

REVIEWS

which is the following of a unique Person, gives to all Christian activity a character of its own. The central reality is the Sacrifice of the Mass where the whole Christian Body meets to offer to God a common prayer and worship. Abbot Vonier describes the different phases of Christian activity and draws out the implications of the common life. He has some strong words for that exaggerated individualistic religion which is quite alien to the traditional Christian spirit.

R.B.M.

FLORILEGIUM PATRISTICUM, Fascic. xxxv., St. Augustini Textus Eucharistici Selecti. Edited by Hugo Lang, O.S.B.

It is a joy to see this collection of Eucharistic passages. Who has not felt puzzled when reading the Homily of St. Augustine for Corpus Christi? He seems on the verge of an explicit declaration on the Real Presence but stops short. Was it the exigencies of the discipline of the secret that checked him? He is certainly conscious of it when he says in his sermons: 'Norunt fideles.' The passages here given are but a selection; they could be doubled or trebled, as Fr. Lang well knows. He has given us the patent allusions as being the more valuable, yet it is rather the *obiter dicta* that appeal to us, such, for instance, as that the repudiation of Christ's teaching in St. John vi was 'the first heresy,' *Enarr.* 1. 23 on Ps. lvi; that we drink the Precious Blood, *Sermon*, cccx. 2, cccxx, 1—2, cf. the doubtful *De Feria Quarta*, 5; that Christ took His own Body in His hands at the Last Supper, *Contra Enarr.* i, 10, ii, 20 on Ps. xxxiii; the many references to daily Communion, e.g. *Ep.* cxxx, 21; the allusion to Augustine's chapel, 'the place where the Sacraments of the faithful are celebrated,' and the account of how Marcellinus—soon to be a martyr—kissed Augustine's hands, as he said: 'I call to witness the Sacraments which these hands offer that neither before nor after my marriage have I sinned against chastity,' *Ep.* cli. 5 and 9.

Fr. Lang says he has followed the orthography of the edition printed in Migne, yet he prints *Cataguensis* whereas Migne has always *Cataquensis*. We are puzzled too by the prevailing practice of referring for example to *Sermo* 56, 6, 10. There is surely no need for this. The figures 6 and 10 refer to the division into chapters and sections respectively, the latter are not subdivisions of the former, but an independent numbering; moreover, since the division by sections is more minute than that by chapters, a more precisely-located reference is obtained by giving the section. The only exceptions to the above are the *De Civitate Dei*, the *Confessions* and *De Genesi ad Litt.*; references to these should, for example, run:

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De Civ. Dei, X.x.10. We wonder whether the Editors of these *Fasciculæ* realize what a boon they are conferring by the publication of these series of excerpts. They are furthering in most practical fashion an already aroused interest in the works of the Fathers.

H.P.

DE COGNITIONE VERITATIS TEXTUS SELECTI S. THOMAE AQUINATIS. Collegit Josephus de Vries, S.J. (Opuscula et textus historiam ecclesiae eiusque vitam ac doctrinam illustrantia. Series scholastica, edita curantibus M. Grabman et Fr. Pelster, S.J. Fasc. xiv; pp. 60; RM. 1.10).

An attempt to elucidate the much discussed text of St. Thomas (De Verit. I. 9), from different interpretations of which various thomist solutions of the critical problem have been elaborated, by viewing it in the light of a number of other texts from St. Thomas's works. The conclusion to which this collation leads is that reflection upon the nature of the intellect must produce certitude of the possession of truth in as much as a natural desire cannot be *per se* vain, i.e., unfulfilled, and the intellect in fact does naturally tend to or desire knowledge of reality. Fr. de Vries hopes to expound his solution at greater length in the future; the present pamphlet which, except for a brief explanatory foreword (in Latin), consists exclusively of the texts selected, forms at least an extremely valuable basis of discussion.

G.V.

THE LIFE OF ST. JOHN THE BAPTIST. By the Very Rev. Denis Buzy, freely adapted with much additional matter by John M. T. Barton, D.D. (Burns, Oates & Washbourne; pp. 283; 7/6.)

JESUS CHRIST: HIS LIFE, HIS TEACHING, HIS WORK. By August Reatz. (Sands; pp. 375; 10/6.)

THE SERVANT OF THE SACRED HEART: Selections from the Sermons and Meditations of the Bl. Claude de la Colombière, S.J. Translated and edited by G. O'Neill, S.J. (Sands; pp. 183; 3/6.)

LIFE AND WORK OF REV. MOTHER MECHTILDE OF THE BLESSED SACRAMENT (1614-1698). By a Nun of the Benedictine Community, Dumfries. (Sands; pp. 336; 7/6.)

PRACTICAL HINTS ON PREACHING. By the Rev. Aloysius Roche. (Sands; pp. 192; 3/6.)

A story whether of Our Lord or of one of His saints must, if it is to be good, be the work both of reason and of vision: if science is the sole factor of production the result will be dry;