

of highbrow novels or quotations in a review—preferring a seamless sobriety to purple patches. Sobriety in a good sense, such as it might have in the Greek fathers, the shining of the spirit within the world of sense and instinct. And seamless, for more than with most poets the poetry is in the whole—the personal attitude, the language of intelligent people talking, the relation of statement to statement, the subtly disciplined verse forms—in none of these alone, but in their fusion in a formal whole. The overall title of the book is puzzling. A ‘sense of the world’ would fit, for example, Auden’s ‘Dover 1937’ much better than Miss Jennings’s ‘Sequence in Venice’: Auden’s poem could be about no other place, but for her Venice seems little more than an excuse to ask herself questions which could equally well have been prompted by Madrid or Prague. Her real strength is in an almost metaphysical vision of persons and their lives; when she writes in this context, this sense of a world of persons, her poems are among the most valuable being written today.

The same cannot be said of Mr Tessimond’s. The technique is skilful, the substance conventional, producing some competent light verse, but little to which one will return, except the earlier written ‘Cats’:

‘Cats, no less liquid than their shadows,  
Offer no angles to the wind . . .’

Mr Tessimond’s book is however a Poetry Book Society Choice. I wonder why.

BENET WEATHERHEAD, O.P.

THE SUMMA CONTRA HAERETICOS ASCRIBED TO PRAEPOSITINUS OF CREMONA. By J. N. Garvin and J. A. Corbett. (University of Notre Dame Press; \$7.50.)

The greater part of this late twelfth-century *Summa Contra Haereticos* deals with the Cathari and Pasagini, the remainder with assorted other heretics. The author’s plan in general is first to present the heretics’ arguments, which mainly consist of conclusions based on quotations from Scripture, and then to answer them one by one; after this the Catholic viewpoint is set forth, chiefly by arguments rooted once more in Scripture. Although the editors do not advert to the fact, the method followed is clearly that of Abelard’s *Sic et Non* in the classic expression given it in Gratian’s *Decretum*. There is rarely anything of a speculative nature, however, in the *Summa*, nor does the list of authorities imply any very wide acquaintance with the Fathers; most of the quotations from the Fathers are in fact to be found in the *Glossa Ordinaria* on the Bible or in Peter Lombard’s commentaries on the Psalter and the Epistles of St Paul. Yet, inasmuch as the *Summa* gives an insight into some of the teachings of the great heresies of the twelfth century and illustrates the methods of Catholic controversialists, the

work is of great importance for the history of heresy in the Middle Ages. The edition itself is praiseworthy, for the editors have made a brave attempt to produce something approaching the original text out of ten very tangled manuscripts. Here and there, however, a slip has been noticed: on p. 230 'CIII q. III' of the *Decretum* should be CXII q. III in both text and apparatus; the 'locus non repertus' of 'dicitur enim in legibus: vim vi repellere licet' is surely *Dig. vet. 9. 2, 46*.

LEONARD BOYLE, O.P.

THE MEANING OF LOVE. By Robert O. Johann, S.J. (Geoffrey Chapman; 16s.)

Father Johann, an American Jesuit, proposes, in this book, to give a correct metaphysical notion of love—something that he judges has not been previously done. He thinks that the key to a (philosophical) understanding of love lies 'in a synthesis of Thomist thought, as furnishing the metaphysical framework for a *philosophy* of intersubjectivity, with the insights of contemporaries into the *mystery* of intersubjectivity'. He addresses himself to his task with energy, vast erudition and a laudable effort at clear, non-technical expression. We are given seventy-one pages of text, forty-eight pages of references and notes and six pages of bibliography. The author has evidently mastered his material—ancient, medieval and modern—quite well. Granting him certain assumptions or philosophical interpretations, he has proved his point, or better, elucidated his synthesis.

However, for all the brilliance and depth of thought shown in the treatise, one wonders why it has been presented to the general reading public (if it is so presented). It would seem that only a reader who is well-versed in the content and terminology of both Aristotelian-Thomistic and modern metaphysics and who has a sound knowledge of Latin and French (not to mention Greek) would make much of the central thesis as explained. One has the impression that this is a well-wrought doctoral dissertation that somehow has strayed from the university archives into print and on to the shelves of booksellers.

The trained philosopher and/or theologian will perhaps find in this book some new light on the subject of love or at least a lucid re-examination of the traditional doctrine. But the general reader, in spite of the best efforts of Father Johann, will find it very heavy going, if, indeed, he has not foundered before he has finished the Introduction.

PETER CURRAN, O.P.

PETER'S BOAT. By Daphne D. C. Pochin Mould. (Clonmore and Reynolds; 12s. 6d.)

This book bears the sub-title, 'A Convert's Experience of Catholic Living'. It is all that—and something more. Since the author has lived