



Pictorial History of the Dominican Province of Saint Joseph, U. S. A.

By James Reginald Coffey, O.P. pp. 524, with appendix and index.
National Headquarters of the Holy Name Society, 141 East 65th
Street, New York 21, N. Y. 1946. \$6.00.

The story of the Dominican Fathers, their early difficulties and notable progress in the United States, has been ably narrated in many volumes. There can be no doubt about the deeds of the Friars Preachers. These are visibly reflected in their works and writings, which stand as memorials to apostolic zeal. However, sometimes the physical appearance of the men responsible for worthwhile pursuits may be forgotten. Hence the value of this pictorial history of the Province of Saint Joseph. Within its pages there is given, as completely as possible, a close-up view of the priests, clerics and lay brothers who have figured, and are figuring, in the formation of a heritage that is highly regarded by all members and friends of the Order of Preachers.

Father Coffey (who notes in the Foreword that Father Victor F. O'Daniel, O.P., renowned historian, should appear as co-author, because of his immeasurable help), covers a period that extends from the eighteenth century pioneering days of Bishop Edward Dominic Fenwick, O.P., to the 1945 Ordination Class. Accompanying the picture of each Dominican who labored during those years, is a brief biographical sketch, which includes, among other data, the dates of birth, religious profession and ordination; schools attended; assignments filled. Needless to say, the problem of uncovering and "touching up" old portraits must have been a laborious one. Yet, the results are surprisingly clear. Those earlier missionaries, of whom no photographic likenesses could be found, are listed and a summary of their lives given. A chronological order, with a few exceptions, is followed throughout. One appendix lists the brethren who have made profession since 1941; another recalls the deaths that have occurred while the book was in the process of being printed.

To Catholics, eager to learn more about the Religious who are

prominent in the growth of the Church in America; and to Dominicans especially, this complete account should prove most satisfactory.
L.E.

The Church in the New Testament. By Sebastian Bullough, O.P., M.A. (Cantab.), S.T.L. with a foreword by His Grace, the Archbishop of Westminster. pp. 232 with indices. Burns, Oates and Washbourne, London. 1945.

This is the sixth volume in a series of seven Scripture Text Books for Catholic Schools. It is composed, says the author, as a basis for Scripture Study in classes where boys or girls may be expected to be about fourteen years of age. Greek words and phrases have been used quite freely and Hebrew and Arabic characters make their appearance here and there throughout the book. The use of these languages plus the frequent Latin quotations and the general tenor of the book seem to put it beyond the capacity of fourteen year old boys and girls, at least in the high schools of the United States.

However, the book as it stands, without reference to any age group of students, is a very excellent treatment principally of the Acts of the Apostles but with many sidelights of more or less detail and length on subjects intimately connected with a discussion of the Church in the New Testament. Besides an exegesis of most of the *Acts*, which although not overly detailed nor exceedingly learned is, nevertheless, adequate for his purpose. Fr. Bullough offers his readers interesting and informative interludes on subjects such as, On the Person of the Holy Ghost, on Religious Poverty, on the Unity of the Church, on the persons of St. Paul and St. Luke, on the Councils of the Church, on the Epistles of St. Paul and the Catholic Epistles, on Saints Peter and Paul, their foundation of the Church of Rome, their Martyrdom.

The Church in the New Testament is a vein of pure golden knowledge of the Acts and the Epistles of the New Testament and of Church History and customs to the end of Apostolic times. It cannot be too highly recommended to teachers in Catholic Colleges and High Schools and to their pupils who would read it avidly and in the reading gain a knowledge and an appreciation of at least some part of the sources of our faith. Books such as this, if introduced into the curriculum of our Catholic High Schools and Colleges or simply put on required reading lists, would begin to dispel the appalling ignorance of Scripture, Tradition, and Church History which is found among the Catholic lay alumni. T.L.F.

Tales of Xavier. By James E. Walsh. pp. 184. Sheed and Ward, New York. 1946. \$2.50.

Bishop Walsh of Maryknoll, well-known missionary, has undertaken in this book to retell some of the outstanding incidents in the life of the Patron of Missions, St. Francis Xavier. Each chapter deals with a different phase of the Saint's life, but all sections are so related in chronological order that continuity of action and thought is achieved. Every tale recounted is supported by an actual historical fact from the life of the great Jesuit missionary. Bishop Walsh has taken these bare facts and, drawing from his thorough knowledge of the people, customs and culture of the Far East, has skillfully made each incident lively and interesting. The author was able to do this accurately because he himself labored for many years in the very mission fields in which St. Francis was prominent. Hence, the reader can expect vivid pictures of the Saint and of the people to whom he preached the Gospel of Christ.

The book is suitable for a wide range of readers. Not only will adults read it with much profit and find it edifying, but also children will discover in it much that appeals to them. If you wish to appreciate better the life of sacrifices of a missionary, if you wish to increase your devotion and love for St. Francis Xavier, the heroic servant of God, Bishop Walsh's work will fulfill your desires. F.X.S.

The Three Ages of the Interior Life. By the Rev. R. Garrigou-Lagrange, O.P. Volume one translated by Sister M. Timothea Doyle, O.P. pp. 470 with bibliography and index. B. Herder Book Company, St. Louis 2, Mo. \$5.00.

This spiritual classic is a synthesis and practical application of the ascetical and mystical doctrine Father Lagrange has discussed in *Christian Perfection and Contemplation* and *L'amour de Dieu et la croix de Jesus*. The first volume contains a brief but thorough discussion of the principles, the source and the end of the interior life as well as a practical guide-book for those in the first or purgative way. The second volume when translated will contain for English readers a similar guide to the illuminative and unitive ways. This book will be of inestimable use to spiritual directors and to all who want to walk in the way of perfection. The author has avoided abstract discussion to treat his subject in a more practical, yet more lofty manner. His book is not a text for ascetical and mystical theologians, although it will certainly prove useful to them; it is for all

who love—or want to love—God. Father Lagrange has shown in previous works brilliance of insight, soundness of doctrine, and clarity of exposition. In this work he shows his practical wisdom, his ability to get to the point quickly, and his magnificent capability as a director of souls. Those who read his short and pithy discussions of spiritual direction, spiritual reading, the predominant fault and sacramental confession, prayers (of petition, Divine Office, and contemplation), Mass and Communion, the reasons souls are retarded will know that the author is here concerned with the advancement of souls, with giving them the means of spirit and life.

The translation is clear, readable, and faithful to the original. Sixty years ago an English Cardinal remarked that "the knowledge of French is so widely diffused in English society that publishers wisely refuse to print translations from the French." This condition does not hold today, and, even if it did, this translation would be eminently useful as the book is not intended only for a scholarly elite. Sister Timothea has increased the value of the work by reference to English translations of the works the author refers to in footnotes and bibliography. However, in this respect there have been several slips. Blessed de Monfort's *True Devotion to the Blessed Virgin Mary* is sufficiently widespread in its English translation to merit a direct reference. Venerable Louis of Granada's *Guia de pecadores* is better known under Father McNerney's translation, *The Sinner's Guide*. John of St. Thomas' *De donis Spiritus Sancti* was translated in the pages of *The Thomist* in 1945-46. These and similar oversights can be corrected in future editions, of which the reviewer hopes there are many.

U.V.

Morals in Politics and Professions. By Rev. Francis J. Connell, C.S.S.R., S.T.D. pp. 17 with index. The Newman Bookshop, Westminster, Md. 1946. \$2.50.

Father Connell, professor of Moral Theology at the Catholic University of America, has written *Morals in Politics and Professions* for the guidance of "Catholics in Public life," by whom he means "those Catholics who occupy posts of authority and influence in the community." Today more than ever, because of the "terrifying influences of evil in modern society," Catholic leaders must give good example. Consequently they ought to know their specific obligations. By using this work as a ready source of information and as a reliable handbook in matters touching the principal duties of Catholics of the professional world, these Catholics can know definitely about the

proper procedure to be taken from the point of view of morality.

The book is divided into two sections. Devoting the greater portion to the ethical obligations of civil officials, the author places great stress "in their duty of practicing honesty," and clearly points out the evil in certain actions which are frequently thought to be good or at least indifferent. For example, graft is sometimes thought to be honest, but he shows that it is immoral, and that in those cases where commutative justice is violated, the offender is bound to make restitution.

The remaining chapters of the book treat of the moral problems of the Catholic lawyer, doctor, nurse, teacher in public schools, and the social worker. Above all, the instruction for the public school teacher is especially worthy of note because of the lack of material in this field. He treats the problems of sex-education and anti-Catholic text books. Fr. Connell not only proposes a solution for these problems, but also indicates the reason for his decisions. His examples are well-chosen and his ideas are not couched in high-sounding, technical language. The reader will have no trouble understanding.

Here, then, is a very important and useful volume for lay people, pastors and confessors. R.D.P.

Saint Camillus. By Fr. Cyril C. Martindale, S.J. pp. 181. Sheed and Ward, New York. 1946. \$2.50.

To his many volumes on the saints Fr. Martindale has added another companion, *Saint Camillus*, today considered the "founder and patron of the modern nursing spirit." His Order of the Servants of the Sick certainly paved the way for Florence Nightingale, Clara Barton and the organization of the Red Cross.

As he attempts to complete in one sitting Fr. Martindale's interesting life of this sixteenth century Augustine, who unquestionably pursued a most twisted road to sanctity, the reader will marvel at God's providence and mercy. Indeed, if holiness is Christ-likeness, then Camillus' only claim to this virtue during his youth was his birth in a stable. Had he lived today, his mother's most habitual caller would be the truant officer, so adept was the future saint at excusing himself from school to satisfy his passion for gambling. Add a stubborn will and a hot temper to the above and we have a fair perspective of the author's curtailed description of young Camillus.

However, the kindly words of a Capuchin monk effected the lad's conversion and a leg wound sustained in battle played a prominent rôle in his life's work. Tarrying in a Roman hospital as patient

and interne where he could not be unmindful of the surrounding appalling conditions, Camillus conceived of religious priests caring for the sick. Presently his ideas materialized and thus budded the real and original Red Cross, the Servants of the Sick. With this latter part of Camillus' life the bulk of the book is concerned.

The author hasn't lost any of that literary touch characteristic of his numberless other works and his readers should welcome this life of an unusual saint. Its only drawback is its brevity and Fr. Martindale in several places admits the omission of much that could have been included. This in no way detracts from its popular appeal and the conditions under which the book was written tend to absolve the author.

W.F.K.

Sisters of Maryknoll Through Troubled Waters. By Sister Mary de Paul Cogan. pp. 220. Charles Scribner's Sons, New York. 1947. \$2.50.

Sisters of Maryknoll Through Troubled Waters is the true story of the hardships which Christians, inspired by the love of God, are willing to suffer for love of neighbor. It takes us through the war-torn lands of the Far East—the Philippines, China, Manchuria, Korea—and vividly depicts for us the lot of the missionary sister in war time. For the most part the book is made up of the letters of missionaries, describing particular situations from the comic to the fearful, expressing a thoroughly human concern for the sufferings of their adopted people and, at the same time, a deep trust in Almighty God. Throughout the Japanese are viewed impassionately. The outlook of the sisters on the hardships they were forced to undergo may well be summed up in the words of one sister upon release from the infamous Fort Santiago prison: "I am making no complaint."

The one well-nigh universal desire of our service men in the Far Eastern theatre of war was to get back to the States. For this no one could blame them. They were there to do a distasteful job and the quicker it was over the better. To bring home these brave sisters, however, from prison camps and impoverished missions it took no less an authority than the Vicar of Christ.

The Maryknoll Sisters are officially known as the Missionary Sisters of St. Dominic. Surely he is proud of these sisters, the youngest family under his patronage, who do the work that he himself longed so ardently to carry out, and who even now are returning to the missionary labors they left only out of obedience to the Holy Father.

Sisters of Maryknoll is a book that can be read with much en-

joyment and profit by anyone, young or old, and particularly by Catholics. To read it and to put it down without having a far greater concern for the lot of the missionary sister among unbelievers is impossible. To read it and still remain indifferent to the plight of the poorest of men—those who know not Christ—is inconceivable.

H.E.P.

St. Martin of Tours. By Henry Gheon. Translated by F. J. Sheed. pp. 180. Sheed and Ward, New York. 1946. \$2.00.

In this work about the famous monk Bishop of fourth century Gaul, we have a detailed portrait of a great saint, an ardent missionary and a patron for France.

The stories, now popularly retold, that reflect St. Martin's extensive charity are summed up in those that describe how he shared his cloak with a beggar and how, as a bishop, he gave away his tunic. Concerning the latter incident, it is humorous to note the Bishop patiently waiting behind a screen until a fellow monk had returned with another robe. Such accounts, written in the author's usual easy style, give an inkling of the Saint's absorbing love for his brothers in Christ.

To a suffering France, it should be a consolation to realize that it has St. Martin as a patron. Having been named the Apostle of Gaul, he fought valiantly against Arianism on the one side and against Paganism on the other. Famous even while on earth, his holy reputation in no way diminished after his death. On the contrary, due to his long and numberless missionary journeys throughout Gaul, his memory has been revered for centuries among the descendants of nobles and peasants.

Following the lead of Mr. Gheon, we should all repeat, in behalf of France and the whole world, the fervent invocation with which this biography closes: "Restore to France peace, honour, courage, faith and perseverance, great St. Martin of Gaul, our father!" A.L.D.

Neoplatonism and the Ethics of St. Augustine. By Rev. Bruno Switalski, C.S.S.R., S.T.D. Vol. I: *Plotinus and the Ethics of St. Augustine.* pp. 113 with index. Krol Brothers, Chicago, Ill. 1946.

St. Augustine was without doubt an original thinker. His original thought, however, did not disdain a consideration of the views and opinions of his predecessors. In his long and arduous pursuit of the truth, the Bishop of Hippo weighed and sifted the doctrines of the early and contemporary philosophies. The truths which they offered, he championed; their errors, he refuted. Among the pagan

philosophers whose teaching had an influence on St. Augustine was Plotinus, celebrated disciple of Ammonius Saccas and founder of Neoplatonism. To determine the fact of this dependence and to establish the degree of influence of Plotinus on the Ethics of St. Augustine is the aim of the Rev. Bruno Switalski in this volume.

In proposing his thesis, Fr. Switalski follows an orderly procedure. After listing a detailed bibliography, he investigates in the first part the main features and the sources of Plotinus' ethics and the characteristics of Augustinian ethics. With this foundation laid, in the second part he builds the structure of his comparison. The completed edifice is a convincing argument of decided Plotinian influence on the great Doctor of the Church. Comparative texts from the *Enneads* of Plotinus and the numerous works of St. Augustine reveal a similarity of ideas and terminology. In some works of St. Augustine, Fr. Switalski finds literal citations from the *Enneads* and explicit reference to the Neoplatonists, and it is upon these latter that the author wisely places the burden of his proof. Copious footnotes, an exhaustive bibliography, and a scholarly presentation of the thesis make this volume valuable to all who are interested in the history of philosophy and the relationship of Neoplatonism to Christianity. Such readers will look forward to a proposed supplement to this work which will treat of the influence of Porphyry, disciple of Plotinus, on St. Augustine's moral viewpoints.

H.M.M.

Teresa, John and Therese. By Fr. Brice, C.P. pp. 336. Frederick Pustet Co. (Inc.), New York. 1946. \$4.00.

About three centuries separated the Little Flower of Lisieux from her illustrious fellow Carmelites. Like the age in which St. Therese lived, her way of life also might seem far removed from the age and way of St. Teresa of Avila and St. John of the Cross. Therese seems to have trod a simple "little" way, while her two forebears appear to have followed a path entirely extraordinary. Despite appearances, the ascent to perfection was essentially the same for all three.

More than a cursory reading of Therese's *Autobiography*, and a nominal knowledge of the works of Teresa and John are necessary to see the unity and harmony among the three saints. Father Brice had fulfilled both requirements well, and convinces us that St. Therese is truly the spiritual child of Madre Teresa and Padre Juan de la Cruz. Indeed, she is the fruit of the seed entrusted by God to His two saintly stewards.

Teresa, John and Therese is a book containing few biographical facts. Fr. Brice portrays "these three saints, not biographically, but spiritually, that is with stress on their virtues and doctrine." Numerous quotations are taken from the works of the three saints. By comparison and analysis of their writings, the author manifests the similarity of their ideas, desires, and love of God. More and more the reader sees the depth of thought which lies behind the simple style of St. Therese. She had thoroughly assimilated the doctrine of her spiritual parents.

The reader will be pleased with the good order of this book. First, the natural abilities and qualities of the saints are reviewed. It is interesting to see how all three saints made excellent use of their natural talents. From their earliest experiences, for example, they stored up vast reservoirs of imagery, which would enable them later on to portray the invisible. Next, the writer shows how similar the three were in their devotions, particularly, to the Passion. The remainder and greater part of the work, Fr. Brice devotes to a consideration of the virtues in their lives. We see how St. John influenced St. Therese in one virtue; how St. Teresa guided her in another; and how St. Teresa and St. John mutually influenced each other.

The ordinary reader, for whom this study was especially written, will welcome Fr. Brice's contribution. Undoubtedly, he will be led toward a more fruitful penetration of St. Therese's teaching, and an interest in the writings of her spiritual parents. The extraordinary mystical gifts and the literary style of Teresa and John may be reasons why many souls fail to take an interest in those writings, so ardently approved by the Church. Fr. Brice's exposition of the real, essential part of Teresa's and John's teaching, the way of detachment from self and the way of love of God, will overcome such prejudices. For, after all, the way of these two saints is also the "little" way of our beloved St. Therese. It is the way to contemplation to which all of us are invited.

V.F.

Song in the South. By Mary Fabyan Windeatt. Illustrated by Gedge Harmon. pp. 191. Sheed and Ward, New York. 1946. \$2.00.

Song in the South is the story of St. Francis Solano, Franciscan missionary to South America about the beginning of the seventeenth century. From his youth our saint, inspired by Christian charity, desired to leave his native Spain and spend his life as a missionary on the friendless shores of Africa. Upon his ordination to the priesthood, however, God spoke through his superiors and St. Francis was obliged

to remain for the first years of his priestly life among his own people. When the call to fields afar finally came to him, it was not to Africa but across the broad and mysterious Atlantic to South America. Then begins his life of adventure amid shipwreck and hunger, Negro slaves and Indians, proud Spanish gentleman and rough soldiers. It is a life packed full of exciting incidents—a life calculated to appeal to the mind of the adolescent for whom it is written. Many of the fundamental principles of Christian perfection—obedience, humility, love of suffering, resignation to God's will and over all an abiding charity—are to be seen portrayed in the life of this great saint.

In his encyclical letter on the Christian Education of Youth, Pope Pius XI writes: "The Saints have ever been, are and ever will be . . . the perfect models for every class and profession, for every state and condition of life . . ." and in another place in the same letter he refers to adolescence as "the most delicate and decisive period of formation." These two facts need no proof. In them can be found the reasons for all Mary Fabyan Windeatt's books no less than for the book at hand. All her works may be recommended to parents who desire their children to profit by the example of the Saints (at so crucial a period of their moral formation). H.E.P.

A Symposium on the Life and Work of Pope Pius X. Prepared under the Direction of the Episcopal Committee of The Confraternity of Christian Doctrine. Preface by the Most Reverend Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States of America. pp. xiii, 304 with bibliography and index. The St. Anthony Guild Press, Paterson, N. J. 1946. \$2.50.

Catechetical Documents of Pope Pius X. Translated and edited with a biographical note by Joseph B. Collins, SS., D.D., Ph.D. Introduction by the Most Reverend Edwin V. O'Hara, D.D. pp. lxviii, 204. The St. Anthony Guild Press, Paterson, N. J. 1946. \$2.00.

This Symposium comprises thirteen papers and a sermon on various phases of the life and activities of Pope Pius X. It was prepared by a number of distinguished American scholars under the direction of the Confraternity of Christian Doctrine. In publishing this work, the Confraternity had two aims in view. It intended it as a fitting commemoration of the fortieth anniversary of Pius' encyclical *Acerbo Nimis* (on the teaching of Christian doctrine) and as a means to promote the Pope's Beatification. That the first aim was accomplished there is no doubt. There is prayerful hope that, under God, the second aim will be realized also.

The opening chapter is an excellent biographical sketch of the Holy Father. This is followed by chapters on the work which Pius effected during his Pontificate in the fields of Christian Doctrine, Sacred Scripture, Church music, Canon law, etc. The tremendous labor which he undertook in so many diverse fields was in accordance with the saintly Pontiff's motto "instaurare omnia in Christo"—"to restore all things in Christ," the great dream of St. Paul. Pius sought to do this principally by an interior reform of the Church. The different chapters tell of the several means which the Pope considered necessary for this reform. First, he insisted on the appropriate formation and education of seminarians and priests through holiness and learning. Then he urged Catechetical instruction for all classes of men, women and children. To strengthen the faithful in the practice of what they had learned he admitted children to First Holy Communion at an early age and advocated the frequent and even daily reception of this Sacrament for all. Finally, he petitioned for the lay apostolate of Catholic Action and for a more fruitful lay participation in the liturgy of the Church.

Besides the notable reforms of Pius in Church music, Sacred Scripture and Canon law, the book also recounts the reorganization of the Sacred Roman Congregation of the Church and of the revision of the Roman Breviary. In all of these activities, Pope Pius appears as the "ignis ardens," "the burning fire" which, according to the prophecies of St. Malachy, an Irish bishop of the twelfth century, was to characterize his Pontificate.

We feel that this scholarly work can be read with profit by the educated Catholic public. From it, readers will see and appreciate more clearly not only the great work which Pius did for the Church and society but also the sanctity and superhuman greatness which he personified.

The Catechetical Documents of Pope Pius X contains a number of letters, allocutions and decrees issued during Pius X's Pontificate. Some are complete while others are extracts of documents which came directly from the Holy Father or from different Cardinals of the Roman Curia under the Pope's direction. Not all of the official writings of Pope Pius' reign are in this book by any means, but only some of the more important ones which deal with the teaching of Christian doctrine, First Holy Communion, frequent and daily reception of the Eucharist, etc. Both the original documents as well as their English translations are given. The translations are especially well done.

Although the complete list of Pius' official documents is not in this book, nevertheless it forms a fitting supplement to the previous publication. If "by the work one knows the workman," then these papers show better than anything else the extraordinary intellectual qualities and holiness of life of this man of God. In them are reflected his simplicity, his self-sacrificing devotion to Christ and his paternal solicitude and love for the poor and the weak. They are a real proof in favor of his eventual beatification. J.C.

Mary Immaculate, God's Mother and Mine. By Bro. Cyril Robert, F.M.S. pp. 418 with index. The Marist Brothers of the Schools, St. Ann's Hermitage, Poughkeepsie, New York. 1946. \$4.00.

The venerable Founder of the Marist Brothers, Fr. Marcellin Champagnat, once remarked that "without Mary we have nothing; with Mary we have everything." Mindful of his holy Founder's simple words, Bro. Cyril Robert has labored fifteen years gathering together the many praises poets have sung about God's Mother; and the result represents his critical selection of treasures in Marian verse. This anthology includes the masterpieces of some two-hundred fifty writers—Hilaire Belloc, Chaucer, Aubrey, Eileen Duggan, G. K. Chesterton, Caryll Houselander, Joyce Kilmer, Rudyard Kipling, Sister Madeleva, Sister Maryanna, Cardinal Newman, Monsignor Sheen, Petrarch and many others. One of the finer sections includes a strophe for each invocation of the oft-repeated Litany of the Blessed Virgin.

For purposes of variety a few prose selections of well-known authors have been scattered throughout the book to acquaint the reader with Our Lady of Fátima, devotion to her Rosary, May devotions and the like. Two or three pages of quotations in praise of Mary Immaculate from the writings of her beloved saints and blessed complete the book and make it desirable for every Catholic home and library. W.F.K.

Renaissance in the North. By W. Gore Allen. pp. 140 with index. Sheed and Ward, New York. 1946. \$2.50.

This thin volume is based on a series of ten lectures given to the English Workers' Educational Association. Its subject is the Literary Renaissance of the Scandinavian countries, but the catholicity of discussion merits a universal interest. The author believes that "the European 'waste-lands' are considering the possibility of returning to a universal faith" (p. 29). He thinks that the obvious meeting place

of cultures is Scandinavia, which geographically and culturally is between the old world and the new, between the British Isles and Russia. Literature he holds to be not merely relaxation or escape, but the reflection, confirmation and underlining of life. Having settled on his subject, Mr. Allen is no less hesitant in the admission of his point of view. "In any case," he says (p. 9), "the average class knows after twenty minutes the politics and religion, if any, of its tutor. His best plan is probably to confess at once." His thesis is that the Liberals like Ibsen who are thought to be *the* Scandinavian literature are quite outside its spirit which shows a "second spring of Christian faith." This is quite in keeping with a more general principle he formulates as "We learn from literature, architecture, music that the human race . . . is yearning passionately for God" (p. 29). The lectures discuss the Catholic novelist Undset (as both medieval and modern), the Protestant philosopher Kierkegaard, the Protestant novelist Lagerlof, the agnostic Jacobsen, and the nationalists von Heidenstam and Ham-sun. There is also an interesting discussion of the rôle of Grieg and Sibelius, which is singularly provocative since the influence of music on a literary movement is so rarely discussed.

Mr. Allen's penetrating analysis and brilliant observation constitute his greatest virtue and his greatest vice. His clever commentary often runs along without sufficient indication of the steps of thought. These steps need labelling as do the pictures in the book. A teacher's duty is to lead the student from the known to the unknown, and no brilliance of insight can compensate for that patient and painstaking leadership. Mr. Allen's book is a patent demonstration that he firmly holds that truth is all that matters. "Great is truth and it shall prevail." Mr. Allen's more careful exposition would do much to help it prevail sooner.

U.V.

Under the Red Sun. By Forbes Monaghan. pp. 279. The Declan X. McMullen Co., New York. 1946. \$2.75.

Father Forbes Monaghan writes from Manila and appeals to the American people's finer sense of fairness and better judgment to read his story of the people of the Philippines. His "letter" is occasioned by the reports brought back from the Islands by the "casual visitor" who passes "summary judgment on all he sees." Fr. Monaghan, on the other hand, has lived in the Islands for ten years. He has been close to and a part of their activities both before and during the war. Hence as an American who really knows the truth about the Filipinos, he asks the people of America to consider his story of a gallant peo-

ple, to whom our country owes far more than it can ever repay.

At the very beginning, the author explains that it is his duty to accomplish a two-fold effect, namely, to set America right on the Philippines and to pay tribute to this noble people. Writing in a simple style, Fr. Monaghan portrays through vivid word pictures the men and women, boys and girls, who typify the Filipinos heroically resisting the invasion of their land by the Japanese. He relates that, even in the face of overwhelming odds, the people of the Philippines operated a powerful underground spy system which eventually gave much invaluable aid to the American Army when it arrived.

The reading of this book will help the average American to appreciate better the tremendous sacrifices made by a people who trusted our nation, kept the American flag flying, and asked for nothing in return.

J.O.

Pius of Peace. By Reginald F. Walker, C.S.Sp. pp. 180, with reading list. The Newman Bookshop, Westminster, Md., 1946. \$2.75.

Upon the outbreak of World War II, there appeared unjustified criticism of the Holy See. It was alleged that the Vatican, if it chose to do so, could have prevented the conflict. That this charge, whether born of ignorance or prejudice, has no foundation in fact is amply proved by Father Walker's able account of the numerous efforts made by the present Pope to avert the bloody tragedy.

In an introductory chapter, the rôle of the Church and of the Supreme Pontiffs, as the peacemakers of the centuries, is established and explained. The Spouse of Christ on earth has the right to give the pre-requisite conditions for world order. It is not Her function to maintain the peace. Pope Leo I parleying with Attila; John XX working for the Truce of God; Pius X, referred to as the "first great victim of a war called great;" these are some of those leaders mentioned whose actions reflected the policy of the Church in its attempts to restore the "Peace of Christ in the Kingdom of Christ."

Carrying on this pacifying tradition, the present Head of the Church, Pope Pius XII, has been constant in his pleas for a return to the only basis of lasting tranquillity: the Justice and Charity of the Saviour. The author proceeds to trace in detail the course of action taken before and during the war by the Catholic Church in the person of the Bishop of Rome. "Peace for all the world" adequately sums up the present Holy Father's first message as the successor of St. Peter. There follows a review of the numerous talks, writings and broadcasts that emanated from the Eternal City for the cause of peace.

Yet, during all these efforts to avert or to minimise the evils of armed conflict, the Visible Head of the Church maintained a strict impartiality. A worthwhile chapter is devoted to a description of the extensive relief measures guided by His Holiness. All sufferers, regardless of creed, were the objects of his paternal sympathy. Most important, the prayerful Peace Crusades, inspired by the Pope "who prayed and made others pray," are described with fitting emphasis.

The last section of the work makes specific the Holy Father's postulates that are fundamental for lasting peace. In Easter messages, in Encyclical letters, in conferences with ambassadors, Pope Pius has made the Church's solution clear. Relinquish the system of force employed against right. Base morality on the supreme authority of God. Reach fraternal harmony by paying homage to one Heavenly Father. These are the basic considerations in the chapters covering the internal and external aspects of the problem of peace in the New World Order. Inasmuch as it offers an outstanding defence of the rights of the human person in relation to the State, the full text of the Christmas Allocution of 1942 is given. "Aspects of Social Justice," a recall to private property and true democracy, and "The Christian Charter," with its five Papal counsels for the salvation of the world, have been wisely chosen to form the closing thoughts. Unfortunately, there is no index included; but students of the question of peace will find the reading list helpful.

Neither Catholic nor non-Catholic, having read this book, need be in doubt about the Catholic stand in relation to peace policies. Laymen and priests, who feel the acute need for sound doctrine and good sense in this post-war disturbance, will do well to study *Pius of Peace* and to refer its contents to our peacemakers and to those who insist upon asking: "Why doesn't the Pope do something?"

M.M.

"Four Quartets" Rehearsed. By Raymond Preston. pp. viii, 64. Sheed and Ward, New York. 1946. \$1.00.

"The aim of this book," Mr. Preston states in his Preface, "is mainly to deal with obstacles in the way of understanding which readers of *Four Quartets* may encounter." In accordance with this intention, he treats these four poems of T. S. Eliot in order. Explaining difficult passages by cross references to earlier poems of Eliot, in which the same symbols or the same idea have appeared, he suggests possible relationships with similar symbols and ideas in other pieces of literature. In this way, he gives meaning to many lines, which,

otherwise, would be vague and obscure to the general reader.

For the same general reader, this book fills a need, in as much as Eliot's poems, never simple and self-evident, are here in particular closely packed with philosophical and theological concepts. Such a commentary gives fuller understanding and richer meaning to the poems as a whole.

Aside from a few inaccuracies, such as attributing to Dame Julian of Norwich only one line, instead of the whole of the quotation on page 59 beginning "Sin is behovely," the examination of sources is well done. Mr. Preston deserves praise for his modest and unassuming claims and his recognition of the subordinate place which a commentary holds in relation to the text. Whether poetry should require such a supplement is another question. M.S.

The Priest and a World Vision. By James Keller. pp. viii, 103. The Christophers, New York. 1946. \$1.00.

Fr. Keller presents the problem of converting the world to Christianity and points out that it is not being done. *The Priest and a World Vision* offers a suggestion on how to increase the effectiveness of Catholic apostolic work. The Maryknoll priest believes that priests should extend their vision beyond their parish, and make themselves and their people more conscious of the world that must be converted to Christ, if true peace is to come.

Although intended primarily for the priest, the average layman will be much impressed by this plea for bringing the Faith to all nations. The book is well written and contains many anecdotes to help convey its message. Fr. Keller's conclusion is that if the laity Christianize their surroundings, and the priest fosters vocations in his parish, there will result a harvest of apostles who will restore the world to Christ. R.S.

The Ragpicker's Priest. By Fr. Joseph A. Mullins, C.S.Sp., M.A. pp. 102. The Mercier Press, Ltd., Cork, Ireland. 1946. \$1.50.

"The Mercier Press proposes to take an active part in the spread of Truth and its highest aim is to be an organ of Christian Wisdom." Publishers of this type deserve our coöperation. The life of Father Edouard Lamy, the Parisian ragpicker's priest, is a book true to the editors' ideals. Father Lamy died in 1931 with a record of almost eighty years of genuine toil, toil in a sense not generally known by us Americans. This holy man founded a new religious order at the com-

mand of, and with the framework given by, the Blessed Virgin herself. It seems sufficiently reliable that his relationship with the Mother of God was very close, although the Church still reserves judgment upon the facts.

The Order which Father Lamy founded strikes us forcibly in one aspect. As a religious group it is more like one founded in the Middle Ages, inasmuch as it emphasizes the choral recitation of the Divine Office. The Servants of Jesus and Mary have as their aim the protection of youth from religious ignorance, an end which the Servants attain through the medium of clubs and other activities.

From several aspects the work deserves recommendations: first, it should serve as an inspiration for young veterans who may be regretting the fact that their military life has greatly interrupted their vocation to the priesthood. Father Lamy, like many of these veterans, was drafted for four years of service and later, when past thirty, after many trials, reached his priestly goal. Secondly, we recommend Father Mullin's style of writing. It is not breezy, jolting and pithy, as many American books; but calm and reserved, as befits the character depicted.

M.S.W.

Theology and Sanity. By F. J. Sheed. pp. x, 407, with index. Sheed and Ward, New York. 1946. \$3.00.

There is a note of harmony amid the chaos that enwraps the world today: all men agree that the most urgent need of the times is for a new code of living—a "new order," as it is called. But here the agreement ends. Outside the Catholic Church there are as many codes proposed as there are men who give the matter thought.

Yet even this divided opinion is pretty well one in rejecting the Church's answer to the problem. Her teaching is outmoded, they say, and out of tune with modern science and progress. Being guided still by the writings of the ancient Hebrew prophets and other visionaries, whose dreams did not go as far as today's world of radio and newspapers, mass production, speed and high pressure business, the Catholic Church is too remote from the "real" world in which men have to live, to be of any use in guiding our lives.

But where is the reality of the world that these men like to call real? Rather is it a dream, a horrible nightmare. To live in it is to go about in a dream and to become wholly immersed in it is to become insane and to lose one's faith.

To keep our sanity, to keep our faith, we must see the world as the Church sees it. "The enormous advantage of this is that the Uni-

verse the Church sees is the real Universe, because She is the Church of God. Seeing what She sees means seeing what is there. And just as loving what is good is sanctity, or the health of the will, so seeing what is there is sanity, or the health of the intellect" (p. 4). Undoubtedly most Catholics do love and obey God, do—or at least try to do—what the Church says and teaches. They have Catholic wills. But it is doubtful if many have Catholic intellects. We have a Catholic intellect when we see reality exactly as it is in the light of the truths of Faith taught us by the Church. Most Catholics, when they look out on the world, see just the same world as their non-Catholic fellowmen, *plus* the dogmas of their Faith filed away in the back of their mind for reference purposes. Thus their view of reality is warped, for the dogmas of their Faith do not find their true place in the landscape of their view. "It is like a physical landscape at sunrise: it is not that you see the same things that you saw before and now find yourself seeing the sun as well. You see everything sun-bathed. Similarly it is not a case of seeing the same universe as other people and then seeing God over and above. . . . If we would see the Universe aright, we must see it God-bathed" (p. 9).

So, with the conviction that we need a Catholic intellect as well as a Catholic will for the soul's full functioning, in *Theology and Sanity* Mr. Sheed considers the problem of "how our minds are to 'master' the Church's landscape, habituate themselves to it, move about easily in it, be at home in it" (p. 11).

He distinguishes the texture of reality: what things are made of; and the shape of reality: how things fit into the order of the universe. If we know all about God, Christ and Adam we have the essential knowledge of reality. But for this we must see them in their relations with one another and with all the other things in the universe. This Mr. Sheed proceeds to do with a clearness and freshness of view that will commend his book to many readers.

Theology and Sanity is a great effort to remove a distressing need. It deserves a wide circulation and careful reading. On the whole Mr. Sheed has maintained accuracy in theological expression in spite of his striking originality, though theologians will find a few points to criticize.

L.R.D.

A Crown for Joanna. By Sister Mary Jean Dorcy, O.P. pp. 95. Sheed and Ward, New York. 1946. \$1.50.

When one of the members of a royal family decides to enter an obscure and uninfluential convent, there is bound to be trouble, and

trouble there was when Joanna, the crown princess of Portugal, informed her father of her intention to enter the convent of the Dominicans at Aviero.

It is the struggle of this princess for her right to a religious vocation that forms the theme of Sister Jean's latest book. Joanna's skillful avoidance of the royal matches arranged by her father, her courageous conflicts with her worldly brother, and her tactful handling of a hopeless, meddling aunt will all prove interesting reading particularly for the teen-age girls for whom this book is primarily intended. The apt use of liturgical texts that has been noted in Sister Jean's earlier books is even more in evidence here, and the description of Joanna's reception of the Dominican habit will make that beautiful ceremony a living reality even to those who have never witnessed it.

A cleverly devised prologue and epilogue serve to fit the life of this saintly princess into its proper historical setting. The seven illustrations are silhouettes by the author and manage to capture something of the richness and splendor of a rich and splendid age. P.M.S.

Breviloquium. By St. Bonaventure. Translated by Erwin Esser Nemmers. pp. xxii, 248 with indices. B. Herder Book Co., St. Louis, Mo. 1946. \$3.00.

In his Prologue, St. Bonaventure remarks that his work is "a *summa* about the truths of theology." He has written it at the request of his associates and his aim is not to deal "with all things summarily, but treat briefly of certain things that it is more important to know." The author presupposes that his reader is familiar with the terms used and has had a training in theology. Yet, except in a few instances, St. Bonaventure's *Breviloquium* will be both intelligible and enjoyable reading for the Catholic who has not gone much beyond the catechism stage in theological learning.

Broadly, this *summa* of the Seraphic Doctor follows the division of the *Summa Theologica* of St. Thomas. It has seven parts: the Trinity, creation, sin, the Incarnation, grace, the Sacraments, and the last things. Those who know the works of St. Thomas will discover differences of opinions between these two great Doctors of the Church; but in general, of course, they are in complete agreement. However, their methods of proposing the doctrine are poles apart. St. Bonaventure proceeds by giving a paragraph of conclusions. Next he gives an explanation of what is meant and why it is true. Continually, the Saint states his opinions in groups of three and never hesitates

to show some symbolic signification. His statements are supported by arguments of convenience and fittingness.

Mr. Nemmers has done an exceptionally good job of translating. In his Introduction, however, he gives the impression that St. Bonaventure's work is philosophical. He even names faith and grace as philosophical doctrines. The work obviously is theological. The book will appeal not only to students of theology but to the general reader as well. All will be captivated by the Saint's delightful style and method of teaching. The *Breviloquium* is a most welcome addition to the library of books by St. Bonaventure now available in the English language and it deserves the highest recommendation. R.S.

Our Neighbors of the Andes. By F. D. David. pp. 92. Field Afar Press, New York. 1947. \$0.35.

Our Neighbors of the Andes is the third study in a series by the same author. It describes briefly the geography, commerce, history and the religious life of the people of Peru, Bolivia and Ecuador. To treat so broad a subject in so few pages is quite a task. Yet the author accomplishes it skilfully and the result makes most interesting reading for those desirous of getting an overall picture of life, past and present, in these countries. As in the other two studies of the series, profuse references are made to sources whence the more serious student of South American culture and history may find in detail what is merely mentioned in the text. *Our Neighbors of the Andes* will make worthwhile reading for all interested in a rejuvenation of Catholicism in the countries of South America. H.E.P.

Petrarch, Sonnets and Songs. English-Italian Edition. Translated by Anna Maria Armi. pp. 521. Pantheon Books, Inc. 1946. \$3.50.

In the wings of that section of the stage of life called Humanism, the rise of dramatic action has long ago, in the fourteenth century, surged to a point wherein the humanistic idea had become an ideal, in the poetry of Petrarch, the Christian. But, the force of that rising struck its deepest root in the Divine Drama of the Cross of Christ. Minor counter-actions have since sought the overthrow of Petrarch's Christo-centric humanism and a return to paganism, the paganism of the ancients, and this lesser effort was dubbed the "real" humanism. But, the one great sweep of dramatic action, the master stroke of time, Petrarch in his poetry, channeled these lesser stirrings and converted the past to the Sign of the Cross and strove to lay the gift of that bold sweep's highest venturing at the very foot of the Cross, itself.

During the fifteenth and sixteenth centuries, the great drama was corrupted. Humanism was set to destruction by the "humanists," those who lusted for the paganism of the past, rather than that which was divine in the past, and therefore a prefiguring of Christianity. We know (How too well!) the story of that decline. Humanism's weaknesses and its absurdities had driven itself from man and man from itself.

Now, in our time, the force of a constant inner struggling has impelled a new upward swing. There are signs of a new and real humanism, Christian to the core, which seems already to have tipped the heights that Petrarch once scaled; for example the writings of the Russian Christian, Dostoievsky, and many who are today breathing his inspiration. However, at a moment in our age, when it seemed that humanism had been won for Christ, a new antimony appeared: Guide, the Frenchman. Guide is a dynamic threat who seeks to dash humanism to the depths, again, forever. And his depths are the eternal pits of hell. And so, we behold a great struggle between two powerful forces: Is it Michael and Lucifer all over again?

As if to abet the cause of Christian humanism, Petrarch, in full battle dress, has risen out of the past through the pen and the muse of Anna Maria Armi to stalk God's own battlefields:

*“. . . lamenting my past history
That I spent in love of mortal things.”*

praying to the Virgin Mother:

*“Recommend me to your Son, to the real
Man and real God. . . .
That heaven's nod be my ghost's peaceful seal.”*

(Rime 366)

thus consecrating the centuries old battle for humanism to Christ and the Christian heritage.

Our hope is that Anna Maria Armi's work will help Petrarch ransom the cause of humanism from its destroyers, for now he has entered the lists of our English-speaking world with a living voice.

T.O'B.

A Commentary on the Apostolic Faculties. By Francis J. Winslow, MM., J. C. D. pp. xii, 240 with bibliography and index. Field Afar Press, New York, 1946. \$2.00.

To facilitate the work of missionaries in establishing the Church in pagan lands, the Holy See has placed special faculties and powers

at their disposal. It is these faculties in their latest edition that have been listed here and commented upon by Fr. Winslow. The first part of the book "On Faculties in General" contains general notions and norms of interpretation. The second part is a literal commentary on the *Formula Major*, the missionary faculties granted to ecclesiastical superiors who possess the episcopal character. The author has noted, however, the few slight differences existing between this and the *Formula Minor*, the faculties granted to ecclesiastical superiors who are not bishops, so that for all practical purposes the commentary is applicable to both *formulae*.

The text of each faculty is cited in Latin and the relations between its faculty and the provisions of the common law are always indicated. In his commentary, Fr. Winslow aims at practicality and explains all technical terminology, so that the precise meaning of the faculty will be clear even to those who have forgotten some of the fine points of canonical language.

Not only the members of the Maryknoll Society, for whom this work was primarily intended, but all missionaries as well as those preparing for missionary work or making a study of the *jus missionum* will find Fr. Winslow's book extremely helpful and valuable.

P.M.S.

An Introduction to the Liturgical Year. By Rodrigue Cardinal Villeneuve of Quebec. Translated by Rev. J. A. Otto Eisenzimmer, M.A., Ph.L. pp. 264 with index. Frederick Pustet Co. (Inc.), New York. 1946.

All who are interested in the liturgy of the Church can gain something from this book. For those who are beginners the work can serve as a very readable introduction; while for those who are already familiar with the liturgy it should be a handy guide in helping to fill out the frame-work already begun.

The three liturgical cycles, Christmas, Easter, and Pentecost, as well as the principal feasts of the ecclesiastical year, receive orderly and uniform consideration. First, the historical origin of each cycle is treated; second, liturgical particulars are explained and reasons given for the ceremonies peculiar to each season; third, outstanding texts are cited, commented upon, and their appropriateness made clear.

Its simple and direct style combined with its general tone of subdued devotion make this book a valuable contribution. Another characteristic that increases its value is the avoidance of attributing far-fetched symbolical interpretations to liturgical ceremonies. Instead, it calls for a greater appreciation of the simplicity of the liturgy of

the primitive Church. An example might be cited, when on page 113 Cardinal Villeneuve states: "We can take it as a principle that makes intelligible both the nature and meaning of the ceremonies and vestments employed in the liturgy, namely, that originally nothing was found there which did not have some practical use. But gradually piety and art added the beautiful to the useful—sometimes not without excess."

It is unfortunate that the recent death of Cardinal Villeneuve brings to a close the life of such a vigorous promoter of liturgical living, from whose pen additional enlightening and inspiring works on the liturgy had been anticipated.

J.T.C.

The New Testament. Translated by Ronald Knox. Illustrated Edition. pp. 502. Sheed and Ward, New York. 1946. \$5.00.

Replete with illustrations from woodcuts and pictures of famous paintings of the life of Christ, the latest edition of Monsignor Knox's translation of the New Testament is a very attractive volume. By making use of a wide margin, a commentary is provided in places where the text might otherwise be obscure. Cross-references to other sources are also provided for in the margin. For those who like their New Testament in a very readable form, the illustrated edition of Monsignor Knox's translation is sure to satisfy.

BOOKS RECEIVED

- APOLOGIA PRO VITA SUA.** By Cardinal Newman. With an Introduction by Maisie Ward. pp. xiv, 232. Sheed and Ward, New York. 1946. \$3.00.
- COLLECTED POEMS.** By Theodore Maynard. With an Introduction by Alfred Noyes. pp. xvii, 222. The Macmillan Company, New York. 1946. \$3.50.
- THE DE INCARNATIONE OF ATHANASIUS.** By Robert P. Casey. Part 2. Studies and Documents Series edited by Kirsopp Lake, Silva Lake, and Carsten Hoeg. pp. 1, 86. University of Pennsylvania Press, Philadelphia. 1946. \$4.00.
- THE MESSIAS.** By Rev. Josef Pickl. Translated by Rev. Andrew Green, O.S.B. pp. ix, 333. B. Herder Books Co., St. Louis. 1946. \$4.00.
- THE NATIONAL CATHOLIC ALMANAC.** pp. 816. St. Anthony's Guild, Paterson, N. J. 1947. \$2.00 (clothbound). \$1.50 (paperbound).
- POEMS FOR GOD'S CHILD.** By E. S. Illustrated by Robb Beebe. pp. 56. St. Anthony Guild Press, Paterson, N. J. 1946. \$1.00.
- PRIESTLY ZEAL FOR SOULS.** By Rev. John J. Janssen, S.V.D. Translated by Rev. L. M. Dooley, S.V.D. pp. 138. Frederick Pustet Co., Inc., New York. 1946. \$2.00.
- RETREAT FOR PRIESTS.** By Ronald Knox. pp. 186. Sheed and Ward, New York. 1946. \$2.00.

- A SONG OF BEDLAM INN. By Sister M. Madeleva. pp. 11. St. Anthony Guild Press, Paterson, N. J. 1946. \$0.50.
- STORIES ABOUT SAINT FRANCIS. By Eusebius Arundel, O.F.M. pp. 85. St. Anthony Guild Press, Paterson, N. J. 1946. \$1.25.
- TOWARD THE ETERNAL PRIESTHOOD. By the Rev. Raoul Plus, S.J. With an Introduction by the Most Rev. Richard J. Cushing, D.D., Archbishop of Boston. pp. 844 with index. Frederick Pustet Co., Inc., New York. 1946. \$7.00.
- WOVEN OF THE SKY. By Sister Miriam. pp. xiii, 56. The Mosher Press, Boston. 1946. \$\$2.50.

PAMPHLETS RECEIVED

- ON THE BETTER CARE AND PROMOTION OF CATECHETICAL INSTRUCTION. *Decree of the Sacred Congregation of the Council*, January 12, 1935. Confraternity of Christian Doctrine, NCWC, 1312 Massachusetts Avenue, N. W., Washington 5, D. C. 1946.
- WORDS OF ETERNAL LIFE. By A. H. Goldschmidt, P.S.M. The Pallotine Fathers, 5424 W. Blue Mound Road, Milwaukee 13, Wisconsin. 1946.

From St. Anthony's Guild, Paterson, N. J.

- A LIVING CRUCIFIX—THERESA NEUMANN OF KONNERSREUTH. By James M. Linehan, O.F.M. 1946. \$0.50.
- REFLECTIONS ON THE ROSARY FOR NURSING SISTERS. By the Dominican Sisters of the Congregation of the Immaculate Conception, Great Bend, Kansas. 1946. \$0.50.
- REFLECTIONS ON THE ROSARY FOR TEACHING SISTERS. By the Dominican Sisters of the Congregation of the Immaculate Conception, Great Bend, Kansas. 1946. \$0.50.
- MARY IMMACULATE. (*The Bull Ineffabilis Dei of Pope Pius IX*). Translated by Dominic J. Unger, S.T.L., S.S.L. 1946. \$0.50.

From the Grail, St. Meinrad, Ind.

- THE MASS YEAR—*A Daily Mass Guide for 1947*. Liturgical Reflections on Some of the Gospels by Placidus Kempf, O.S.B.
- FOLLOW CHRIST—*Vocation Number*. 1947. \$0.25.