

references are relegated to the end of the book, thus leaving the reader with as little distraction as possible in his perusal of the *ipsissima verba* of St Thomas.

The selection and juxtaposition of texts are skilfully done, and show a wide acquaintance with St Thomas's works. Mr Pieper admits that his choice has been determined by his own personal feelings, as was only to be expected. It would indeed be claiming a lot to say that any series of isolated texts, however carefully chosen, could give a complete picture of anything so closely articulated as the thomist synthesis. Still the principle of letting St Thomas speak for himself is a sound one, and this 'breviary' is to be welcomed as giving a sample of the real character of St Thomas's thinking and as an introduction to the further study of the original contexts of the passages here presented.

The translation of the texts, by Fr Drostan Maclaren, O.P., is excellent throughout, preserving as it does the combined robustness and precision of the original.

E.C.



## BOOKS RECEIVED

- Blackfriars*. Edward Quinn (Trans.): *The Way of the Cross*, 1s. 0d.  
*Bloomsbury*. S. M. Ansgar, O.P.: *The Stations of the Cross*, 1s. 0d.  
*Casterman*. R. Bastin: *Le Petit Pauvre d'Assise*, 36fr.; L. Cerfaux: *La Voix Vivante de l'Évangile*, 54fr.; Jacques Leclercq: *Dialogue de l'Homme et de Dieu*, 63fr.; M. I. Montuclard: *Rebâtir le Temple*, 96fr.; Jacques Vivant: *Billets à Jean-Claude*, 24fr.  
*Hodder and Stoughton*. T. W. Manson: *The Church's Ministry*, 6s. 0d.  
*Mowbray*. St Athanasius on the Psalms, 1s. 6d.; Vernon Johnston and Ernest Evans: *The Story of the Prayer Book*, 3s. 6d.  
*Organ (Douglas)*. Cuthbert Smith, O.S.B.: *A Year with St Francis of Sales*, 7s. 6d.  
*Pensée Catholique*. Paul Denis: *Islam et Chrétienté*, n.p.: *La Révélation de la Grâce*, n.p.  
*Phœnix Press*. John Sandowne: *The Pattern of a Dark*, 6s. 0d.  
*Sands*. Carmelite Nun: *Our Eternal Vocation*, 7s. 6d.

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