

Book Reviews

Again, granted that reiterated warnings are the test of legal incorrigibility demanded by both positive law, and the practice of the Congregation, it is difficult to understand how it can still be maintained that such warnings are not *per se* required. Further the local superior and not the Provincial would seem to be the only person in a position to judge of the effect produced by canonical admonitions and salutary penances.

The adverse criticisms which we have ventured to offer are in no sense intended to detract from the general worth of the treatise, in which the Canon Law is handled in a masterly way, and which has the merit of never leaving the student in suspense, but a definite and final conclusion is always given which he may apply for himself.

A.F.

MANUALE DE ECCLESJARUM RECTORIBUS. By Laurentius M. Agius, O.E.S.A. (Turin, Marietti, 1931. Pp. 118. Lire 5.)

Although this handbook is mainly concerned with the duties that belong to rectors of churches, it should nevertheless be of practical value also to the clergy as a whole. It is as important to know the limitations of one's own rights, as it is to realise one's own obligations, and this can only be achieved by a knowledge of the rights of others, and the consequent appreciation of their claims in justice on us. Failures to recognise this truth are sometimes the cause of dissensions between Ordinaries, parish priests, and rectors, but acquaintance with the contents of this book should put an end to most of them. In six chapters the reader is introduced to the latest legislation, to be found in the Code of Canon Law and elsewhere, which it is necessary to know for the satisfactory running of a church or chapel to which a parish is not attached, but which normally lies within the boundaries of a parish. It is due to this awkwardness of local situation that apparent overlappings of jurisdiction occasionally occur, and to the detriment of those concerned. Yet there is absolutely no need for the rector to encroach on the parish priest's sphere of activities, nor for the parish priest unduly to control and curtail the ministry of the neighbouring rector, if each knows precisely the limitations of the work allotted to them by the Church, and the extent of their respective powers. Particular emphasis is laid on obligations which may easily be overlooked, such as the need of remote and proximate preparation even before embarking on catechetical instruction, and the duty of explaining the Sunday Gospel, which duty may be enforced by the Ordinary by stringent measures. Other important

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matters which receive attention are for instance, the custody of the Blessed Sacrament, Exposition, Benediction, the Forty Hours Devotion, the administration of the Sacraments, special preachers, church music. We may note in passing that the Forty Hours is not an optional devotion, but, as is clear from the text of Canon Law, should be held each year in all churches where the Blessed Sacrament is habitually reserved, though the choice of day, as the author mentions, with the approval of the Ordinary, is left to the discretion of the rector.

A.F.

AN INTRODUCTION TO PHILOSOPHY. By Jacques Maritain. Translated by E. I. Watkin. (London : Sheed and Ward, 1932. The Hart Library. Pp. 272 ; 5/-.)

A sketch of Thomist philosophy, drawn with economy, yet providing more than a sort of road-map in the flat for it does something to suggest the contours of the ground. We look forward to M. Maritain's complete course, of which this is but the general introduction. The publishers deserve praise for re-publishing this translation in a cheap edition. It moves somewhat awkwardly, but then so does the original, which was meant as a text-book.

N.W.T.G.

ST. PHILIP NERI AND THE ROMAN SOCIETY OF HIS TIMES. By L. Ponnelle and L. Bordet. Translated by R. F. Kerr, of the Oratory. (Sheed & Ward, 1932 ; Cloth, 609 pp., with 4 portraits ; 16/-.)

This sumptuously produced book has been hailed by the well-known writer, M. Bremond, as the masterpiece of modern biography. It is a very full and scholarly life of St. Philip, and a wonderful picture of his times and of the Catholic Reform Movement of the period. Much untouched material has been utilised, the mere enumeration of the authorities drawn upon occupying nearly fifty pages of the Introduction. The Process of the Canonization, and the Saint's Letters, are largely quoted from, and everywhere the authors have aimed at putting aside all second-hand information and going back to the original sources, vast masses of which have been hitherto unexplored. Not that St. Philip is buried beneath all this erudition. He stands out a living personality, charmingly attractive, one half in heaven, the other half on earth. The human side of him is stressed, but the supernatural is not ignored. And the world he lived in is vividly re-created, and its men and women move through the