

action which is morally indifferent. But we are told here that this is not more than a very probable 'opinion'. The practical result of this is that we are free to hold the opposite, and without knowing why. Further, it is stated as an 'opinion' that a parish priest can administer confirmation in danger of death to visitors (*vagi* and *peregrini*) within his territory. A careful reading of the decree *Spiritus Sancti* clearly shows that this is the right and duty of every parish priest with regard to all without distinction within his parish. In connection with marriages in the presence of witnesses without the assistance of a priest the phrase *in fraudem legis* has now been dropped. It follows that marriages at one time falling under this ban can now no longer be described as valid but *illicit*.

A detachable chart with notes of the latest penalties *latae sententiae* will have its uses. In an appendix there is a selection of formularies, followed by a catalogue of authors, from which are omitted such names as Chelodi, Cerato, Davis, Vlaming.

AMBROSE FARRELL, O.P.

GRUNDRISS DER LITURGIK. By L. Eisenhofer, herausgegeben von Joseph Lechner. (Herders Theologische Grundrisse.)

This new edition of Eisenhofer's manual will be useful for all who have to busy themselves one way or another with liturgical questions: while being a manual for the student, it will provide a source of information for the professor and the preacher. It will make readily available information on all sorts of subjects connected with liturgy (cf. for example the note on the singing of the Passion on Palm Sunday, p.127, or on the Forty Hours, p.261). There is a good commentary on the ceremonies, and the author has taken account of recent doctrinal treatises, for instance, Dom Casel's doctrine of the 'Mysterium' (p. 169) and the fine conclusions of Poschmann which seem to have inspired the short introduction to the chapter on penance (pp. 263-264). Moreover by its wealth of information and the admirable bibliographies (German books seem to form the lion's share, but after all it is a book designed primarily for a German public) this book appears to us to be of the first importance. It will be easy to take its pointers as a starting place whenever one feels tempted to go more deeply into a subject or to check one of its affirmations at its source.

H. DE R.

SAINT THOMAS AQUINAS. A biographical study by Father Angelo Walz, O.P. Translated from the Italian by Father Sebastian Bullough, O.P. (The Newman Press, Westminster, Maryland; \$3.50.)

Although Father Walz is content to label his work 'a biographical study' it is in reality something of far greater importance, and it is not praising his work too highly to say that it is probably the best

modern life of the saint. The author's scrupulous accuracy is well known, and he has added to it the capacity to write in an interesting fashion—not always the case in treatises of this nature; and moreover he has been well served in his translator who has added to the English edition an excellent inside-cover map, and a valuable preliminary note (to chapter 4) on the organisation of the Dominican Order.

Some disappointment may be felt by lovers of tradition at the author's dismissal of St Thomas's visit to this country as historically groundless. According to some earlier authorities, none of them however ancient, the saint was present in 1263 at the General Chapter held in the Holborn priory in the quality of diffinitor (representative) of the Roman province. It is a tradition that was much loved by English Dominican writers of the last hundred years, and received the backing of Father Mortier, historian of the Masters General, in the beginning of this century. It has been repeated by still later historians. Doubtless Father Walz has excellent reasons for his rejection of the statement as historically groundless, but supplies no proof beyond an attempt (on p. 89) at an alibi which is not very convincing, i.e. the saint's presence at a provincial chapter in Rome in the autumn of 1263. As the general chapter was held in the spring there was ample time for St Thomas to return to Rome. English Dominicans in the same century annually attended the general chapter and were home in time to attend their own provincial meeting on the feast of the Assumption. The author has chosen three excellent illustrations, Traini's Triumph of St Thomas, Zurbarán's splendid Apotheosis of the saint, and a nineteenth-century painting in the Vatican by Ludwig Seitz.

WALTER GUMBLEY, O.P.

THE HISTORY OF THE POPES. By Ludwig Freyheer von Pastor. Vol. xxxviii (Clement XIV, 1769-1774). Translated from the German by E. F. Peeler. (Routledge and Kegan Paul; 40s.)

The volume under review is almost entirely devoted to the story, told in great detail, of the suppression of the Society of Jesus by Pope Clement XIV (Lorenzo Ganganelli). Overborne by the fierce threatenings of the Bourbon courts, this sorely-tried pontiff, after four years of fruitless endeavour to stave off the disastrous decision, at length succumbed to the unbearable pressure and signed the brief suppressing the Society on 21st July, 1773. Few will deny that this onslaught on the Jesuits was but an ill-disguised attempt to undermine the authority of the Holy See by striking at some of its most loyal defenders. The Bourbon rulers of France, Spain, Naples, Parma and other Italian princedoms, in alliance with Portugal's all-powerful minister the Marquis de Pombal, had already expelled the Society from their own territories, and, in order to compass its complete downfall, had even