

p. 110, n. 58: for 'of' read 'cf.'

p. 111, n. 65: for 'E. Marsaux' read 'E. Massaux'.

p. 116, n. 5: for 'G.B.F. Brondon' read 'G.B.F. Brandon'.

ROLAND POTTER, O.P.

LOUIS OF GRANADA, by R. L. Oechslin, O.P.; Aquin Press, 21s.

Louis of Granada has long been regarded as one of the greatest of spiritual writers and Fr Oechslin estimates that his book *Prayer and Meditation* has gone through more than five hundred editions in various languages. His *Guide for Sinners* was as popular amongst persecuted English Catholics as the *Imitation of Christ*, and was very early translated by them in the period immediately following the great man's death. In this present volume the author presents us with a clear and careful analysis of Granada's teaching on the spiritual life, stressing his insistence on interior prayer as the means to achieve our desired union with God, a prayer which has as its object real devotion as described by St Thomas, not a mere emotion but a steadfast determination to act well, to obey the commandments of God and to accomplish what belongs to his service. This devotion 'consists in the promptitude with which one offers oneself, and the intensity with which one is disposed to do God's will.'

Louis of Granada, an energetic missionary and one who was well acquainted with the poor in scattered villages, realised that wide-spread ignorance was the principal cause of the relaxation of morals, ignorance too often due to a careless and decadent clergy. It was to remedy this evil that he had dedicated himself to preaching not only by word of mouth but by his pen. Needless to say, like all great apostles he got into trouble; and at a time when all books advocating interior piety were suspect in Spain, because of the introduction of Protestant works, it was not surprising that Louis' treatises, together with the works of St Francis Borgia, Bd John of Avila and others, were placed on the Index compiled by the Spanish Inquisition. This was in 1559 but Pius IV five years later ordered their removal from it. Trials came to him in plenty, and these he welcomed. What he shrank from were honours and amongst those offered him was an archbishopric and finally the red hat, both of which he escaped and was allowed to 'die in his little nest' full of years and virtue, aged 84, on the last day of 1588.

WALTER GUMBLEY, O.P.

ST AUGUSTINE ON PRAYER, by Thomas A. Hand, O.S.A.; Gill, 18s.  
THE FATHERS OF THE CHURCH, vol. 44, St Ambrose; C.U.A., Press.

Fr Hand's book is an excellently arranged catena of all that St Augustine has to say on prayer. It begins with the basic principles; that all men desire happiness; that therefore all men ought to desire God, because only in him can full, that is eternal, happiness be found; that to desire God is to love him; that prayer is the expression of this desire; that it is an unconditionally gratuitous gift of God;

principles which are too seldom noticed in our current teaching and practice of prayer. We then proceed to the modes of prayer, to why, how, and for what we should pray; to commentary on the Lord's prayer, and to a final chapter on the prayer of the Church. A most useful aid to devotion, in which the author, with wise modesty, lets Augustine speak for himself.

The works of St Ambrose translated in the 44th volume of *Fathers of the Church Inc.* are the *De Mysteriis*, *De Spiritu Sancto*, *De Sacramento Incarnationis Domini*, and *De Sacramentis*. Patristic writings really require more extended introduction and commentary than it seems to be the policy of this series to provide, and could do with better translation. In this volume it is at times so wooden as to be quite impenetrable by the nail of understanding, however hard it is hit by the hammer of application. St Ambrose may not have quite deserved the strictures of Jerome on his style. They would have been drawn without injustice on his translator.

EDMUND HILL, O.P.

**THE EXEMPLAR**—The Life and Writings of Blessed Henry Suso, O.P. Complete edition based on MSS with critical introduction and explanatory notes by Nicholas Heller. Translated from the German by Sister Ann Edward, O.P.; Priory Press, Dubuque, Iowa, 3 guineas.

The works comprised in Suso's *Exemplar* are his Autobiography, the Little Book of Eternal Wisdom, the Little Book of Truth, the Little Book of Letters, and five sermons. A very handsome job has been made of the printing and presentation, but the translation will not be to everybody's taste. In some places it benefits from a gay, modern rendering ('Brother, how dense can you be?') and at other times the German gets the upper hand, for instance in 'the submersion of oneself into the nothingness, and the extrication of oneself from all sensible images'. The romantic, Minnesänger approach of Suso is a thing of great delight, even if it tends to cloy in this present two volume quantity.

GEOFFREY WEBB

## Notices

Two years ago the editor of *Nuclear Weapons and Christian Conscience*, Mr Walter Stein, had some difficulty in getting it published at all. Yet today the work of these five Catholic laymen is recognised as an outstanding contribution to the nuclear debate; a sane, reasoned, but uncompromising moral argument against such weapons. A sign of this change is that it can now be re-issued as *Nuclear Weapons: a Catholic Response* with a postscript by a priest and among the Cardinal Books (9s. 6d) of Burns and Oates. A number of careful corrections to the original text have been made, and appear in a lighter print, giving the book