

thing. . . ." (p. 137). Could one pay either theologian a greater insult? Finally, we discover that to save the Liturgy and a correct intellectual life, the whole of Thomism must crumble. In explaining his stand, the author acknowledges that he must be brief, "but it may be a sufficient pointer to suggest the view that sensation itself—human sensation that is . . .—is intellectual. I can claim the support of other Catholic philosophers for rejecting the clear-cut distinction between intellection and sensation which you will find in the Thomist manuals . . . we have not two distinct powers of awareness, but only one" (p. 146). Since this philosophical liturgist prefers to argue from authority here, it should be sufficient to point out that the Twenty-four Thomistic theses, the official Catholic Philosophy proposed by Rome, definitely call for a *per se* distinction (cf. th. 17). It is at the heart of Thomism and all sound thought.

Since the distinction of intellect and sense is evident to the human intellect by its natural power, it seems apt to remind Dom Illyd of St. Thomas' famous lines on the subject of the unity of the intellect: "Behold our refutation of the error. It is not based on documents of faith, but on the reasons and statements of the philosophers themselves. If then anyone there be who, boastfully taking pride in his supposed wisdom, wishes to challenge what we have written, let him not do it in some corner nor before children who are powerless to decide on such difficult matters. Let him reply openly, if he dare. He shall find me there confronting him, and not only my negligible self, but many another whose study is truth. We shall do battle with errors or bring him a cure to his ignorance" (*De Unitate Intellectus*, last paragraph).

It is hard to see how any beginner who wishes to know more about the Liturgy can be interested in this work as a sourcebook. To be sure, this book, with its beautiful title, was written for Catholics who are yet babes in regard to the Liturgy, but there seems to be poison in the meat the author is forcing on those who should be fed milk.

A.G.

God In Our Daily Life. By Hilda C. Graef. Westminster, Md., Newman Press, 1951. pp. 225. \$3.25.

Our Holy Father, in his recent call to Rome and the world for a Mighty Reawakening, assigned three causes for the terrible sickness of the world today. He did not place the blame on a Hitler, a Mussolini, or a Stalin. The blame fell on us, his own children, the children of light, for our lethargy of spirit, weakness of will and coldness of heart.

If our spirit is to be revitalized, our will strengthened and our heart inflamed, it must be through the action of God in our daily life.

Miss Graef presents us with a timely, practical, and sound guide for bringing the power of God into play in our daily lives. The book is written to fill the needs of the everyday Catholic, the housewife, the working man, the student or the office girl. The author, in pointing out the road to sanctification adheres to the traditional methods within the reach of all. Her work explodes the myth that the spiritual life is only for religious. The theme tracing its way from cover to cover is that holiness should be a normal development of everyday Catholic living. Common sense is portrayed as a basic need in our quest for a closer union with God. Those seeking the extraordinary or abnormal in their spiritual life will find no encouragement in this latest work of Miss Graef.

The book is divided into three parts with an epilogue. The first part treats of our everyday life with its basic needs. In this section the fundamental activities of everyday living, such as, work and recreation, joy and suffering, are given their proper place in the true Christian life. The second part treats of prayer and penance. This section includes advice on spiritual direction, spiritual reading, recollection, and prayer itself. The theological virtues and the gifts of the Holy Ghost, and their place in our everyday life, are presented in a manner within the grasp of all. The third part treats of Praying with the Church. Here we follow Holy Mother Church, ever solicitous for the salvation of her children, through the liturgical year of joys and sorrows to the very bosom of the Trinity, our true home.

We recommend *God in Our Daily Life* to all those who are endeavoring to live their daily life in God. Miss Graef, closely following the masters and constantly referring to them, presents the framework for a normal, happy, healthy, and holy life. Her work is written in a contemporary style which will appeal to all. Common sense is the keynote. The common, ordinary, everyday life of the average workaday Catholic, with sound sense applied to it, is the way to holiness and heaven for the majority. *God in Our Daily Life* should be an excellent guide along the way, pointing out the means, avoiding the pitfalls, and ever urging us on to the end for which we were made: union with God.

C.A.F.

The Seminarian At His Prie-Dieu. By Robert Nash, S.J. Westminster, Md., The Newman Press, 1951. pp. 312. \$3.50.

Father Nash tells us in his introduction: "the only reason for this