

St. Thomas Aquinas Philosophical Texts. Selected and translated with notes by Thomas Gilby, O.P. Oxford University Press, New York, 1951. pp. xxii, 405. \$3.00.

One who is anxious for a panoramic view of the philosophy of St. Thomas, without resorting to the sketches of it provided by manualists, should be satisfied with this compilation of significant texts translated from the writings of the Angelic Doctor himself. The prospect of a first-hand acquaintance with St. Thomas' thought should prove attractive enough, and could make for him many new friends, even from among those who do not accept the Catholic theology he teaches.

In contrast to those philosophers who give expression to their ideas in assorted essays, trusting their zealous adherents to unscramble them and concatenate them into a coherent and consistent philosophy, St. Thomas set down his whole theology in most orderly and convenient fashion in his *Summa*. Inevitably, a good bit of his philosophy is logically developed there. Consequently Father Gilby has based the order of his presentation of the texts upon the order found in the *Summa*. One might argue that St. Thomas would not have proceeded in that way, were he writing a *summa* of philosophy; the order is, nonetheless, a suitable one. After a preliminary section on science and wisdom, the texts are concerned first with God, then with creation, with human nature, and finally the moral order.

Father Gilby maintains in his preface that the philosophy of St. Thomas should be sought even in his mystical and biblical works. Thus the texts chosen are representative of all of Thomas' works—many have not hitherto been translated into English. The selections vary in length from pithy sentences to stout paragraphs, each contributing a new truth or another phrasing of preceding texts.

The translations are a compromise between a paraphrase and an exact and literal rendering. Sometimes sentences have been transposed; at other times clauses have been omitted to avoid repetition. All this will doubtless curtail its usefulness for the scholar, but may clarify the thought for "beginners," so readily repelled by a too critical or technical translation.

We think that the book particularly answers the plea of historians of philosophy for a synthesis of Thomistic philosophy expressed in Thomas' own words. Moreover it articulates the need for such "text-books" in studying the thought of any philosopher. The day may come when history of philosophy will no longer be the burying-ground for philosophies, but will serve, as it should, as their battle-ground. Father

Gilby has wisely brought St. Thomas himself onto the field to fight his own battle. D.M.N.

The Priest in Union with Christ. By R. P. Garrigou-Lagrange, O.P. Translated by G. W. Shelton, S.T.L. Cork, The Mercier Press Ltd., 1951. pp. xvi, 216. 18s. Westminster, Md., Newman Press, 1952. pp. xvi, 220. \$3.00.

Father Garrigou writes from a wealth of years of assiduous study and deep, loving contemplation. He has been in Rome, at the very heart of Christendom, for nearly a half a century, and it is completely foreign to him to approach a subject with any sort of provincial limitations or narrow-minded preoccupations. His present work is a splendid example of the breadth and profundity characteristic of an outlook rich in the treasures of Thomism and of the living faith within him.

There are three parts: The first lays the dogmatic foundations and consists in a portrayal of the eminent dignity of the Priesthood of Christ, participated also by all of His priests. Part Two describes the interior life of the priest and contains the real heart of the matter. The union of the priest with Christ, Priest and Victim, is beautifully treated in a series of studies and meditations, exalted in spirit and at the same time genuinely practical in import. The author has drawn skillfully on the golden wisdom of the great models of priestly life, with particular emphasis on priests who have labored under modern conditions and have understood and grappled with contemporary problems. Withal, it is the priest's own interior life which is truly "the one thing necessary," and from it alone will his external ministry to souls flow with supernatural force and efficacy. It is, however, the third and last part of the book which discusses in detail the priest's manifold ministry. In this section we are treated to an unusually comprehensive and accurate insight into the various elements which concur in the formation of a Christlike priestly apostolate: in every instance the primacy of grace is unequivocally asserted in the face of secularistic and naturalistic encroachments. Father Garrigou would not allow the sincere priest to be misled. The kingdom of God is man's first and foremost concern, and this kingdom is to be won by supernatural means—all else is to be subordinated to the final goal, which is eternal life.

An excellent bibliography of thoroughly reliable source and reference material is appended to the text. The author evidences a gratifying familiarity with the very best of recent theological and devotional literature on this ever timely and most exalted subject. To the fine contribution on the subject of the spiritual life of the priest and the