

relation to Catholic economic doctrine seem to be justified. There are others, too, who rightly object to some of the principles Mr. Buckley espouses in certain other matters, which lead inevitably to conclusions which sound strange to Catholic ears. But the greatest barrage of criticism comes from those who would find no fault with the present state of things at Yale. Their motivations for attacking Mr. Buckley are vastly divergent, but they are ultimately reducible to the fact that he has stepped on their toes in some way or other. This brand of criticism can be discounted readily as the offscouring of their shredded pride. In bringing before the eyes of the nation the worst evils of our perverted educational system, the author is to be vigorously commended. This book should be of interest to all who look upon education as one of the main stems of our growth as a nation. Parents, especially, should take a keen interest in this book; from it they will be better able to judge whether or not their sons and daughters will be subjected to similar dangers.

W.P.C.

The Virtues in General. Quaestio Disputata I. By St. Thomas Aquinas. Translated by John Patrick Reid, O.P. Providence, Providence College Press, 1951. pp. xxix, 188, with outlines. Paper, \$2.00; cloth, \$3.00.

To the Christian seeking perfection, a study of the virtues as they are in themselves is a near requisite for the success of such a lofty quest. In that he must perform the actions of his daily life with an eye to his goal, he must avail himself of the use of the right means, all the virtues, be they acquired or infused, moral or theological. But before he can fruitfully make such use of them, the Christian must know in a general way what they are and why they are so necessary for perfection. The reward proper to the virtuous man is indeed worth the effort and time such a study entails.

Now such a laborious undertaking can be readily done through this first English translation of the *Virtues in General* (*De Virtutibus in Communi.*) One of the *Disputed Questions*, it contains an exhaustive treatment of the nature, subject, efficient cause, properties and kinds of virtues. Though not separately treated, the final cause or purpose of virtue, which is to make its subject good, is delineated throughout the entire treatise. The wealth of objections introduced into every article clearly exposes the truth of the matter treated. An acquaintance with the subject matter

may be more profitably made if the exposition of each article be read in conjunction with the parallel passage in the *Summa Theologica*, I-II, qq. 55-67. Even a cursory comparison will suffice.

Much like the *Summa*, this *Question* is not formally a philosophical inquiry; it is a supernatural, theological study in the fullest sense of the word. St. Thomas makes use of the rational method of Aristotle, but he canonizes the Philosopher's conclusions so that the outcome is clearly a question of Christian virtue and not properly of the acquired habits known to the pagan Greeks. Primarily a means, virtue is ordered to the attainment of supreme happiness, the Beatific Vision, which is man's true end and the true perfection of the Christian life.

The young translator's splendid Introduction provides a wealth of information for the reader who is not acquainted with St. Thomas and the scholastic method in general or who is not particularly familiar with the Common Doctor's less publicized works. Its scholarly invitation to the general reading of St. Thomas' works lends a charm that will entice readers of varied intellectual ability.

Parallel with the praise of the translator's Introduction, there runs that of the reader's gratitude for the many references and appendices which are not found in the original Latin text. The background and the relative doctrines of the matter of each article besides consolidating the doctrine of the virtues in the mind of the reader add further proof to the argument that this translation of St. Thomas' *Virtues in General* is a book worth reading.

E.G.F.

The Betrothed (*I Promessi Sposi*). By Alessandro Manzoni. Translated by Archibald Colquhoun. New York, E. P. Dutton & Co., Inc., 1951. pp. 592. \$5.00.

It is superfluous to recommend a book that has already passed through more than five hundred editions, and rash to try to judge a book that has been praised and attacked by the best thinkers and writers of every shade of religious belief and philosophical and political persuasion of more than a century. *I Promessi Sposi* has been a classic since the eighteen thirties, ranking among the three or four greatest novels ever written. However, even among these three or four, it has a certain distinction, cause for blame to the infidel, but to the Catholic, cause to conclude that it is the only "greatest novel" deserving the name. This distinction is a simple and basic one; Manzoni knows that the fundamental issue