

itself but in order to tone down a literary word in the vicinity, e.g.—

Archbishop, secure and assured of your fate, unaffrayed  
among the shades, do you realize what you ask, do you  
realize what it means . . .

where "realize" is presumably meant to cancel out with "unaffrayed," though to me both words remain as they were, equally disagreeable.

I cannot expect that these criticism will convince those who do not think with me already; I hope I have at least defined my own view. I do not think that modern poets should return to the Georgian style, but that the best of the Georgians have left after them a little permanent verse; and that Mr. Eliot, a better dramatist than Flecker and a better critic than Brooke, has yet been unable to crystallize with the same success the intellectual position which he holds with distinction.

W. H. SHEWRING.

#### MEDIÆVAL STUDIES

One of the difficulties for a beginner in the study of philosophy is that often he finds himself in a world so unfamiliar to him. The many problems he encounters, perhaps, for the first time, the different systems and schools, the diverse solutions frequently given to one and the same question, puzzle him to such an extent that not only does he consider philosophy a dull subject, but sometimes fails to grasp its importance altogether. In order to meet these difficulties, Prof. L. de Raeymaeker, of Louvain, author of a manual of repute on the study of Metaphysics, has prepared an Introduction to Philosophy in general, and to Thomism in particular, which appears now in a revised and enlarged edition.<sup>1</sup>

Its aim is an extremely practical one: to give a clear explanation of philosophy and to facilitate the approach to the understanding of it; to outline the various tendencies of schools and systems; to provide names and dates, so that the student may see at a glance when and where a philosopher lived, his characteristic doctrines, and the school to which he was attached.

In the first part the author deals with philosophy in general, giving a short, but clear and sober, account of the history of philosophy from the early Greek schools to our own time. A study of their unity and their divergence enables him to formulate a very satisfying *exposé* of the notion of philosophy.

The second section is reserved for an introduction to Thomism. This pertinent question arises: Among so many different systems and schools, which one gives the better guarantee of truth, *Quaenam Schola sequenda?* (pp. 115-120). His preference is for the Thomist School; and he states openly, firmly and most con-

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vincingly *why* we must follow St. Thomas, *Conclusio luce fit clarior: Scholam adeamus S. Thomae* (p. 120). A concise sketch of Aquinas' life and writings follows with a brief history of the origin and development of the Thomist School down to our own days. A full bibliography, complete lists of the Catholic Universities and periodicals, and of the collections of historical work on Scholastic philosophy, and the editions of texts, give this little book a value for professors as well as students. It is an excellent *Introduction* to philosophy and to Thomism, impartial and discerning in judgment, stimulating and efficient. Well-chosen plates of the chief philosophers introduce a note of artistic charm. Errors here and there are almost inevitable in such works, but they can easily be corrected in a new edition; for example, Robert Grosseteste, though the first professor in the Franciscan school of Oxford, was not himself a Franciscan, but a member of the secular clergy.

DANIEL A. CALLUS, O.P.

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INSTITUTIONES THEOLOGIAE MORALIS. By Serafino a Loiano, O.M.Cap. Vol. I. (Turin: Marietti. 20 liras.)

DE VITIIS ET PECCATIS. By Pedro Lumbreras, O.P. (Rome: Inst. Angelico. 12 liras.)

The first volume covers human acts, law, conscience, sin. The author has more than one eye on Canon Law. He is a probabilist and thinks that stricter systems of settling a doubtful conscience are arbitrary, besides being theoretically unsound, though it may not be undesirable for a spiritual director to practise them on himself. A clear, commonsense manual, with little suggestion of profound thought.

Professor Lumbreras has been persuaded to print his lectures for the use of a wider circle than the students of the Angelico. His subject is St. Thomas's study of Sin. Surface ideas from the *Summa* are disentangled and clearly arranged. Cajetan has shown that a commentary can do more than that. A pity that this one should penetrate so little into the nature of sin, that choice of good out of place, springing from mystery and pointing to eternal loss.

S. G.

HEAVEN AND CHARING CROSS. Sermons on the Holy Eucharist by Ronald A. Knox. (Burns Oates; 2/6.)

Previous volumes of Fr. Knox's sermons (e.g. his superb *Parables of the Kingdom*) have shown his great gifts as a preacher

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1 L. DE RAEYMAEKER. *Introductio Generalis ad Philosophiam et ad Thomismum*. Editio altera recognita et aucta. (Lovanii, apud E. Warny, 2 rue Vésale; 1934; pp. viii-200.)