

Blackfriars

Hopkins' varied, complex and beautiful genius deserves a more worthy memorial, and it is to be hoped that such a memorial will be given us in the near future.

His poetry has already received justice from one eminently fitted for the task but that one could not sympathise with his religious beliefs. This was a serious drawback, for though Hopkins' spirit expressed itself in many forms, it was the same spirit. The spirit of the Priest was the spirit of the Poet. This book, seeing that it is by a fellow Jesuit, does not fail in that comprehension.

There seems, judging from the extracts given by Fr. Lahey, abundant material, letters and diaries, for a larger work. Those letters, so exquisite in their observation, full of a delicate, refined feeling, will probably be appreciated by many to whom Hopkins' poetry and prose presents insuperable difficulties. One of the most beautiful letters in this book is a letter to Newman, whose own delicate feeling must indeed have responded and valued this same expression in another.

For the student of rhythm Fr. Lahey has given a chapter on 'Hopkins' craftsmanship.' He truly says of this chapter that 'the fundamentals of ordinary prosody are pre-supposed.' The vexed subject of rhythm is a large one, and unless very lucidly stated a vague one.

But many will be grateful to Fr. Lahey for his book. That Fr. Hopkins should remain unknown to those who perhaps would not read his poetry, even if they had heard of it, is lamentable. There are never enough idealists. The story of their heroic sacrifices and courage in the face of difficulties both from within and without will never fail to stir the heart. Hopkins fought with courage that most difficult foe of all, his own sensitive, nerve-wracked temperament.

A.I.D.

THE THEOLOGY OF THE NEW TESTAMENT. By Fr. Lemonnyer, O.P. Translated by the Rev. W. A. Spence, M.A. (Sands & Co.; 3/6.)

This little book cannot but be pleasing to the disciples of Père Lagrange, for it is in great part drawn from his Gospel commentaries and other works. Here in small compass they will find clear and scholarly discussions of the main theological questions of the New Testament; questions which are the basis of all our theology. A study of it as patient and painstaking as that which produced this work will have for its reward the presentation of the New Testament as a systematic unity from the

theological standpoint. As the author points out, the Catholic system of theology is the only unifying synthesis of the theology of the New Testament. Non-Catholic criticism has turned the problem in every direction without finding any satisfactory solution. In fact, the solutions proposed have changed so often that it is a study in itself to keep pace with them; and they are generally mutually destructive. But thanks to Père Lagrange and other great Catholic scholars, Catholic theology has become conscious of the soundness of its position, which is confirmed by every new advance in scientific scholarship. Others must come to this unshakable position or lose themselves in the obscurity of barren speculations; for there are numerous ways in which a thing may be wrong, but only one way in which it can be right. The theology of the New Testament means, of course, the person and work of Our Lord. The author considers these under the three-fold head of the Synoptic Christ, the Pauline Christ and the Johannine Christ, thus providing the three main divisions of his book. He rightly claims to have shown that the teaching of the New Testament, in spite of the varied character and origin of its contents, forms a coherent whole which is not due to theological developments in the early Church, but to the direct teaching of Jesus in the Gospels. The translator has done his part well under conditions which must often have been difficult. A bad misprint has escaped his eye on page 84, where we read of 'a justice *confessed* by God.'

R.G.

SOME NOTES ON THE PETRINE CLAIMS. By Friedrich von Hügel.
Pp. viii, 103. (Sheed & Ward; 3/6 net.)

Friedrich von Hügel, the resolute thinker, is in every line of this precious little book. And everywhere the resolute thinker is the convinced Papist—to use his own familiar word.

The Notes were written in 1893 in answer to 'a reasoned attack on the Roman position' made by a High Anglican. We must congratulate Messrs. Sheed and Ward for having the intelligence to publish a book which should have been published five-and-twenty years ago. Had this reasoned reply to the reasoned attack been published when written, the Petrine discussion might have been advanced a generation. It is to be hoped that in the circles where Friedrich von Hügel is honoured almost as a prophet this little masterpiece of the prophet may direct tired eyes and feet towards the consolations of the Rock.

V.McN.