

forward are well-known to any moderate well-read disciple of the Saint; but they do serve to show that the author has really failed to grasp the meaning of the doctrine involved. The work is well-produced, although the references are sometimes inaccurate. It is regrettable that the extensive bibliography contained in the original German edition has not been reproduced. This defect mars more than one of the recent American translations of important European works.

ANTONINUS FINILI, O.P.

PHILOSOPHY FOR THE LAYMAN. By Fr. Aegidius Doolan, O.P., S.T.M. (Irish Rosary Office, Dublin; 7s. 6d.).

This is a book which aims at, and as we believe successfully, puts before the Catholic Lay Public the point of view of Catholic Philosophic thought with regard to the many problems which to-day fill the minds of thoughtful Laymen. These cannot be disregarded. Their solution affects one's outlook here and hereafter. So the importance of this work lies in considering and distinguishing these problems and especially from the point of view of the Philosophia Perennis and St Thomas, what we might call Catholic thought.

Clearly and succinctly, the different chapters amply treat of such important matter as, philosophy and science, limitations of science, evolution, animism, the senses, intellect and free will and then on to human acts and their end and man's true final end, 58 short chapters in all. It sounds very highbrow but the theses are treated with such clarity and soundness that interest never fails and one feels how much such treatment is needed and how much is gained by it. On so many topics conviction cannot always be assured. But matter and argument for sound Catholic reasoning is always given and nothing is burked. And we much admire the wide reading evidenced and the apt quotations which illuminate this work and give point to the discussions.

We strongly recommend this book to all thoughtful laymen, both Protestant and Catholic and congratulate the Irish Province, O.P. on its production and Fr. Doolan on the learning evidenced throughout.

LEO MOORE, O.P.

A REALISTIC PHILOSOPHY. By K. F. Reinhardt, Ph.D. (Bruce Milwaukee; \$2.75).

To provide an outline of the main principles of thomistic philosophy and show their application to the problems of the day is the task which Dr. Reinhardt has boldly attempted in the course of less than 300 pages. Complete success is out of the question under these conditions, but the attempt is fully justified in the result and the book can be highly recommended, especially to more advanced study-circles guided by a tutor already familiar with the subject. Among the rare inaccuracies, inevitable in such a compendium,

should be noted the definition of beauty as congruity "between the being in and of the mind and the being in and of the thing" (p. 36); what is the difference, then, between beauty and truth? The application of principles in such a swift-moving world as ours presents very special difficulties: a more detailed treatment of the problem of war might have been expected; on the other hand the institution of private property is given its proper perspective and it is made clear that the rigid attitude which some Catholics are inclined to adopt in its defence is not justified in thomistic philosophy. One very useful feature of the book is its frequent reference to continental thinkers of whom the average Anglo-Saxon student knows little or nothing.

EDWARD QUINN.

THE WHOLE MAN—PSYCHOLOGY. By Celestine N. Bittle, O.F.M. Cap. (Bruce Publishing Co.; n.p.).

It appears from the Author's Preface that this is the latest addition to a series of textbooks in which Fr. Bittle has already covered almost the whole field of Scholastic Philosophy from logic to ontology. The reviewer is not acquainted with the previous members of the series, but to judge from the present work we have something new in the way of textbooks, at least in English. Lucidity of exposition and an abundant use of examples, together with the more material advantages of doctrinal summaries at the end of each chapter, a useful glossary of terms and an extensive bibliography all combine to make the book eminently suited to its purpose, which is to provide "an elementary course of philosophical psychology".

As the title of the book indicates, psychology is conceived as being restricted to the investigation of the nature of man rather than as the philosophy of organic life in general. This approach entails some modification of the traditional order of treatment, but it has much to recommend it, since man remains the main interest of any psychological study, and also because it emphasises from the outset the essential unity of man as an organism exercising the diverse functions of vegetative, sensitive and intellectual life.

On other points of method there is more room for criticism. For instance, the undue preponderance of purely 'scientific' material in some sections of the book. Thus much space is given to a long account of the neurological and physiological basis of sensation, but though sensation itself is defined in terms of cognition, there is no adequate treatment of the nature of knowledge as such. Even the description of the origin of intellectual ideas gives little information as to the unique character of the union between knower and known, while such questions as the precise role of the phantasm in this process, and the distinction between impressed and expressed intelligible species are shelved as "abstruse problems, which need not detain us". The theory of faculties and their dis-