

Book Reviews

ceeds in administering a good deal of useful information unassumingly and unexactly. The book can be recommended to anyone who wants to get something of a background for St. Teresa pleasantly and without effort. It was a happy thought to add five short stories of Spain. They would not exactly appeal to devotees of the unhappy ending, but they do help to give the 'feel' of the Teresian country, and they are quite well done. One criticism: it is time people stopped praising saints by calling them 'modern' ('that most charming and modern of saints,' etc.), unless it means that they have the note of the present age as distinct from others. Nothing is so dated as the 'moderns' of any age, and what we mean is precisely that the saints have a way of not 'dating.' As Mr. Baring wrote (on Montaigne), 'What we mean is: "How human." . . . we really mean that there is no ancient or modern about the matter.'

A.E.H.S.

WHAT IS MEANT BY PIETY? By Rev. J. Brodie Brosnan, M.A., O.B.E. (Burns, Oates & Washbourne; Pp. 163; 5/-.)

To reclaim the word Piety from the bad odour into which it is falling, the author of this book has endeavoured to set forth the 'clear and sound principles' upon which the virtue is based. Using St. Thomas freely, but not always accurately (*cf.* p. 129, where he reverses an answer of St. Thomas), he deals with some of the most profound mysteries in a very short space; such as God's Piety in the Holy Trinity and in the Incarnation. Piety in man is divided into three states, natural piety based simply on blood relationship, the virtue and gift of supernatural piety based on grace in filial love towards God as Father, and lastly 'mystic piety' which appears to be a certain final perfection of piety on a level with the unitive way. This last chapter has some interesting comparisons between St. Thomas and St. John of the Cross. Their teaching is shown to be in complete conformity. Nevertheless on finishing the book the reader may still be speculating as to the real meaning of Piety. At one time it seems synonymous with charity, at another a virtue even beyond charity. It would have been simpler to have followed St. Thomas more closely in stating that piety is the love of offspring towards their parents. This filial love is natural when founded entirely on natural human instincts; it is a supernatural virtue when instructed by grace, and a gift of the Holy Ghost when it is directed in a special manner towards God as 'Our Father.' It is confusing to say, 'The peculiar love of parent for child is called piety' (p. 1), for strictly speaking piety con-

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sists in the reverse—the peculiar love of child for parent or for fellow children. However, the book should prevent the 'pious' being ridiculed.
C.P.

LA MERE DES MISSIONS D'AFRIQUE. La Comtesse Marie-Thérèse Ledóchowska. Par Ugo Mioni. Traduit et adapté de l'italien. (Turin-Rome. Marietti, 1932. Pp. 234. 10 frs.)

The English version of this biography was reviewed in the July BLACKFRIARS. Marie-Thérèse, who died ten years ago, carried on the glorious traditions of the noble house of Ledochowski, distinguished for centuries in the service of the Church, as well as on the field of arms. We should like to know more of her grandfather, Count Ignace, who was so typical of the family. A young Napoleonic general, who lost a leg at the battle of Lobau in 1813, and the builder of the great arsenal of Warsaw, he threw himself into the rising of Poland against Russia, and held the fortress of Novogeorgiewski against all assaults from the spring of 1830 until the autumn of the following year. The heroic defence ended in capitulation, and the general, consecrating his vigour to another fight, became a Dominican. He died a holy death in 1870 at the priory of Climatow.
N.W.T.G.

THE DYNASTY OF PIUS. By Gerald Wynne Rushton. (Burns, Oates & Washbourne, Ltd.; 2/-.)

There are many ways of classifying the Popes; the one used in this little book is of the strangest. The author has chosen that of the name 'Pius.' All who chose the name are included in this book. The sketches are slight but the style is admirable, and the account of the reigning Pope singularly good.
C.C-E.

ANNUS MYSTICO-AUGUSTINIANUS cura R. P. Mag. Fr. Nazareni Petrelli, O.S.A. editus. (Marietti, via Legnano, 23, Turin, 2 vols.; 12 lire.)

The idea of Father Petrelli in these two volumes is to present apt excerpts from the copious writings of St. Augustine for every day in the year. Each day has an appropriate prayer, a reading, a practical application, and a summing-up, sometimes in epigrammatic form. The daily use of the work would deepen one's knowledge and appreciation of St. Augustine. The Augustinian style easily imbeds itself in the memory—*Vis orationem tuam volare ad Deum? Fac illi duas alas, jejunium et elemosynam*—and what a wealth of wisdom might be accumulated in a year for how little effort every day!