

Blackfriars

INTRODUCTION A LA LECTURE DES PROPHETES, par J. Chaîne
(Paris : J. Gabalda et Fils ; 20 francs.)

M. Chaîne, already known for his commentary on the Epistle of St. James in the series, *Etudes Bibliques*, published under the direction of Père Lagrange, here gives us in the same series an interesting little work on the Prophets. It is not a commentary, nor a doctrinal or apologetical work, neither does it touch on questions of text or authenticity. It is meant to be an introduction to the *reading* of the Prophets, to be a help for understanding and loving them. With this purpose in view the author attempts to replace these writings in the historical and religious environment for which they were first composed, thereby enabling the reader to perceive something of the life with which they throb. He takes all the prophets, major and minor, in their historical order, and his work will be found a most useful guide for the end intended.

L.W.

DIE BRIEFE DES HEILIGEN PAULUS AN DIE KORINTHNER UND RÖMER, übersetzt und erklärt von Dr. Joseph Sickenberger (Mk. 10.50; bound, 12.70). DER HEBRAERBRIEF UND DIE GEHEIME OFFENBARUNG DES HEILIGEN JOHANNES, übersetzt und erklärt von Dr. Ignaz Rohr. (Mk. 4.60; bound, 6.40. Bonn : Peter Hanstein.)

These are respectively the sixth and tenth volumes in the well-known Catholic commentary of Bonn, the fourth edition of which is in course of publication. Both authors have thoroughly revised their work in the light of the relevant literature that has appeared since the last edition. Their commentaries are, if not very brilliant or profound, at least very solid and reliable pieces of work, and, moreover, are written in a German that is easy to read. Dr. Boylan of Maynooth will be surprised to see his edition of Hebrews in 'The Westminster Version of the Sacred Scriptures' figuring in Dr. Rohr's list (p. 1) of 'Protestantische Kommentare.'

L.W.

IN THE FOOTSTEPS OF A SAINT AND OTHER SKETCHES FROM SPAIN.
By Helen Hester Colvill. (Burns, Oates & Washbourne, Ltd.; pp. 218; 5/-.)

The Saint is St. Teresa, and the first half of the book describes Miss Colvill's visits to convents that the saint founded or reformed. The author is at pains to say that she was not a Catholic and was anxious not to be 'irreverent or offensive': an attentive reader would not need either assurance. But she has a quick eye for the human interest and the picturesque, and suc-

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-