

Theodore Maynard in writing this book, "Saints for Our Times," has shown that such a position is entirely erroneous and unfounded. In his wise selection of eighteen saints, from the twelfth to the twentieth centuries, Mr. Maynard demonstrates that holiness can be attained even amidst the manifold occupations of modern life. The reader will find in *Saints For Our Times* not only the inspiration necessary for further progress in virtue and perfection, but also the consolation of their very human struggles with the same disappointments and temptations which offer such great difficulties to all men today. Here in these saintly lives one can clearly detect the workings of divine grace, transforming and sweetly drawing chosen souls to a greater love of God.

Among the saints about whom Mr. Maynard chose to write, there are such outstanding lights of the Church as St. Thomas Aquinas, St. Catherine of Sienna, St. Francis of Assisi and St. Theresa of Lisieux, all of whom lived within the last nine centuries. No one will be disappointed, whether he be philosopher, politician, soldier, or journalist, in not finding in this book some saint upon whom he can model his own life. As the author says in his preface: "They show us what we might be, what we should be."

The same literary ability will be easily recognized in this book as was manifested in Mr. Maynard's various other works. This book, "Saints For Our Times," will provide profitable reading for all those who have the desire to reach the ultimate goal of life—sanctity.

G.H.K.

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**Aux Origines de la Theologie Morale.** By Thomas Deman, O.P. Montreal, Institut d'Etudes Medievales, 1951. pp. 115.

Father Deman, a well-known French Dominican, has combined in this little book a series of five lectures delivered as the Conférence Albert-le-Grand at Montréal in 1951. In a brief introduction, he delineates in broad fashion the diversity of origin and development of the branches of Sacred Theology known as dogma and moral. The other lectures trace the gradual evolution of Moral Theology from the first Christian centuries down to the 13th, exclusive of Saint Thomas Aquinas, to whom a separate lecture is devoted.

The treatment throughout is provocative of thought; necessarily brief, it affords little or no corroboration of positions assumed or conclusions drawn. Much is expected of the reader. There is no question, of course, of even remotely approaching the monumental work of Lottin and Lehu. Nevertheless, Deman is admirably scrupulous in portraying the close, organic, inter-relationship between what we call

Dogmatic and Moral Theology. The early Middle Ages are handled with finesse; there is neither exaggeration nor diminution of their contribution to the formation of an integrated, scientific Christian moral theory.

The heir to all previous labors, and the actual founder of moral theology was Aquinas. Father Deman follows the progression of the Angelic Doctor's own thought, as it matured over the passage of years, from the early attempt at ordering moral matters in his *Commentary on the Sentences* to the magnificent achievement of the *Secunda Pars*. It is important to understand just how tremendous was the work of Saint Thomas in this matter: in this book we are given an accurate and sympathetic presentation. Yet Father Deman is not aware of the limitations of the moral synthesis of Aquinas. All will not agree with the author's total critique, but none can help profiting by the points he emphasizes and the insights he reveals. For an unpretentious, clear introduction to the origins of Moral Theology the reader may turn with confidence to this book.

J.P.R.

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**Padre Pio the Stigmatist.** By Rev. Charles M. Carty. St. Paul, Minnesota, Radio Replies Press, 1951. pp. 153.

After World War II was over, many U.S. soldiers had an opportunity to visit various parts of the continent. Among Catholic veterans of the North African and Italian campaigns, the name of Foggia, a little town in Italy, had long been linked with holiness. Even in the midst of battle at Tobruk and Anzio, echoes of the fame of a new "saint" at Foggia had reached them. No one knew details, but the essential note—the stigmatization of a Capuchin friar, Padre Pio, was a frequent topic of discussion.

Stimulated by the meagre accounts of returning veterans, some of whom had visited Foggia, the interest of American Catholics in Padre Pio has continued to increase. But he has remained an obscure figure, his life shrouded in mystery, in the minds of most people in the U.S. Father Carty succeeds admirably in this effort to acquaint us more fully with the saintly Capuchin. No one can read this restrained, but objective, account of events at Foggia and remain indifferent to the Christlike character of this holy friar, Padre Pio.

Father Carty not only gives the essential facts of the case but also outlines the theological background which is necessary for a better understanding of the mysticism of Padre Pio. Accounts of other stigmatists are included so that one can compare the happenings at Foggia and estimate their true significance. Those who desire a brief, interesting account of Padre Pio will find it in this book. The