

in Q. 76, he was not impressed. In a discussion of Ch. II material, he is more concerned to preserve the integrity of his original Avicennian positions than he is to confront himself with Thomas's interpretation and use of that material' (p. 230).

Space does not allow us more than a bare mention of the other notable papers. Fr. G. B. Flahiff, C.S.B., attempts to re-write a more complete biography and to draw up a list of the writings of the twelfth century English master, Ralph Niger. Fr. V. L. Kennedy, C.S.B., studies 'The Franciscan *Ordo Missae* in the Thirteenth Century,' and edits in an appendix the '*Ordo agendorum et dicendorum a sacerdote in missa iuxta consuetudinem ecclesiae romanae.*' F. P. Magoun, Jr., in 'An English Pilgrim-Diary of the year 990,' discusses the pilgrim-diary associated with Sigeric, Archbishop of Canterbury (990-94), 'the only complete itinerary of an Anglo-Saxon pilgrim to Rome which we possess,' and attempts to identify the sites of the itinerary. Lastly, students of Old English will enjoy Fr. L. K. Shook's contribution on 'A technical construction in Old English: *Translation Loans in -lic.*'

This scholarly publication reflects high honour on the Institute of Mediaeval Studies of Toronto, which, begun in 1929 by Professor Etienne Gilson, has lately been raised to the dignity of Pontifical Institute with the faculty of conferring academical degrees. We are looking forward to the other volumes of *Mediaeval Studies*.

DANIEL A. CALLUS, O.P.

The American Quarterly, *Franciscan Studies* (published by The Franciscan Educational Council, St. Bonaventure, N.Y., at \$5.00 per annum) has been producing excellent work in spite of war-time disabilities. Continuing the useful studies of Franciscan philosophy and theology, particularly of course in regard to Duns Scotus, it has for some time been devoting attention to S. Bernardine of Siena. The December (1944) issue is entirely given to that great medieval preacher. Together with three papers on various aspects of S. Bernardine's preaching, there is one paper re-emphasising the plea that the saint be made a Doctor of the Church (already formally petitioned by the Franciscan Order in 1862), another on the moral teaching of his sermons, and a final one on the dogmatic theology contained in his vernacular preaching. Much valuable spadework is being done by these American Grey Friars in their ordering of the wide field of Franciscan literature still demanding attention, and particularly in thus sifting the theological and philosophical content of the great lights of their Order.

C.S.P.

RELIGION AND WORLD ORDER. By Gerald Vann, O.P. (Dacre Press; 6d.).

Father Vann, who originally delivered this address at the Christian Council Week at Leicester in September, 1943, applies the basic

principles of social order to the world-wide family of nations. It is only when we can come to treat all nations according to the same standards of freedom and service as we treat our own family at home that there will be hope of peace in the world. This demands Christian supernatural charity which is required to make justice a practical proposition. In a short space the pamphlet covers much ground and readers of BLACKFRIARS will want to possess and meditate it. We may sincerely regret that the Leicester Christian Council has had to be wound up, but this is one of the important and permanent results it produced while it flourished.

C.P.

NATIONALISM AND AFTER. By Edward Hallett Carr. (Macmillan; 3s. 6d.).

War is a symptom of moral epidemic, and to identify the germ we must seek, no doubt, deeper than mere nationalism. Aggressive Germanism may have been but a single factor behind the present conflict. For all that, one thing is certain—that without nationalism there would be no war. Nor can we dispute the prophecy which prefaces Professor Carr's latest book. It is a quotation, Lord Acton speaking in the year 1862: Nationalism, he claims, aims neither at liberty nor prosperity, both of which it sacrifices to the imperative necessity of making the nation the mould and measure of the State. 'Its course will be marked with material as well as moral ruin.' The author has given us a survey of the origin and development of nationalism throughout three practically distinct historical periods, and an examination of the prospects for internationalism supplanting the bitter and fatal enmities which have sprung from nationalism.

The book is a worthy successor to Professor Carr's three previous works—*International Relations Since the Peace Treaties*, *The Twenty Years Crisis* and *Conditions of Peace*, which are classics on the problems they examine. Those who read *Michael Bakounin* and admired its exceptional lucidity of narrative will not be disappointed in the present book. Sometimes I wish that excellent footnotes were embodied in the text, such as that on pp. 1 and 2 where it is noted that the vocabulary of this subject is notoriously full of pitfalls.

One fact the author faces squarely is that as the second world war draws near to its close the unprecedented position arises in which two European powers are most competent to influence the fate of Europe—Great Britain and the U.S.S.R.—situated at the eastern and western extremities and neither exclusively European powers as such at all. If ever the happy day arrives when the world will refuse sacrifice to the totalitarian molochs of Communism and Fascism (as well as the great god Jingo) we shall have (in war-time jargon) to thank such writers as Professor Carr for assisting our 'liberation.'

J. F. T. PRINCE.