

account of this historical setting and organisation of the Order is given—though, taken as a whole, the book may only have value for the student of history and the lover of Dominicans. For a work of its kind it is perhaps too long (it is a posthumous work compiled from papers of Père Mandonnet) and will serve best as a reference book.

This English edition reads smoothly on the whole, though occasional passages are a little clumsy—inevitable, perhaps, in a work of this kind—and some phrases become rather florid when translated into English. The title is, I think, a little inept, especially in this translation, as very little of the actual character of St Dominic seems to come through the narrative and the single chapter devoted to this subject is disappointing.

DOMINIC BALDWIN, O.P.

THE TRINITY AND THE UNICITY OF THE INTELLECT. By St Thomas Aquinas.

Translated by Sr Rose Emmanuella Brennan, S.H.N. (Herder; 22s. 6d.)

COMPENDIUM OF THEOLOGY. By St Thomas Aquinas. Translated by Cyril Vollert, S.J., S.T.D. (Herder; 30s.)

Messrs Herder have sent these two American translations of St Thomas for review. It is perhaps as well to point out that they are works of philosophy and theology, scientific in method and often necessarily technical in vocabulary, not, therefore, spiritual reading for the everyday catholic. The first volume contains translations of two of St Thomas's shorter works, his Commentary on the sixth century *De Trinitate* of Boethius, and his *De Unitate Intellectus* written against contemporary opponents in the interpretation of Aristotle's psychology. The second volume is a translation of a longer but unfinished work of St Thomas known as the *Compendium Theologiae* not a summary of the *Summa Theologica*, but an attempt to present 'teaching on the Christian Religion' in a short but comprehensive treatise under the three main headings of Faith, Hope and Charity. In fact, as the translator points out, 'His untimely death prevented him from realising his plan: he got no farther than the tenth chapter of Part Two . . .'. Even so, he had already covered much of the ground of the First and Third Parts of the *Summa Theologica*. Under the heading of Faith he treats of the One God, the Trinity of Persons, Creation, Creatures and Sin, then of the Incarnation of the Son of God and his work as Redeemer. The second part of the work under the heading of Hope ends without completing the tenth chapter. These few chapters begin a treatise on Prayer, based on an exposition of the 'Our Father', which however did not get as far as the third petition.

Certainly these are amongst the most important of his shorter works for an understanding of St Thomas's thought and, on a number of points, a valuable supplement to his treatment in the *Summa Theologica*. It is, too, particularly fortunate that translations of them should be published

now when they are not readily obtainable in the original latin (the Mandonnet edition of the *Opuscula* is out of print and of the new edition published by Lethielleux so far only one of three volumes has appeared). The two translators have attained much the same level and are open to the same criticisms. Readable for the most part, they have yet made so much use of transliteration for scholastic technical terms as to render important parts of the text unnecessarily obscure for the reader who lacks a background of scholastic study. Their aim is stated to be to make St Thomas's thought available to readers who have not sufficient latin to be able to read the original with ease. Unfortunately the very passages which would provide most difficulty for such readers have almost always been rendered by transliterations which fail to convey the sense of the original. (An occasional departure from this method has however been even more disastrous, e.g. the title of Chapter 62: 'Effect of Intellectual Removal of Personal Properties on the Divine Essence'.) We cannot avoid a feeling of disappointment that respect for the *ipsissima verba* of St Thomas should lead to such timidity in translating that his thought is obscured. Much more free and at the same time much more successful in conveying his thought is the excellent little translation by Fr Victor White of a part of this same commentary on Boethius's *De Trinitate* published by Blackfriars under the title 'On Searching into God'. There it may be seen that success depends very much on the avoidance of scholastic jargon and transliteration and the substitution of language more up-to-date both in vocabulary and construction and chosen for its connotations in ordinary use so that the reader does not need to be a specialist to see what is being hinted at and new light is given to the scholastic mind when familiar notions are presented in a new dress. Messrs Herder are to be congratulated on their project of producing translations of these works—would that they had been better served by their translators.

PETER WORRALL, O.P.

CHRISTIAN MYSTICISM AND THE NATURAL WORLD. By Joseph Dalby. (James Clarke; 7s. 6d.)

This book, which earned its author the D.D. (Oxon), is in many ways remarkable. It deals with a subject that has so far hardly been explored by writers on mysticism, and it is written by an Anglican with an unusually sound understanding of the great Catholic mystic tradition. He rejects not only the alleged opposition between Christianity and mysticism as found in the writings of an Emil Brunner or Canon Quick, but also the pseudo-mysticism of an Aldous Huxley and Gerald Heard and the more unorthodox of the views of Dean Inge and Evelyn Underhill. He takes St John of the Cross as his principal guide in his examination of the relation of the mystics to the world of nature, without, however, dis-