



**Saint Dominique: L'idée, L'oeuvre.** Par Pierre Mandonnet, O.P. Augmenté de notes et d'études critiques par M. H. Vicaire, O.P. (II: et R. Ladner, O.P.). 2vols. I: Étapes; II: Perspectives. 280 and 322 pp. Desclée de Brouwer et Cie., Paris. 60 fr.

For many years, the late Père Mandonnet, O.P., envisaged and gathered material for what was to be a monumental work on St. Dominic and the beginnings of his Order. Unfortunately, death came to him in 1936, with the work scarcely begun. Now, however, one of his most intimate disciples, Père M. H. Vicaire, O.P., the present incumbent of his master's chair of history at the University of Fribourg, presents, in two volumes, the plan and content of his master's mind, preserving as far as possible, his very words.

Père Mandonnet's *Saint Dominique: L'idée, L'homme et L'oeuvre*, which first appeared in 1921, forms the groundwork of the first volume. Although composed hurriedly and without any critical apparatus, this little work, in Père Vicaire's mind, sums up so well the late author's ideas on St. Dominic and the beginnings of his Order, that he has contented himself with commenting on and augmenting its text. To the first part of the text (*Saint Dominique*, I, 25-81), Père Vicaire has added an elaborate and up-to-date set of notes that controls many of his master's cursory statements and conjectures, and six scholarly critical studies (I, 83-183), all admirably documented and all manifesting the method and establishing the conclusions of his master. They are entitled as follows: *Chronologie des années 1205-1208*; *Une ambassade dans les Marches*; *La naissance de Sainte-Marie de Prouille*; *La Sainte Predication de Narbonnaise (1204-1208)*; *Innocent III, Diegue et Dominique en 1206*; *Saint Dominique et le Pape en 1215*. Here we can hardly do more than mention these studies. However, their very titles should serve to stimulate the interest of many children of St. Dominic, who for a long time have sought in vain for something definite on this period of their father's life.

A wealth of scholarly detail is brought forward to support the conclusion "that in 1215 the Sovereign Pontiff not only did not ignore Dominic, but that he received him with joy, that he listened to and relished his plans, inspired in part by himself, and that he promised

his official approval to the future Order" (I, 181.) To be sure, this is not absolutely certain; but at least it engenders greater conviction than the thirteenth-century anecdote which tells us of certain hesitations on the part of Innocent III, which were dispelled by a vision of St. Dominic holding up the walls of St. John Lateran's. This is rejected by Vicaire as "purely legendary, and, what is more, borrowed from the cycle of St. Francis" (I, 158).

Père Vicaire has not treated the early years of St. Dominic. This is unfortunate for the sake of completeness, because Mandonnet's text begins only with St. Dominic's first journey to Rome in the winter of 1205-1206. To chronicle the first years of St. Dominic satisfactorily would, doubtless, be no easy task, but we feel that it is a work worthy of the hand that has dealt so well with the difficulties met with in these pages, and we hope that some day such a study will come from the author, completing, as it were, these fine volumes.

In the first part of his book, Père Mandonnet was concerned chiefly with St. Dominic's founding of the Order. In the second part (*Activité des Prêcheurs*, I, 187-230), he gives a short sketch of its early activity. As he himself puts it: "After having assisted at the planting of the tree, it will not be superfluous to stand by as it shoots forth its first blossoms and bears its first fruits" (Prologue). Père Vicaire has added no notes to this second part. To have done so, he says, would have been almost impossible. Still, we feel that he was the one to control many of Mandonnet's interesting observations, for instance, on the early Dominican Liturgy. He has, however, appended reprints of two later studies of his master. *Les Chanoines-Prêcheurs de Bologne d'après Jacque de Vitry* (I, 231-247) identifies the Canons-Preachers of Bologna, mentioned by that author, with the early Friars Preachers in that city. The study, *La "Summa de Poenitentia Magistri Pauli presbyteri S. Nicolai"* (I, 249-269), concludes that the work studied is to be attributed to Master Paul of Hungary, O.P. This *Summa*, "the first manual of moral theology for the use of confessors," is especially interesting in that it was written under the eyes of St. Dominic and must echo in many places his very words and admonitions.

The second volume is well summed up in its sub-title *Perspectives*. Various backgrounds are painted, always with close adherence to such facts as are known, and then it is shown how St. Dominic and his early disciples impressed their personality on the thirteenth-century stage. Two contributions, *L'Ordo Praedicatorum avant l'ordre des Prêcheurs* (II, 11-68) by Reginald Ladner, O.P., and a reprint of Mandonnet's well-known *La crise scolaire au début du XIIIe siècle*

*et la fondation de l'ordre des Frères Prêcheurs* (II, 84-100) point out the sad state of doctrinal preaching and theological learning in the ecclesiastical world of the thirteenth century, the various unsuccessful efforts made to remedy the situation and finally the stepping in of St. Dominic and his specially trained disciples to fill the breach, much to the relief of the Church and the episcopate at large. Père Ladner goes to great length to show that the Order thus fell heir to titles, privileges and responsibilities which, up to that time, were accorded only to a well-defined category of preachers, namely, to bishops and special delegates. Along this same line, we have another reprint, Mandonnet's *Notes de symbolique médiévale: Domini Canes* (II, 69-81), the burden of which is to show that even before the name *Dominicanus* came into use, "the dog was the symbol of the preacher in general and that of the Friar Preacher in particular" (II, 70).

In many respects, the study which follows, *De la règle de Saint Augustin à la règle de Saint Dominique* (II, 103-127), furnishes the most interesting reading in these volumes. This study was begun by Père Mandonnet, but he departed this life in the course of its composition and Père Vicaire has completed it within Mandonnet's outline and with the help of some of his notes. Together with the essay that follows it, *Les institutions des Prêcheurs (Essai de restitution) (1200 et 1221-1227)* which is the work of Vicaire, it gives us a thorough-going and enlightening study of the origin, vicissitudes and influence of our Rule and Constitutions. We cannot go into detail here, but certainly it is interesting to learn, for instance, that the Rule as we now have it, although the work of Augustine, is not the original, but a commentary; that the *Regula sororum* is a transcription of the *Regula fratrum*, and not the other way round, as one often hears. Surely, too, it is pleasant to be assured that "the primitive legislation of the Order of Preachers.....exists, and to discover it is no insoluble problem" (II, 203).

To prove as much, Père Vicaire sets to work in very scholarly fashion, and presents many arguments to support his contention that the prologue, division, first distinction and *regula conversorum* embodied in the so-called text of Rodez, preserved in the Archives of the Order at Rome and edited in the *Analecta Ord. Praed.*, II (1896), 621-648, date back to St. Dominic and 1216, while the legislation in the second distinction dates partly to 1220 and partly to the period 1221-1227. This volume concludes with extracts from Mandonnet's well-known essay, *Les origines de l'Ordo de poenitentia* (II, 295-308).

We have done little more than indicate the content of these volumes. Those interested in the critical value of their content may be

referred to the remarks of Dominikus Planzer, O.P., in *Archivum Fratrum Praed.*, VIII (1938), 289-301. Suffice it here to say that this is the best documented and most pretentious synthesis that has yet appeared on the character and work of St. Dominic. Fine as it is, however, may it only be the auspicious harbinger of many yet to come.

M.O'B.

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**Morals Makyth Man.** By Gerald Vann, O.P. 252 pp. Longmans, Green, New York. \$2.50.

Not clothes, but morals makyth man; not the habiliments of fancy, but an interior garment makes man a man; not the exterior bowing to fashionable theories, but the living exemplification of a set of moral principles which prove to be the master-key to every possible difficulty—that is what makes, and keeps, man a man. Where will man find this all-embracing set of principles? It awaits him in the scheme of St. Thomas' moral doctrine.

Recalling the chaotic condition of today's world and the wealth of disordered information which abounds in it, Father Vann points the way to an ordered, unified view of things, to a view that encompasses the ultimate. It is his claim that in St. Thomas can be found the solutions to modern-day problems, precisely because therein is contained, not merely the guide for medieval life, but the *philosophia perennis*, the truth which is applicable to all problems and to all times. The English Dominican gives to the unacquainted a very fine explanation of what is meant by the study of the Angel of the Schools: "It means acquiring a certain outlook, assimilating and making one's own a certain set of principles and so coming to possess a habit of or capacity for judging about things, things of every sort and description, not theological things merely, or abstruse speculative points, but the things that occur every day and all day. It means having a point of view about literature and art, about films and film-stars, about wages and wage-earners, about aeroplanes and war and worship, and, in general, the world" (p. 15).

After noting the need of a world-embracing principle which alone can give order and synthesis to our thought, the author outlines it and then applies it to ethics, politics and sociology; he thus manifests the speculative value of Thomism. His critical survey of Determinism, Hedonism, Eudemonism, Panhedonism and Legalism in relation to Thomism shows that the teaching of the Angelic Doctor takes the middle position, not by eclecticism, but by synthesis. Then follows the backbone of the book, his brilliant explanation of the Thomist moral theory. All this is preparatory to the second half of the book, "Essays in Application," where erudite discussions on the relation

of Thomism to a policy of integration, politics, marriage and sex, religious practice, peace and Christian humanism are to be found.

To add to the worth of the book, a detailed outline of the various chapters is contained in the table of contents and an alphabetical index is appended.

An appreciation of this latest work of Father Vann's can be voiced only in superlatives. There is only one fault to be found: it does not fulfill its claim to be a "popular" exposition. J.M.

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**St. Thomas and the Gentiles.** By Mortimer J. Adler. 118 pp. Marquette U. Press, Milwaukee. \$1.00.

The Aristotelean Society of Marquette University, under whose auspices the Aquinas Lectures are held yearly, invited Dr. Adler to address it this year and he responded by outlining for it a gargantuan task. He suggested a project which, by his own admission, only a genius could accomplish, but in which the followers of St. Thomas could participate by preparing the way.

What he proposed is a modern *Summa Contra Gentiles*, directed against the present-day counterparts, in philosophy, of the Moors, Jews and heretics whom St. Thomas opposed — the Positivists, the Systematists and what might be called the philosophical heretics. The negative procedure suggested for dealing with the Positivists is the solution of their difficulties and, in fact, formulating and answering better objections than they themselves can offer. On the positive side, by examining Science, it can be shown that the Positivists have a theory of knowledge, that the experimental sciences provide a preamble to philosophy, and that the philosophy of nature does not vary with the changing content of these sciences. In that way, the ascent is made from the philosophy of nature (which employs such metaphysical ideas as the whole and the part, simple and composite, possibility and actuality), to metaphysics itself. By this inductive process, the bogey, metaphysics, will have been stripped of its frightening costume. The refutation of the Systematist can be accomplished by showing him "that he has been misled by his analogy of philosophy with mathematics" (p. 44). With the third group, the philosophical heretics, the task is easiest. St. Thomas disposed of their errors when he disproved the falsities of ancient and medieval philosophy.

Just as St. Thomas argued for the eternal truth of the Christian religion, so his followers must argue today that philosophy is a field of knowledge in which there is perennial truth. It is necessary to deal separately with each of the main groups of opponents of this thesis. The Positivist must be shown that philosophy is knowledge; the

Systematist that there is only one body of philosophical knowledge; the heretic in philosophy that he has strayed from the truth.

The project outlined by Dr. Adler is not just an ambitious dream. It is much more solid than that. It is the scholarly and feasible plan of a most ardent student of St. Thomas. J.M.

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**Saint Catherine of Siena.** By Johannes Jorgensen. Translated from the Danish by Ingeborg Lund. 455 pp. Longmans, Green, New York. \$3.50.

If becoming a saint is life's hardest task, then assuredly that of being a hagiographer is the second most difficult undertaking. The rôle of the cynic or the sentimentalist is too apt to mar every attempt at this type of literature.

But if hagiography in itself is difficult, the biographer of Catherine of Siena meets further difficulties. How can he adequately portray the life of one who was the twenty-third child of parents who were quite ordinary; of one who, at an age when most children have not even reached the age of reason, was doing works of penance which would pall the most hardened ascetic; of one who so conquered herself that finally she took but one half-hour's sleep out of forty-eight hours and naively remarked: "that was the most difficult of all the ways of overcoming self"; of one who enjoyed such a communion with Christ that revelations and prophecies became as second nature; of one who so loved the Divine Spouse that He condescended to enter into spiritual marriage with her and consummated that marriage by giving her His heart; of one who had seen the horror of hell and the pain of purgatory and at last had a glimpse of the gates of paradise?

Nor is this all. Joined to this intense life of the spirit was a life of activity so fruitful that men have not hesitated to call her the most remarkable woman, sparing Mary, of the ages. Counsellor to popes (she finally ended the Babylonian captivity), ambassador from Florence and Siena, spiritual adviser to a devoted band of disciples, forceful correspondent to all the important personages of her time, the influence of Catherine of Siena cannot be over-estimated. Humorous—witness her remark when curing the rector of the famous Misericordia Hospital in Siena from an attack of the raging plague: "Out of bed, Messer Matteo, this is no time for you to be lying there taking your ease"—politically shrewd, confident where others trembled, she is full of seeming contradictions. The difficulties for such a biography would appear to be insurmountable.

There is only one adequate way of telling the story of such a woman and that is to let her tell it herself. This is what Johannes

Jorgensen in his *Saint Catherine of Siena* has done. Her letters and the Dialogue are the main sources for his work. Where these are not sufficient he uses the lives written by her early disciples. To these he adds a scholarship which makes the book vital, eminently literary, absorbing. There are no fantastic explanations for Catherine's marvels; Jorgensen accepts them as did the eye-witnessing disciples. Never lacking narrative interest, the work portrays the life and spirit of Catherine with sympathy and keen understanding. V.M.

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**The Philosophy of St. Bonaventure.** By Etienne Gilson. Translated by Dom Illtyd Trethowan and F. J. Sheed. 565 pp. Sheed and Ward, New York. \$5.00.

Because St. Bonaventure's work cannot be interpreted reasonably without first studying his background, M. Gilson pictures for us a man steeped in the spirit of St. Francis and an ardent pupil of Alexander Hales; a man who knew of Aristotle's teaching, but who passed him by; a stout proponent of Augustinianism who was aware of the doctrines of Albert the Great and Thomas Aquinas, but thought them erroneous because they did not place Christ in the center of philosophy. For him, Christ is the hub; Christ is the means whereby the soul is united with God in ecstasy during this life and the means of eternal beatification. "A metaphysic of Christian contemplation—that is the final term towards which his thought tended. No title could have defined him more completely than that of Seraphic Doctor: for it marks at once the necessity of knowledge and its subordination to the raptures of mysticism" (p. 86).

According to Bonaventure, when we are examining an object which transcends human thought, we must both know and believe it at the same time and in the same sense. This is the cardinal point of his system. Philosophy was valuable only in so far as it could help the soul to ecstatic union with God. Philosophy which analyzed created things was of negligible value; the important point was their relation to God. Hence, for Bonaventure, there are only three main problems in philosophy: creation, exemplary causes, and the return to God by way of illumination; in other words, God considered as efficient cause, God as exemplary cause, God as final cause.

Gilson turns his critical eye on the whole system of Bonaventure: the critique of natural philosophy; the evidence for God's existence; the ideas and divine knowledge; the power and will of God; creation; universal analogy; the angels; inanimate and animate bodies; the human soul; intellectual and moral illumination; nature, grace and beatitude. Interwoven with the exposition of these points are erudite discussions of St. Thomas' position which illumine the differences

between the two Doctors of the Church. Gilson states it very incisively with reference to the knowability of God's existence: "The replies of one can only be adapted to the question formulated by the other if we adopt a point of view which belonged to neither of them" (p. 138).

This book is a plea for a true understanding of Bonaventure. The Seraphic Doctor would not be so grossly misunderstood, says the author, if his work were viewed in its entirety. Two or three isolated stones from the edifice of his system will merely leave one uncertain and lead to false conjectures as to the architecture of the whole. To enter Bonaventure's system, the pass-word of unaided reason is of no use; an act of faith alone will gain admittance. Of course, he does not confuse philosophy and theology, but he maintains that philosophy strictly as such is vitiated by its claim to separate existence. Because he was a mystic, Bonaventure systematized knowledge and being in terms of mysticism, and it is his mysticism which gave form and unity to his system. "St. Bonaventure's doctrine marks for us the culminating point of Christian mysticism and constitutes the completest synthesis it has ever achieved" (p. 494).  
J.M.

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**The Future of Freedom.** By Douglas Jerrold. 306 pp. Sheed & Ward, New York. \$2.50.

Many are the "crisis" books that have appeared in the last thirty years foretelling the radical transformation of Western Civilization, but none has more lucidly delineated the real issues at stake than Douglas Jerrold's book of Christian political philosophy, *The Future of Freedom*. The contents of this work are very modestly referred to as "notes." Yet, within the sixteen chapters, the author outlines "The Nature of Christian Civilization" (which was "the first free civilization known to history"), examines and refutes the arguments against it, probes into possible alternative panaceas which are offered for our present world-plight and then, after separate postscripts on the United States and Russia, crystalizes his aggregate thought into practical conclusions which are calculated to foster the swift resurgence and reign of the Christian social order.

The book is addressed chiefly to certain Christians who, eager to show their sympathy with the oppressed of the world, align themselves with the opponents of Christianity on the assurance that the enemy will "find an unobtrusive place for the Churches in their new Utopia." Among these Christians, Mr. Jerrold lists "the majority of devout Protestants of all races and a strong and sincere minority of



Catholics in the English-speaking countries and perhaps in Holland." To these, lulled into believing, by constant repetition, that the issue today is a three-cornered battle between Communism, Fascism and middle-class Parliamentaryism ("the façade erected before modern capitalism"), he poses the only vital question—can the Christian social order be restored or is that civilization, which asserted for the first time the rights of human personality, which abolished slavery, which distinguished between spiritual and temporal power, which gave impartial justice, trial by jury, representative government and security of property, which safeguard the rights of the family and all the other uncountable blessings to mankind, to be cast aside as so much junk? Is this Christian social order, which suffered "deliberate sabotage at the hands of men deluded by the doctrines of the Enlightenment," to be overthrown? If it is, then the world will undoubtedly fall a prey to a state based on some one or all of "the three most powerful political conceptions of the new age; Egalitarian Communism on the Russian model; the planned Leisure state controlled by an irremovable bureaucracy, towards which England (and perhaps America) is unconsciously moving; and the theocratic Puritanism which has come near to triumph in Germany and has infected Catholic Italy."

Just how strong the author considers Communism to be, can be judged by his statement that "the energizing fallacies of Marxism are today Europe's chief intellectual export" (p. 222). However, Russia, precisely because of its enormous size, will experience "the beginning of the end of its authority" when it is forced to order a general mobilization (p. 265). This political breakdown, though, is not to be desired in too short a time, for "the greatest tragedy the Church could suffer would be the sudden collapse of the present system in Russia" (p. 260). Gradual disintegration will come. "Geography and history alike have determined that" (p. 271). What matters, is the reconversion of Russia to Christianity, the start of which will soon be possible due to the "rapidly diminishing return of gratification and fulfilment" that the individual obtains from state worship and collective enterprises in the U.S.S.R. (p. 269).

In regard to the second dominant political conception, Mr. Jerrold points out that, just as at "the beginning of this century all the reformers talked of liberty," now the so-called advanced parties—the Liberals, the Socialists, the Communists and the like urge the curtailment of liberty "on the plea of efficiency." Leisure is the condition to be sought for—"a guaranteed maximum of secure idleness." The small shop, the small business, the small trade union—all must go.

Amalgamation is the rule. Efficiency demands it. Ideas and notes must be pooled. Marriage laws must be "modernized," families limited and the unfit sterilized. Gradually, all power will be centralized in the hands of the "Planners" who control the Leisure state, and the slave who lives therein "will be well fed and perhaps better housed than is the free working-man today, but he will be none the less a slave" (p. 151).

Concerning Fascism, the author has some very penetrating commentaries. "The essence of Fascism is a revolt from those forms of government which followed on the victory of the ideas of the French Revolution" (p. 155). It "takes its colour not from its aims but from its enmities. Primarily, and quite simply, Fascism offends our pride" (p. 155). Yet, he contends, English-speaking countries should understand and respect Fascism because it is nothing less than a manifestation "of the old Covenanting spirit which had its home in Scotland, was borne across the Atlantic by the Pilgrim Fathers and is still today a powerful force in the United States and . . . Great Britain" (p. 242). Fascism in Italy, not a political but a spiritual manifestation, "is nothing less than the long deferred and sadly-needed [!] flowering of the Puritan spirit in the Catholic South" (pp. 241-2).

In order to prevent the Occident from succumbing to any of these three political ideas, Mr. Jerrold warns Christians that they must "insist on the fullest recognition of the Christian social order," for "the future of Christian civilization, nothing less, is at issue;" that they have a "specific obligation to foster and guide opinion;" and that they "must learn to grow accustomed to the sound of their own voices . . . in the forum and the market place." The battle, he prophesies, "will be fought to a finish in the lifetime of many now living." If Christianity is to continue to flourish as a civilization, it must triumph over these three dominant ideas. Only then will there come "a rebirth of freedom in those spheres of activity where men must be free if they are to be worthy citizens either of this world or the next."

Mr. Jerrold, like most Englishmen, has very definite views on the United States. But, unlike many of his countrymen, he is sound in the majority of his observations. Though fearful that this country "may become the home of a rigidly secularist civilization," he sees here "a vigorous Catholic movement, which, as it becomes increasingly nationalized, may exercise a determining influence in a direction contrary to materialism." He notes, too, that "the Christian social teaching fits the secular requirements of America like a glove," thus making the country a "most fruitful field for Christian action." Keen

and accurate statements like "New York [is] a pearl of great political price contested by the Irish and the Jews" are to be found more frequently than highly improbable ones such as "Mr. Lewis's Labour organization is likely to be the dominating force in American Politics for the next few years." F.R.

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**Anglicanism in Transition.** By Humphrey J. T. Johnson. 245 pp. Longmans, Green, New York. \$2.25.

Father Johnson, of the Birmingham Oratory, attempts, most successfully, "to sketch the salient features of contemporary and recent Anglican history as one who has seen the Church of England both from within and from without" (Preface). His work is characterized by objectivity and charitableness, but there are one or two passages which would not meet Anglican approval. Yet, on finishing it, one will either agree with him complacently or disagree without irritation.

Although necessarily compressed, the book gives a comprehensive view. After sketching the historical development of the Anglican system, which is really the story of the Prayer Book and covers the times of Laud, Wesley and Newman, Father Johnson considers Modernism and the Episcopacy of the Church of England. "It was after Modernism had received its *coup de grâce* [the Encyclical *Pascendi*] in the Catholic Church that the cognate movement in the Church of England . . . entered upon its critical phase" (p. 74). The years through which the Church now passed were as critical as any in her history, but Archbishop Davidson's diplomacy saved the day. The author closes this chapter on a gloomy note: "The clerical advocates of divorce, suicide and birth control, already with us, are but the precursors of the paganized clergyman of tomorrow. . . ." (p. 96).

After discoursing on "Prayer Book Reform" and "The Free Churches and the East," Father Johnson recounts the events leading up to the promulgation of the Bull *Apostolica Curae* and the aftermath of the Malines Conversations. At Malines, he says, Canterbury and Rome were closer than they ever will be again. This attempt to bring about corporate union failed, and since then the breach between the two has grown. Disagreements, not only on dogma, but on ethics, bar the way to unanimity.

The concluding chapter of the book, considering the relation between Church and State, stresses the spirit of compromise between the two. Decisions are framed by the Church with an eye to gaining the approval of the times. For example, birth control was condemned in 1920, but, in 1930, when public opinion had shifted, the clergy

shifted, too. But the blame, in larger part, is to be placed on the nation, "for a national Church cannot, if she is to remain national, refuse her spiritual ministrations to those who have only used the liberties conferred on them by the nation's laws" (p. 218).

Appended is the report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922, which, at times, differs greatly from the tone of Father Johnson.

J.M.

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**Communism and Man.** By F. J. Sheed. 244 pp. Sheed & Ward, New York. \$2.00.

**Catholicism, Communism and Dictatorship.** By C. J. Eustace. 143 pp. Benziger Brothers, New York. \$1.50.

"Communism is almost never discussed calmly." As if to give the lie to his all too true observation, Mr. Sheed has essayed to discuss Communism, not "by weighing up the results of the Russian experiment," but by disclosing the fundamental tenets of the system, and examining them in relation to sociological principles involved in the very nature of man.

After dividing his work into four parts, treating of the Nature of Communism, Man, the Insufficiency of Man and the Remaking of Society, the author begins with an analysis of Marxian philosophy. "The study of Communism is the study of Karl Marx." But Marx borrowed his whole philosophical framework from Hegel, whose dialectic has been the despair of less studious critics than Mr. Sheed. The Hegelian dialectic of thesis, antithesis and synthesis weaves tenuously through Marx's ideology, the content and terminology of which, especially the concept of motion as the existence form of matter, present a fecund field for discussion. The author devotes a good half of his book to a sympathetic and pleasantly philosophical refutation of Dialectical Materialism and its sociological consequences, the Economic Interpretation of History and the Theory of the Class War. The section on Man exposes a realistic but natural sociology, the limitations of which are shown in the part on the Insufficiency of Man. Man, raised to the supernatural state, needs supernatural aids to attain his beatitude. The "heaven on earth" humanism of Marx is rightly rejected because of its obvious failure to square with reality. In the concluding section, Mr. Sheed describes briefly the new social order which would remake a society torn asunder by the ravages of greedy Capitalists and Communists alike. "You can meet a vision only with a vision."

In attempting an investigation of Marxian philosophy in the light of traditional Catholic teaching, an author is prey to terminological

difficulties. For the most part, Mr. Sheed has avoided the pitfalls. However, it might be well if the precise meaning of Capitalism were made clear; similarly, "priests" (p. 128), and such statements as ". . . man produces two sets of operations which have nothing in common" (p. 117), and "Suffering as such is not of necessity an evil" (p. 189).

*Communism and Man* is not just a book to be read; it must be studied. The author has admirably succeeded in making Communism intelligible to Catholics and, we hope, has made Catholic social ideals more intelligible to Communists. These latter should read this book so unusually fair, a reasoned appeal to intelligences seeking a vision wholesomely *real*.

In *Catholicism, Communism and Dictatorship*, C. J. Eustace examines "the difficult problem of human solidarity" as viewed by Catholics, and appraises contemporary totalitarian movements that seek to solve it. The material for the essay has been gathered by a group of Catholic laymen working in study-clubs, and includes a number of diagrammatic sketches.

Totalitarianism, "a form of authority which, in one manner or another, seeks to take charge of the total activity of men," is the subject first discussed. Fascism, Nazism and Communism are next arraigned and shown to share in the diabolism which has ever opposed the totalitarianism of God which, as the concluding chapter shows, can alone preserve the organic unity of mankind.

While the book contains some very helpful thoughts on totalitarian forms of government, it suffers from a lack of unity. This defect is occasioned not only by too frequent digressions, but also by rapid changes of viewpoint, undefined terms and a tendency to dismiss opposition on the not too patent charge of being diabolic.

The author's repeated appeal for a return to spiritual unity to oppose the materialism of the dictators is most important, and should encourage interested study groups to work out the theory more in detail.

A.M.R.

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**Naturalism in American Education.** By Rev. Geoffrey O'Connell, Ph.D. 310 pp. Benziger Bros., New York. \$2.75.

For the past few years the system of education current in American secular schools has been under continual fire. Many of its opponents have attacked its procedure, others have decryd its curriculum, but few have criticized its vitals—its philosophy.

Realizing the need for an exposé of the philosophy of education adhered to by many of the most influential educators in America,

Doctor O'Connell has written *Naturalism in American Education*. His thesis, substantiated throughout by convincing proof, is that Naturalism, "the attitude of mind characteristic of all systems of thought which deny the existence of an order transcending nature and sense-experience and confine the explanation of reality to the general viewpoint that nature contains the normal and only final answer to all philosophical problems," is the philosophy espoused by Dewey, Kilpatrick, Rugg, Thorndike and many other leaders in the educational field. When it is realized that Naturalism denies the supernatural, the divine foundation of morality, and holds that man is the product of nature, one can easily see the effect such a philosophy would have in education.

The construction of the work is most logical. After discussing Naturalism and its history, the author depicts the thought and influence of Naturalism's leading exponents, Dewey and his disciples. He closes with an exposition of Naturalism's influence in teachers' training schools and its incompatibility with Christianity. Lucid and forceful, the book should do much to make Americans aware of the fundamental fallacies of many of their educators. J.A.Q.

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**Literature, the Leading Educator.** By Francis P. Donnelly, S.J. 278 pp. Longmans, Green, New York. \$3.00.

During the past few decades, the study of the classics has been forced to yield its ancient place of honor in the curriculum to scientific and vocational courses. Observant educators are now realizing that this neglect of classical literature is responsible for many of the patent defects in modern education. Among the twenty-four papers included in *Literature, the Leading Educator*, we find a forceful presentation of the case for classical studies and a demonstration of their superiority over modern innovations.

"Expression," writes Father Donnelly, "is the test of all knowledge as well as the guarantee of an educated mind." Literature, studied as the art of expression, has been and still is the instrument which best teaches the student self-expression. In the traditional method defended by Father Donnelly, the entire curriculum is subordinated to the study and appreciation of the best in Greek, Latin and English literature. The student's own compositions, original but based on the classical models, are the flower of this mind-nourishing contact with the masters. The facts learned in minor and subordinate courses are regarded as the material to be employed by the student in composition. In the author's opinion, composition should be required for college entrance, and original work should be honored with the

same degrees now awarded for research work embodied in theses and dissertations.

There are a few papers in the collection, for example, "The Tragic Element in Sophocles' King Oedipus" and "Homeric Litotes," which deal with special literary problems and are of interest only to experts. The other papers have a much wider appeal than these technical discussions, which might have been omitted without violating the unity of the work.

Thirty-six years as teacher and writer have made Father Donnelly an authority in education who must be heard with thoughtful attention. These papers are written with the enthusiasm that begets interest, the knowledge that earns respect, the conviction that wins disciples. Students as well as teachers will profit by the information and inspiration to be found here. Parents too, for the benefit of their children, would do well to weigh the evidence here given for the practical worth of a classical education. A.O'C.

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**An American Woman.** By Leonard Feeney, S.J. 272 pp. America Press, New York. \$2.00.

Leonard Feeney, S.J., has made his debut as a biographer. *An American Woman* is a remarkably refreshing life of Elizabeth Seton, the foundress of the Sisters of Charity in America. Never dull, the book captivates its reader by a combination of historical data, Catholic doctrine and Father Feeney's personal observations on a variety of subjects.

Elizabeth Seton certainly lived. Wife, mother, sister and foundress, she has left an indelible mark upon American religious life. Born in 1774 amidst comfortable surroundings, she became a much sought-after belle of New York society. When not quite twenty years old, she won the heart of William Seton by her beauty, charm and vivacity. Elizabeth's friends may well have thought that her life was a complete and satisfactory one with a loving husband, five adoring children and sufficient wealth. But God had other plans. Much of the family wealth was lost. Inner religious struggles began to harass her mind. Finally, when her husband's health rapidly declined, a trip to Italy was undertaken. Still more did suffering press upon her, for, disembarking in Italy, the Setons were detained in a quarantine station. Here, the privation of proper medical attention did much to hasten the death of William Seton. After her husband's death, Elizabeth spent some time in Italy where Catholicity made a deep impression upon her. But it was not until her return to New York and after much prayer that she was finally received into the Church in March, 1805. From this point onward, Father Feeney

paints the life of Elizabeth with rapid but brilliant strokes. After the manner of an essayist rather than that of an historian, he shows how this widow became the foundress of the Sisters of Charity in America.

The author's comments scattered throughout the book have the same sparkling humor and vibrant characteristics that made *Fish on Friday* so fascinating, though one wonders whether they should find place in a biography. His description of a Catholic Sister should be read and reread. C.B.

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**The Faith in Practice.** By Philip Hughes. 276 pp. Longmans, Green, New York. \$2.00.

The author of this book tells us that "it is primarily addressed to those who already believe and are instructed in Christian Doctrine, and its aim is to recall the chief truths of that doctrine in so far as they have any relation to man's spiritual life." We feel that he has fulfilled his purpose admirably well.

The book is divided into five parts, the first of which treats of creation, the Fall, the Redemption, the founding and nature of the Church. Father Hughes has an unusual capacity for the clear and succinct expression of profound ideas, and it shows up especially well in these opening pages, for instance, in his words on the Trinity. The second and third parts deal with our supernatural destiny and organism, and the sources of the "new life" they imply, namely, the Sacraments. There is nothing really new in these sections, but the subject matter is treated more fully and in a more matter-of-fact fashion than is usual in books of this nature. Still, the superfluous is avoided and the text remains fresh and interesting.

We consider the fourth part, treating of the practice of the supernatural virtues, the best in the book. Following the general outline of St. Thomas' *Summa Theologica*, which is often referred to, the nature and obligations of each of the theological and moral virtues are taken up in turn, as also are the vices that must be avoided. And all this is done in so clear and complete a manner that the needs of the average layman are readily served. The book ends with some wise admonitions in regard to prayer.

In a word, we consider this book as clear, complete and accurate a statement of Christian doctrine and morality as is to be found in any volume of its size and nature. M.O'B.

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**Belief in God.** By Very Rev. Tihamer Toth. Translated by V. G. Agotai. 180 pp. Herder, St. Louis. \$1.75.

It is a generally recognized fact that the printed word lacks the fire and vigour of the spoken word. This explains why, only too



often, the best of sermons make for extremely dull reading. Hence it is a real pleasure to come across a book of sermons, as the one under review, that preserves, in no small part, the life and feeling of the spoken word. This English translation of Monsignor Toth's work, *Belief in God*, consists of a course of fifteen sermons on Faith in which Christian belief and pagan unbelief are taken apart, criticized and examined from almost every conceivable angle.

Monsignor Toth, Professor at the University of Budapest and one of Europe's most gifted pulpit orators, has a positive genius for exposing doctrine in the light of new problems and changing conditions, and for exposing new problems and changing conditions in the light of ancient doctrine. He makes liberal use of the findings of modern science and, in applying these facts to Christian belief, Monsignor Toth's powers of expansion become truly magnificent. Throughout all his sermons, he weaves interesting anecdotes and apt illustrations that contribute, we believe, not a little to the success of his work. V. G. Agotai is to be congratulated for the fine translation.

N.W.

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**Witnesses to Christ.** By Alban Goodier, S.J. 170 pp. Kenedy, New York. \$2.25.

Outstanding among the writers who take as their objective that of making Christ not only known, but also loved and emulated, is the Most Rev. Alban Goodier, S. J. His two masterpieces on the Public Life, and on the Passion and Death of Our Lord will long be read with delight and profit both for the knowledge they impart and the love they enkindle. In his companion volume to those two books, what might be sterile apologetics or speculative exegesis becomes, in the hands of the saintly Archbishop, a living and inspiring study of the testimony of those who knew Christ and of the claims of Christ Himself.

After the manner of St. Luke the Evangelist, the author bases his evidence on the word of "those who from the beginning were eyewitnesses." The first to take the witness-stand is St. John the Apostle. "None more than John emphasized the living fact of Jesus Christ the living Man; . . . yet none more than he, with the clear vision of the mystic, proclaimed the Godhead, absolute and without equivocation, of the Man he loved." The aged Zachary is the next to testify. He had been mute, but now he speaks: ". . . it is the turning point from the old to the new; it is the summing up of the past, and the first definite insight into the future." Our Lady pronounces again her inspired Magnificat. All Nazareth and Galilee, the hidden life and the public ministry proclaim Him the God-Man; and then the Twelve,

through Peter their spokesman, profess their faith: "Thou art Christ, the Son of the Living God." Even Pontius Pilate is brought to the stand, and he, quite in spite of himself, can call Him naught but King. Christ Himself is last to testify and throughout five chapters of the book Christ's claims are recalled along with the substantiating proofs He offered an incredulous people. There is nothing purely exegetical about the author's scriptural interpretation. He follows the best recognized scripture scholars of the day. We have never seen a more thorough, popular exposition of the scriptural foundation for the thesis concerning the Divinity of Christ. G.J.

**Death Solves Nothing.** By Margaret Sothern. 272 pp. Sheed & Ward, New York. \$2.50.

When Communism enters the life of Sophia von Kutulinska in the person of the man she loves, it does not settle itself down in native soil, for Sophia is not of the requisite genre. While Catholicism, not a vibrant force in her, affords little protection, neither is she driven by any forceful political tenets. But poverty and the oppression of Nazi Germany turn Sophia into a willing tool for an agent of the Komintern, Fiador Ivanovitch, in whose culture and suavity she finds refreshing society and a reminder of her family's lost prosperity.

Despite her abilities and aspirations, Sophia is forced to work in an aeroplane factory where her employers are as brutally impersonal as the governmental monster they serve. One of the humiliations Sophia suffers at their hands is enrollment in the Nazi Party to save the job she needs so badly. Resentment mounts in her as she sees a kindly Jew persecuted; and, when her own mother is victimized by bureaucratic red-tape, the resentment levels off into a lasting bitterness. Sophia, quite by chance, is entrusted with the typing of confidential military reports, copies of which she makes for her Communist lover. After serving under the red flag she is ultimately disillusioned and brought back to faith.

*Death Solves Nothing* fails to keep pace with a timely and interesting background. However, the author's restraint lends a note of authenticity which helps counterbalance some stiff dialogue and unconvincing characterizations. Q.S.

## DIGEST OF RECENT BOOKS

Today, when hurrying but discriminating readers snatch all that is best in digests and surveys from newsstand and bookstore, it is a pleasant discovery to find such a book as **A Second Sheed and Ward Survey** fitting itself so admirably into the modern literary scheme. Offering a selection

of representative passages from sixty-six books, it presents all that is best in current and contemporary literature and affords the reader an opportunity to browse briefly but delightfully in such varied fields of literary endeavour as Criticism, History, Fiction, Biography, Philosophy and Theology. With a variety of subject matter sponsored by such literary notables as Christopher Dawson, Henri Ghéon, Maisie Ward, G. K. Chesterton, Margaret Yeo and Christopher Hollis (to mention but a few of them), this *Second Sheed and Ward Survey*, from the first page to the last, challenges the reader to find, if possible, a dull moment. Pathos and humor, the dramatic and the ludicrous, heroic sanctity and ordinary goodness all combine to make sustained interest, not an unattainable ideal, but an ever present fact. If one is looking for contrast and variety, for maturity of thought and expression, they will most certainly be found within the covers of this book. (Sheed & Ward, New York. \$2.50).

The Congregation of the Holy Cross, Brooklyn, New York, is one of the most important communities of Sisters in America. The history, constitutions, personnel and activities of this community form the subject matter for *The Daughters of St. Dominic on Long Island*, by Father Eugene Crawford. After narrating in summary fashion the early history of Long Island, the author refers to the original motherhouse, Holy Cross Convent, Ratisbon, pictures the early days of that famous institute and introduces Mother Benedicta Bauer, the moving spirit behind the adventure in America. In 1853, four bewildered pioneer Sisters of this Congregation arrived in New York and, after a period of distressing uncertainty, settled in Williamsburg. Now, only eighty-five years later, there are over a thousand of these Sisters laboring zealously in seventy institutions in the Diocese of Brooklyn, three in the Archdiocese of New York and several in the Diocese of San Juan and Ponce, Puerto Rico. Father Crawford has written an interesting account of Holy Cross, interweaving a good portion of local and national history. He closes his study with an examination of the constitution and the novitiate life of the Congregation. Appended are valuable critical notes, an extensive bibliography and a complete index. (Benziger Bros., New York. \$3.50).

*Tractatus de Ordine FF. de Poenitentia S. Dominici à F. Tommaso da Siena* is the twenty-first volume of the series entitled: *Fontes Vitae S. Catherinae Senensis Historici*, which is being edited by M. Hyacinth Laurent, O.P., and Dr. Francis Valli. Developing the general theme of the series, namely, the life, writings and times of Catherine Benincasa, this volume contains the tract of Thomas of Siena and treats of the origin, approbation and confirmation of St. Dominic's Order of Penance, the Third Order. In the introduction, Father Laurent gives a brief synopsis of the founding of the Third Order, discoursing on the many extant documents pertaining to it and placing particular emphasis on the above-mentioned tract of Thomas of Siena. (Sansoni, Firenze. L.50).

Father Walter Gumbley, O.P., lends the weight of his historical authority to the cause of **Mother Margaret Hallahan**, seconding the efforts of the Commission investigating the heroism of the virtues of this Dominican Third Order Sister, foundress of the English Congregation of St. Catherine of Siena. In summary style, Father Gumbley brings up to date Mother Drane's classic biography of this zealous apostle of Mary's Rosary. There is nothing of the marvelous explicitly mentioned, but the brochure leaves the reader with strong suspicions of the miraculous. Orphaned in 1812, a month before her tenth birthday, the future Superioress began those twenty-seven years of domestic service which trained her, by patient and persevering submission to harshness and hardship on all sides, to be a perfect leader. In 1841 came the call to the Dominican Sisterhood and

the opportunity to form a small group of religious social workers. Attracted by her energy and zeal, numerous pious women joined her and in time many foundations were established. In 1859, Father Jandel, Master-General of the Dominican Order, appointed her the Prioress Provincial of the Congregation she had founded. (S. Walker, Leicestershire, Eng. ¾).

**A Handmaid of the Holy Rosary** is the life story of Mother Mary Alphonsus Danil Rattas (1843-1927), foundress of the first religious congregation for Arab girls. Translated from the German of Benedict Stolz, O.S.B., by Natalie Bevenot, the biography of this holy Sister is offered in a simple and interesting manner. In a series of visions to Mary Alphonsus, the Blessed Virgin made known her desire to have a congregation of the Rosary founded. With the assistance of Canon Joseph Tannus, chancellor of the Latin Patriarchate of Jerusalem, the rules of the institute were drawn up and the first foundation was made in July, 1880. Mother Mary was never the superior of the congregation she founded. She died on the feast of the Annunciation, 1927, as the sisters, gathered about her bedside, finished the fourteenth mystery of the Rosary. Her life marks another page of triumph in the history of the Rosary. (Benziger Bros., New York. \$1.50).

The reception given to Father John A. O'Brien's **Faith of Millions** has already required the printing of a second edition. (Our Sunday Visitor Press, Huntington, Ind. \$1.50, paper \$1.00).

The Most Reverend J. F. Noll, D.D., subjects the entire artificial Birth Control theory to a careful analysis in **A Catechism on Birth Control**. The social, economic, and medical aspects receive special emphasis. The statements of an imposing array of non-Catholic authorities are utilized in rejecting the pseudo-scientific arguments of the Birth Control propagandists. Recognized leaders of the medical profession are especially vigorous in their unqualified condemnation of all the known methods of contraception. The booklet is well adapted for study-club use and should prove of great value in meeting the arguments of Birth Control protagonists. Although a small book, it is one of the most valuable on this important subject. (Our Sunday Visitor Press, Huntington, Ind. \$0.50; paper, \$0.15).

A very interesting and highly exciting story dealing with the adventures of several boys in the Himalayas is told by R. A. Welfle, S.J. Although the wide-ranging experiences narrated in **Blood on the Mountain** are captivating, they are, at times, hardly plausible. (Benziger Bros., New York. \$1.25).

**THEOLOGY:** Father Peter Lumberras, O.P., has issued another volume of the series entitled: *Prælectiones Scholasticæ in Secundam Partem D. Thomæ*. The prominent Dominican theologian offers, in **De Justitia** (2a 2ae, qq. 57-122), a scholarly treatise on the most excellent of the moral virtues. In dealing with his subject, he follows closely the procedure of the *Summa*. One of the many pleasing features of the work is the explanations of the various questions under discussion and the brief outlines of the points to be proved. This arrangement helps to eliminate a good deal of searching through the text in an effort to understand the precise meaning of the terms and propositions under consideration. To one unfamiliar with the works of St. Thomas, Father Lumberras is an eminently capable instructor in the method and doctrine of the Angelic Doctor. (Angelicum, Rome).

In the third volume of **Institutiones Theologicæ Moralis ad Normam Juris Canonici**, Father Seraphinus a Loiano, O.M.Cap., offers a complete treatise on justice. The first section of the work is devoted to the virtue and its opposite, the second and third to contracts and the obligations of clerics and religious. One of the main objectives of the author's *Institutiones* is to correlate various theological conclusions and the present legislation

of the Code. Worthy of commendation in this generally excellent work is the use of prenotes, a most helpful, time-saving and even patience-saving device. The one fault to be found is the bulkiness of the volume. (Marietti, Turin. L.40).

**APOLOGETICS:** The current **Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine** are comprised of articles on the varied activities of the society. The work of teachers and parents, clergy and laity, the endeavors of organized societies and individuals in the work of promulgating Christian doctrine is completely treated. Written by the leaders, both clerical and lay, of Catholic Action in America, these papers are both authoritative and mature. Two articles on the problem arising from Catholic students' attendance at secular colleges, one by Archbishop McNicholas, the other by Father George Johnson, are especially important and timely. (St. Anthony Guild Press, Paterson, N. J. \$1.50).

A compendium of dogmatic and moral theology suited to the capabilities of the ordinary layman may be found in **Radio Replies**. The book consists of fifteen hundred and eighty-eight questions and answers gathered from a five-year series of "Question Box" programs given from the Catholic Broadcasting Station, 2 S M, Sydney, Australia. Father Rumble, the author, a convert from Anglicanism, has logically arranged the heterogeneous difficulties submitted to him and has answered them briefly and adequately. This manual of Christian Doctrine has already brought many sheep into the fold and is of inestimable value for the Catholic who desires to give a reason for the faith that is in him. The Australian edition has been revised for American readers by Father Charles Mortimer Carty. (Cathedral Press, St. Paul, Minn. \$0.50).

**SCRIPTURE:** The seventh edition of Janssens-Morandi's **Introductio Biblica** has just been issued. The subjects usual to such a manual are treated with a thoroughness and timeliness that make the book complete and adequate. The chapter on the authenticity of the Sacred Books, dealing with all the important problems on the subject, should prove invaluable to the scripture student. Added notes on the customs of the Hebrews, the history of interpretation, and the Messianic prophecies are given in three appendices. (Marietti, Turin. L.14).

**CANON LAW:** To the difficult and involved study of penal law, Dr. Christophorus Berutti, O.P., of Fribourg University, has contributed a work that shows profundity of thought and skill in presentation. With a well-ordered arrangement, the author of **De Delictis et Poenis**, the sixth volume of *Institutiones Juris Canonici*, has endeavored to introduce the student to the fundamental philosophy of penal law, not only by acquainting him with an analysis of the canons of the new code, but also by tracing their history in the old legislation. It is to be regretted, however, that he has limited his bibliography to Latin and Italian works and thereby overlooked the many excellent Canon Law studies of the Catholic University of America. (Marietti, Turin. L.18).

The **Compendium Juris Canonici**, compiled by M. A. Coronata, O.M.Cap., is rather an abridgement in two complete volumes of the previous and well known *Institutiones Juris Canonici* by the same author. It is a work of considerable erudition, marked by clarity of expression and simplicity of style. The careful treatment of controverted questions, the difficulties and solutions proposed, the innumerable documents and wide range of sources will readily interest everyone concerned with the law of the Church. (Marietti, Turin. L.70).

**PHILOSOPHY:** Following the method used in the previous three volumes of the **Cursus Philosophicus seu Objectum Cumulata Collectio**, Father

Caesare Carbone has edited a fourth volume entitled **Psychologia**. In the first section of the work, he proposes difficulties to the existence and nature of potencies, their objects, their operation, etc., and solves them in the Scholastic manner. The second section is devoted to arguments on the true nature of man. Although not suited to the capacity of beginners, the book should be valuable to the serious student and the professor. A detailed index would contribute much to the volume's usefulness. (Marietti, Turin. L.30).

**LITURGY: De Sacris Functionibus Episcopo Celebrante, Assistente, Absente**, is the third volume of a series dealing with the ceremonies of the Roman rite. In the first two sections, Aloysius Moretti explains the rubrics for the different liturgical seasons and the special rubrics for more solemn feasts. He goes into great detail and even diagrams the positions of the ministers during some of the various ceremonies. In the third and last section, he treats briefly and lucidly of the functions of Bishops and of the rubrics involved during such ceremonies as the entrance into their dioceses, canonical visitations, diocesan synods and provincial councils. An alphabetical index, and a table listing the relevant decrees of the Sacred Congregation and the canons referred to in the body of the work make this work complete. (Marietti, Turin. L.30).

**DEVOTIONAL:** Father R. P. Rambaud, O.P., a spiritual writer of authority, furnishes his readers with another valuable work in **Notre Christ Jesus**. Before commencing his series of pen portraits of Jesus, the French theologian bids his readers to avow "that our knowledge of Him is still very superficial." To make Christ better known, the author begins with an essay on the Word Eternal and then proceeds through fifty-two brief but powerful analyses of the varied aspects of our Lord's life before and after the Incarnation. He concludes with a treatment of Jesus as the Sovereign Judge. Such titles as the Child of Nazareth, Jesus the Worker, the Orator, the Friend of Children, the Persecuted, the Emmanuel, the Social Benefactor and the Perpetual Present suggest the diversity of aspects that the writer nicely weaves together to form a composite of the great personality of Jesus Christ. The work displays a deep familiarity with the Scriptures, tradition and the liturgy. All of this learning is set off to good advantage by a simple, fluid style, at its best when Père Rambaud appends his delightful meditations on our modern problems. (Vitte, Paris. 21 fr.).

The foreword to **St. Albertus Magnus** states that "the following essays are an attempt on the part of his Brethren to give a more detailed presentation of the traits of the Saint." By a judicious selection and well-conceived arrangement of material, Father H. M. Wilms, O.P., and his colleagues have succeeded in portraying the peculiar fitness of Saint Albert as a practical model for modern Catholics. His consecration of himself to God is traced through intensive study of Man and of Nature to the contemplation of God; his dedication of himself to the service of men is shown as the fruit of that contemplation manifesting itself in the ceaseless apostolic labors of preaching and teaching. The development of these two points serves to show how admirably Albert lived the Dominican ideal of *contemplata aliis tradere*. This fruitful source of meditation, translated and edited by the Dominican Sisters of St. Albertus College, is written in a pleasing style and enhanced by several attractive cuts. (St. Catherine's Press, Racine, Wisc. \$1.00).

With the recent widespread devotion to the sufferings of the Blessed Mother, the translation by F. J. Sheed of Charles Journet's **Our Lady of Sorrows** makes a timely appearance. The treatises on the Seven Dolors and the brief exposition of the sorrow of separation are free from senti-

mentality. The Dolors are considered as a means "by which love of Mary is brought to a higher and higher pitch; . . . Jesus wounded Mary's love afresh each time to bring to a more burning intensity the flame of the supernatural charity that bound them." The three scholarly appendices to the book are worthy of note. The first treats of the iconography, history and liturgy of Our Lady's Compassion; Mary, Co-Redemptrix, is presented in the second; the third is largely a presentation of Cardinal Cajetan's teaching on "The Swoon." (Sheed & Ward, New York. \$1.00).

In **Heart to Heart**, a prayer book gleaned from the writings of Cardinal Newman by Daniel M. O'Connell, S.J., the reader will find the essence of prayer. In this scholarly selection chosen from the personal devotions of the renowned writer and preacher, the pure love of a great soul is reflected. The Holy Trinity, Our Lord's Sufferings, The Risen Saviour, The Holy Ghost, The Eucharist, The Blessed Virgin, Purgatory, Confession and the Saints are the groupings within which the editor has placed in splendid fashion varied aspirations and meditations. In the many pages devoted to Our Lord's Sacred Passion excellent food for short meditations may be found. The simplicity of the prayers to the Most Blessed Sacrament and to Our Lady will enable the clergy and the laity alike to appreciate deeply God's love in the Eucharist and the dignity of the Mother of Christ. The translations of the hymns of the Breviary will prove helpful to those active in the liturgical movement. To those who desire to pray better, which means to love more, a glimpse into the childlike soul of Newman as reflected in *Heart to Heart* will be most profitable. (America Press, New York. \$2.00).

Now available is the **November** volume of Butler's **Lives of the Saints**, edited, revised and supplemented by Father Herbert Thurston, S.J., with Donald Attwater supplying the text of the narrative. This volume presents the lives of many well known Saints; for example, Martin of Tours, Albert the Great, Elizabeth of Hungary, Cecilia and John of the Cross. November also is rich in the saints of Ireland, England and France. Most interesting and instructive are the accounts given of All Saints, All Souls and the Presentation of Our Blessed Lady. It should be noted that Blessed Martin de Porres (November 5) was a Dominican Tertiary only for a time; he later became a laybrother. (Kenedy & Sons, New York).

In presenting his little work, **Peace**, Father Lasance adds another fine book to the already large number of his instructional and devotional works. Here Father Lasance has gathered a collection of instructions, exhortations and prayers, all having as their object the peace of the individual with God, self and neighbor. The main sources, Scripture, Augustine, Teresa, Ignatius Loyola, Newman, speak for themselves. The book is enhanced by attractive pictures and short, appropriate selections from Shakespeare, Cowper, Goldsmith and Proctor. (Benziger Bros., New York).

According to Peter Wachter, O.S.B., meditation is made easy by asking oneself questions and finding the answers in one's heart. Employing this method and dividing the matter into four parts—adoration, thanksgiving, reparation and petition—the author has developed many beautiful meditations. However, the chief merit of his book, **At the Fountains of Living Waters**, is not the method it proposes but the noble and inspiring thoughts it offers. (Benziger Bros., New York).

The followers of the poetry of Sister Eleanor, C.S.C., will find her latest collection very enjoyable. Some of the poems which have previously appeared in several leading Catholic periodicals have been included in **Love Folds Her Wings**. The refreshing distinctiveness of most of these verses makes itself felt even in familiar themes. (Benziger Bros., New York. \$1.25).

Fr. Francis LeBuffe, S.J., has issued his third meditation booklet in the *As It Is Written* series under the title **Infancy-Hidden Life**. In his work, the author suggests thoughts for meditation which are based on the early period of Christ's life. (America Press, New York. \$0.30).

**A Way of the Cross for Sisters** is a new series of meditations composed by Father Eugene Crawford (\$0.25). The Sisters of Charity of St. Vincent de Paul present a small but complete booklet of devotions in the **Miraculous Medal Prayer Manual**. It contains the history of the devotion, prayers for Mass, novena devotions and the Little Office of the Blessed Virgin. (Benziger Bros., New York. \$0.20).

**PAMPHLETS:** The Queen's Work presents a biography of St. Peter Canisius, **God's Man of Affairs**, by Herbert Kramer, S.M., and the second series of **Pondering in Our Hearts**, by Father LeBuffe, S.J. Following the "second method" of St. Ignatius, this latter pamphlet contains a series of meditations based on the gospels for important feasts. (St. Louis, Mo. Each 0.10).

Our Sunday Visitor Press offers two interesting pamphlets by Father John O'Brien of the University of Illinois. **Can America Stay Out of War** decries the possibility of another war and gives eight steps which America must take to maintain her neutrality. **The Church and A Living Wage** is a resume of Catholic doctrine on this important problem. Three other pamphlets are published by the same press: **God's Year and the Church's Year**, by Father T. J. Brennan, which employs thoughts suggested by the natural and liturgical cycles to increase devotion; **Training Your Child**, by Father S. J. Mauer, which presents Christian reflections on parenthood and valuable psychological information for guiding children from infancy to maturity (Ea. \$0.10); and a little biography of **Jerome Jaeger**, translated from the German by Father George Jaeger. The exemplary life of this saintly layman is depicted in his activities as engineer, soldier, bank president and representative in the Prussian Diet. (Huntington, Ind. \$0.15).

Father W. J. McGarry, S.J., has written a short treatise on **The Mystical Body of Christ**. Appended is a nearly exhaustive English bibliography for Study Clubs (America Press, New York. \$0.10).

A digest of John Farrow's study of the martyr of Molokai has been made by Msgr. Victor Day under the title **Father Damien**. In a few pages, the author presents the outstanding events in the life of the Apostle of the Lepers. Social workers should receive inspiration from the reading of the biography of this chosen one of God who did not hesitate to lay down his life for his friends. "May the peoples of the earth admire the Apostle of Molokai."—Leo XIII. (Our Sunday Visitor Press, Huntington, Ind. \$0.10).

**A Eucharistic Lily**, by Father Celestine Kapsner, O.S.B., is the life-story of a young Austrian girl, Mary Lichtenegger, who died but a few years ago. Born on the sixth of August, 1906, this young girl captivated all by her spiritual charm and did much for the supernatural growth of her parish. Not in the exercise of any individual virtue, but in the fidelity with which she modestly strove to live a perfect life, should she be regarded as an example for our modern youth. (St. John's Abbey, Collegeville, Minn. \$0.10).

**PLAYS:** A play in three acts by Hardie Albright, **All the Living**, is a plea for the intelligent treatment of mental cases (French, New York. \$1.50). **Prologue to Glory**, by E. P. Conkle, is a play in eight scenes which is based on the New Salem Years of Abraham Lincoln (French. \$0.75).