

But the world did not heed the warnings. Our Lady of La Salette, acting as an intermediary to assuage the griefs of her erring children and to enlighten their terrifying darkness, gave us her truly maternal counsel and hope surged up in the heart of this twentieth century. She warned us to amend our life and to do penance. But she had to repeat this message at Lourdes and Fatima!

This book, relating the true story of LaSalette, is by an author who knows her subject thoroughly and has the ability to write in an interesting fashion. It is divided into thirty-four short chapters with seventeen illustrations by Gedge Harmon, which add to the attractiveness of the volume. It is a book which can be recommended to all, but should prove especially appealing to children. Ch.E.N.

S. Thomae Aquinatis Super Evangelium S. Matthaei Lectura. Editio V revisa, cura P. Raphaelis Cai, O.P. Romae, Marietti, 1951. pp. x, 429.

The House of Marietti continues its project of presenting newly corrected and semi-critical editions of the works of St. Thomas in manual form. This is the first of the Scriptural works.

Little needs to be said about the commentary itself. All but 16 verses of the whole Gospel are commented upon by St. Thomas in the manner of the theology professors of the thirteenth century. First he gives the words of St. Matthew, a chapter at a time; then he divides the whole chapter into logical sections; and finally proceeds to an explanation of the whole chapter, verse by verse, according to the division given. Much of his commentary is taken from other places in Scripture, from the great Fathers, Doctors, and ecclesiastical writers of previous centuries. It is interesting to note that the greatest number of citations are from St. Augustine, St. John Chrysostom and St. Jerome, in that order.

The present edition has many advantages over its predecessors. In the preface, the editor, Father Cai, O.P., takes up the question of the authenticity of this work, and shows that it is really not a work that St. Thomas wrote personally or even corrected. Rather it is what is called a *reportatio*, that is, the reproduction of the notes of a student who took down carefully everything that he heard from the lips of St. Thomas in his classes. Being a student's set of notes, it naturally labors under a few defects, but taking the work as a whole these are very few indeed. Sometimes the first person singular or the imperative is used, so that one might imagine he were sitting at the feet of the Master of the Sacred Page, listening to the lecture in person. Although this is not

primarily a critical edition, Father Cai has nevertheless made certain changes and has inserted the Vulgate text of the Scriptural citations. By far the best feature of this edition is the numbering of all the sections, 2469 in all, which makes for very easy reference throughout.

Several indices also help to make this a valuable reference work. The Index of Authors contains the names of over 75 different authors whose works are cited by St. Thomas and under each one is given the exact place or places where they are to be found in the Commentary. The Index of Subjects also refers to the numbered sections in the Commentary. The Index of Gospels lists 40 Sundays and 73 feast days, from the Roman Missal, whose Gospel is explained by St. Thomas in this work.

M.J.D.

Quaestiones Selectae ex Epistulis S. Pauli. F. Ceuppens, O.P. Turin, Marietti, 1951. pp. ix, 234.

Theologians should need no introduction to the work of Father Ceuppens. All of his recent books have been ordered primarily to theology. This one, penetrating and exposing the sacred doctrine underlying some of the great Epistles of St. Paul, is specifically intended for the use of students pursuing theological studies.

Father Ceuppens begins with a brief introduction treating of the life of St. Paul, the nature of an Epistle, and the manner of Jewish life outside of Jerusalem. This is followed by a resumé of the journeys of St. Paul, into which are neatly woven the dates, places, and purposes of the various Epistles, together with a short summary of each. In this section there is also a brief treatment of some of the problems of special introduction.

Starting with the Epistle to the Romans, Father Ceuppens treats of four problems: the knowability of God from nature (ch. 1), justification by faith (ch. 3), original sin (ch. 5), and the gratuity of predestination to glory (ch. 8). In developing these Father Ceuppens has followed a very nice order: the argument, a commentary by way of exegesis, and then a summary of the theological content. This procedure is not followed throughout the rest of the work, however, for Father Ceuppens thereafter considers all three together as he goes along. Immediately following the treatise on original sin there is an appendix giving the teaching of Sacred Scripture—taken from Genesis and Romans—on polygenism, with special reference to the recent encyclical, *Humani Generis*.

The rest of the book considers other theological doctrines, but in the manner of a continuous exegesis—the Eucharist (1 Cor. 11),