



The Divine Pity. By Gerald Vann, O.P. pp. 220. Sheed & Ward, New York. 1946. \$2.50.

In *The Divine Pity*, Fr. Gerald Vann treats of spiritual progress by considering the Beatitudes and relating them with the virtues, the Gifts of the Holy Ghost, the Sacraments, and the types of prayer. The English Dominican follows the *Summa* of St. Thomas in relating the virtues and the gifts to the Beatitudes. The rest of the work is original. This latest contribution of Fr. Vann's merits the same generous praise his *The Heart of Man* received.

The constant point of the author is that "if we are to live as Christians, then the whole world has to be our family, and all men our friends." Added to this is the writer's repeated references to practising the presence of God and acquiring a reverence towards the creatures of God. In many instances the chapters read like retreat conferences. Fr. Vann enumerates sins and we are left to decide how we stand.

Written in a popular style, the book is easy reading. In fact, it is so enjoyable to read that some may forget there is more contained than what strikes the eye. *The Divine Pity* possesses not only well-turned phrases, but also profound doctrine.

Fr. Vann concludes his book with a call for integration. ". . . work and worship are mutually inter-active; you make your worship complete when you turn it into loving service of the world and so into worship of the Redeemer of the world." Here, then, is an excellent volume for the laity. There is encouraging advice, gentle admonitions, and great truths, with a peek into the wonders of the spiritual life.

R.S.

Mariology. By Rev. M. J. Scheeben. Translated by Rev. T. L. M. J. Geukers. pp. 252. B. Herder Book Co., St. Louis, 1946. \$2.50.

Devotion to the Mother of God appeared very early in the history of the Church and has grown from century to century. The Divine Motherhood of Mary, so intimately connected with the Incarnation of

her Son, has been an inexhaustible font for the profound and penetrating study of theologians.

At the present time theologians generally have come to realize that Mariology must be conceived as an independent theological treatise. But in establishing the basic principle of Mariology there has not been unanimity of opinion. Some Theologians consider the title *Theotokos*, Mother of God, which expresses Mary's highest dignity, as the main principle of Mariology with the other various privileges of Mary connected to it by means of an *argumentum convenientiae*. By some other Mariologists the concept "New Eve" by itself, is taken as the basic principle. But this would give to Mary's highest privilege, that of being the Mother of God, the place of merely a deduced principle in Mariology.

At the present time many theologians realizing the insufficiency of these attempts to systematize Mariology under one main principle, come to the conclusion that we must accept two basic principles in Mariology: the Divine Motherhood and the concept of "New Eve," Mother of God and mother of mankind. They are closely connected and mutually inter-dependent. The Divine Motherhood is entirely directed to the spiritual motherhood and the latter finds its ontological basis in the former. However, the two concepts are formally distinct and no single reasoning allows the one to be deduced from the other. We could content ourselves with this double principle only when it would seem impossible to connect the two in a higher synthesis. Scheeben presents this higher synthesis.

He proceeds from the Divine Motherhood, but a more profound analysis of this revealed article of faith makes him discover in that unique motherhood a formal aspect distinguishing it from every human motherhood. Here the mother is at the same time and inseparably, the bride of her Son. Scheeben does not hesitate, as neither does the Church in her liturgy in interpreting the Canticles, to call this relation of Mary to the incarnating Word, which is inherent in her motherhood, a bridal one. He unites into one formal principle the two qualities, which allowed the supporters of the last-mentioned solution to group all the Mariological truths, that of being Mother of God, that of being the New Eve. According to Scheeben, Mary's Motherhood is essentially bridal and her state as bride essentially maternal, just as man is inseparably a being of body and soul, and Christ a unity of God and man.

Scheeben makes use of the Bridal-Motherhood principle to show Mary's eminent position in the Mystical Body of Christ. "The relation of Mary as mother-bride of the Logos finds its complete analogy

in the organic mutual relationship which exists between the central organ of the physical body (the heart) and the head. The head is animated with the blood that flows from the heart, and therefore owes its material existence to the heart. The head, by the nerves radiating from it, communicates to the heart its vital spirit, thus making possible the particular service rendered it through the heart.

Furthermore, because the members of the body have grown together with the head, a relation differing essentially from every other merely virtual or friendly relation, is established with the spirit of the head; and so Mary's privileged position in the Mystical Body of Christ is shown particularly from the fact that, in contrast to the other members, she occupies the place of the heart to the head."

Scheeben bases Mary's universal Motherhood of Man not on the commission given to St. John at the foot of the cross, for this would make our filiation only one of adoption, but on the fact that in Christ she brought forth the Head of all mankind and is simultaneously the bride of Christ.

In showing Mary's right to veneration Scheeben declares, ". . . by the grace of her motherhood she rises above all other creatures. . . . To this excellence there evidently corresponds a worthiness of veneration all its own . . . it is usually called hyperdulia. The hyperdulia differs from simple dulia in degree and in essence, as also the privilege upon which it rests, are of a different and higher nature than those of other saints." So it is likewise with her mediation. The mediation of Mary is unique. "She stands not merely close to God as the saints but as she is connected through her being and origin with nature, she is also, by her Divine Motherhood, so connected with God through an organic tie that she is herself a substantial link which puts creation in relation with God. . . . Her office has this in common with that of Christ, that it is in its kind both essential and universal; for in one way or another it comprises all persons as well as all goods and all associations with God to which the mediatorship of Christ is extended."

However, we cannot say that *Mariology* is easy reading. It is profound both by reason of the subject matter chosen and the author's marvelous intellect. And in his penetrating analysis of Mary's privileges the author often sees more in his principles than most readers are able to grasp. Yet he proceeds as if it were all clear thus leaving his reader in a state of uncertainty or hesitation. This is not a book to be read to gather a few holy thoughts but rather it requires continual attention and application. But those who study it with the intention of acquiring a deeper knowledge of Mary's part in man's sal-

vation will find it "an inexhaustible treasure of vital worth and a firm foundation on which to build up in self and others a solid devotion to the Queen of Heaven." R.D.

The Mystical Life. By Rev. Pascal P. Parente. pp. 266, with index. B. Herder Book Company, St. Louis 2. 1946. \$2.50.

New books on the mystical life are a reassuring sign in these troubled times. For a healthy interest in mysticism is a good omen of renewed spiritual vigor in the Mystical Body. There will always be in the Church generous souls who give themselves entirely to God, and will be drawn by Him to the heights of infused contemplation. These people have a right to spiritual guidance when they present their problems to a confessor. Thus it is incumbent on the priest to have a profound knowledge of spiritual doctrine both for his own spiritual advancement and that of his penitents.

Yet there is danger of his discouraging souls from a life of prayer if he himself does not see mystical theology in its true light, that is, as it was viewed by the great mystics and mystical theologians of the past. The fundamental problem which is presented to us, and which they have solved, is this: is infused contemplation in the normal way of sanctity or not? If it is, then individuals should be encouraged to strive to advance to the heights; but if such contemplation is outside the ordinary way, then it is presumptuous to desire it. St. Thomas and St. John of the Cross have insisted that contemplation was for all. To see mysticism as anything more than the perfect flowering of the supernatural life which was infused into the soul together with grace at Baptism is to see it awry. The mystical life must be set forth in the light of the basic principles of speculative theology, for perfect mystical life is the culminating point of the life of grace in the souls of the just.

Granted that infused contemplation is, in the words of St. Theresa, "a supernatural state to which no effort of our own can raise us," still she says that "as for disposing oneself for it, that can be done, and it is without doubt an important point."

We do not mean from what has been said that Fr. Parente has not treated these subjects, but he has done it in a vague and unconvincing way. In a book on mystical theology far greater emphasis must be placed on the role of grace, the theological virtues, and the gifts of the Holy Ghost than has been given here. Fr. Parente has produced a study of mysticism which veers more to the descriptive than to the speculative side. Without doubt, it is important to know

the symptoms of the various mystical states, but it is far more important to know how to guide the soul to the heights to which God is calling it. There is no special science of mystical theology, there is only theology, from which certain applications concerning the mystical life are drawn. In treating mystical theology apart from its dogmatic foundation, even for methodological reasons, Fr. Parente has made it less, rather than more, attractive to souls, because the continuity of the spiritual life from the grace of Baptism to that of the transforming union is thereby obscured. Manuals must be brief, but they need not sacrifice the essentials.

F.M.C.

The Life and Kingdom of Jesus in Christian Souls. By St. John Eudes. Edited by Revs. Wilfrid E. Myatt, C.J.M., and Patrick J. Skinner, C.J.M. Introduction by Rt. Rev. Msgr. Fulton J. Sheen. Translated by a Trappist of Our Lady of Gethsemani. pp. xxxvi-348. P. J. Kenedy & Sons, New York. 1946. \$3.00.

The Sacred Heart of Jesus. By St. John Eudes. Translated by Dom Richard Flower. Introduction by Rev. Gerald B. Phelan. pp. xxxii-184. P. J. Kenedy & Sons, New York. 1946. \$2.00.

The selected works of St. John Eudes are being made available for the first time to the English reading public. It is an event of much importance to have the writings of this great saint, and added to this is the fact that the editors and publisher are doing a thoroughly superb job. The first two volumes in this treasure of spiritual works are one of the happiest things to happen in a long time. Both clergy and laity will profit beyond measure by reading them.

The author, St. John Eudes, is the great apostle of devotion to the Sacred Heart of Jesus. He tells us that "all Christians are bound to live a completely holy and divine life and to perform all their actions in a holy and divine spirit." He assures us that it is all really "very pleasant and easy." In the first part of *The Kingdom of Jesus*, the great French saint of the seventeenth century sets forth the nature of the Christian life. At all times he is clear and simple in expression. Constantly he encourages his reader. These qualities have a special appeal to our age which is so far removed from the spiritual that it needs gentle urging to strive for perfection. The remainder of the book is concerned with practice for attaining and advancing in spirituality.

As its title would indicate, *The Sacred Heart of Jesus* is a book of meditations on the Sacred Heart. There is also included the Mass

and Office for that feast. Dr. Gerald Phelan in his introduction gives us the highlights in the life of St. John Eudes and some background on the devotion which the saint preached. Both these books merit the highest of praise and the very fact that they are by a saint should guarantee their worth.

R.S.

The Idea of Christ in the Gospels. By George Santayana. pp. 254 with index. Charles Scribner's Sons, New York. 1946. \$2.75.

Mr. Santayana's avowed purpose in *The Idea of Christ in the Gospels* is "to analyse and detach, as far as possible, one original element in the inspiration of the Gospels, namely the dramatic presentation of the person of Christ." (p. 10). His interest in Christ is two-fold: "first, as an important figure in the history of religion and art, and then as a symbol for the high moral and ontological mysteries which it personifies." (p. 17). His interests in the subject lead him far beyond his avowed purpose.

The book is divided into two parts. First he considers the idea of Christ and runs through the question of inspiration, the character of the several Gospels, the concepts of Messiah, Son of God and Son of Man, the miracles, the parables, the prophecies, the prayers, the Passion and the Resurrection. In the second part, entitled "Uterior Considerations" he channels his original idea of God in Man to appear as a truly proportionate object and stimulus to "self-transcendence."

The general argument of the entire work embraces three stages. The author begins by assuming that the Gospels are inspired and immediately explains his meaning of inspiration. For him inspiration "represents the original contribution of the soul to experience, contrasted with the contribution made by dumb and accidental contact with material things." (p. 8). Inspiration marks the birth of the spirit; it originates from within; it accomplishes the leap from what is merely animal in man to what is spiritual. Inspiration takes various forms, the most interesting of which are art and religion. Since the inspiration of religion moves powerfully to action or affirmation, it raises the ulterior question of truth or falsity. The actual historical reality of the idea of Christ—by Santayana's own desire—does not form part of his subject. Only at the end of the book does the solution to this question appear. Having thus established his concept of inspiration, Santayana proceeds in his analysis of Christ in the Gospels. The dominant idea of Christ as a divine person having two natures is played in turn on the miracles, the prayers, the passion etc.

In all these instances the dramatic possibilities involved in such a duality of nature are portrayed with their various tensions and resolutions. The idea of Christ as transmitted by the Evangelists is then criticized on the basis of its proportion to the true nature of man and his destiny. At this point the former question of the justice and truth of this particular religious inspiration is answered. The idea of God in Man, which is the idea of Christ, returning upon the psyche which inspired it, finds continuity with its source, and leaves man chastened, elevated and stabilized in the higher plane of spirit.

By way of criticism it might be noted that Santayana as usual is brilliant in spots, especially when delineating the drama involved in the life and works and words of Christ. However—and this is also in the realm of the usual—this does not exclude the fact that Santayana can make erudite little mistakes and be quite obtuse at times. His treatment of Aristotle and St. Thomas on the human soul is a case in point. The foot-note on page 204 is another. But these are trivial matters in the realm of letters. Underlying the theme of this entire work there is a more fundamental and much more serious error, the confusion of biblical and poetic inspiration, the confusion of art and religion. By an assiduous denial of the specific differences between these realities and by an equally assiduous emphasis on their common elements there is accomplished a consistent reduction of the superior to the inferior. In the ultimate analysis Santayana pictures nature as evolving from matter to life to spirit, from the natural to the supernatural. Certainly Tertullian was right in saying the soul of man is naturally Christian. It has an obediencial potency to the supernatural. Santayana would give it an actual potency. It is quite significant that Santayana should find the Gospel of St. John the least dramatic of the four. St. John's is not the Gospel of evolution. His is the Gospel of the Word made flesh and the drama of Its acceptance and rejection. No man likes a drama wherein he is the villain. J.F.

The Mystical Body of Christ and the Reorganization of Society. By Rev. Denis Fahey, C.S.Sp. pp. 589, with index. The Rorum Press, Cork, Ireland. 1945. 16/- net.

Once more Father Fahey has incorporated his impassioned plea for economic reforms into the broad theological framework of the Mystical Body and the Kingship of Christ. After stressing in the first part the necessity of man's conforming to the divine plan for order as manifested in these two doctrines, the author considers the organized opposition to the fulfillment of that plan. It will be no surprise to readers of Father Fahey's other works to discover that he

has concretized the influence of Satan's invisible organization in the activities of the Jewish nation, Freemasonry, and especially International Financiers. In fact this section is nothing more than a succinct statement of the thesis of two earlier works, *The Mystical Body of Christ in the Modern World*, and *The Kingship of Christ and Organized Naturalism*.

The contrast in Part III between the theories of knowledge proper to Thomism and Nominalism and the subsequent analysis of the two main currents of thought flowing from the latter, although but sketchily developed, are by far the most interesting chapters of the book and well worth the effort put into a patient perusal of the author's labored, turgid prose.

Despite the fact that the historical interlude of Part IV masses a wealth of facts and figures and a minutia of detail around a most fruitful principle of interpretation, one which should open up new perspectives for historical criticism, nevertheless it is difficult to avoid the conclusion that the author had an axe to grind when he selected his data. Admittedly, to leave out all consideration of the plotting of the Jews and secret societies is to reduce the meaning of many events in modern history to an insoluble puzzle; but, on the other hand, to emphasize unduly, as the author does, these elements, is to oversimplify the complexity of motivating forces and determinants to be found in all human activity.

Part V presents a valuable compilation of texts of St. Thomas Aquinas concerned with the basic postulates and principles of finance, and several considerably less valuable conclusions of the author supposedly drawn from an application of these principles to the intricate workings of modern finance. Perhaps Father Fahey has gone through the process of argumentation necessary to demonstrate his conclusions; however, his book does not record the stages involved in such a rational discourse. Actually he has simply placed in juxtaposition sound Thomistic principles with a questionable analysis of the functionings of the gold standard and the various factors influencing business cycles.

The charges the author levels against modern financial institutions and systems are neither new nor unanswerable. As a matter of fact Father Fahey's arguments, in the form in which they were proposed by several of his predecessors in the field of economic reform, and a reasonable refutation of them may be found in an introductory economic text book written by an American priest and used widely in Catholic Colleges and Universities throughout the United States.

P.F.

The Mystical Body of Christ. By Friedrich Jurgensmeier, D.D. pp. 301 with subject-index. Bruce, Milwaukee, Wis. 1945. \$3.00.

Fr. Jurgensmeier's book on the Mystical Body of Christ is a recent contribution to the reprint apostolate. Printed originally in London, the edition was immediately exhausted. It has now been reprinted in America. Its republication is a boon, especially to theologians and preachers, but also to any readers interested in the Mystical Body and its relation to the acetical life.

Marked by a singleness of purpose, the book displays a marvelous economy. The doctrine of the Mystical Body is investigated, and expounded, and the manifold realities of the ascetical life explained and illuminated, always with the intention of showing the relation between the Mystical Body and the life of virtue and sanctity. Faithful to this purpose, the author omits many otherwise important dogmatic discussions, or passes over them with a simple and sufficient explanation. The purpose of the book is achieved abundantly.

The book is divided into two main tracts as follows:

- I. Biblio-dogmatic presentation of the Mystical Body of Christ..
 - a. Biblical doctrine of the Mystical Body according to St. Paul.
 - b. Dogmatic treatment of the relation of the Mystical Body and God's plan for salvation.
- II. Mystery of the Body of Christ as the fundamental principle of asceticism.
 - a. General treatment of this relation, its causes and development.
 - b. Special treatment of ascetical theology from the standpoint of the Mystical Body; the genesis and growth of the Mystical Body; the Mystical Body and the Sacraments; the Mystical Body and Holy Eucharist; the Mystical Body and Charity.

The book's chief characteristics are: a) its thoroughness. Nothing that is related to the intention of the author has been omitted, nothing extrinsic to his purpose included; b) its dogmatic rather than spiritual approach, which makes it a safe guide; and c) its fidelity to the Thomist view.

Criticism of the book can come from the point of view of the style. It is at times heavy going. Its prose is turgid and weighty. But the work entailed in reading the book is more than repaid by the fruit in truth and doctrine.

For a solid dogmatic treatment of the relation of the Mystical Body of Christ to the life of the sanctification of men, Fr. Jurgensmeier's work is perhaps the last and best thing available. It is a precious, useful, noble book.

M.H.

St. Paul, Apostle and Martyr. By Igino Giordani. Translated by Mother Mary Paula Williamson and Mother Clelia Maranzana. With Foreword by the Most Rev. R. J. Cushing, Archbishop of Boston. pp. ix-286, with index. The Macmillan Co., New York. 1946. \$2.50.

G. K. Chesterton wrote much in praise of the romance of orthodoxy. It is heterodoxy, he insisted, that is flat and dull, orthodoxy that is exciting and interesting. Unfortunately, current writers of books on biblical themes do not seem to bear out Mr. Chesterton's thesis. The interesting books, the really exciting ones, leave much to be desired doctrinally. The orthodox ones are often more than a little dull.

Mr. Giordani's book is no exception. It is quite orthodox, but the firebrand who was the Apostle Paul never quite emerges in his full stature. He remains little more than a name, or, at best, a figure seen but dimly through the veil of the author's verbiage and guide-book-like descriptions. It is particularly to be regretted that so dynamic and vigorous a man as St. Paul should be the subject of a dull book.

We are always a little suspicious of a biography that concludes with a chapter on the character of its subject. This book contains such a chapter: an admission, we believe, that the author recognizes his failure to present the character of St. Paul throughout the rest of the book. Yet even this chapter fails to bring the Apostle to life or make him any more real to us.

These criticisms should not be taken to indicate, however, that the book is worthless. It is a fairly detailed and accurate account of the life and missionary labors of the Apostle of the Gentiles. The author has adhered closely to the New Testament sources. The settings which he gives for the Epistles should make their reading more profitable, and the summaries of the Epistles themselves are not without considerable value.

If you just want to read a life of St. Paul—any life—then you will probably find Mr. Giordani's book as good as any, perhaps a little better than some. But do not expect too much from it. P.M.S.

The Sinner's Guide. By the Venerable Father Louis of Grenada. A new and revised edition by Fr. E. C. McEniry, O.P. pp. 307 with an index. Long's College Book Company, Columbus, Ohio. 1946. \$3.00.

Sixty-three years ago a Dominican Father published a new translation of *The Sinner's Guide* because the previous translation had been by no means satisfactory; Fr. McEniry re-edits this classical spiritual

work now because that new translation has been out of print for many years.

Those who knew and loved this book in the translation by its anonymous editor will welcome it back in its present garb. Except for a few minor changes in the introductory matter and the addition of an index, this is textually the same book. It appears now, however, in a more appealing format, larger and more easily legible than in its former edition.

J.H.S.

Holy Name Manual Missal. pp. 539. National Headquarters, Holy Name Society, New York. 1946. \$.70.

This book is a happy combination of two works, neither of which needs any further recommendation. The *Holy Name Manual* has long been prized by thousands of Holy Name men, and Father Stedman's *My Sunday Missal*, with its simplified method of following the Mass, its concise explanations, and instructive illustrations has achieved widespread popularity. Now these two standard works are available bound together. Certainly this book is a "must" for all Holy Name men who, in praying the Mass with the priest, will find therein the grace and strength that will aid them to live as Holy Name men should.

L.E.

Creative Love. By C. C. Martindale, S.J. pp. 48. Sheed & Ward, New York. 1946. \$1.00.

This wisp of a book contains six radio talks given during Holy Week, 1946. The gift of a mind and soul charged with the Scriptures, it has charity as its theme, moving from the most simple considerations of the love of God to the most sublime. Centered on the Passion and Death of Christ, the talks are at once brilliant and penetrating. Vision and insight into the Gospel text, the integration of the letters to the Churches in the Apocalypse into the development of the theme, and the incorporation of contemporary spiritual tensions and problems into the context of charity, make this thin book the occasion of recurring spiritual delight. It is excellent for meditation during a day of recollection or a retreat. A priceless book. Fr. Martindale has never preached so effectively.

M.H.

The Incarnation of the Word of God. By St. Athanasius. Introduction by C. S. Lewis. pp. 96. The Macmillan Company, New York. 1946. \$1.50.

This is a very good translation by an Anglican nun of one of the doctrinal works of St. Athanasius. Each page speaks with great clar-

ity and beauty of his profound faith and his burning love for the Word made flesh. St. Athanasius shows how the Incarnation was morally necessary in order that fallen man might be redeemed and the knowledge of God, together with his lost immortality, restored to him. He then proves the truth of Christianity for the Jews by showing how the prophecies of the Old Law have been fulfilled, and for the Gentiles by the moral transformation of the world by Christianity. A short life of St. Athanasius prefaces the work.

In his introduction Mr. Lewis rightly lauds the steadfast faith of St. Athanasius, and the power of the Christian faith to call forth the heroic in men's souls. He decries the modern antipathy to Christian classics such as this. But he very gravely misunderstands the meaning of the Christian religion. Christianity is one and undivided. It is not the logical genus under which we fit Catholic, Protestant, Anglican, Orthodox. It is the Roman Catholic Church. If there is a relation between Roman Catholicism and other "Churches," it is not as branches intimately sharing the life of the trunk which is Christ, but as suckers hanging on the bark. As St. Athanasius himself says, "Even in death [Christ] preserved His body whole and undivided, so that there should be no excuse hereafter for those who would divide the Church." The divisions of belief are indeed distressing. Yet they will only be brought to a close by the prayers and endeavors of men of good will, who humbly call upon the Holy Spirit for light, that they may find their way back to their common Mother, the Church which Athanasius defended. F.M.C.

The De Incarnatione of Athanasius. Part I, The Long Recension Manuscripts. By George J. Ryan. pp. 125. Christophers, London & University of Pennsylvania Press, Philadelphia. 1945. \$4.00.

This is a highly technical study, and as such will be of interest only to the trained specialist. It contains collations of the long recension manuscripts of the *De Incarnatione* of St. Athanasius as well as a study of the manuscript tradition in an attempt to discover the relationships of the various manuscripts and establish a definition of their stemma.

In his conclusions, on several points regarding the relative values of the manuscripts, Dr. Ryan is forced to disagree with Opitz, whose scholarly *Untersuchen zur Ueberlieferung der Schriften des Athanasius* appeared in 1935 and has been regarded as the monumental work on the subject. Whether Dr. Ryan's conclusions are entirely justified in this regard is a question to be determined by the scholarly specialists who will undoubtedly welcome this study. L.E.

Prayers and Poems. By Francis Cardinal Spellman. pp. 23. Charles Scribner's Sons, New York. 1946. \$1.00.

In this slender volume the beloved and renowned Cardinal Archbishop of New York makes available for the public a collection of prayers and poems of his own composition.

Quite obviously His Eminence drew the inspiration for these works from his indefatigable labors during the recent war as Military Vicar of the Armed Forces. Each prayer and poem is filled with the Cardinal's vital conviction of the greatness of America—a greatness bestowed by the benevolent hand of Almighty God. There is but one message and prayer expressed: that America cleave to God, and so be worthy to fulfill its high destiny in His Eternal Plan. In truly pastoral fashion Cardinal Spellman indicates the absolute necessity of our living according to our dignity as images of God, if we wish to see established in this world the brotherhood of men under the Fatherhood of God.

The attractive binding makes a fitting enclosure for these beautiful and thought-provoking lines. W.B.R.

The Peacemaker Who Went to War. By John Mathias Haffert. pp. 212. Scapular Press, New York. 1945. \$2.50.

This is the story of Blessed Nuno Alvarez, Portuguese soldier and statesman, who is an example, par excellence, of a man who could make the transition from peace to war several times without detriment, and an explanation of the secret, if such we may call it, which enabled him to perform this feat which is causing a vast amount of difficulty today to our veterans who must now adjust themselves to a life without armed conflict.

Although a few passages are somewhat saccharine, due, perhaps, to the author's professedly close adherence to his Portuguese source, this book makes light, interesting, entertaining, and profitable reading. J.H.S.

The Humanities and the Common Man. By Norman Foerster. pp. 60. The University of North Carolina Press, Chapel Hill. 1946. \$1.50.

Here is another protest against the bankruptcy of present-day higher education and an attempt to propose a solution. The modern trend in education, which the author prefers to call "naturalism" has, he says, de-humanized man; and even though such things as freedom of will, moral responsibility, and human dignity are still assumed, they are in the background. "In the foreground . . . in our official philoso-

phy, our conceptions are overwhelmingly naturalistic." How is this naturalistic—we might better call it mechanistic—trend to be curbed? How are we to reassert the dignity of man as a spiritual, thinking being, and how destroy the philosophy which looks upon him as "simply an animal though not a simple animal" for whom the good life "consists mainly in the pursuit and possession of material advantages?"

The answer, Mr. Foerster says, is a return to the humanities, the liberal arts, which alone can make free men—the sort of men fit to live in a democracy. It is the duty of the state university to supply this liberal education, he states, and he spends the greater part of his little book discussing how this can be done. Curriculum, faculty, and administration are all discussed, and Mr. Foerster's conclusion seems to be that though the task of restoring the liberal arts to our schools is not a hopeless one, it will have to be done gradually, building up both faculty and administration slowly and with care and patience.

Though the author has certainly perceived clearly the great defect in modern education, the adequacy of the remedy he proposes might be questioned. Certainly the return to the teaching of the liberal arts is a step in the right direction. A "humanized" man is more truly a man than a "mechanized" one. But a step in the right direction is not the whole journey. Mr. Foerster does not seem to think that religion has any worthwhile contribution to make in moulding the complete man. Man himself, he plainly states, is the measure of all things, and the author's standard seems to be not whether a thing is true, but whether it is human. Yet nothing short of complete and perfect truth can ever be truly worthy of man. Had Mr. Foerster realized this he would not have described the ideal faculty as composed of men who "deal thoughtfully with the whole of life, and with life as a whole, having committed themselves to a philosophy—and perhaps a religion as well—worthy of the dignity of man, though there is great diversity among them in doctrine." Mr. Foerster's standards are still a bit too relative to be entirely satisfactory. Perhaps his break with his naturalistic contemporaries is not so great as he himself imagines.

P.M.S.

Man on a Rock. By Richard Hertz. pp. 175 with notes. University of North Carolina Press, Chapel Hill. 1946. \$3.00.

From every side, in increasing frequency, the voices of men have lifted the plaint that man must rise from the existential abyss into which he has fallen or else perish therein. Men in all walks of life, from clergyman to professional politician, indicate that society must

either undergo a spiritual rejuvenation or eke out an inhuman existence in the mire of materialism which, in our times, reached the nadir of its expression in the recent war. Mr. Hertz, one-time politician, now a university professor, adds his voice to the swelling chorus, attempting to analyse the psychology responsible for our present catastrophe and to provide an antidote for the poison he discerns in operation in the body social.

"Our thesis," he states, "is that the frantic insistence on immediate success which gave the nineteenth century such an unholy push toward the quantitative side prepared merely the realization of man's smallness in the frame of quantity. . . . One could have pointed out . . . that the whole phenomenon of Hitler is . . . a reactionary phenomenon. . . . It is the protest of forgotten man who has not yet had his day of glory against the impending abdication of man." (p. 10)

Mr. Hertz expounds his thesis in five brilliant chapters, not as a polemicist, not as a scientist, but as a rhetorician, striving, in a manner sometimes lucid, sometimes obscure, sometimes reasoned, sometimes impassioned, but always erudite and earnest, to convince his reader of the truth and importance of the conclusion he has so profoundly experienced. In this he succeeds admirably.

First he indicates that the "bourgeois" and the "philistine" have throttled the spirit of Europe, engendering thereby a spirit of resentment and rebellion in those who see in such monuments as the Cathedral of Chartres a reminder of the spiritual energy and glory of which they have been dispossessed. He then indicates a battle now raging in Europe between materialism and the life of the spirit, and the course of its progress, showing how the spirit of Europe tried to revive itself in Germany, but failed. Next he outlines several proposed Utopias, indicating their insufficiency which arises from their materialistic basis, and then, in his final chapter, he reverts to the theme of his introduction: that society finds itself in such a position that it must accept a spiritual regeneration or have no human life at all.

In its general analysis of contemporary civilization, this book presents an accepted conclusion from a fresh viewpoint; in its particular observations, it complements the several other recent tracts on the same subject, in its practical solution, it fails dismally and drastically.

There can be no doubt that the world must turn to the life of the spirit, but were we to accept Mr. Hertz' interpretation of "spirit," the remedy would be as fatal as the disease. For his notions of the life of the spirit, Mr. Hertz turns to the ancient sages of India and China and to the Stoic Philosophers of Greece and Rome who maintain that man must learn to see in the Universe not the disparate segregation of

individual entities, but the unifying operations of the "Whole," the "Absolute," the "Unconditioned," which for them is nothing more, nor anything less than the Universe itself. Man must cease to be a particular person and a particular consciousness, losing himself in the "One" by means of his imagination. But were we to do this, we would quickly become a generation of paranoiacs, for what difference is there between a man who imagines himself to be the "One," the "Whole," and the lunatic who deceives himself into imagining that he is Napoleon or Caesar? The true answer lies in the Church of God which gave to Chartres its splendor, but Mr. Hertz refused to explore this organization which seemed to him too bureaucratic, and thus he failed to arrive at any practical solution to the problem which he so understandingly exposed.

J.H.S.

Light From the Ancient Past, The Archeological Background of the Hebrew-Christian Religion. By Jack Finegan. pp. 500, with index of Scriptural references and general index. Princeton University Press, Princeton, N. J. 1946. \$5.00.

Mr. Finegan has bound within the covers of his book a tremendous amount of information, but to call this book authoritative or exhaustive would be rather extreme. Primarily it is a survey and as such must be highly recommended.

The introduction is a very short consideration of archeological work in general. Thereafter the author narrates, in the form of a continuous account, the archeological findings which relate as background or actually touch or are parts of Judaism and Christianity.

The narrative covers the course of history from about 5000 B.C. to about A.D. 500. Most of the ground is covered sketchily which is by no means a detraction from the work because its form and purpose is survey. The great merit of the book is in the amount of matter included.

Mr. Finegan has divided his work into nine sections dealing with Mesopotamia, Egypt, Palestine, Empires of Western Asia, Holy Land in the time of Christ, following the travels of St. Paul, ancient writing materials and manuscripts, the Catacombs, and the story of ancient churches. The dates and sequence of events given by the author are what he considers the most authoritative in the light of recent discoveries. Exception can be taken to many of the dates and conclusions which are drawn, but what article, monograph, or book in the field of archeology has the wholehearted agreement of everybody? At the bottom of each page the author gives his references. This aspect of the book deserves much praise for by means of these references

one is given easy access to many authoritative and exhaustive treatments on archeological problems. The almost complete absence of any reference to the *Revue Biblique* betrays an avoidance of Catholic sources. In the section devoted to "Penetrating the Past in Palestine," Mr. Finegan has but two meager references to Père Vincent who is perhaps the greatest authority on Palestinian Archeology.

Many portions of the book are worthy of mention in this review. They are not proposed as the last word on the subject treated but as excellent summaries. There is the discussion of the Old Babylonian Period including a treatment of the Code of Hammurabi and one of the Epic of Creation and another of the Deluge fragments. The section dealing with excavations and discoveries in Palestine relating to Hebrew times, gives a wonderful insight into the culture and aspect of Canaan at the time of the entrance of the Children of God under their leader Josue.

Proceeding to Christian times, mention must be made of the description of the places visited by St. Paul in his apostolic journeys. In a fine chapter on the martyrdom of St. Peter and St. Paul in Rome, Mr. Finegan says that evidence points to the year A.D. 64 as the most probable date of their deaths. This is just four years before the date given by St. Jerome and would leave insufficient time for St. Paul to have traveled to Spain as it seems likely he did. Mr. Finegan's treatment of the Catacombs is very good. He mentions Marucchi and de Rossi in the introduction to the discussion but goes on to use the work of Paul Styger almost exclusively.

Mr. Finegan flavors his work with many side lights and incidental discussions and descriptions of places, objects and works of art. Deserving special mention are the many descriptions of the two hundred and four photographs included throughout the text.

Mr. Finegan is a Protestant Minister of the Disciples of Christ and therefore writes from a completely Protestant point of view. The Protestant flavor of the book cannot be missed. Many conclusions, inferences, statements, etc. cannot be accepted by Catholics, for instance, the supposed dicotomy between Jewish Christianity and Pauline Christianity. "Jewish Christianity sank quietly into oblivion" while the Christianity preached by St. Paul became universal.

Neither individually nor collectively, however, do the imperfections of *Light From the Ancient Past* destroy the tremendous task completed by Mr. Finegan, nor is its value for Catholics any lessened.

T.L.F.

Science and the Planned State. By John R. Baker, M.A., D.Phil., D.Sc. pp. 120, with references and index. The Macmillan Company, New York. 1945. \$1.75.

Since the time of the emergence of the modern state from the feudal system of the medieval era, there has been no age more vitally concerned, nor more vocal than has our own with regard to the merits of the various political systems.

Science and the Planned State represents the opinion of those who are striving to maintain the autonomy of science under the onslaught of that militant opposition which wishes to bring all human activity under a direct and rigorous state supervision. Professor Baker states his case clearly and with great vigor. It is his contention that freedom of action, the necessary medium of vital scientific research, is best provided by the liberal society.

To substantiate this claim the author makes two distinctions: the first, between science and technology; the other, between totalitarianism and liberalism as forms of government. Considering the value of science in itself and the nature of free inquiry—each topic liberally illustrated by events from the life of, or quotations from the writings of famous scientists—Professor Baker advances his argumentation. He then makes an evaluation, insofar as is possible, of the state of science in the totalitarian countries; and in a final chapter considers the duties of the scientist to society.

The author's conclusion—the right of the scientist to unfettered research—is undoubtedly true; yet his mode and principle of argumentation are false. This falsity stems from the radical inadequacy of a science that has been cut away from its metaphysical roots and consequently has lost its proper subordination to the higher and more noble forms of knowledge which could provide for it an adequate defense. The science-centered point of view of the author distorts his conception of the state and its function, the value of science in itself, and a rational appreciation of the intellectual differences among men.

The value of this work lies in the fact that it presents a real problem which still awaits a reasonable solution, and as such it should appeal to the scientist, philosopher, and the student of politics.

W.B.R.

Kyrie Eleison. By Benjamin Francis Musser, O.F.M. (By Affiliation). pp. xxxv-300. The Newman Book Shop, Westminster, Maryland. 1945. \$2.50.

Kyrie Eleison is a collection of two hundred litanies. In his introduction, the author gives some valuable information on the subject

matter of his book. Throughout the work he has provided footnotes giving the sources of the litany and thumb-nail sketches of the saints when such is required. Included in the selection are litanies in honor of St. Dominic, St. Albert the Great, St. Thomas Aquinas, and Blessed Martin de Porres. There are litanies for almost every occasion and mood. Aside from its devotional value, *Kyrie Eleison* will serve as an excellent source and reference book on the subject.

R.C.

Guerrilla Padre in Mindanao. By Edward Haggerty. With a Preface by Brigadier General Courtney Whitney. pp. xii-257, with index. Longmans, Green & Co., New York. 1946. \$2.75.

Father Edward Haggerty was the Rector of the Jesuit Athenaeo de Cagayan in Mindanao when the war broke out. Forced to flee from the school with all his colleagues, he found himself, by a series of circumstances, casting in his lot with the guerrillas on the island.

This is the story of his activities in the guerrilla movement. A man of keen intelligence and initiative, and a natural leader, Father Haggerty was called upon to fill many offices that would not have been the lot of a priest under other circumstances. He was consulted by the military leaders in matters of strategy, he helped organize radio and telephone communications, he assisted in forming provisional Philippine governments, aided in relief work, directed price-control projects, acted as diplomat and "trouble shooter" and all the while found time to be military chaplain to the guerrilla forces as well as missionary pastor to thousands of Catholic Filipinos in widely scattered parts of the island. Despite Father Haggerty's protests, it is not hard to see how the legend grew that he was the "brains" behind the guerrilla movement.

But this is more than just Father Haggerty's story. It is the story of a gallant people who remained loyal to their American friends at a time when all seemed lost and the situation hopeless. These people defied the Japanese and, though technically conquered, Mindanao and the other southern islands of the Philippines "were never pacified by the Japanese. The guerrillas raised no cotton for them, gave them no scrap iron, built them no wooden ships, mined them no chrome, iron, manganese, or coal, grew no food for them, pressed them no coconut oil."

This resistance was not easy for the Filipino people. Many were tortured and killed. Many more were forced to leave their homes and farmlands and flee to the hills. Many of the wealthy families sacrificed everything they owned and gave hundreds of thousands of

dollars to the guerrilla cause. In spite of all hardships they remained loyal and confident that one day "the aid" would come. Their courage and gallantry was inspiring, and Father Haggerty pays tribute to it in his book.

Much of Father Haggerty's narrative gives evidence of having been written "on the spot," and though this might possibly be considered one of the virtues of the book, the reader will find that it also has its disadvantages. The whole work might well have been subjected to a complete and thorough revision. It would, we feel, have lost nothing in vigor and vitality, and gained much in coherence and clarity.

L.E.

According to Pattern. By Katherine Burton. pp. 242 with bibliography and index. Longmans, Green & Co., New York. \$2.50.

In this book Katherine Burton gives us the story of a woman and an idea—an idea that developed into the Society of Catholic Medical Missionaries. Born in Scotland in 1837, Agnes McLaren grew up in an environment of Protestantism. After studying medicine in France and practicing there for many years, she became a Catholic. Though all her life she had been interested in social work, yet it was not until the age of sixty-eight that she began her most important work, helping the women of India. Because of social and religious customs, women in India deprived themselves of medical services. They would not go to male doctors, so Dr. McLaren decided to send them women doctors. She laid the groundwork for a society which is now helping these women by sending them women doctors and nurses. Anna Dengel, an Austrian, took up the work where Agnes McLaren left off, and founded, while in the United States in 1925, the Society of Catholic Medical Missionaries. The "pattern" of Dr. McLaren became a reality under Dr. Dengel, now Mother Anna Dengel.

In an enjoyable and interesting manner the authoress unfolds this story of the Medical Missionaries, who are now helping not only the women of India but also people who need them in other countries.

L.B.

The Latin American Front. By Joseph F. Privitera, Ph.D. pp. xi-212 with index. The Bruce Publishing Co., Milwaukee, Wis. 1946. \$2.25.

During the past few years the modern reader has been deluged with news about the home front and the battle front, and now, we are told of another front to the south. Dr. Privitera, relates the many difficulties encountered on this front in the past and those which will have to be faced in the future. He does not shy away from the mis-

takes made in the past nor does he fail to mention the mistakes which are being made today in the relations between the United States and her Latin American neighbors. The author divides the Latin American Front into three other fronts, namely, psychological, economic, and political. In his exposition of the first front he shows very conclusively the misunderstanding we Americans have of our southern neighbors and states that we must strive for a much clearer knowledge of our friends south of the border. The author points out the most common causes of this misunderstanding. Particularly interesting, in this portion of the book, is the difference of the relations between man and woman in Latin America and in the United States. Latin America should not be measured by our yardstick of progressiveness.

In the two remaining fronts, the reader will find many things of which our country should be ashamed. The Yankee Imperialism is feared in South America and not without cause. We have used methods in dealing with these countries which should be foreign to our great democracy. However, it is in knowing our mistakes and faults that we will be able to correct them in the future and this is the reason the author points to them. *The Latin American Front* is written with grace and will arouse the interest of the reader by its pleasing style as well as its startling facts. The reader may agree or disagree with the author but he will be convinced of the importance of the Latin American Question. The Good Neighbor Policy will be seen as something vital and necessarily connected with the peace of the world.
B.T.

How We Influence One Another. By Vincent V. Herr, S.J. pp. 266, with Appendices and index. Bruce Publishing Company, Milwaukee, Wis. 1945. \$2.25.

Most of the textbooks on Social Psychology take a completely materialistic viewpoint of man. Modern psychology seems to be united only on the one score of eliminating in its theories the concept of rationality and free will. The author of this work points out that much of man's social behavior might well be classified as irrational; yet at the same time he shows the necessity of reason and the right use of voluntary action for the attainment of harmonious social relations.

Using observation and the empirical data of the scientific method, the author combines the latest findings in the field of Social Psychology with the constructive doctrine of traditional philosophy. The professor, the student, and the interested reader will find this work

to be a sane and satisfactory exposition of a subject commonly honey-combed with the false philosophy of materialism. L.L.

America on Trial. By Rev. Clement H. Crock. pp. 128. Joseph F. Wagner, Inc., New York City. \$2.00.

The author, in a series of discourses, shows how the Catholic Church and the United States are the forces that can give a lasting and just peace to a prostrate world. Acceptance by the distressed world of the two Declarations of Independence, those of the Church and the United States, will guarantee permanent peace. The author goes on to say that the basis for such a peace must be a truly representative government.

In other discourses there is shown the "parallel aims" of the Church and the United States, of the Pope and the President in such comparisons as: the Bible and the Constitution; the Vatican and the White House; the Cross and the Flag. Through the cooperation of the spiritual power of the Church and the temporal power of America, peace can be assured to the countries of the world. However, the Church and Christ, the Prince of Peace, cannot be ignored; there can be no compromise with Truth and Justice, if the nations want a permanent and just peace.

The reader will find *America on Trial* easy reading and will agree on the fundamental thesis that the Catholic Church and America can give peace to the world. However, the use of parallels as mentioned above may be a source of confusion. It is necessary always to keep in mind that the Church is a spiritual power and in the supernatural order, while the state is temporal and natural. The author states that the Constitution of the United States is modeled after that of the Dominican and Jesuit Orders. This is a highly debatable point and should not be passed on as a fact until proved.

America on Trial can be recommended for its clarity of thought and expression. The reader will agree with the author on the broad outlines and procedure he gives for world peace. B.J.

Catholics and the Civil War. By The Reverend Benjamin J. Blied, Ph.D. pp. 162 with index. Published by the Author, St. Francis Seminary, Milwaukee, Wisconsin. 1945. \$2.50.

This volume contains ten essays covering the period from Polk's administration until the assassination of Lincoln. The treatment of the Catholic attitude toward the slavery question is very well done. On the whole Catholics espoused the moderate and rational solution.

In fact Catholic leaders of the period were unique because of their prudence in judgment and their calmness in action. In principle and for moral reasons, Catholics opposed slavery. With equal consistency, as the author points out, they opposed the "revolutionary characters, radical thought and illegal activity" (p. 34) connected with the Abolition Movement.

The essay "Charity in Arms" is one of the best. There is a clear though brief picture of one of the forgotten chapters of Civil War history: the work of Catholic priests and sisters. There is some indication of the heroic work of the Catholic Chaplains. Particularly revealing is the account of the nursing done by some six hundred sisters. These were in truth the angels of mercy ministering to the wounded and the dying. No one interested in American history and certainly no student of the Civil War can afford to overlook this excellent collection of essays. They are clear, well ordered and well documented. It is hoped that the author will follow up this fine beginning with a more complete and definitive treatment of this very interesting but neglected phase of American history. C.P.F.

Above The Blue. By Mary Catherine Rose. Illustrated by Ruth Ruhman. pp. 48. Bruce Publishing Co., Milwaukee. 1945. \$1.75.

Above The Blue, a book for children four to seven years old, contains ten short stories about angels and saints. In a celestial locale of fluffy clouds and expansive blue sky these happy citizens romp and frolic and have parties in the jolliest juvenile tradition. The stories and sketches, some in color and some in black and white, are executed with sparkle and imagination well proportioned to the desires and capabilities of little children.

Religious books for children approaching the age of discretion are of the utmost importance in preparing them for their first human act which will put them on the road to heaven or hell. This book will certainly provide these little innocents with entertainment; St. Anthony in a swimming hole and St. Thomas whittling pieces of cheese off the moon will see to that. But the book has no pedagogical value in the field of religious formation. The artists who composed it unfortunately labored under the illusion that by making heaven infantile they could make infants celestial. J.F.

The Children of Fatima. By Mary Fabyan Windeatt. pp. 144. A Grail Publication, St. Meinrad, Indiana. 1945. \$2.00.

Fatima is not only to be known for the apparitions which took place there, but also for the spiritual message it teaches. In *The Chil-*

dren of Fatima, Miss Windeatt relates the actual events and exciting incidents, at the same time driving home the great lesson of Fatima. The possibilities of another *Song of Bernadette* are here. However, Miss Windeatt writes especially for children, although in this instance the appeal of her book will be much wider. Excellent illustrations by Gedge Harmon help make this little volume important and enjoyable reading for all. The favorite prayers of the children have been placed at the end of the book to round out a job well done. R.S.

Political Reconstruction. By Karl Loewenstein. pp. 498 with notes and index. The Macmillan Company, New York. 1946. \$4.00.

Political Reconstruction boldly attacks the long enshrined idol of the sovereignty of the state, and proposes to substitute for the dogma of internal self-determination an international policy of intervention by the United Nations in the processes of establishing a democratic form of government in all the states of Europe. Obviously this thesis is opposed to Article III of the unwritten Atlantic Charter which committed the drafters to the policy of respecting "the right of all peoples to choose the form of government under which they will live;" and the author insists that if Article III really means what it says, his book should be considered as a frontal assault against the ideology of government expressed in the Article.

A great deal of constitutional history had to be examined and reinterpreted by the author, and many of the conceptions of international law had to be discarded in his somewhat complex mode of argumentation. The winding paths of his argument follow in Part I the vagaries of the doctrine of internal self-determination and its correlative principle of non-intervention from its historical origin to the Atlantic Charter. As a result of this investigation, the author concludes on the testimony of history that a peaceful world society cannot exist, unless it is founded on the political homogeneity of the states composing it.

Students of Politics will recognize in this conclusion a postulate employed by Kant to establish the necessity of imposing upon all nations a republican form of government. Mr. Loewenstein, although he approves whole-heartedly of the postulate, does not favor the republican form of government; his preferences lie in the direction of political democracy. It is the burden of Part II, The Form of Government, to prove the reasonableness of this choice. Immediately the author encounters a sore spot in the science of Politics, the highly controversial issue of the classification of governments.

On the basis of exercise of political power, the author divides

governments of today into political democracy, in which power rests on the continual consent of, and control by, the governed, and autocracy, in which popular participation in government is totally lacking. Once more history is called upon to supply the principle that there is a causal nexus between forms of governments and world peace, and the conclusion that a political democracy is more inclined to peaceful cooperation and less prone to violence and war than an autocracy.

Parts III and IV, both freighted with valuable material for the student of Politics, contribute to the argument by analysing the particular form of monarchy which is both permissible and probable to appear on the scenes in the near future, and all the general prerequisites for free national elections. Part V gathers together all the premises of the argument; states the conclusion that political reconstruction in Europe must be focussed on political democracy; and then suggests both long and short range policies of effecting the desired transformation through political tutelage (either willingly accepted or forcibly imposed), a blind faith that people will prefer political democracy to other forms of government, and especially the bestowal upon every citizen of the right to participate in government by democratic elections.

On the whole there seems to be no serious objection to the author's thesis provided it be limited to the field of a prudential norm to be applied cautiously in particular cases when circumstances require or warrant it. But the author errs in raising it to the level of a principle which should regulate the whole of international relations with European nations. So convinced is he of the necessity of establishing political democracies, that he does not hesitate to advocate forcing the blessings of democracy on contrary-minded nations.

Normally one would expect a study of this kind to include all the lackluster, uninteresting formalities of a doctoral dissertation. Indeed, the book does contain all the staid trappings and sombre accoutrements peculiar to scholarly works, eighty pages of notes, references, cross references, etc.; but the author has managed to saturate the dry bones of his subject matter with the same fluid style that characterized his thoroughly readable *Brazil Under Vargas* and *Hitler's Germany*.
P.F.

The Great Divorce. By C. S. Lewis. pp. 133. The Macmillan Co., New York. 1946. \$1.50.

That Hideous Strength. By C. S. Lewis. pp. 459. The Macmillan Co., New York. 1946. \$3.00.

C. S. Lewis is not a trifler. In the past he has chosen as subject

matter problems that are a stumbling-block to the modern mind—some of the central mysteries of Christianity. In *The Great Divorce* he reviews the relations between those two great realities Heaven and Hell, the first of which has been rejected as “pie in the sky”; while the latter has been anathematized as a medieval torture concept.

The moral or message which the author intends to communicate is a truth of great simplicity, but one which many minds find unpalatable. As the dust wrapper states: “. . . the whole book is a comment on Macdonald’s warning: No. There is no escape. There is no Heaven with a little Hell in it.”

The medium used by Mr. Lewis is a description, rich in symbolism, of an imaginary trip to the outposts of the heavenly kingdom by a group on a holiday from Hell. Through the eyes and the ears of the author the reader is made partaker of what transpires. We are allowed to eavesdrop on conversations between those pure spirits who people the heavenly kingdom and those unfortunate ghosts from the land of Lucifer. Each character portrayed is a type who represents a form of perversity and evil which deforms the spirit of man. We see the proud man, the sensual man, the ecclesiastic whose attachment to intellectual broadness so constrains his mind that it cannot contain the One Great Truth for which it was made. We are given a glimpse of a mother whose false-love for her son dries up the very well-springs of love in her heart, and the artist whose passion for art destroys not only the true nature of art but, what is more tragic, the nature of the artist himself.

The Great Divorce is a truly delightful presentation of a tremendous truth and consequently deserves a warm reception from the Catholic reading public. However, caution must be exercised with regard to author Lewis’ statements concerning the Catholic Doctrine on Purgatory and also the doctrine of Predestination. Both of these are mentioned only in passing and no way affect the over-all excellence of the book.

In *That Hideous Strength*, the final volume of the trilogy, of which *Out of the Silent Planet* and *Perelandra* form the first two parts, Mr. Lewis has shifted his attention from the world of outer space to the mythical little English University town of Edgestow. This is the story of the crisis which comes to Edgestow when Bracton College sells its property in Bragdon Wood to the National Institute of Co-ordinated Experiments as a site for its headquarters.

The tale centers around young Mark Studdock, fellow of Bracton, and his wife Jane. Mark, anxious for advancement and playing politics in the college, welcomes a position with the N.I.C.E. only to

discover that behind its proposed plan to improve the world by scientific planning and "hygenic" reform, lies a scheme to remove all that is human and decent and respectable from society, and that the leaders of the N.I.C.E. are really in league with the evil spirits.

The side of good in this struggle is once again represented by Dr. Ransom and a little group of men and women who have gathered around him. Mark's wife is much sought by both sides because of her strange ability to "dream" events as they are actually transpiring. Much sought after too is Merlin, the Arthurian magician, who, legend says, lies buried in Bragdon Wood, and whose resurrection is momentarily expected.

The climax of the story is reached when Merlin comes over to the side of the good and, with the aid of the eldils, the good spirits whose acquaintance Dr. Ransom has made in outerspace, destroys the N.I.C.E. Mark and Jane, both products of a godless education, find a new meaning in life and a new set of values, and Dr. Ransom is free to return to Perelandra, leaving civilization at least momentarily free from any further diabolical attack.

As can be seen from this summary, the book is pure fantasy, very properly designated on the title page as "A Modern Fairy Tale for Grownups" but, as Mr. Lewis remarks in his Preface, though it is a "tall story" about devilry, it has behind it a serious "point." It is, on one hand, a graphic presentation of the logical ends to which modern materialistic and atheistic science should lead, and, on the other, a depicting of the power to be found in simple goodness and prayer, for Dr. Ransom's followers are primarily contemplatives.

As always, Mr. Lewis' writing is brilliant. This tale has all the fascination of a murder-mystery. But it is more than mere entertainment. The "point" is there, a very important point, clothed in a symbolism which is profound without ever becoming obscure.

W.B.R. & P.M.S.

The Third Day. By Arnold Lunn. pp. 177. The Newman Book Shop. Westminster, Maryland. 1945. \$2.75.

Credere in Deum, credere Deum, credere Deo is a scholastic way of expressing concisely our act of faith. For to believe in God (*in Deum*) as signifying how the intellect is moved by the will; to believe God (*Deum*) as signifying the material object of faith; to believe God (*Deo*) as signifying the formal object and an answering the question on what authority do we believe, is the complete expression of our act of faith. Faith is a supernatural gift of God by which we assent intellectually at the command of our wills to the truths revealed

by God because God has revealed them. Faith is supernatural *quoad substantiam* which means that its natural causes cannot engineer it in the intellect of man. No amount of argumentation will ever cause anyone to say, "I believe in God and all that He has revealed," because in saying that, one says, "I believe in God Himself as He has revealed Himself; I believe God Himself; and I believe by God Himself" because the authority of God revealing is not distinct from God Himself.

With this consideration in mind we can read Mr. Lunn's *The Third Day* and realize both its eminent value and at the same time criticize it. *The Third Day* is a book of great value because it destroys the arguments of the anti-miraculists against the fact of the Resurrection. Mr. Lunn is clear, concise, and telling in his reasoning. Having shown that no philosophic or scientific reason contradicts the possibility of miracles and having given the evidence for certain modern miracles he goes on to show the historicity, truthfulness, and trustworthiness of the Gospels. Then he proves the fact of the Resurrection. Finally he answers the objections against the fact of the Resurrection terminating with his chapter of conclusions.

Mr. Lunn must be censured, however, for confusing the moral certitude arrived at by means of the evidence of faithful records of faithful witnesses concerning an historical fact and the absolute certitude of Faith. Mr. Lunn must be censured for confusing the natural assent which should be the culmination of apologetics and the supernatural assent which is Faith. Mr. Lunn says (p. 151), "We believe in the Resurrection because it has been observed to occur." We do not. We believe in the Resurrection because God has revealed it to us. We know the fact of the Resurrection because of true historical testimony. Again he says (pp. 151-152), "We maintain that Christianity can 'be proved by logically coherent evidence to be true.'" If Christianity can be proved to be true, natural intellectual conviction, rather than faith is required to be a Catholic. Mr. Lunn continues saying (p. 153) that without Christians throughout the ages for whom the Resurrection is the central reality of their lives, no purely historical arguments would convert the world. But, even with millions of these Christians no purely historical arguments will ever convert one man, much less the world. "Courage," Mr. Lunn says in another place (p. 158), "is tested by adherence to a creed, the evidence for which is not coercive and which appeals to rational inferences rather than to emotion." That there be evidence for a creed is a contradiction. A creed is a formula of things believed. Now things believed are not things seen. But evidence is, as it were, the light of the in-

tellec presenting things to its sight as they are. That which is evidenced is not believed.

It is not our purpose to disparage the importance or the work of apologetics in any way whatsoever. Apologetics gives motives of credibility. It does not engender faith but ushers the non-believer to the very threshold of faith. Only prayer and his desire will obtain for him the faith of a Catholic which God never refuses to one who sincerely wants it.

Certain portions of this book attribute too much to natural causes. For instance in the chapter in "Collective Hallucination Hypothesis" Mr. Lunn attributes the fearlessness, zeal and strength of the Apostles to the fact that they had really experienced the risen Christ forgetting that though it was no hallucination, the Apostles were paralysed with fear until the Holy Ghost was sent to strengthen them. Their conviction that Christ rose from the dead did not strengthen them much without the grace of God. T.L.F.

Reville For Radicals. By Saul D. Alinsky. pp. 228. University of Chicago Press, Chicago. 1946. \$2.50.

This book is a challenge and a call to arms to Americans to come out of their lethargy and recognize the power they have to make the American dream a reality. It is the story of how Mr. Alinsky has succeeded in inspiring more than a quarter of a million people to unite in their march toward a common goal—full democracy for the common man.

The book is divided into two parts. The first part is devoted to a consideration of the "radical" and his influence in the formation of our democratic way of life; where is he today, and, the present great democratic crisis. In the second part, which makes up the greater portion of the book, Mr. Alinsky tells the stimulating and exciting story of People's Organizations—with emphasis on the word people—and their success in arousing the common people to a realization of their worth and power in cooperation.

Turning down a profitable criminological career, the author began his experiment with People's Organizations in Chicago's Back of the Yards district. There he worked and fought side by side with the people, bringing them closer together and showing how they are able to help themselves. Through their own organizations he showed them how to solve their common problems, from juvenile delinquency to strikebreaking, from dirty alleys to dirty race relations, from housing to economic security. His achievements in this district have been prodigious. The people are becoming aware, for the first time perhaps,

of their own worth and that of their neighbor.

Reveille for Radicals is a book which every American should read. It is the manual for that orderly revolution which is already under way throughout the country. By specific examples, the author shows just how People's Organizations are built from the cold bed-rock of apathy to fiery power in the hands of the people. A powerful leader himself, Mr. Alinsky has written a powerful book. It is a clear and forceful presentation of his extremely practical pattern for the salvation of democracy. T.I.

Bibliography of English Translations from Medieval Sources. By Clarissa P. Farrar and Austin P. Evans. xiii, 534 pp. with index. (Records of Civilization: Sources and Studies, no. 39.) Columbia University Press, New York, 1946. \$7.50.

Interest in medieval life and culture has increased in our day. In an age of transition and unrest, man is searching for truth and longing for peace. The sad experience of two world wars and the prospects of a third one reveal to any thinking man that something is wrong with our present day mode of living and the principles on which it is based. In quest of a solution to the problem, many have turned their eyes toward the ages of faith in which the Spirit of Christ was the dominating influence. A guide to English translations of primary sources of medieval thought and culture is both necessary and welcome.

This bibliography gives a ready answer to the oft-repeated question about a translation or translations of a work written in the Middle Ages. It covers the period from the time of Constantine the Great (d. 337) to the year 1500. There are 3839 separate entries, a large number of which are annotated. "The constant aim has been to provide a workable bibliography, of not too imposing bulk, which may be of practical use to the general reader or student and which may also serve as a first guide to the scholar who desires to establish for himself a critical list of translations of a given author or work." For any author, collections, arranged chronologically, are first listed; these are followed by a list of translations of single works arranged alphabetically under the original title; lastly, the spurious works, if any, are given. This bibliography includes works published up to and including the fall of 1942, with a few additions of works published after that date. An index of 73 pages adds immeasurably to the value of the work.

The task was first begun in 1926. Scholars and librarians were consulted in the course of the preparation of the manuscript. The

results of fifteen years of painstaking labor are manifested in the finished bibliography. Hours of research will be saved by scholars and readers interested in medieval literature. Those interested in Dominicana will find listed many Dominican authors and their works. Members of religious communities, seminarians, priests and sisters have a bibliographical tool of immense value to them in their research and teaching. It is a work that should be found on the reference shelf of every college and university library. Libraries devoted exclusively to research have in this excellent bibliography an indispensable work of lasting value.

C.R.A.

BOOKS RECEIVED

- The Way of Life.* By Very Rev. Msgr. Leon A. McNeill and Madeleine Aaron. with a Foreward by Most Rev. Edwin V. O'Hara. pp. 240, with introduction and index. St. Anthony Guild Press, Paterson, N. J. (A revised and enlarged edition of an earlier work. Intended as a supplement to Part II of the Revised Baltimore Catechism, it treats of the commandments of God and the Church. Each lesson is supplemented by catechism questions, notebook exercises, and test exercises.)
- Meditation on the Passion.* Compiled from various sources, with an Introduction by Rev. Reginald Walsh, O.P. pp. 305 with introduction. Newman Book Shop, Westminster, Md. 1946. \$3.75.
- Rag-A-Tag and Other Fairy Tales.* By Aimée Torriani and Patsy Ellis. Illustrated by Gedge Harmon. pp. 78. The Grail, St. Meinrad, Indiana. 1945. \$1.25.
- Master and Model.* By Rev. Simon Conrad, O.F.M. Cap. pp. 123. Newman Book Shop, Westminster, Md. 1946. \$1.50. (Devotional essays on the Son of God.)
- Whom Thou Seekest.* Anonymous. pp. 229. The Macmillan Co., New York. 1946. \$2.00. (Meditations upon God as the object of knowledge and love.)

PAMPHLETS RECEIVED

- Catholics and Jews.* By Rev. Gregory Feige. Catholic Association for International Peace, Washington, D. C. 1945. \$0.30.
- A Brief Commentary on the Text of Matins and Lauds of the Roman Breviary Arranged in Latin and English for the Two Sundays of Passiontide, and Mass of Easter Sunday.* By Michael A. Mathes, C.S.C. \$0.50.

From St. Anthony Guild Press, Paterson, N. J.

- Christ and You—Redeeming.* By Felician A. Foy, O.F.M. \$0.05.
- The Christian Home.* By John A. O'Brien. \$0.05.

Himnos Y Alabanzas (Traditional Spanish Hymns). Compiled by Frederick Schmidt, C.S.C.

Why Not Take God's Word For It? By Valentine Long, O.F.M. \$0.05.

From The Grail, St. Meinrad, Indiana.

Dove Flights. A Collection of Poems Written by Benedictine Sisters of Mount St. Scholastica, Atchison, Kansas. Paper, \$0.25; cloth, \$1.00.

The Mass Year. A Mass Guide for 1946, with Liturgical Reflections. By Placidus Kempf, O.S.B. \$0.30.

Mysteries of the Rosary. By Edward I. Hession. Paper, \$0.25; cloth, \$1.00.

Q.M.P. Stories. Number Five. By Quinten Morrow Phillip.

The Role of the Priest in the Apostolate of Reading. By Peter A. Resch, S.M. \$0.10.

To Seek God. By Sister Imogene Bakes, O.S.B. \$0.10.

Way of the Cross for Religious. \$0.10.