



The Clean Oblation. By M. D. Forrest, M.S.C. pp. 214. Radio Replies Press, St. Paul, Minnesota. 1945. \$2.75.

Fr. Forrest is convinced that the abundant variety of opinions about the Mass is a needless impediment to the vital understanding of this central doctrine. He has attempted to simplify and unify this diversity of thought and channel it toward a better intellectual and devotional grasp on the "clean oblation." His argument can be briefly schematized as follows:

I. *Christ's Personal Sacrifice.*

A. First he advances a special definition of sacrifice: "the action whereby a priest offers to God a victim in a state of immolation in order to appease and worship God." (p. 16)

B. Second, he applies this definition to the Last Supper and Calvary and concludes that each of these actions verifies his definition of sacrifice.

C. Thus the author polarizes two sets of opinions: the Unicist, which would combine the Supper and Calvary as matter and form into one sacrificial act; and the Dualist, which holds that the Supper and Calvary, each by itself, is a true and complete sacrificial act. Firmly embracing the Dualist position, Fr. Forrest launches a thorough attack on the Unicists, especially de la Taille. He goes to Fr. de la Taille's sources, Peter Canisius and the Tridentine theologians and with apt and complete quotations argues that the Gregorianum professor has abused and distorted his authorities, that the "Mysterium Fidei" is absolutely devoid of traditional backing.

II. *Christ's Sacrifice offered by the ministry of priests.*

A. To verify that the Mass, like the Supper and Calvary, is also in itself a complete and true sacrifice the author quotes traditional sources to witness his contention that Christ is formally put in the condition of a victim, and that Christ formally exercises a priestly offering in the Mass.

B. In treating of the relationship of representation between the

Mass and Calvary, Fr. Forrest simplifies diverse opinions by ways of rejection. At this point not only the Unicist opinions of de la Taille and Bishop MacDonald but particular explanations of Dualists such as Bellarmine, Ligouri, Lugo, Franzelin, Suarez, Lessius and Vasquez are excluded as failing to measure up to previously established definitions.

C. Using the notion of "sacramental replica" as a key idea the author explains the Mass as a continuation of Calvary by way of renewal.

III. *Fruits of the Eucharistic Sacrifice.*

A. First comes a general explanation and division of the effects and fruits of the Mass.

B. This is followed by a special inquiry into the proprietary and impetratory fruits.

C. The section concludes with a chapter on the application of the Mass.

In general Fr. Forrest is to be commended for his logical coherence, his scholarly research and his charitable refutation of untenable opinions. The over-all purpose of bringing unity into complicated diversity of thought is neatly accomplished. However, in the interests of a better understanding of this question certain criticisms should not be unwelcome. These criticisms can be summarized under three heads as follows:

1.) Salmeron and Lainez expressly held that the Supper, Calvary and the Mass are each a true and complete sacrifice. Trent says that the Mass is a sacrifice, the same as Calvary, differing only in the manner of offering. Now, the exact assertions of Salmeron and Lainez sufficiently exclude their use by de la Taille to prove his thesis. However, in as much as Trent itself did not define the opinions of Salmeron and Lainez but rather abstained from using their express formula, the argument from these theologians for the Dualist position labors under an inherent weakness.

2.) Though Fr. Forrest distinguishes in a vague way the two orders of signification in the Mass he does not fully apply them. First, the external sacrifice is a sign of an internal sacrifice as smile is a sign of pleasure. Second, the Mass is a sign of Calvary as a statue of Caesar is a sign of Caesar. This is the key idea to the devotional grasp on the Mass. The author gives only a hint of it. The formal aspect of his predications is equivocal. For example, we can speak of a statue of Caesar in the genus of sign and in its proper substance.

As a sign we predicate of it: Caesar, living, man etc. As a substance we predicate of it: not-Caesar, stone, non-living etc. In defining the Mass as a sacrifice, if Trent accepted the subject, *sc.*, the Mass in its proper substance, then the Dualist position and Fr. Forrest's definition of sacrifice stand. If the subject is actually to be accepted under the genus of sign, the classical Thomist definition of sacrifice stands and Fr. Forrest embraces the Dualist position without need.

3.) Because of this equivocation the question of number as applied to substantial or accidental oneness or twoness rests unsettled. If the Supper, Calvary and the Mass are each taken as complete and true sacrifices in themselves, you conclude that there are substantially three sacrifices, one in the way three baptisms are one and one in the accidental sense that Caesar and his statue are one. If the Mass is a sacrifice in the way a statue of Caesar is Caesar then there is substantially one sacrifice, just as there is only one Caesar. In other words, if the essence of the Mass is to be a sign then differences of place and time and manner are truly accidental.

In conclusion this reviewer would like to state in unequivocal terms that this is a magnificent English theological treatise on the Mass. The incomplete and equivocal use of the two orders of signification mentioned above is almost inevitable in one who approached this question in its controversial context. None the less, all lovers of the Mass and its theology, clerical and lay, will cherish this volume as an apt instrument for deepening their understanding of the Clean Oblation.

J.F.

Religion in the Post-War World. Edited by Willard L. Sperry. Vol. I. **Religion and our Devided Denominations;** Vol. II. **Religion of Soldier and Sailor;** Vol. III. **Religion and our Racial Tensions;** Vol. IV. **Religion and Education.** pp. circa 110 each. Harvard University Press, Cambridge, Mass. 1945. \$1.50 each volume.

These four volumes offer twenty essays written by leading scholars on the relation of religion to post-war problems in church unity, racial tension, education, and the religious outlook of returning servicemen. Written independently, the essays often overlap, or do not touch the subject at hand, or contradict one another in their conclusions. With the exception of articles by Fr. LaFarge and Rabbi Finkelstein on Church Unity and Col. Cleary on the Ministry of the Chaplain, the writers are all Protestant. Since Catholic thought is nowhere represented, the substance of the four volumes is that of Protestant thinkers. To the main problems set forth, the solutions offered may be taken as those of the most able Protestant scholars.

In reality, the series concerns Protestantism and the post-war world.

Some of the essays are fact and anecdote; others are sociological or scientific surveys with only a marginal relation to religion. The remaining twelve represent the contribution of the book to religious thinking, and they offer earnest solutions to the problems recognized by all.

A careful reader of these volumes is forced to see that for these writers, almost universally, there is no truth in religion, at least truth in the sense of reality, of things existing, of an order of truth above the mind, existing whether or not there was a human mind. God is arbitrary. He is a myth for one writer; beauty is higher than God for another. Most seem to be ready to admit that if doctrinal change is necessary for social improvement, then this change should not be hindered. All religions have the same validity. The question of church unity is not to find the true church and then join it; but of somehow getting the existing ones to unite on some level, no matter how diluted the doctrine, or weak and atrophied the authority.

The general character of the book follows a plan, and nearly all the thought-essays fit it. It is: a) We have a problem; b) here are the facts, the causes, and the effects that are bound up with the problem; c) here is a solution, or d) no solution is possible in the near future. Concerning the vision of the problem, of the distress, sorrow and evil that one finds in present social conditions, in education and in the general secularization of culture, the analyses are brilliant and penetrating. The writers are sincere men appalled at the enormity of the evil. They convey their eagerness to find a solution, even at the cost of considerable sacrifice.

Concerning the solutions offered to these problems, if one were offered: a) the solution is patently ineffectual, and usually lacks any hard practical grasp of the job that has to be done; and b) the Catholic solution, one usually working in present day America is either studiously ignored, or criticized with a passing appraisal that is uninformative and, in view of the gravity of the situation and the evident Catholic solution, professionally ridiculous. In all these essays, the Catholic Church is not given the consideration that is due her even as a Christian body. She is urbanely ignored as having nothing of worth to study. In some cases she is the victim of mordant uninformative criticisms. The book demonstrates three things. First, the essayists show that the division of American religious life into sects has brought nothing but vice, ignorance, religious tepidity, secularism, and sorrow, to the country. The analysis of just how this pitiable state has come about is the chief virtue of the essays. The solution

some propose, on the other hand, that the Catholic Church relax some of her strictness and dissolve her solidarity, shows the weakness of the book. Catholic solidarity has, in fact, been responsible for the only substantial religious tradition that is still alive. The argument that if she were willing to give up considering herself the one true Church, then religious life would flourish in America, cannot be proved on any principles. It is indeed theologically false. The Church's *oneness*, to which this division into sects is repugnant, is bound up essentially and necessarily with her *holiness*, by which religious and holy lives are made possible. They are inseparable.

The second fact demonstrated is that Protestant thinkers are aware of the great and complete religious ignorance and indifference among Americans. (One writer observed that religion-less public schools have not "destroyed or perverted the essential goals towards which religion, in its broadest and best sense, leads." But most of his colleagues agree that they have done just that.) Their interest in these problems is a sign that the vigor of religious life in America has gone completely. We are in fact, though they have not said as much here, Godless, and getting worse by the hour.

The third conclusion is that there is no remotely adequate Protestant answer. These able thinkers have produced only the problem. As for any action from the Protestant communion toward solving problems which all in common recognize in America, nothing can be expected. Protestantism, as one writer admitted, is demoralized, unorganized, and at odds within itself. There is no agreement as to what should be done; nor is there the basis for common action if one plan should be accepted. It is, indeed, searching for solutions to religious problems outside the field of religion itself.

It is difficult to write these words in the face of the evident sincerity of the editor and essayists in these books. But they have confessed their inadequacy so plainly that anyone interested in our common problems is struck with it before many pages are read.

It becomes clear from a study of these Protestant solutions that the Catholic answer is the only one, even if Christ had not told us that it would be. What is needed for religious unity is a return of all men who love Him to the One Church of Christ. What is needed for the return of religion to education is the teaching of religion as truth, and the ordering of all disciplines to it in the same way that all things are ordained to God. The answer to secularism in America is Sanctifying Grace, the Sacraments, and a vital Christianity built on real objective truths and realities; and not on the figments of human experience. What is needed for all sincere men is the gift

of faith, the Catholic faith; not alone an intellectual acquaintance with the doctrines, but the supernatural virtue, the movement of grace, the dwelling of the Holy Ghost in the intellects and wills of men. Catholics have the faith, however unworthily they walk with it. But God will not move without prayer, and He will not bring America to Himself unless faithful Christians show themselves worthy of it. This is the work of the Church Unity Octave celebrated in January; it ought to be the intention of every Catholic through the whole year. These books are a pleading argument for prayer for the completion of this ideal.

M.H.&F.C.

Universal Atlas of Happiness. By Leo J. Belanger, S.J. Published privately at St. Xavier's High School, Patna, India.

This work is designed to serve as a text for a high school religion course. It particularly aims at a unified picture of Catholic doctrine, an over-all view of the entire religion course. The Atlas consists of twenty-five folders (unbound to facilitate individual use) which treat the questions of beatitude, the Fall, Redemption, Christ, grace and the sacramental system. The entire Atlas hinges on human happiness as an axis. Each folder or map includes an illustration with accompanying explanation and an exposition of principles which is followed by practical conclusions and applications. Each map ends with a question which serves to introduce the following map.

In general the work is well done. The difficulties of vocabulary are neatly handled with strong vernacular equivalents for scientific terms. Images and stories are forcefully employed as an aid to memory, a tool for the mind in understanding and an incentive to practical application.

J.F.

Spiritual Problems of Our Times. By Don Luigi Sturzo. pp. 182. Longmans, Green and Co., New York. 1945. \$2.00.

In this work Don Sturzo draws on his fifty-year experience of cultural, social and political activity in order to present many of the spiritual problems which confront the modern world. All the problems contained in this short study refer to events or conversations in which the author participated. With mature judgment and kindly sympathy the author presents the various difficulties which man is liable to encounter in his search for the true and the good. The first four chapters of the work deal with "The Quest of the Truth." This treatment is necessarily theoretical and, in places, too profound for the ordinary reader to derive much benefit from it. The last eight

chapters, however, dealing with man's "Quest for the Good," contain many practical suggestions which will be of help, especially to the faithful living in the world, who are earnestly striving to follow God's call to perfection. Written primarily for the faithful, nevertheless, this book may be of help to those non-Catholics who are searching for the stable values of faith in a modern world of changing creeds and shifting morals. From Don Sturzo's long and varied experience in dealing with people as a priest, educator, and Catholic Actionist—as recorded in this small book—will be derived many useful hints on the advancement in the spiritual life. J.L.L.

The Trinity and the Unicity of the Intellect. By St. Thomas Aquinas. Translated by Sister Rose Emmanuella Brennan, S.H.N. pp. 289 with index. B. Herder Book Co., St. Louis, Mo. 1946. \$3.00.

With the ever-increasing interest in the teachings of St. Thomas Aquinas, students are realizing more and more the necessity of going to the works of the Angelic Doctor himself, not only to the two famous *Summae*, but to the minor works as well. Among these latter, the treatise on *The Unicity of the Intellect* and the *Commentary on the de Trinitate of Boethius* hold first rank because of their important doctrines in logic, epistemology, and psychology, the relation of faith to reason, and the distinction of the sciences.

For the student who can read St. Thomas in the original, no translation can ever be accepted as a substitute for the terse precision of the Latin terminology; but the Angelic Doctor has ceased to be the exclusive property of clerical scholars and today there are many who study him seriously who would find it impossible to do so in Latin. To all these Sister Rose Emmanuella has done a great service in supplying them with an English translation of these two important works. Her translation, while making no literary pretensions, is, nevertheless, a faithful and literal rendering of the words of St. Thomas.

The translator has supplied a preface to each work, placing it in its historical context and outlining its contents and significance. The table showing the comparison between the *Commentary* of St. Thomas and the tracts on the Trinity by Boethius and St. Augustine will prove particularly valuable.

Sister Rose Emmanuella has prudently based her translation on the Parma edition of the works of St. Thomas rather than upon the more readily available but textually less reliable Mandonnet edition of the *Opuscula*. L.E.

The Priest of the Fathers. By Rev. Edward L. Heston, C.S.C. pp. 171, with index. Preface by the Apostolic Delegate. The Bruce Publishing Company, Milwaukee, Wis. 1945. \$2.50.

Here is a book which gives the considerations and experiences of the Fathers concerning various aspects of priestly life. The priest is considered in his relationship to God, to the people, and to himself. In his treatment, the author draws from many great Fathers and Doctors of the Church, but most extensively from St. John Chrysostom's *On the Priesthood*, and from St. Gregory's *Regulae Pastoralis Liber*. From such an array of authorities, the author has woven together the ideal of the priesthood as represented in the tradition of the Fathers.

The author serves as a guide and interpreter for the reader, leading him through the various phases of the priestly life and pointing out the outstanding features with apt quotations from the Fathers. In the Preface, Archbishop Cicognani, Apostolic Delegate, shows what appreciation and what respect should be given to the teachings of the Fathers, the trustworthy witnesses of our early traditions. A careful study of *The Priest of the Fathers* should prove fruitful and inspiring for all priests and give them a source from which to draw for their meditations on the priesthood. Lay people, too, can learn the great dignity of the priesthood and the dangers which beset priests in their labors for the salvation of their own souls and those of others.

B.J.

Forming a Christian Mentality. By Rev. Kilian J. Hennrich, O.F.M.Cap. pp. 288. Joseph F. Wagner, Inc., New York, N. Y. 1945. \$2.75.

Amidst the inane promises and sonorous shibboleths of the post-war period, Father Hennrich's latest work deals squarely with the manner and means of producing a truly Christian civilization. Calling not for a reformation but a realization of our Christian heritage, this erudite Capuchin shows in concise, concrete fashion how Catholic faith and practice is the foundation not only of individual needs and aspirations, but also is society's bulwark and ally in the promotion of the common good. The book deals in understanding fashion with exigencies of life against the backdrop of "Faith."

Father Hennrich shows how man's essential and fundamental problems can be answered by an ardent "faith," which, combined with a truly spiritual outlook and zealous practice of the faith, will alone form a Christian mentality among men professing a belief in

the tenets of Christianity, living in a cultural era that glories in the name Christian.

Thought-provoking, instructive, this book will prove a boon to those seeking a short, complete, readable account of the belief and teachings of the Catholic Church; to the faithful its succinct message, its old but ever new recounting of habitual practices will be a source of increased fervor. Teachers, preachers, callow youths and sage elders will find the book a stimulating guide toward a better understanding and practice of the Catholic faith and the teachings of the Church.

G.H.

Soldiers of God. By Christopher Cross in collaboration with the Most Rev. William R. Arnold, Former Chief, United States Army Chaplains. pp. 230 with index. E. P. Dutton Co., Inc., New York. \$2.75.

Soldiers of Fortune are usually good material for books because the recounting of their adventures quickly takes hold of the imagination and maintains the interest of the reader by means of excitement and suspense. In this book, *Soldiers of God*, we have not a story of soldiers of fortune but a story of good fortune, men armed not with the weapons of death, but with the breastplate of love and the helmet of faith. Yet, the excitement of bursting bombs and the suspense of ever-present death in the prison camps takes hold of the reader from almost the first page. It is a struggle to put the book aside before it is finished. From the tropics of the Pacific to the barren plains of the Arctic and from the hot sands of Africa to the icy waters of Murmansk and Archangel, these Soldiers of God accompanied their men, carrying with them the strength and consolation of their religion.

Soldiers of God is a living account of over eight thousand Chaplains of all denominations, fathers to their men before battle and in battle, and very often brothers with them in death. Beginning with the death of the first chaplain, Fr. Schmidt at Pearl Harbor, the author takes the reader through every phase of the world's most horrible and devastating war, pointing out the heroic part played by all the Chaplains.

Some of our more prominent weekly publications, which confuse tolerance with indifference, have endeavored in their reviews of this book to leave their readers with the impression that in the heat of battle soldiers sought out any chaplain who was at hand, without respect for creed. This for them was proof that when death lies in the balance, all credal differences disappear. But when the book is read, happenings such as these are nowhere in evidence, but rather

the opposite seems to be the rule. There is the recognition that all men must worship God according to the light of their conscience, not as men please but as it is given to them to know, including also due respect for the beliefs of others.

This story of U.S. Army Chaplains does not group them under one head, mixing and confounding one with the other but portrays them as leaders of different religious affiliations ministering to the men of their own denomination. This was true even to the grave, where not one common burial service was the rule, but the three services of Catholic, Protestant and Jew.

There is a tolerance that results in respect; there is another which results in indifference or even insensibility. Today the danger lies in the latter which is, moreover, an insult to any man's intelligence. *Soldiers of God*, a living memory to the heroic sacrifices of America's Chaplains, should produce in all who read it a tolerance which leads to respect and should also lead us to recognize that the Church is vitally interested in the spiritual and temporal welfare of its subjects.

R.D.

Chungking Listening Post. By Mark Tennien. pp. 201. Creative Age Press, Inc., New York, N. Y. 1945. \$2.50.

The concussion of the exploding bombs that fell upon Pearl Harbor on that now historic day of December in the year 1941 had repercussions in the lives of many thousands of men. Perhaps few felt their effect so quickly as did Father Mark Tennien, one of the "Maryknoll Boys," who was stationed in Wuchow, South China. Acting upon instructions from Maryknoll, Father Tennien went to Chungking where he established a clearing-house, a connecting link between America and the Maryknoll Fathers cut off in an Orient at war. As the war progressed Father expanded his activities until he was the sole channel for aid to all the missionaries in China.

Chungking Listening Post is a collection of a few of the many items that filtered through the Listening Post in the subsequent years. Father Tennien does not confine his reportorial activities to the work of the Maryknollers, but tells tales of quiet, apostolic heroism participated in by Christ's Ambassadors in China. In addition to these there are several chapters on life both political and economic in China which will give the reader some appreciation of the magnitude of the past struggle, and the complexity of the present unrest in the Orient.

Included as a preface to this book are letters laudatory of the work done during the war by the missionaries, from two of the com-

manding Generals, Stillwell and Wedemeyer, of the Eastern Theater of operations. *Chungking Listening Post* should have a special appeal for the teen-age boy for it is filled with those things that can fire the youthful imagination. That it also has a general appeal has been neatly expressed in the words of General Stillwell: "If you like people who have courage and live only for unselfish service to others, you will enjoy reading Father Tennien's book." W.B.R.

Margaret, Princess of Hungary. By S.M.C. With a preface by the Very Reverend Benet O'Driscoll, O.P., Prior Provincial of the English Dominicans. pp. 84 with three illustrations. Blackfriars, Oxford. 1945. 5s.

On November 23, 1943, Pope Pius XII elevated to the dignity of sainthood a young princess of the thirteenth century, Margaret of Hungary, declaring that her life exemplified in a most striking manner the virtues necessary for bringing about the peace for which men's hearts are craving. In canonizing her, the Holy Father expressed the ardent hope that St. Margaret "will indeed resume her mission of propitiatory victim before God . . . and that by her continual and potent prayers she may obtain . . . a tranquillity and a peace founded firmly on the justice and charity of Christ."

The full-length account of the life of St. Margaret now appears in English for the first time. Her life story is not a long one, for twenty-four of the twenty-eight years of her earthly sojourn were spent as a member of a community of cloistered nuns whose life does not vary much from day to day. Fortunately, the gifted author does not attempt to prolong Margaret's biography with a mass of homilies and *obiter dicta*. She merely relates the established facts of the saint's life, drawing at the same time a most accurate picture of the age in which she lived. The idea of a princess cutting herself off from the world and subjecting herself to almost incredible penances will at first stun the reader. But when one realizes that such a course of action can belong to one who loves the world and is willing to undergo such rigors to save the world, he can but be enkindled with the hope that men will again experience the saving power of this spotless spouse of Christ.

The name S. M. C. is sufficient guarantee of the delightful manner in which this story is told. The author's gifts excel in this work inasmuch as she writes of a saint whom she knows as a devoted sister, and whose life she daily imitates in a convent of Margaret's own Dominican family.

Dominicans especially will welcome this life of their new sister-saint. But it will also bring joy, encouragement and the spirit of Christ Himself into the hearts of those who are perplexed by the chaotic conditions of modern life. E.D.H.

Lone Star Vanguard. By Rev. Ralph Bayard, C.M. pp. 453 with bibliography and index. The Vincentian Press, St. Louis, Mo. 1945. \$3.75.

Here is a portrayal of missionary activity in Texas in the decade 1838-1848, a turbulent period in which the Lone Star State won her independence from Mexico and then joined the United States. Texas had been settled two centuries earlier by Spaniards and religion flourished there under Spanish missionaries. In the course of time, however, this flourishing state of affairs changed for the worse, and the missions decayed. As time went by, settlers from the United States pressed farther and farther west in search of better lands and fortunes. Inevitably, Texas became the destination of numerous settlers. The Catholic immigrants would need the ministrations of priests, if they were not to lose their faith. To provide for the Catholics' spiritual necessities, zealous and self-sacrificing priests followed the settlers into new lands.

Lone Star Vanguard treats of the difficulties and privations which the missionaries had to face in preserving the faith of the scattered settlers and in extending the domain of the Church in Texas. It is the author's intention to show the great work of the Vincentians, the Congregation of the Missions, in Texas in the decade from 1838 to 1848. The author succeeds in his plan and in doing so gives an interesting, moving, and colorful true story of this period of the Mission in the Lone Star State. The history of the twelve Vincentian missionaries is built around the central figure of the Very Reverend John Timor, Prefect of the Church in Texas, and later first Bishop of Buffalo. From a reading of the life of this apostle of Texas and his co-workers, one will see the great difficulties encountered and consequently will appreciate the heroic work of these missionaries in the Catholic Re-Occupation of Texas. B.J.

Pascal and His Sister Jacqueline. By M. V. Woodgate. pp. 210 with index and preface. Herder Book Co., St. Louis, Mo. 1945. \$2.00.

"We may indeed admire the intellectual genius and literary ability of Blaise Pascal and the earnest asceticism, even austerity, of both Blaise and his sister Jacqueline. But we must deplore and condemn the individual pride that made them unsubmitive to the authority

which Christ established in His Church." This will seem to be a very surprising ending to a work which leads one to sympathize with Blaise and his sister. But before noting the flaws of the book, it is well to note the merit of this work. Miss Woodgate offers the results of fine historical research, and writes the facts in a very moving style.

She indicates that Jacqueline was practicing the ethical implications of modern personalistic doctrine when she had to force herself to sign the formula and *mandement* against the writings of Cornelius Jansen. "Jacqueline had never known either Jansen or St. Cyran, yet she revered them as men who were truly great . . . [The] dangers [of their teaching], perceived by the Church, so infinitely wiser, she could not see. And even though she loved the Church, she was quite ready to believe that the Church could err. It must do so, if it could condemn men whom she regarded as great and true . . ." (pp. 176-7). Jacqueline placed the human person even above the Church. It seems that she, like many modern personalists, did not recognize the fact that the Catholic proverb, "Hate the sin," extends also to false opinions, which are certain evils, although the author of these opinions may not have *wanted* to pervert the truth.

Blaise Pascal's writings contain statements, too, which suggest modernism: "'Religion is God felt by the heart.'" (p. 190), "'Wager . . . that God is, and you will ultimately find *by sheer experience* that He really does exist.'" (p. 182, italics mine). Of course Pascal's words can be interpreted in the light of true Catholic theology. Miss Woodgate does not include such saving explanations, nor does she comment upon the personalistic texts, probably because such comments are beyond the scope the author intended.

Miss Woodgate's uncritical acceptance of certain common literary opinions offers decided difficulties. As St. Thomas Aquinas teaches, good must be whole, evil results from any defect. This applies to literature. *The Provincial Letters*, in spite of their excellent literary form, fall short as great literature precisely because they lack a fundamental requirement for the perfection of great literature—namely, that the literature be not contrary to the truth.

The author's assertion, "Few [sic!] have possessed more Christ-centered minds than . . . [Pascal] did, or have lived more closely to their Savior" (p. 189) is a broad statement.

It is the lack of necessary criticism which prevents Miss Woodgate's book from being universally readable; that is, a critical theologian can read the book with profit, while others must have the guidance of critical theologians.

C.M.L.

Larger Than the Sky. By Covelle Newcomb. pp. 216, with bibliography. Longmans, New York, N. Y. 1945. \$2.50.

The life of James Cardinal Gibbons is like a story come to life. Covelle Newcomb has packed his exciting life into some two hundred pages for younger readers, and it reads like a novel. After his father's death in Ireland, James Gibbons' mother brought her family to America where they settled in New Orleans. James Gibbons began his life in America as a grocery clerk, and ended it as a prince of the Church. However, Cardinal Gibbons was just as poor in spirit as James Gibbons, the grocery clerk. The life of this Cardinal was as stormy as the times in which he lived. He was a simple priest at the time of the Civil War and his congregation left his church when he prayed for President Lincoln. Father Gibbons was in favor of the Union, but his brother was a Confederate soldier. Nevertheless, during these troubled times, Father Gibbons was a friend to the Gray as well as to the Blue. On these pages is told the story of Cardinal Gibbons' fighting the battle for labor all alone. He is shown as the messenger of education and as the father of the poor. In all these things there were many times when he had to go against tradition and against the prejudices of his opponents, but he was always the brave and undaunted fighter.

However, there are incidents when the true idea of tolerance seems to be confused. Differences of faith can never be melted away; the Catholic faith can never be compromised. Catholic faith rests on the authority of God revealing and no other religion does. This does not imply that Catholics are intolerant of non-Catholics, but it does mean that Catholics are intolerant of error. The true spirit of tolerance is needed today instead of the ever present spirit of sentimentality.

B.T.

Our Lady and the Aztec. By Josephine M. O'Neil. pp. 72 with illustrations. St. Anthony Guild Press, Paterson 3, N. J. 1945. \$1.00.

Our Lady and the Aztec is the story of the apparitions of the Blessed Virgin to the simple Indian Juan Diego at Guadalupe. The book is intended for juveniles but grown-ups will enjoy it too. Josephine O'Neil tells the beautiful tale in simple language and handles her material skillfully. She creates suspense and sustains it through several exciting chapters relating the struggles within Juan Diego over the task Our Lady has entrusted to him. Children should profit much from this true story of humble obedience and the kindness of Mary to her children. Fr. Justin McCarthy, O.F.M., has enhanced the little volume with excellent red and black illustrations.

R.S.

The State in Catholic Thought. By Heinrich A. Rommen, LL.D. pp. 747, with index. B. Herder Book Co., St. Louis, Mo. 1945. \$6.00.

The need has long been felt for an extensive treatment of political theory which would be in keeping with the principles of Scholastic Philosophy and Catholic Theology. Dr. Rommen's book seems to fill this need. Dividing his work into four parts, he treats at great length of the "Philosophical Foundations" of political science, of "The Philosophy of the State," "Church and State," and "The Community of Nations." In all these treatments he is faithful to the traditional teachings of the great Catholic thinkers: to St. Augustine and to St. Thomas, to Vittoria and, though not without reservation, to Suarez, and in our own times, to the pronouncements of Popes Leo XIII, Pius XI, and Pius XII. The opinions of the opponents of Catholic theories, of such men as Hobbes and Rousseau, are carefully analyzed and refuted. In approaching every problem, moreover, Dr. Rommen is careful to give all the historical background necessary for its complete understanding, and this feature alone would make the book worth-while.

Particularly clear and valuable are the treatment of the problem of the origin of political authority, the section on the duties of the State toward religion and the section on the Catholic doctrine about war.

The State in Catholic Thought should receive widespread acceptance as a text for courses in political philosophy, and as a standard reference for all those who are interested in Catholic ideas on the State.
P.M.S.

Russia and the Western World. The Place of the Soviet Union in the Comity of Nations. By Max M. Laserson. pp. 275, with index. The Macmillan Company, New York, N. Y. 1945. \$2.50.

The Russia of today is not the Russia of October, 1917. Lenin and Trotsky are dead. With their ashes is interred the dream of international revolution. Culturally, politically, and economically, the U.S.S.R. has evolved from the "most backward country among the great powers of Europe" (p. 139) to a nation which "will in all probability share with the other great powers in dominating the structure and security of the international body" (p. 258). Such is the thesis of the author of this book, Max M. Laserson, visiting professor at Columbia University.

Professor Laserson explains the tremendous changes in the internal and foreign policy of the Soviets during the past twenty-five

years in terms of compromises between the "dogma of universal revolution and the need of safeguarding the stability and security of the Soviet State." (p. 2) Russia's evolution began long before the war. The first indication of the *volte-face* was the New Economic Policy of 1922. The restoration of Russian history, the revival of Russian nationalism, the rehabilitation of law, the adoption of a new policy of religion and family relations, a new program of education and enlightenment—these according to the author are some of the compromises which have changed the fanatical socialist state of revolutionary days to the sane world power of the present day. It is these concessions which are the factors making for the present rapprochement between the Soviet Union and the West; augmented and accelerated, they will be the basis for future cooperation.

The many original sources which Professor Laserson has used throughout the book are convincing. The facts and events related are historically certain. It is true that Russia has taken giant strides in material development, and that she has become westernized to some extent. Yet, underlying the policies of revolutionary Russia and the new Soviets are the same essential dogmas of Communism. The accidental differences in the ideology constitute the distinction between the old Marxism and the new Stalinism. Viewed in this light, the compromises are temporary expedients, to be adopted or to be cast off at the will of the dictator. To understand Russia today, it is necessary to know Stalin, for *L'Etat, c'est Stalin*—to paraphrase the words of Louis XIV. To understand the place of Russia in the comity of Nations, it is necessary to know what is essential and accidental in Communism. Professor Laserson may have this knowledge. He does not reveal it in *Russia and the Western World*. H.M.M.

The Liberal Tradition. By William Aylott Orton. pp. 317 with index. Yale University Press, New Haven, Connecticut. 1945. \$3.50.

Many people look upon Liberalism with considerable aversion. The word often connotes the excesses flowing from rugged individualism. For these people, Liberalism is the creed of the greedy. Catholics frequently think of it as some form of heresy condemned by Pope Pius IX. On the other hand, liberals view their doctrine as the only sane and practical proposal to establish a better world order. Governmental interference and the consequent restrictions of freedom are blamed for our present plight. In *The Liberal Tradition*, William Orton treats the whole problem of liberalism with a clarity and completeness that makes his book a valuable contribution on the subject.

The author has been Professor Economics at Smith College since 1922 and is described as a liberal Anglo-Catholic. For Mr. Orton, Liberalism has "Aristotle for its god-father" and "stands firm rooted in the Christian ethos," being, in fact, the political application of Christianity. These thoughts are expressed in the author's introduction. The remainder of the book expands upon them. In the end, one discovers that Liberalism has been stripped of its many bad connotations and stands for liberty as the supreme political end with the important qualification that "men will find out that freedom means community." In the process of developing his thesis, Mr. Orton delivers telling blows to many of the philosophic errors since the Reformation. This section of the book is undoubtedly the most valuable.

On several points the author seems to have verged from the truth. Pius IX is listed as foe of Liberalism (p. 5). The reference is to that Pope's Syllabus of Errors. (p. 148) Thomas F. Woodlock treated this opinion especially for men of Mr. Orton's school of thought in an article "Liberals and the Syllabus" (*Columbia*, November 1943). We doubt that Mr. Orton's concept of Liberalism falls under the ban of the Holy Father. We must also deny the statement: "Philosophy has never succeeded in defining the nature of man, and never will." (p. 51) The remark on Joan of Arc's right to Heaven (p. 73) is more flippant than accurate and perhaps more the result of the writer's style than any intended slur. In general, if Mr. Orton were aware of the supernatural order, he could look to the Church for the guidance Liberalism needs if it is to succeed as outlined in the book. As a philosophy of life its very eclecticism defeats itself. It will only perpetuate our present crisis, because the freedom each man wants without grace is not the freedom of the children of God but his own selfish interest. That fact, unfortunately, is part of the Liberal tradition.

R.S.

Economic Analysis and Problems. By John F. Cronin, S.S., Ph.D. pp. xv, 623 with index, an Appendix listing Reading Material, and Readings and References following each chapter. American Book Company, Agencies in principal cities. 1945. \$3.75.

The same clarity and balance that contributed to establishing Father Cronin's *Economics and Society* as an authoritative, realistic text book, characterize his latest work, a timely analysis of the fundamental principle of economics in relation to actual, concrete problems. To a thorough presentation of facts and an adequate description of modern institutions, the author has joined a penetrating ex-

ploration of economic law in its genesis and operation. Consequently, *Economic Analysis and Problems* is admirably suited to serve the average student, desirous of a comprehensive view of the field, as a reliable guide through the apparently confused mazes of economic theory and practice.

P.F.

The Germans in History. Prince Hubertus zu Loewenstein. pp. 584 with bibliography and index. Columbia University Press, New York, N. Y. 1945. \$5.00.

This book is not a mere recounting of facts and figures; it is the relating of facts to the history of the world. Using the ideas of Hegel when they are compatible with the faith, the author shows that two forces have been at work in the making of Europe and Germany. He surveys the history of Europe and Germany in terms of the thesis, antithesis, and synthesis and studies their origins, development, and mutual relations of dialectical conflicts and syntheses.

However, there seems to this reader a goodly amount of confusion regarding philosophic thought. Prince Hubertus zu Loewenstein follows St. Augustine and Hegel, even considering Hegel an intellectual son of Augustine. St. Augustine, according to the author, is the fount from which St. Albert the Great, St. Thomas Aquinas, Duns Scotus, Dante, Descartes, Kant, Hegel have drunk. Descartes, Kant, and Hegel may have read St. Augustine, but they certainly did not understand him.

This work will make the reader think and in thinking he may agree or disagree with the author, but at least this book will force him to think. It is written in a style far surpassing most histories. It cannot be classed as light reading, but it is a study written in a most interesting manner. *The Germans in History* is the fruit of much thought and labor, and it will be of great interest to those versed in philosophy and history.

B.T.

Nationalities and National Minorities. By Oscar I. Janowsky. pp. 232, with appendices, bibliography and index. The Macmillan Company, New York, N. Y. \$2.75.

War and violence have brought Nationalism face to face with its own insufficiency and have demonstrated with irrefutable starkness the fact that men the world over form but one community. Economic indigence has established an inter-dependence of the nations; political and social forces have thrown it into clear-cut relief.

The community of nations cannot enjoy peace so long as some

of its members present a source of conflict because of dissatisfaction with their position in that community. We have learned this by bitter experience; from the dissatisfaction of the national minorities of east-central Europe sprang two world-wide wars. Before we can have peace in the world at large, minorities must be in harmony with their neighbors and fellow-citizens. That is one of the problems facing state-craft today.

The political philosopher, the statesman, must approach the difficulty along certain established lines. He should state the problem as clearly and as simply as possible; he should consult previous attempts at solution and weigh them for their merit; he should investigate new attempts to determine their worth, and finally, he should draw or indicate conclusions.

That is Mr. Janowsky's method. Having in mind the goal for which the nations are striving, he bends his efforts to discover the means best suited in a concrete, particularized instance to attain that end. He spins no illusory webs of idealistic concepts in an intellectual vacuum, such as those ideals of Kant which led to the exaggerated opinion of national unity which characterized the nineteenth century; rather he thinks always in terms of conditions as they are, and, strangely enough, the supposition on which he bases his solution is a principle which Aristotle used to indicate the deficiencies of the political idealism of Plato: when a state becomes too unified, it ceases to be a state.

The solution which Mr. Janowsky propounds is National Federalism and regional confederation, one in the cultural sphere, the other in the economic. To an explanation and elucidation of this devotes his book, and there he stops. But it is not enough. In reality, the author has considered the problem of national *majorities*, the concessions which they must make in order to pacify the minorities; the duties of the minorities, what they should do to achieve unity, that he leaves untouched. But this omission in no wise detracts from the worth of the book; it is sufficient to indicate it only, not to belabor it.

An over-zealous reader might level the charge of "over-simplification" against Mr. Janowsky; but, keeping in mind the author's manifest intention to present his solution to the scholar and to the serious intelligent reader alike in as simple and as clear a manner as possible, such a criticism is of no import. Undoubtedly this book embodies one of the important treatments of the minority problem; ignorance of its contents is a serious lacuna in any intelligent thinking on that problem.

J.H.S.

Wartime Mission in Spain. By Carlton J. H. Hayes. pp. 313. The Macmillan Company, New York, N. Y. 1945. \$3.00.

"You have carried out a mission of great difficulty with outstanding success and in doing so you have made a contribution to the war effort of the highest importance." That was the encomium President Roosevelt on the twenty-second of November, 1944, bestowed on Carlton Hayes who was resigning his office as the United States Ambassador to Spain. In this presidential encomium are the principal elements that Mr. Hayes has combined in this book which is both enjoyable and informative. He shows why this ambassadorial mission can be described as difficult, how he was so successful in drawing a "non-belligerent" Spain to the status of "benevolent neutrality" within three years while the Nazis were knocking at the door, and the importance of a neutral Spain in bringing the war to a speedy and successful close for the Allies.

Mr. Hayes does all this in a way that is interesting and informative to the reader. In a personal and friendly manner the "inside story" of these three years' experiences is narrated. He tells of his joys, disappointments, troubles, successes; he explains his master strategy and writes of the unjust criticism leveled at him from the "leftist" press here in America, and of how the pens of some of our well-known writers in America almost frustrated his ambassadorial mission of keeping Spain from joining the Axis. These writers spilled much ink in their hostility to Spain; if these "patriotic" writers had succeeded in their purpose the war might still be going on. If we lost Spain's friendship the North African campaign would have turned into a bloody massacre and with a little geographical knowledge of the strategic situation of Spain one can easily picture some of the other results that would have spelled defeat for the Allies. President Roosevelt was not being poetic when he described Ambassador Hayes' mission as difficult and as extremely important.

This book deserves the highest recommendation. It should be put on the "must read" list of every America-loving citizen. Little attention should be paid to those reviewers who give this book and its author harsh criticism. Because Mr. Hayes is friendly and personal in his story, these critics will probably claim he is egotistic; because he shows their puerility of judgment about Spain they will say he is writing with a Catholic bias. But in doing so they are only playing the role of sophists, or it may be part of a "smear campaign" dictated by Moscow. We liked the book; it was most readable and very enjoyable. Mr. Hayes has something to say and minces no words in saying it.

C.D.K.

Al Smith, American. By Frank Graham. pp. 242. G. P. Putnam's Sons, New York, N. Y. \$2.50.

Once again Mr. Frank Graham has put into words the life of a great man. In this book the author far surpasses his other works. The seven million people of New York would undoubtedly read with interest his other four works, but this informal biography of an American will be read by seven times seven million people with greater interest. Those who knew Al Smith as an altar boy, or as a fish monger, or as a sheriff, or as the Governor of New York State, or as the Presidential Candidate, will love every word.

Al Smith, American, is not only an informal biography of a Catholic and a great American, but also a novel. It is a success story of a young lad who was left fatherless at the age of twelve in the "Big City" and who worked every inch of the way to the Governor's chair in Albany. His hardships were many and his courage in overcoming these hardships was still greater. He was a man who never once wavered in his faith and who practiced the essence of his religion, Charity toward all, until the day he departed this life. He never forgot the hardships he endured and he did everything in his power to lighten the hardships of those who asked his help. He was loved by all because he loved everyone. This "novelistic biography" will be an inspiration and a source of courage to many. It will re-ignite the fire of love in the hearts of those who loved Al Smith and all that he stood for.

To say the author has done a service to his country in bringing to life a figure that cannot die, is an understatement. He has done a service to the Catholic Church and all mankind by telling us all what it means to lead a charitable and Christian life as Al Smith did.

J.J.D.

Preface to an American Philosophy of Art. By A. Philip McMahon. pp. 194 with index. University of Chicago Press, Chicago, Ill. 1945. \$2.50.

American art and art appreciation have long been handicapped by being shackled to a philosophy which is Germanic in its tradition and therefore alien to the American mode of thinking. Or such is Prof. McMahon's contention. This book attempts to prove that thesis and to suggest as a remedy a new, or rather an old, philosophy of art, based on the teachings of Plato, Plotinus, and Aristotle, which will be more in keeping with American traditions.

In analyzing the philosophy of art which he terms "Germanic"

Prof. McMahon traces the development of the idea of the "beautiful" and its relation to art from the post-Platonic Academy through the scholars of the Renaissance to the schools of Rationalist Idealism and Romantic Idealism. His analysis of the principal doctrines of these schools is succinct but accurate, though the relation of all the points touched to a philosophy of art is not always clear. His general conclusion is that for the idealist beauty has been made the special object of art, and this beauty is alone real. It is perceived or created only by those who have a special faculty for it—the artists, who are thus a class apart, free from the restraints of either logic or ethics. This kind of thinking, the author charges, found its logical culmination in Hitler and the Nazi state, and he finds special significance in the fact that in 1939 the German Chancellor, speaking to Sir Nevile Henderson, announced that "he was by nature an artist, not a politician."

Having thus built up the negative side of his case, Prof. McMahon reverts to the philosophers of ancient Greece in an attempt to discover there a basis for a philosophy of art. The teachings of Socrates, Plato, Plotinus, and Aristotle are examined at some length, though once again it is not always clear just how all the points considered pertain to art. Prof. McMahon insists that art for the ancients is really a matter of technique. It is only accidentally concerned with the beautiful. "It would not have occurred to Aristotle, any more than it would to Socrates, Plato, or Plotinus, that a group of techniques and their products could be established with beauty as their essence or distinguishing trait." He stresses the role of imitation in art, and touches upon Aristotle's rejection of the Platonic Ideas, though at the same time he shows that the Idea as understood by Plato or even by Plotinus, is something quite different from the Idea of the German philosophers.

A final chapter on "Contributions to an American Philosophy of Art" is disorganized and confused, and in reality contributes very little.

In general, Prof. McMahon is to be commended for having recognized the inherent weaknesses of the German Idealistic systems, though he perhaps attaches too much importance to Hitler's claim to be an artist. His insistence upon the ethical responsibility of the artist, his recognition of the imitative character of art, and his desire to return to the ideas of the classical philosophers, particularly to Aristotle, are certainly praiseworthy. Yet his work is fundamentally lacking in coherence. Much of the matter considered is extraneous to the subject. We are left with a doubt as to just what relation Prof. McMahon would make between art and beauty, if he would admit

any such relation at all.

The Thomist will note with interest that the author rejects the interpretation given Aristotle by St. Thomas and the scholastics, and one important point regarding the theory of knowledge he accuses the Scholastics of having misunderstood Aristotle, though the reference he gives to the *de Veritate*, q. 2, art. 3 hardly seems to the point.

P.M.S.

The Art of Newman's Apologia. By Walter E. Houghton. pp. 116 with index. Published for Wellesley College by Yale University Press, New Haven, Conn. 1945. \$2.50.

Although frequently extolled, Newman's literary genius has seldom been carefully analyzed. Consequently, Mr. Houghton's thorough and scholarly exploration of the *Apologia's* artistic qualities is a welcome addition to the growing literature on Cardinal Newman. Since the limited audience to which the book will appeal will recognize immediately the merit of the author's consideration in Parts I and II of Newman's theories and techniques of autobiography, it is not necessary to labor the point that Mr. Houghton is an expert critical analyst. Suffice it to say that he has furnished a number of new perspectives from which one may profitably view the range of Newman's literary abilities and attain a better understanding of his thought.

Again, few will fail to see that in Part III the principles of literary criticism have been applied in a realm where even the angels may be said to fear to tread. As a result more confusion has been added to an already thoroughly confused controversy centered about Newman's motives for entering the Church. The author fails to consider that some mystery must always shroud a man's conversion to God in which the inscrutable ways of God's grace supply the principal driving force. One may well admit that Mr. Houghton's subtle harmonizing of the extreme viewpoints on this question has a rational basis in Newman's own words. Nevertheless, the admission does not detract from the obvious fact that Newman himself, having failed to penetrate deeply into this mystery of God's grace, was true to his principles of autobiography in reflecting his own unsettled state of mind in his *Apologia*.

P.F.

Eleven Lady-Lyrics. By Fray Angelico Chavez. pp. 96. St. Anthony Guild Press, Paterson, New Jersey. 1945. \$1.25.

Father Angelico, an American Franciscan from the Spanish

Southwest, lately an Army Chaplain in the Pacific, has published here a generous book of verses. The combination of his craft, which is great, and his experience with war, which is considerable, should have produced a fine group of poems. Somehow it did not.

The poems are grouped into sections: a) War Poems; b) Poems of Seven Mysteries; c) Songs about Roses; d) Lighter Verse; and e) Divers other Numbers; sixty-five poems in all. The Lady-Lyrics which are eleven poems on Our Lady, are scattered through the book; and are placed as the first poems in each section.

Fray Angelico's craft, his technique with words and images, is keen and exact. His rhymes are perfect; in forming a line or casting a phrase he is true and sure. In the way he expresses his thought he is admirable, and worthy of a serious reading.

In the thoughts he expresses, he is deficient. There is no power, no manly life, to these poems. A poet bears an intimate relation to life, with all its stern reality. Through these poems one is struck constantly by the words; the thought is never anything strong and vibrant one can grasp and be thankful for. It is the moth flitting about the flames—delicate and pretty, but ineffectual. We expected harder words from Fray Angelico. Instead of the strong lines and vibrant colors which a poet of his tradition and opportunity should draw for us, he has given us faded pictures in blues and oranges. The light verses, indeed, are good, because to be light in everything is his character. But when he approaches our Lady, or the saints, or the war, the real elements of his life, the lightness cannot carry the load; and the poems fall weak and helpless in the readers mind.

The publishers have produced by far the most substantial and attractive book of poems ever seen for the price. It is a masterpiece and ought to be shown as an example of what could be done. The paper is good, the print attractive, the cover and binding strong and lasting. Would that the poems were made of stuff so stern.

M.H.

Exile in the Stars. A Book of Hours. James J. Donohue. pp. 56. The Macmillan Company, New York, N. Y. 1945. \$1.50.

"We know at noon the garden gone,
The portal coldly crossed with bars:
Darkness is never far from day,
And earth an exile in the stars."

Here is a beautiful little book, beautiful in thought and expression. It is the poetical utterance of much thought and meditation

principally on the creation accounts of Genesis. Some will say that the poetry of man has not improved on the poetry of God. Truly said, but quite superfluous. The author has simply let the eye of his mind and imagination search into what God has told us. Therein he has seen much that few see. He has seen sublime things and tells them sublimely. The lovely hymns and sonnets are arranged in the form of a Book of Hours, the hours for the first Sunday in Advent. The author's thoughts are profound and inspiring; they betray more than a passing acquaintance with the science of Theology strictly understood.

T.L.F.

The Lance of Longinus. By Prince Hubertus zu Loewenstein. pp. 166. Macmillan Company, New York, N. Y. 1946. \$2.00.

The basic action of this novel involves the conversion of the Roman Centurian Longinus, the soldier who opened the side of the crucified Christ with his lance. In the story Longinus struggles with two opposing forces: his devotion to the Emperor and Roman tradition, a disdain for all things Jewish and a desire for advancement on the one hand; and the lure of prophecy and of the person of Jesus on the other. At the climax on Calvary Longinus plunges his lance into the body on the Cross as a last gesture of defense for Rome. But one look at the face of Jesus wins him to the Faith which saves.

The action and dialogue subsidiary to the basic movement of this story frequently lack coherence and interest. More vital novels have been written on this same theme in recent years. Prince Hubertus may not have equalled them in vivid story-telling, but he has excelled them in reverence for the Gospel Truth.

J.F.

Now and Forever. By Mary V. Jordan. pp. 240. The Bruce Publishing Co., Milwaukee, Wis. 1945. \$2.00.

Miss Jordan's story opens in a jungle hiding place on a Japanese held island in the South Pacific. Madelon Lane Murray lies near death as a result of shrapnel wounds received from the Japanese, while her doctor husband, who had brought her to the island where he was doing research work on malaria, stands by helpless because he lacks medical equipment. From this starting point the novel proceeds in a series of flash-backs to tell the story of Madelon Lane, who leaves a convent at the expiration of her temporary vows to marry atheistic Dr. Michael Murray. It is the story of the difficulties which beset this mixed-marriage which makes up the greater part of the book. Madelon remains always close to God, and her religion plays

an important part in her life. This part her husband can neither share nor understand, and he is jealous of it. But this is also the story of the power of faith and love, and of the final conquest of prayer over the heart of the atheist doctor.

Miss Jordan has leaned heavily upon *dei ex machina* to solve the various problems of her book, and we are not the least bit surprised when she finally calls in the United States Marines to help in effecting the final resolution of the plot. The dialogue is skillfully handled, but the minor characters are little more than names, and some of Madelon's symbolic dream-visions will serve only to confuse the reader.

Now and Forever is not the great Catholic novel of the century or even of the year, but the average Catholic reader will find in it a few hours of enjoyment and perhaps even some edification.

P.M.S.

Pursuit of Understanding. By Esther Cloudman Dunn. pp. 229. The Macmillan Company, New York, N. Y. 1945. \$2.50.

As the subtitle indicates, this work is the autobiography of an education. In a very readable and interesting manner, Miss Dunn brings us along the highroad of knowledge from pre-school days, through college and university, to the teacher's rostrum. We are shown the powerful influence education has on the individual, both as a person and as a member of society. *Pursuit of Understanding* is universal in its application, although it is decidedly feminine in its style. This is no adverse criticism, for it represents the thought of a mature and learned woman considering an average American woman's education.

Particularly worthy of note is the realization we are given of the power and good of a real teacher. The ordinary professor will give the essentials, but the teacher with zeal and love for the work will instill ideals, plus adding zest and giving motives for realizing the ideals. Again, one cannot fail to see the tremendous stress placed on a particular field, to the exclusion of too many important courses in essential branches. This is not advocated by Miss Dunn, but it is easily seen in a first reading; after all, it is typical of the system and therefore had to be noted in this autobiography. There is a very interesting analysis given of the difference between the American and English student.

There seems to be an absolute lack of any spiritual integration during these many years of preparing for wisdom and a career. Perfection is sought after, and this without any consideration for the most essential demand for perfection: the whole man. The spiritual

is introduced infrequently, and principally only to show analogies. One example will suffice: Miss Dunn makes an analogy between the discipline of religion and education. Other than this, no mention is ever given of the place and need of any spiritual growth in the preparation for life.

E.M.R.

Brideshead Revisited. By Evelyn Waugh. pp. 351. Little, Brown & Co. 1945. \$2.50.

Evelyn Waugh's latest novel will be a much-discussed book. Some will see only a story of decadence, of vice and sin; others will see a greater story of faith born and reborn, of the power of grace. It is scarcely the great Catholic novel. The author, a convert to the Church in 1930, has moderated the mockery and caricature of England's nobility and the smart set which characterized his former works. Here he has set himself to a new task, that of adding depth.

This is the story of a Catholic family of the English nobility, as told from memory by one Captain Charles Ryder, an officer in His Majesty's army in World War II. Stationed with his unit at the Marchmain ancestral home, Brideshead Manor, Captain Ryder recalls his associations with the family a decade or two ago. At Oxford in the early twenties he had formed an intimate friendship with Sebastian Marchmain, a self-complacent adolescent and a first-class dipsomaniac who thinks more of a Teddy Bear than he does of his family. Through Sebastian, Ryder met the rest of the family: Bridey, the eldest, who "nearly became a Jesuit"; Julia, "half-heathen"; Cordelia, the youngest sister, who comes closest to being the Catholic of the family, outside of the mother, Lady Marchmain, who is disliked by all for her sentimental piety which had driven Lord Marchmain to Italy and another woman. If the author is painting the portrait of a family whose Catholic faith has well-nigh died, with the practically-lost faith severing family ties, he has succeeded admirably. One would reluctantly spend a week-end at Brideshead.

After drinking his way around Europe, Sebastian finally comes to rest as a lay-porter in a monastery near Carthage. Lord Marchmain returns to the old homestead to spend his remaining days. On his deathbed the stubborn old man at first refuses the help of the parish priest; given the last sacraments on the second visit of the priest, he rallies enough to make the sign of the cross, the sign that he is finally repentant. This scene and Julia's awakening to the horror of her way of life present some of the most forceful writing in the book.

We may well object to the fact that, for the average reader, the

evil lives of the leading characters are painted a bit too vividly; for many the subsequent reform and the triumph of grace will be overshadowed by the tumultuous lives that precede. However, a careful reader will have no difficulty in realizing the author's intent. The inherently sad, pointless, unsatisfying life that sin involves; Julia's description of "living in sin"—these surely can be considered no invitation to a life of evil. "The twitch on the thread" that caught Ryder himself is only suggested. The adult, careful reader will learn much from this portrayal of a family that for a time bartered the faith for pleasure and prestige and so-called love. P.J.H.

The Saints That Moved the World. By Rene Fulop-Miller. pp. 446, with index. The Thomas Y. Crowell Company, New York. 1945. \$3.50.

While reading *Saints That Moved the World*, a Catholic will have a feeling of uneasiness similar to that experienced within the walls of a Protestant church. In such churches there is often much that resembles the liturgical furnishings of a Catholic edifice; sanctuaries and altars, crosses and candles. Closer inspection reveals the emptiness of the sanctuaries and the uselessness of the altars. The crosses have no Christ and the candles no meaning. So it is with the Catholic reader of this book: he is often in familiar surroundings; but a fog of heretical, liberal thought rolling in without warning, makes caution necessary for some, and even prohibits this mental journey for others. A few citations taken from the book will illustrate the foundation for this objection, and will do so with more effectiveness than reams of words from this reviewer. In the second paragraph of page 28 we read, "Yet whether man invests the temptations of his lower nature with the shape and form of the devil, whether he thinks of them in terms of ethical abstractions or views them as the eruption of repressed desires—the fact remains that there is a power that interferes with all man's loftiest aspirations. . . . Belief in the devil or ethical and psychological interpretations are merely different ways of accounting for the same phenomenon." They are, as long as the existence of the devil depends on whether or not a man "invests the temptations of his lower nature" with the devil's shape and form! This is slightly at variance with orthodox interpretation of Matthew iv, 1-11. Again, on page 54, there is more than a faint trace of Protestant tradition in the statement that, "at heart Constantine was really still a pagan." This sounds so logical—thirteen years after his conversion (a consequence of his prophetic vision) and he is at heart "still a

pagan." There is latent heresy in the remark that "at this time the Pope was not recognized as the infallible authority in matters of dogma." (p. 57) Does this statement need comment: "And it is not only the Catholic Church that rests on the dogma of the divinity of Christ. The same assurance that God appeared in human form gave the Lutheran message its virile force"? (p. 62) On page 83 India is called "the cradle of all spiritual worth" and there follows a parallelization of Christian asceticism with that of Brahmanism, Buddhism, Mohammedanism, and finally Protestantism. All these statements and more occur in the ninety-three pages devoted to the life of St. Anthony of the Desert.

The life of St. Augustine follows a more orthodox pattern but the lumping together of orthodoxy and heterodoxy with equal claims to the Augustinian heritage, which is done on pages 149-152, leans by implication to the non-Catholic side ("... scholasticism, that trend of thought which endeavored to force, by means of reason, its way into the supernatural realm of revealed truths; Christian mysticism, that other trend which taught the impotence of reason and found the true knowledge of God through grace in ecstatic visions." Note the opposition of force and true knowledge. Then we have "the Catholic defenders" of the idea of an indivisible, unified church opposed to the "representatives of the Reformation, who fought against tradition and the dictatorship of the Church." Of course there are no holds barred when the Inquisition stands before "a profound yet liberal sense of religion.").

The above citations are but a few that show the Protestant tinge. There are many more.

With such an abundance of error and misconception incorporated into the text, *Saints That Moved the World* is certainly deserving of no recommendation from a Catholic reviewer, and it is difficult to understand the basis for any recommendations it has already received. Such reviewers may consider Mr. Fülöp-Miller well disposed towards the Catholic Church and therefore deserving of our charity and encouragement. If this be the case, we readily agree that he merits encouragement but only insofar as he is striving after the truth. When he departs from the truth he will certainly receive no encouragement from this quarter. *The Saints That Moved the World* has more of the substance of Protestantism (private interpretation) in it than of Catholicism (infallible truth which is one) even though it comes dressed in the garb of Catholic externals. The characters of Saints Anthony, Augustine, Francis, Ignatius, and Theresa are delineated in such a manner that they could be placed with Calvin, Lu-

ther, Zwingli, Cranmer *et alii* in the niches of a liberal Protestant reredos. Mr. Fülöp-Miller, if he is well-disposed towards the Catholic Church and if he desires to depict truly any phase of her life, would do well to consult one of her ministers on matters of faith and morals entailed in such writings. Had he submitted *The Saints That Moved the World* to a priest before it was delivered to the publisher, most of the objectionable features could have been removed, without compromising the author's freedom or beliefs. He would also have learned that it is the Catholic Church that makes the Saints and not the Saints that make the Catholic Church. J.B.M.

The Church and the Papacy. By Trevor Gervase Jalland, D.D. pp. 568, with notes and indices. Society for Promoting Christian Knowledge, London.

The Church and the Papacy is composed of a series of eight lectures of the Bampton Foundation delivered at Oxford in 1942. It is a re-examination and a re-statement by an Anglican clergyman of the historical evidence pertaining to the Holy See. The purpose is to bring closer to fruition the goal of "Church Unity." The lectures are indicative of both scholarly and literary attainments. The series embraces almost two thousand years of Papal history.

There is considerable evidence that Dr. Jalland is extremely close to the Catholic approach on many problems. In spite of this, there is an infinite gulf which separates him on the essentials. Through a commendable zeal for the truth, there is laid a very solid basis for the church unity. Relative to the Patristic period, the true facts are narrated with their correct interpretation and many objections are refuted. However, after establishing the truth of his premises, he fails to draw and to embrace the inevitable and only logical conclusion, namely union with the Apostolic See. This is the only answer which can be deduced from the premises. It is admitted that: Christ was divine; He founded a Church; He gave the primacy of Doctrine and of Jurisdiction to St. Peter; as the Bishop of Rome St. Peter died there; and finally the Popes are the successors of St. Peter in this divinely given primacy. Any specious conclusion which attempts to minimize the authority of the Holy See does violence to reason.

The accounts of the Protestant Revolt in Germany and England can hardly be considered as objective history. The whole treatment bristles with obscure assumptions. The Revolt was a break away from the moral degeneration of a corrupt age. There was corruption and moral degeneration. There is eloquent testimony of this in the

lives of both Martin Luther and Henry VIII. Nor will the following statement bear critical examination: "Luther . . . driven by the compelling forces of his own sincerity and his opponents total lack of comprehension, coupled with an overbearing assertion of authority had become Luther the Rebel." (p. 439) The great historians of the period, Fathers Denifle and Grisar, have shown conclusively that sincerity was not one of the "compelling forces" of the Lutheran character. Neither was there a "total lack of comprehension" regarding Luther's difficulty. Cardinal Cajetan had been assigned to examine the case at Augsburg. He was a profound theologian who had devoted his life to the assiduous study of the sacred sciences. He was both eminently capable and perfectly willing to clarify Luther's difficulty. The Rebel of Wittenberg would not listen to reason. The assertion that Cardinal Cajetan did not comprehend Luther's difficulty is utterly devoid of any factual foundation.

Although we cannot agree with all the author has said, we can unite with him in his prayer of petition: "that no ignorance or ill-founded prejudice may be found to hinder the fulfilment of the will of Him who prayed 'that they may be One.'"

C.P.F.

God and the Atom. By R. A. Knox. pp. 166. Sheed & Ward, New York. 1945. \$2.00.

The ashes of Hiroshima have cooled, but the embers of fear and shame remain smouldering in the breasts of men everywhere. It is with these latter that Monsignor Ronald Knox is concerned in *God and the Atom*.

This book may best be described as a serious reflection—a reflection that must be made by all who wish to maintain their sanity in an age that has been terrifyingly called by the prophets of doom the Age of the Atom. Monsignor Knox gives a brief but penetrating analysis of the reactions of the average person upon the receipt of the news that the United Nations used the atomic bomb in the war against Japan.

In an effort to expose the grave moral dangers that will result from improper thinking regarding atomic energy and its use, the Monsignor indicates that the impotency of the modern mind to meet this problem has been brought about by a generation of materialism and implicit belief in the evolutionistic perfectability of man. If the world insists upon maintaining this untenable position, then it is doomed to doubt, despair, and decadence. In three striking chapters the author offers

to the modern mind the alternatives of Faith, Hope, and Charity. Monsignor Knox rightly judges that sanity in this matter can be attained only in the setting of sanctity.

This book should prove useful to all who have doubts, and fear that the problem is God vs. the Atom.

W.B.R.

Northern Lights. By Mary Fabyan Windeatt. Illustrated by Sister Mary of the Compassion, O.P. pp. 171. Sheed & Ward, New York. 1945. \$1.75.

Mary Fabyan Windeatt has once again chosen a Dominican Saint as the subject of one of her delightful books for children. This time it is the story of St. Hyacinth and his companions which she has to tell. Beginning with the meeting of St. Hyacinth and St. Dominic in Rome, she follows the career of the Apostle of the North across Europe as he returned to his native land, gathering new disciples along the way, establishing convents, training his new recruits and sending them out to labor in ever widening fields. Miss Windeatt has caught much of the spirit of that heroic and adventurous age, and has succeeded in presenting it to young readers in a way that will strike their imaginations and enkindle their hearts.

Two defects must be noted, however, in the author's use of dialogue. An attempt has been made to impart religious instruction by means of conversations between the characters. The intention is commendable, but the execution leaves quite a bit to be desired. The same might be said for the attempts to introduce background material in this same way. These conversations are out of place and their purpose too obvious to be artistic. A second defect is the lack of virility in the language which Miss Windeatt puts in the mouths of Hyacinth and his companions. We are trying to impress children today with the idea that the saints were real, manly men. The deeds of St. Hyacinth and his companions would certainly foster this notion, but their words, as conceived by Miss Windeatt, would give a contrary impression, particularly to the boys of the "older" group for whom the publishers tell us this book is intended.

Despite these faults, *Northern Lights* should be eagerly received by all children, and particularly by those who have enjoyed Miss Windeatt's previous works.

L.E.

Speech Models. William R. Duffey and Aloysius Croft. pp. 291. The Bruce Publishing Company, Milwaukee. 1945. \$2.50.

More ingredients go into the making of a good speech than go

into the making of a good pie, though the effect of both might be the same: pleasing. But the finished product that pleases is rarely investigated, even though now and then someone might be curious enough to inquire about the recipe. Those who are interested in the recipe of the good speech, putting the pie aside for the moment, might ask what did the speech contain? why did it move the audience? and how did it achieve its purpose? There are some people who delight in answering these questions. Messrs. Duffey and Croft are such a pair. These men have searched among innumerable sources to bring out this volume. It is a fine job of selection and arrangement of material, covering all the basic points in the process of making and giving a good speech. Those familiar with rhetoric will recognize the following high points: Style, Diction, Narration, Persuasion, Deliberative Speaking, and so forth.

The material has been limited to Catholic selections because "Catholic students of speech no less than of Sacred Oratory are in need of models which represent true Catholic teaching as well as good **rhetorical principles.**" The book is well arranged; the selections are excellent and the brief introductions to each chapter and selection are pertinent and precise.

P.S.

A Manual for Dominican Sisters and Tertiaries. By John A. McHugh, O.P. and Charles J. Callan, O.P. pp. 385. Joseph F. Wagner, Inc., New York City. 1945. \$2.50.

This Manual is, as the Foreword tells us, an abridgment of the *Dominican Sisters' Office Book*. It contains the Little Office, Commemorations of the Saints and Blesseds of the Order, the Office of the Dead, Litanies, Ritual, and other prayers. The section on the Mass has been omitted. The net result is an excellent little volume which will conveniently fit into purse or pocket. Fathers Callan and McHugh are to be congratulated on this latest addition to their already valuable library of religious and prayer books.

R.C.

BOOKS RECEIVED

Conducted Tour. By Ada Halpern. Sheed and Ward, New York, 1945. \$2.00.
Heroes of the Cross. By Marion A. Habig, O.F.M. Saint Anthony Guild Press, Paterson, N. J., 1945. \$2.50. (Second edition; contains 75 pages of new material.)

A Life of Faiber Pro. By Rev. M. D. Forrest, M.S.C. with foreword by His Grace Archbishop Mannix, D.D., LL.D. Radio Replies Press, St. Paul, Minn. \$1.00

- A Life of St. Francis of Assisi in Silhouettes.* By Sister Fides Shepperson, Ph.D. Radio Replies Press, St. Paul, Minn., 1939. \$1.00
- Living with Christ in God.* By Bernieres-Lauvigny. English Version by Sister Mary Aloysi Kiener, S.N.D., Ph.D. With foreword by Very Rev. Joseph Kreuter, O.S.B. Frederick Pustet Co., New York, 1946. \$2.50.
- Maryknoll Mission Letter.* Volume II, 1945. Field Afar Press, New York, 1945. \$0.50. (Another volume of letters from missionaries laboring in China, Central and South America, and the Philippines.)
- A Pattern to the Flock from the Heart.* By Venatius Buessing, O.F.M. Cap. The Bruce Publishing Co. Milwaukee, 1945. \$2.50. (Retreat for religious superiors.)
- Practice of the Presence of God.* By Brother Lawrence of the Resurrection. Translated by Sister Mary David, S.S.N.D. The Newman Book Shop, Westminster, Md. \$2.25. (A new translation of a spiritual classic.)
- Sanctity in America.* By Most Rev. Amleto Giovanni Cicognani. Saint Anthony Guild Press, Paterson, N. J. \$2.00. (Third edition; contains a new preface reporting on recent progress in causes of saintly Americans.)
- Spiritual Doctrine of Father Louis Lallemant of the Society of Jesus.* Preceded by an account of his life by Father Champion, S.J. Edited by Alan G. McDougall. Newman Book Shop, Westminster, Md., 1946. \$3.00.
- Three Saints for the Incredulous.* By Robert E. Holland, S.J. With pictures by LeRoy H. Appleton. Fordham University Press, New York. \$0.60. (Short lives of St. Gregory Thaumaturgus, St. Paul, the First Hermit, and St. Scholastica.)
- A Tryst with the Holy Trinity.* By the Very Rev. Frederick T. Hoeger, C.S.Sp. Frederick Pustet Co., New York, 1945. (Retreat meditations.)
- What Say You.* By David Goldstein, LL.D. Radio Replies Press, St. Paul, Minn., 1945. \$2.75. (Answers to questions Catholics are often asked.)
- The National Catholic Almanac, 1946.* Compiled by the Franciscan clerics of Holy Name College, Washington, D. C. pp. 800 with index. St. Anthony Guild Press, Paterson, N. J., 1946. Paper, \$1.50; Cloth, \$2.00.

PAMPHLETS RECEIVED

From Our Sunday Visitor Press, Huntington, Indiana:

- Converts How to Win Them.* By John A. O'Brien, Ph.D. 1945. \$0.10.
- Fools for God.* By John A. O'Brien, Ph.D. 1945. \$0.10.
- Honestly, Now.* By John M. McCarthy. 1945. \$0.15.
- Problems of the Post War World.* By George N. Shuster, Richard Pattee, Frank Sheed, Fulton Oursler, G. Howland Shaw, William Hard, Rev. Timothy Mulvey, O.M.I. 1945. \$0.35.

- My Uncles Right and Wrong.* By Rev. Urban Nagle, O.P. 1944. \$0.30.
So You Think You're Tough. By John F. Desris. 1945. \$0.10.
You. By Msgr. Fulton J. Sheen. 1945. \$0.25.
The Madonna in Art. pp. 18. Barton-Cotton, Inc., Baltimore, Md. (Seventeen color reproductions with short commentary.)

From Radio Replies Press, St. Paul, Minn.:

- The Mosaic Manifesto.* 1940. \$0.50.
The Music of Ireland. By Rev. Francis X. Sallaway, S.T.D. 1945. \$0.15.
New Light on Martin Luther. 1945. \$0.15.
The Theology of the Crucifixion. By Rev. Francis X. Sallaway, S.T.D. 1945. \$0.10.
Why Squander Illness. By Rev. Lawrence E. Skelly and Rev. Charles M. Carty. 1945. \$0.15.