

explained, especially as regards the manner in which being abstracts from its inferiors.

It is in the following section on analogy that Father Deandrea, in the opinion of this reviewer, surpasses greatly the more famous manualists. His procedure has been to list, in chronological order, the more significant texts of St. Thomas on the nature of analogy together with a commentary on these texts. In these commentaries the author is brief, clear, and incisive. He has the knack of isolating the central theme in each text and of explaining everything else in relation to the cardinal point of the individual text. In discussing what species of analogy obtains when being is predicated of God and the creature, substance and accident, the author holds with Cajetan and against Ferrarriensis that in the texts where Aquinas makes use of this analogy, he is speaking of analogy of attribution or simple proportion, and not using the term in a merely generic sense. While his arguments and documentation from the writings of St. Thomas have a good deal of force, the student would do well to read Father Ramirez (*De analogia secundum doctrinam aristotelico-thomisticam*, Madrid, 1922) and Father Blanche who discusses this problem in the *Revue des Sciences philosophiques et theologiques* (1921) and the *Revue de philosophie* (1923). Finally, the author takes up the question of the conceptual formation of *ens commune* in the human mind. While not questioning the validity of the inclusion of this question in General Metaphysics, we are inclined to think that the problem is treated more properly in the field of Psychology.

The second major section of the work, on the transcendental properties of being, preserves the same sterling qualities as the earlier sections. After a consideration, generic in nature, of the transcendentals, the author devotes considerable space to the treatment of each individually. In particular, his section on the *beautiful* is the most satisfactory we have seen.

Father Deandrea's *Praelectiones* are deserving of the most careful reading by all philosophers, especially Thomists. He has preserved the spirit of Aquinas and the purity of his doctrine. We cannot ask more.
J.F.C.

Christ in the Home. By Raoul Plus, S.J. New York, Frederick Pustet Company, 1951. pp. 343. \$4.00.

Two years ago, at their annual meeting, the Bishops of the United States formally stated that the danger to family life is "a present danger more fearsome than the atom bomb." As a counter-measure, they recommended family retreats, Cana conferences, courses on

family life in schools and colleges, and study groups concerned with the preparation for family life. They requested that all agencies of public opinion should give constant aid in emphasizing the ideals of family life.

Father Raoul Plus, S.J., in his *Christ In The Home*, has produced a work that fulfills the request of the Bishops in a most charming manner. The marriageable, as well as the married, will be delighted with this book, not only for its unveiling of Christian Marriage in its majestic supernatural setting, but because it is a solid, psychological, guide to a tremendously successful married life. Father Plus points out, that "supernatural love, far from suppressing natural love, makes it more tender, more attentive, more generous; it intensifies the sentiments of affections, esteem, admiration, gratitude, respect, and devotion which constitute the essence of true love."

He presents his plan for achieving this ideal in the form of a series of meditations on a multitude of topics grouped under four general sections; Courtship, Marriage, The Home, and the Training Of Children. His section on imparting sex knowledge to children will be helpful for parents faced with this problem and duty.

It is sad to know that many young couples entering marriage today will never enjoy the happiness of true love because they are tainted with worldly ideas on marriage culled from Hollywood and the press. On the surface, the world praises family life, but at the same time destroys the fundamentals upon which family life rests. Divorce is approved as a cure for family ills; planned parenthood by use of unnatural means is held to be necessary and fashionable. Such views inevitably weaken the sanctity and stability of the marriage bond. Ultimately, they displace the self respect of husband and wife with a relationship of lust which can only lead to mutual disgust. Father Plus strikes at the root of these evils by presenting Marriage in its true light as a sacrament. By aiding the circulation of this book, you can spread the happiness of "Christ In The Home." J.H.M.

Saints for Our Times. By Theodore Maynard. New York, Appleton-Century-Crofts, Inc., 1951. pp. 296. \$3.50.

For many people today, the attainment of sanctity is conceived of as something entirely incompatible with modern life. The false notion still persists that sanctity is an all-absorbing and exclusive business, leaving little or no room for the ordinary tasks of human life. Their contention is that holiness was more easily attainable in the early centuries because men and women in those times found life less complicated, less of an obstacle to the supernatural.