

awareness such as Buber has described in terms of his 'I-Thou' relation" (p. 211). Perhaps—but equally perhaps not; and with this the book and its thesis seem to collapse. A last dispirited chapter movingly surveys the contemporary breakdown in community and communication, and suggests as the interpretative analogue needed the symbol of 'Word'. But no analogue will stand where analogy is not established.

Of the reality of 'the problem of communication' Miss Emmet provides us with a bitter object lesson. She devotes a chapter to Thomism, at once generously appreciative and critical. But with the best will in the world and evident pains to have read Thomist writers, she arrives at an account misleading in almost every particular; and it is solely because our language is not hers. No Thomist would hold that existence is prior to essence quite in her sense, nor essence conceptual; nor that the 'transcendentals' are univocally predicated of all that is, nor that they are the only informative predicates that can be made of God by way of the analogy of proportionality. But one could almost point to the sentences in Gilson, in St. Thomas, in Pénido that have been so interpreted by Miss Emmet. Even her conception of analogy, for which she professes indebtedness, is far from the technical instrument of the *philosophia perennis*. We say this only with a view to that accuracy and fairness that is Miss Emmet's outstanding ideal throughout her book. Of the interest and the value of her discussion there can be no question. It is, besides, a challenge to English-speaking Thomists to dare as much from their side as has Miss Emmet from hers.

COLUMBA RYAN, O.P.

THE PHILOSOPHY OF ST. THOMAS AQUINAS. By Hans Meyer. Translated by Rev. F. Eckhoff. (Herder; n.p.).

This is a very disappointing book. The author, a professor at the University of Wurzburg, is a well-known Catholic philosopher, who has given much attention to the doctrinal currents of antiquity and the middle-ages; but he has been badly served by his translator. The work of the latter is often slipshod and misleading; and the number of statements in which he clearly betrays the author's meaning leads one to infer the possibility that many other unacceptable statements do not really express that meaning, but are the result of faulty translation. It is consequently difficult to assess the value of the original work; but it would seem that it is far from reliable as a guide to the thought of St Thomas; there are definite statements which conflict with his teaching. Moreover, the ordinary reader, or even the philosopher, unacquainted with that teaching would often have difficulty in understanding what St Thomas did teach, even were this always correctly expounded, for the exposition is obscure. Further, on points on which the author takes issue with St Thomas (and some of them are among the most fundamental points of Thomistic philosophy), the reasons brought

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,