

Chapter on Confucianism, Taoism and Buddhism, which opens the second part, thus forms the core of the argument, and the author's feeling that he has not left this background behind, gives it a special interest. But one suspects that the terms in which he sometimes expresses this conviction run counter to his own deepest intuitions. For the supernatural lies, not horizontally above the natural, nor, if the truth be told, *beyond* East and West: it reaches right down through nature and even comes up from below. This is why it is not only a Chinese who may have much to learn and to go on learning from the *Tao Té Ching*. Whenever he is speaking just as he really feels—and his strongest sympathies are for the contemplative spirit of the *Tao*—Dr Wu makes this quite clear.

In the space of a short review it is impossible to do justice to all that this fascinating autobiography has to offer, but it would be equally misleading to pretend that it is altogether even in quality. There is one appalling poem, which is not redeemed by its religious subject-matter; some of the things Western people of note have said about the author could have been pruned without loss; a good many of the 'Mental Roamings' seem scarcely worth preserving. But no one will quickly forget the early chapters on his childhood, particularly the holy death of his non-Christian father, or the description of the little house under the mountain, with the fruit-tree growing slantwise from the hall, where Dr Wu began in earnest the translation of the Scriptures into his native tongue.

A.S.

INSTITUTIONES THEOLOGIAE MORALIS. By E. Genicot, S.J., and Jos. Salsmans, S.J. Seventeenth edition by A. Gortebecke, S.J. 2 vols. (L'Édition Universelle, Brussels; 425 Belgian francs.)

These *Institutiones* by Genicot-Salsmans are so well known as not to require a special introduction. They are now brought up to date in the seventeenth edition by Father A. Gortebecke, who has done his work well. It remains a question as to whether the legalistic and casuistic approach to moral theology is the best for beginners. And one is unconvinced that a manual of moral theology is the proper place for the incorporation of the latest canons and decrees of the Holy See with commentaries thereon. The inevitable result of this method is to render indistinguishable the two distinct disciplines of law and morals and that to the detriment of each.

The virtue of prudence is fundamental to any treatise on conscience. Here it is unrelated, not more than twenty lines of small print in an appendix being allotted to prudence and twenty-four pages to conscience and the different systems of morality. Again, St Thomas asserts in the light of principles that there is no such thing as a deliberate

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