

NOTICES

research." "Names on inscriptions, sculpture, architecture—all was Roman." "Clement may well have looked upon Corinth as an outlying parish of Rome." But if this argument were valid French archæological research has shown that that there was a special reason for Roman intervention in Philippi and excavation has provided Clement with outlying parishes from Colchester to Tingad.

The *First Epistle of Clement* is among the more difficult of Patristic texts and has too often suffered from the facile deductions of our own controversialists. Yet it seems possible to hope that as the science of Patristics grows more objective it will be increasingly difficult to discover the religious affiliations of an editor from his notes. A changing technique seems reflected in Dom Gregory Dix's recent work on St. Hippolytus. In the present volume he deals with the historical setting and the textual problems of *The Treatise on the Apostolic Tradition* and includes a translation and a model of critical apparatus. Many of the hypotheses are original, notably the stimulating theory of the mutual relations of the 2nd century episcopate and presbyterate, but conclusions from an hypothesis are treated as hypothetical and checked by that exact sense of relative evidence which has given Dr. Prestige's work its unique value. It is pleasant to be able to close this bulletin with a study that represents so much that is most admirable in modern patristic method.

GERVASE MATHEW, O.P.

NOTICES

THE ENGLISH DOMINICANS. By Bede Jarrett, O.P., revised and abridged by Walter Gumbley, O.P. (Burns, Oates; 5s.)

Father Walter Gumbley has long been recognized as the chief authority in England on the history of the medieval Dominicans. It is fitting that he should be responsible for the new and abbreviated edition of Father Bede Jarrett's history of the Province. Ultimately the two versions would seem to belong to different literary *genres*. Father Bede had written a volume of essays gracefully leisurely in their approach and vividly personal in their manner. Father Walter has reduced them to a continuous narrative, precise in detail, strenuously compressed. The new edition will possess an immediate value for all those who have an interest in English Dominicans or English religious life. But in the history of the Province both versions will remain as complement and supplement.

G. M.

BLACKFRIARS

A CODE OF INTERNATIONAL ETHICS. Prepared by the International Union of Social Studies. (Catholic Social Guild, Oxford; 1s.)

A CATHOLIC LOOKS AT THE LEAGUE. By John Eppstein. (C.S.G.; 2d.)

A course of studies on international ethics ought to form part of the curriculum of every secondary school; in England, one gathers, we are far behind other countries in this respect (in Belgium, for instance, such a course is obligatory in elementary and secondary schools), and it is high time this very grave defect were remedied. These two booklets should be of great help in arranging a course of lectures or classes. The first traces the structure of human society as dictated by natural law, from family to society of states; discusses the rights and duties of individual states, and the principles governing the inter-relation of states; and closes with a chapter on the responsibility of the individual conscience in regard to international affairs. Too easily one is tempted to dismiss the existing League as a failure, and to consider oneself entitled, for that reason, to relapse into nationalism. The League idea, whatever may be said of the existing expression of it, is dictated by natural law; a first experiment cannot be expected to work perfectly; our duty is to correct and perfect it in the light of experience. This is cogently and practically put by Mr. Eppstein in his pamphlet; the actual achievements of the League are set forth (and they are remarkable), the objections against it stated and met. The two books are complementary; and form a most useful introduction to weightier tomes on the subject. The *Code* is at times a trifle unrealist—in its discussion of colonization, for example, and of war; but the theoretic principles are clearly stated, application to contemporary fact should be made by the reader, or teacher.

G. V.

ELEMENTA PHILOSOPHIAE. By M. l'Abbé F. X. Maquart. (2 vols.) (Blot, Paris; n.p.)

Dr. Maquart has produced an excellent manual, the mature fruit of 14 years' teaching experience in the Grand Séminaire of Rheims. He gives a faithful exposition of the thought of St. Thomas, and has made use of the classical commentaries and of the writings of modern Thomist scholars. Where necessary the philosophical doctrine is given against the background of modern scientific theory. The author's aim, as he tells us, is to assist those preparing for the study of theology to acquire a philosophical formation, rather than to give information about philosophy. Use is made of different sizes of type and frequent schematic recapitulations. The first volume (264 pages) con-

NOTICES

tains an Introduction to Philosophy, and Logic; the second (566 pages) treats of Natural Philosophy—Cosmology and Psychology, and there is to be a third volume to treat of Metaphysics—Criteriology, Ontology and Theodicy. The treatment of the problem of the nature of knowledge is lengthy and very good, but the whole work is uniformly good. As minor criticisms, the rejection on methodical grounds of the argument for hylemorphism from the nature of quantity, which has received much attention of late, seems not altogether justified. Also the ruling out of scientific objections to substantial change on the ground that the question is a philosophical one is not very satisfying.

B. O'D.

THE CRISIS OF OUR CIVILIZATION. By Hilaire Belloc. (Cassell; 8s. 6d.)

The lectures delivered by Mr. Belloc at Fordham University and printed under the title of the *Crisis of our Civilization*, form a convenient summary of his teaching. For the first chapters deal with *Europe and the Faith*, and the last chapters treat of *The Servile State*, and both are linked in a single narrative. It is fitting that Mr. Belloc should have provided us with so clear a restatement of his doctrine at a time when there are so many signs among English Catholics of a reaction against his conceptions of historic method. There is much in the *Crisis* that helps to explain such a reaction; the apparent identification of Catholicism with Graeco-Roman culture, the buoyant generalizations, the sabre-work of controversy. Yet such a reaction is unbalanced. Mr. Belloc is among the most individually personal of writers, and though we may not accept many of his theses we have no authority to challenge his right to hold them. It is perhaps the very diversity of English Catholic opinion on contingent things, on history or on politics, that best reflects the unity of our single faith. So much that has characterised Mr. Belloc's work still mark *The Crisis of our Civilization*; the distinction of his prose and the quick glimpses of psychological intuition and the wide sweep of his talent. But for a generation he has stood for something greater than himself, the strength and liberty of Catholic mind.

G. M.

HISTORY AND RELIGION (Occasional Historical Essays). By Archbishop Goodier, S.J. (Burns, Oates; 7s. 6d.)

If we may express a criticism it is that the rather dull title may effect the popularity of what is a most interesting and charming book. Those, however, who have read the Archbishop's wonderful *Saints for Sinners* will in nowise be deterred from buying it by the accident of a title. Of the fourteen essays seven deal

BLACKFRIARS

with Saints canonized, and an eighth tells us of the work of the still uncanonized Frederic Ozanam. We have neither the skill to decide which is the finest essay of them all, nor the temerity to attempt to do so. Saint Dominic makes the first appearance, followed closely by Saint Francis, the Seven Founders of the Servite Order, Saint Ignatius, Saint Robert Bellarmine, and Saint Vincent de Paul. Many will be delighted with the story, so ably told, of "Jesuits' Bark," so well-known at this time of the year as Quinine.

W. G.

GROUND PLAN FOR CATHOLIC READING with a Note on Reading and Education. By F. J. Sheed. (Sheed & Ward; 6d.)

Not just another advertising stunt, though Mr. Sheed naturally and justly gives prominence to his own wares. The introductory essay on the need for Catholic reading is excellent. The rest will be found useful by those called upon to recommend a course of Catholic reading (instructors of educated converts, particularly) to themselves or to others. It would be possible but unfair to quarrel with the selection; perhaps it should have been graded for different levels of taste and intelligence. The febleness of the selections for "Philosophy" and "Scripture" reminds us of serious gaps in English Catholic publishing.

V. W.

ORBIS CATHOLICUS. Edited by Donald Attwater. (Burns, Oates; 7s. 6d.)

Having chosen their Editor wisely, Messrs. Burns, Oates & Washbourne now complete a valuable trilogy of reference books for English-speaking Catholics by offering a comprehensive and well-planned survey of the organisation of the whole Church "with lists and details of all the dioceses, vicariates and titular sees; the Roman Congregations, tribunals and other offices; concordats and diplomatic relations with the Holy See: the principal religious Orders of men and women; and many other various matters." It is perhaps hardly necessary to add that, notwithstanding the Latin title, the volume is in English throughout.

X.

THE PSYCHOLOGY OF WAR-MONGERING, Fr. Gerald Vann's brilliant essay from the December number of **BLACKFRIARS**, has been issued by Messrs. Sands as a separate pamphlet (price 4d.). J.P.'s design for the wrapper is a joy. May our readers help in the work of steeling public opinion against war-mongering by distributing this pamphlet in large quantities.