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**Kempis Retrtranslated:
In Praise of the Blessed Virgin Mary
by Thomas á Kempis**

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play. In all, forty-eight countries are surveyed. For each country a description is given of the organization of education, the laws governing aid to private schools and, where needed, a history of the evolution of these laws. As one reads, one inevitably begins to contrast the progress made in certain countries with the reactionary stand in others.

The conclusion that can be reached after studying the procedures set up in the various countries for liberal grants to private institutions is that if the people of a country are convinced of the advantages of a strong system of private education, and if they believe that education without religion is an attack on freedom of religion and the rights of parents, means can be worked out in law to grant subsidy to private schools. The survey supplies many examples of how in a democratic manner equality of opportunity can be achieved.

In brief, this thesis contains data and offers an analysis of the relationship between the state and private schools which should be seriously studied in the light of our own problems in the Philippines. Until the basic philosophy presented in the thesis is widely accepted and until the financial situation is remedied to support a taxation program adequate for the support of education, there is little likelihood that the Philippines will cease to be listed among those countries which give no aid to private schools.

NICHOLAS A. KUNKEL

KEMPIS RETRANSLATED

IN PRAISE OF THE BLESSED VIRGIN MARY. By Thomas á Kempis. Translated by Robert A. Patterson. Milwaukee. Bruce. 1956. \$1.50

Among the numerous works of Thomas á Kempis is one entitled *In laudem Beatae Virginis Mariae*. It consists of Discourses or Sermons that he addressed to his novices. The translator has selected five of these Discourses, XXI to XXV.

It was to be expected that these Discourses should be altogether in keeping with the religious spirit of his time and bear the marks of the ardent and simple piety that are so characteristic of the works of Kempis, and appeal directly to the affections.

In this work the venerable author, while interspersing with his thoughts and exhortations an abundance of appropriate texts of Scripture, is eloquent in his praise of the exalted dignity of God's Holy Mother, the surpassing holiness and virtues that adorn her blessed life, her joys and sorrows, and the high place that is hers in heaven as Queen of Angels and Saints, and extols the power of her intercession, as well as the maternal care and blessings that she so liberally bestows upon those of her clients who are tenderly devoted to herself and her Divine Son.

The prayers that are added will excite devotion, while the examples show how Our Blessed Lady rewards those that go to her with confidence.

A critical edition of the *Opera omnia* of Kempis was published by Herder in eight volumes at the beginning of the century. An English translation of the same was begun soon after in London published (I believe) by Kegan Paul. The present translation is therefore not the first to appear in English. It is perhaps a useful translation but, it must be said, not very distinguished.

HENRY A. COFFEY

THE ART OF SYMBOL-MAKING

THE LITERARY SYMBOL. By William York Tindall. New York. Columbia University Press. 1955. Pp. 278.

Philosophers of literature assure us that symbol-making is man's natural activity and condition. This interest in symbols, whether as a way of presenting reality or a way of apprehending it, is rooted deep in the human instinct. From the days of the mist-shrouded, charcoal-sketching cavemen to the era of our desolated artists who try in their tormented writings to give body to the horrors and agonies of our cultural wasteland, man has ever been