrede of the other six.

L.W.

**PRAYER AND HOLINESS: THE TEACHING OF VEN. AUGUSTINE BAKER THEREON.** By Dom B. Weld-Blundell, O.S.B. (London: M. A. Magnani & Son, 1933; 3/6.)

Father Benedict Weld-Blundell was all his life a devoted student and admirer of the mystical teaching of Father Augustine Baker and published several volumes designed to popularise that teaching. He was working on this present volume when he died (1931), and it has now been published through the efforts of a faithful friend and disciple. The volume contains a portrait of Father Weld-Blundell and constitutes a memorial to his life's work.

Such being the circumstances of publication of this volume we should wish to give it unstinted praise and commendation, and yet we are not able to praise it wholly. Certainly, for those who find *Sancta Sophia* (now *Holy Wisdom*) a difficult book, because of its old-fashioned style and lengthy sentences, Dom Benedict's paraphrase will be of service and provide an easier approach to Father Baker's teaching. But it is a much abbreviated paraphrase and omits a very substantial portion of the book upon which it is based. In previous volumes Dom Benedict abridged the first and second treatises of *Sancta Sophia*; in the present volume he abridges the third, the Treatise on Prayer. The original treatise has twenty-five chapters, of which this book has preserved only eleven, and these in an abridged and re-written form. In fact the book stops short with Meditation and omits altogether Father Baker's specific teaching regarding the Prayer of Acts and the Prayer of Aspirations, the very forms of prayer on which he set special store. And this is the more surprising because Dom Benedict's Introduction leads us to expect little about Meditation and much about the other forms of prayer, and refers specifically to just that material which has been omitted. We wonder whether it be not the case that a substantial portion of his manuscript has failed to reach the printer. At any rate this volume, which includes that form of prayer