

Book Reviews

THE BIBLE BEAUTIFUL. An edition, for general use, of the Douay Version of the Old Testament, by Mother Mary Eaton (Longmans, Green and Co. ; 2/-).

This work reminds us of the editions of the classics *in usum Delphini*. Mother Mary Eaton is convinced, and rightly, that the Old Testament 'should be studied in the words of Holy Writ and not in a paraphrase destructive of its beauty.' But there are difficulties in the way of the free use of the entire Bible in schools—its unsuitability in parts for the young, its cost, and the unfortunate method of printing it broken up into verses. So she here gives us the entire history of the Jewish people, from Genesis to the Machabees, with copious extracts from the Psalms, the Prophets, and the Sapiential Books, in nothing but the words of Holy Scripture, and, moreover, excellently printed, with no verse divisions and only one column to the page. Half a dozen useful maps are added, and a few notes are given here and there. (By the way, is it enough to say, in a note on II Kings xxiv, 24 : 'The threshing-floor of Areuna was probably the site chosen for the Temple'? Is it not *certain, e.g.* from II Chron. iii, that it was?) The work should prove of great use.

L.W.

THE BLESSED TRINITY. By the Most Rev. Richard Downey.

JESUS CHRIST GOD AND MAN. By the Rev. George D. Smith.

SANCTIFYING GRACE. By the Rev. E. Towers.

THE EUCHARISTIC SACRIFICE. By the Rev. B. V. Miller (Burns, Oates and Washbourne Ltd. ; each 1/- wrapper, 2/- cloth.)

These four volumes belong to the *Treasury of the Faith* series. They are all useful, though they are not all equally good. Dr. Towers' *Sanctifying Grace* is excellent, and is a worthy companion to his earlier volume on *Actual Grace*. The volume on *The Blessed Trinity* is hardly the most satisfactory of the four, which is not to be wondered at considering the difficulty of the subject. Some pages we consider to be misleading, *e.g.* pp. 43, 44. The treatment of the Scripture proof, too, leaves something to be desired. Commenting on Luke i, 35 : 'The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, etc.,' the author writes : 'Here, clearly, we have an unmistakable distinction of subsisting individuals, or independent rational substances . . . Furthermore, each of the three persons, the Father, the Son, and the Holy Ghost, subsists in a rational nature, namely, the divine nature itself. That this

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divine nature is common to all three persons is seen from a cursory consideration of the text . . . In this text, then, we have set before us both the reality of the distinction between the three subsisting individuals, the Father, the Son, and the Holy Ghost, and also their real community in the divine nature. In other words, we see that there are three divine persons ' (pp. 15, 16). This is, to say the least, an exaggeration. We have not the space to argue the point, but we will quote some words of Père Lebreton, S.J., whom no one will accuse of minimizing: ' A ne considérer que le texte même de saint Luc, il n'est pas douteux que les deux expressions Esprit-Saint, Vertu du Très-Haut, soient équivalentes; ni l'une ni l'autre n'a l'article; la seconde n'est pas dans la langue de saint Luc, ni dans celle des autres auteurs sacrés, un nom personnel du Saint-Esprit. Ce passage indique donc une action, une force divine; mais il ne permet pas de conclure avec certitude à l'existence d'une personne divine distincte du Père et du Fils.' (Histoire du dogme de la Trinité, T.I. p. 335).

L.W.

ANNETTE AND PHILIBERT. The New Children's Crusade. By Henry Bordeaux. Translated by the Benedictines of Teignmouth. (Sands & Co.; 5s. net.)

That most prolific French Catholic writer, Henry Bordeaux, has written no more charming story than *La Nouvelle Croisade des Enfants*, and the Benedictines of Teignmouth are to be congratulated on their idea of translating it.

It is astonishing that the writings of Henry Bordeaux are not more frequently 'done into English.' He is a great apologist, devoting all his energy, all his superb gifts, to the service of the Church, and his tales consist, for the most part, of magnificent expositions of the rightness of Catholic teaching. But he rarely preaches. Rather his characters convince us, by the truth of their reactions to one another in circumstances that might arise for any one of us, of the tragedy of individualism, of ignoring our clear duties to God and to society. It is true that many of his tales are laid in his beloved Savoy, as, in fact, is the story of a pilgrimage that now concerns us. But, though the scene is remote, the problem is always that of the unceasing struggle between good and evil in human nature. The setting provides merely a background to the plot. In the present case it is the lovely country through which a band of children travel in search of God, and to free a Pope whom men speak of as a saint, and a rainbow hope overarches such tears