

Book Reviews

The translator has somewhat handicapped himself by his scheme of rhymes, and though he does his task well enough to awake interest, he does not quite achieve his justification. Only in some stanzas does one feel the ease of mastery; in many of them one is perforce reminded of the 'prentice hand. For those who have served no sore apprenticeship, nor felt the need, this is a very good little souvenir to send (with best wishes for a Happy Christmas) to all beginners at the Divine Office for instance.

J.O'C.

THE ROYAL LAW. Little Chapters on Charity. By Abbot Boniface Wöhrmüller, O.S.B. Translated from the German of the sixth edition by Dom Ernest Graf, Monk of Buckfast Abbey. (Burns, Oates & Washbourne; 6/-.)

For the most part there is nothing very original in these 'Little Chapters,' but, on the other hand, there is no real need that there should be. Their subject is the daily small faults of mankind.

The real merit of the book is in the manner. Every word is direct and personal; the comments and criticisms flow from the writer's experience. The matter has been 'worked over' by one who is both gentle and observant.

There is great economy of words, and therefore the temptation is to read too fast. The same comment, of course, applies to another Ecclesiasticus, who, like this one, ended his collection of moral reflections with praise of famous men. Perhaps the famous men and women selected by Abbot Boniface serve most to increase one's great interest in the Abbot.

The translation is excellent. A very helpful book to a slow reader.

N.H.

AUGUSTINIAN MISCELLANEA. Edited by the Rev. E. A. Foran, O.S.A. (Burns, Oates and Washbourne; pp. 96; 1/6.)

The centenary of the Doctor of Grace has been celebrated all over the world, and it was a happy thought on the part of Father Foran to give us some account of the Congress at Carthage, of the meetings at Hippo and of the celebrations at Pavia, Florence, Viterbo, and Rome. Ireland and England, too, had their festivities, and various sermons preached on the occasion are given here. Two notable addresses were delivered in Ireland, one by Father Doolan, O.P., on Grace, the other by Father Mahoney, O.S.F.C., on St. Augustine the Christian

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Philosopher. Numbers of photographs are added, notably reproductions of famous pictures of the Baptism, Ordination and Death of the Saint, though the names of the painters would have added interest. A photograph is given of the ruins of St. Augustine's Church at Hippo, but we should much like to know on what the identification rests. The Encyclical *Ad salutem humani generis* fittingly closes the collection. The statement on p. 3 that Possidius attributed one thousand and thirty works to the Saint is misleading. Possidius' *Indiculus* consists to a very large extent of Sermons and Epistles, while the book of Eighty-three Questions is broken up into the various 'questions.' The actual 'Opera' enumerated by Possidius number ninety-three exclusive of Sermons and Epistles, and this same figure is given by Augustine himself at the close of his *Retractations*, 'Haec opera nonaginta tria in libris ducentis duobus me dictasse recolui' (*Retract.* ii, 67). As a matter of fact, he omitted some—e.g., the *De Unitate Ecclesiae*, while others are lost; the Opera actually given as authentic in Migne number one hundred and eight.

H.P.

ACTA HEBDOMADAE AUGUSTINIANAE-THOMISTICAE AB ACADEMIA ROMANA STI. THOMAE AQUINATIS INDICTAE, Aprilis 23-30, 1930. (Marietti, Roma, pp. 344; lire 25.)

Prefaced by the Encyclical *Ad salutem humani generis*, a series of valuable papers read and discussed during the week are here presented. The quality of the papers may be gauged by the names of the contributors. Cardinal Lepicier gives a brief account of the Saint's Life and Work; M. Gilson and P. Casamassa deal with St. Augustine's Philosophy; Fr. Boyer with his teachings on the moral life; M. Grabmann with the old problem: Whether a thing can be simultaneously believed and known; P. They with another familiar old discussion which once devastated the University of Oxford on the Unity of Substantial Forms. P. Garrigou-Lagrange discusses the relation between nature and super-nature according to St. Augustine; P. Sestili examines the Saint's proofs of the existence of God; P. Parisiis deals with his views on the union of soul and body; P. de Simone with the place accorded to sensible experience in Augustine's philosophy; finally, P. Xiberta with his views on Abstraction. The discussions which followed each paper must have added considerably to the interest evoked.

H.P.