



**The World Book Encyclopedia.** Editorial Advisory Board of eight authorities in educational fields. 19 vols. Quarrie Publishers, Chicago. 1947 edition. \$102.00 F.O.B. Chicago.

The 1947 Edition of the *World Book Encyclopedia* is a completely redesigned set. Now in its thirtieth year of supplying the role of reference book for home, library, office, and school, the nineteen volume work has been re-edited and thousands of new subjects have been added. The publishers, for the benefit of purchasers, are also preparing Monthly Service Bulletins which will provide timely reading and study suggestions for each month of the year.

Although intended primarily for the use of children in grades four through twelve, the *World Book* can serve also for preschool children as well as provide adults with a wealth of information. There are over 16,000 illustrations, of which 1,500 are reproduced in four and six colors. Subjects are treated in a fashion distinguished not only by clarity and simplicity of expression but also by its pictures, maps and expertly executed drawings. The article on farming, for example, joins a clearly written account with such an attractive set of colorful reproductions of farm activities, that those on the land will rejoice in seeing their life so favorably depicted and those in the city will have a deeper appreciation of their rural neighbors.

High school students will find the encyclopedia extremely helpful. Major subjects are presented in an easily comprehended style which follows a five-fold plan. Briefly, this is the method: a description of the topic; a clarification by pictures and outline; finally, review questions followed by a classified list of related subjects. Thus the editors have achieved a distinct educational technique for unifying and expanding the reader's knowledge.

One of the most important qualities in volumes of this kind is the printing job and general setup of the books. Here again, the *World Book* 1947 Edition deserves special recognition. The new type face for easier reading and the new, larger page, plus sturdiness of binding, are all features of major importance. Because of these assets, the durability and attractiveness of the encyclopedia are assured.

It will be of interest to Catholics that Monsignor Fulton J. Sheen

has authenticated all articles dealing with the Church in this 1947 edition. The noted radio orator has, likewise, written many of the articles on Catholic subjects. Another point worthy of note is that presidents or departmental heads have contributed the accounts of Catholic colleges and universities. Obviously, topics related to the Church cannot be treated exhaustively in a work of this nature, but wherever developed, they are concise and satisfactory.

Over a million and a half dollars has been spent on this set of books. The genuine interest of the authorities preparing it is evident from the magnificent results of the finished product. It is up-to-date, well written, abundantly and beautifully illustrated. One feels safe, therefore, in recommending the *World Book Encyclopedia* in its 1947 Edition as a worthwhile addition to home or library.

M.M. & R.S.

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**The Complete Works of St. Teresa of Jesus.** Translated and Edited by E. Allison Peers. From the critical edition of P. Silverio De Santa Teresa, C.D. Three volumes. Sheed and Ward, New York. 1946. \$15.00 per set.

Three handsomely bound, well printed, superbly translated, and compact volumes make *The Complete Works of St. Teresa of Jesus* a magnificent set. If ever the spirit of this great mystic could be captured from her own Spanish tongue, Mr. Peers seems to have done it. After reading the translator's Preface, one approaches the work with the greatest confidence in the reliability of his sources, fortified already by the man's reputation as a translator. It is well known that St. Teresa wrote in an engaging style, at times so human that her observations strike a humorous chord, yet so full of wisdom and depth of thought that she frightens one out of complacency. Mr. Peers has preserved these characteristic elements of the Carmelite's writing. To him we owe a great debt of thanks.

Only the letters of the Saint have been omitted. Hence for the first time in English, one can have the complete library of books composed by St. Teresa of Avila. There is no need to review her works. They have been recognized as classics for centuries L.E.

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**The Dominican Ceremonial for Mass and Benediction.** Compiled by William R. Bonniwell, O.P. Pp. 196, with index. The Comet Press, New York. Distributed by National Headquarters of the Holy Name Society, New York. 1946. \$3.00.

The official Dominican *Caeremoniale* has long been out of print. It has been desirable, therefore, that the rubrics for at least the prin-

cial liturgical functions be made available to the members of the Order. Father Bonniwell's book, published with the authorization of the Provincial of St. Joseph's Province, is an attempt to fill this need.

It contains the rubrics for Mass and Benediction, being, for the most part, a translation of the rubrics from the official liturgical books of the Order. Certain valuable additions have been made by the compiler. There are, for example, pictures, both photographs and drawings, indicating precisely what is meant by certain rubrics. There is a very handy chart outlining the relative duties of the celebrant and major ministers at a solemn Mass, and there is an extract from the Missal furnished as an appendix for those who wish to study the rubrics of the Mass and do not have a Missal at hand.

Inaccuracies may be noted in some small matters, for example the use of the amice by the celebrant at Benediction, but these are far outweighed by the many excellent features. Though the official Latin rubrics must always be the last court of appeal in liturgical matters, Father Bonniwell has presented his Dominican brethren with an extremely precious little book which will solve quickly and authoritatively the great majority of rubrical problems. P.M.S.

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**True Devotion to the Blessed Sacrament.** Based on the idea and practice of Joseph Damian Pendergast, O.P. By an anonymous author. Pp. 217. Frederick Pustet Co., New York and Cincinnati. 1946. \$2.50.

Less than one third of this book presents the devotion to Jesus in all the tabernacles of the world as it was conceived by Fr. Pendergast, O.P.; the remainder parades before the reader the author's pet "peeves," personal devotions, predilection for metaphors, and preference for cryptic, confusing reasoning. To put the matter bluntly; the book is a stupid, blundering betrayal of Fr. Pendergast's commission to propagate the devotion he loved, practised, and urged upon his penitents. His hope that many would come to know and love this simple devotion will hardly be realized through this complex maze.

The fundamental tragedy of the book lies in this: the emphasis of Fr. Pendergast's devotion on the one subject of meditation that is not only most known and dearly loved by the simple faithful but also the most powerful cause of devotion, namely, the Sacred Humanity of Christ, has been dissipated by bringing to the fore elements which, either in themselves are beyond the grasp of the simple faithful, or in their presentation are rendered unintelligible partially because of the author's lack of theological precision and especially because of a peculiar mystical undercurrent that gushes to the surface at the most

inopportune times. To be specific, the author's attempted integration of Fr. Pendergast's devotion with her conception of devotion to the Holy Ghost saps the vitality of Father's meditations by introducing into the intended homely familiarity with Christ all the ineffable factors of the most sublime and difficult mysteries of the Faith: the indwelling of the Spirit, appropriation of works to the Persons of the Trinity, the divinizing effect of grace, the mode of God's presence in creatures, etc. Again, a second integration with the *True Devotion to the Blessed Virgin* as presented by Bl. Louis-Marie Grignion de Montfort, a task attempted on the assumption that actual practice of this devotion is a prerequisite to, and more than that, integrally and inseparably one with (p. 141), devotion to the Blessed Sacrament, demands considerable penetration of the relation of the Blessed Virgin to the Mystical Body, understanding of her titles, coRedemptrix and Mediatrix, and precise knowledge of the character of de Montfort's "slaves." One may speculate on just how many of the faithful can meet these demands. Furthermore, the detailed interpretation of the devotion of Fr. Pendergast in the light of the doctrine of the Mystical Body may very well be a test of its orthodoxy or subject matter for a doctoral dissertation; it is hardly in place in a popularization.

In themselves these additions, no matter how expertly handled, are of such a nature that they simply destroy the simplicity chiefly accountable for the charm and universal appeal of the devotion to the Blessed Sacrament. Expert treatment, however, has not been given to these matters in every case. For instance, because the author has failed to grasp the significance of the fact that the *res* of the Eucharist, the unity of the Mystical Body, is effected through charity, her consideration of the relationship between Fr. Pendergast's devotion and the Mystical Body is little more than a confused mass of interlocking metaphors. To say that through grace the Word dwells in a soul and desires to become reincarnated in our flesh through Mary and the Holy Spirit so that in our humanity Christ may continue in a sense the mysteries of His life on earth (p. 44), is to obfuscate by metaphor a doctrine that enjoys considerable clarity in its literal terms. Again, the metaphor, or rather an interlocking of metaphors, produces in rapid succession a bewildering array of Mary's titles as Mother of Christ, Mother of all men, Spouse of God the Father, Son, and Holy Ghost, and Bride-Mother of Christ. Examples of the same technique might be multiplied.

Father Pendergast's form of devotion to the Blessed Sacrament is worthy of better presentation than is given to it in this book.

E.P.F.



**Eve and the Gryphon.** By Gerald Vann, O.P. Pp. 71. Blackfriars Publications, Oxford. 1946. 6 Shillings.

The respect given to women is the key to the worth of any society; but of respect and honor, women will be shown only as much as they demand. It must, however, be based on a realization of their own particular sharing in human nature, and consequently, of their peculiar contribution to human social life. In the simple and powerful style which is characteristic of his writing, Father Vann sketches the place in human living which the Christian woman was intended by God to fill. Originally delivered as meditations to an audience of Catholic women at Oxford, the four chapters of this book set forth the vocation of Catholic women living in the world and trying to work for Christ in the world. Each of the chapters deals with one of the great basic facts by which any such life must be guided and shaped. In them are treated woman's vocation of prayer, illustrated from the life of St. Catherine of Siena; her vocation of motherhood, as the daughter of Christ's Mother; her vocation of suffering, in the footsteps of St. Monica; and her vocation of leading men to God, the role of Beatrice in Dante's Divine Comedy.

In our present-day society, where woman has sacrificed her former place, in her desire to become man's equal, there is a pressing need for a realization of her true position, subordinated to man in some fields, his superior in others, in bringing back to the world the ideal of family living, not only in her intimate life-circle, but also in the midst of all those redeemed by the blood of Christ. This is a book for all Christian women, and for their husbands and fiancés. Only when the ideas and ideals it proposes have gained a far wider acceptance than they enjoy today, will humanity be truly said to be on the road back to sane Christian living.

F.C.

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**Call for Forty Thousand.** By John J. Considine, M.M. Pp. 319, with bibliography and index. Longmans, Green & Company, Toronto and New York. 1946. \$3.00.

*Call for Forty Thousand* is a survey of the social and religious conditions of approximately one-third of the world's Catholics, living in the countries of South and Central America and in the West Indies. It takes its title from the appalling fact that, if these countries were to be supplied with 40,000 more priests, there would be an average of one priest for every 2,000 Catholics. In the light of the United States' average of one priest for every 650 Catholics, the urgency of this call cannot be ignored by those of us who have never known what it is to

be without sufficient clergy. These figures are all the more saddening when we recall that once these countries were the scene of Catholic life in all its vigor. Now for the most part it is but a memory of a glorious past to which the people nevertheless cling tenaciously.

The author takes each country separately. He describes the social and economic condition of the inhabitants which are always so closely linked up with the spiritual life of a people. The work now being done by native and foreign clergy and sisterhoods with their hopes and designs for the future is treated in some detail. However, these missionaries are far too few in number to cope with the gigantic task of rejuvenating the faith of more than a continent. There are a few bright spots in an otherwise dark state of affairs, for example Antioquia in Columbia—"the Ireland of South America" whence come numerous vocations to the religious life and also Costa Rica where a strong Catholic life is in evidence.

Fr. Considine will be remembered chiefly for his book, *Across A World*, a survey of world missions. His talent as a writer, his ability to see to the core of a question and most of all his ready sympathy for the problems and cares of missionary life was displayed in this former work no less than in the one at hand. In *Call for Forty Thousand* he has succeeded admirably in making known the pitiable condition of the Church among the peoples of Latin America. That this book will pay dividends in spiritual and temporal assistance for these countries is a certainty, for all Catholics, who deserve the name, must needs be touched at the religious and economic poverty of these, their fellow members of Jesus Christ.

H.E.P.

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**Pere Lagrange and the Scriptures.** Translated by Richard T. Murphy, O.P. Pp. 216. The Bruce Publishing Co., Milwaukee. 1947. \$3.75.

This book is a translation of five essays on the work, life and character of Père Marie-Joseph Lagrange, O.P. written by five eminent French scholars on the occasion of the fiftieth anniversary of Père Lagrange's ordination to the priesthood. The sixth article was written by Fr. Murphy himself after the death of Père Lagrange as a memorial to a great and holy Biblical scholar and a brother in Religion.

The first four articles are, as it were, précis of voluminous and monumental works in various fields in which P. Lagrange labored. The fifth essay is an attempt to show the influence of P. Lagrange's work in the university and scholarly milieu. The sixth is a short life of Lagrange, listing chronologically the books he wrote and generally presenting biographical matter.

In an America whose Catholic circles are all too ignorant or at least incognizant of Père Lagrange and his work, this book does great and valuable service. It brings to the fore the greatness and holiness of a man of truth, a man of God. Père Lagrange's spirit of study, great erudition, his humility, his faith and subjection to the Church are recognized and emphasized. J. Chaîne, the author of the first essay, at the end of his article, after referring to the religious observances at the basilica of St. Stephen in Jerusalem, concludes "The life of prayer animates the life of study. Intimate friends of Père Lagrange know well the source whence the great master drew his energy." His was the indefatigable labor springing from his love of our Saviour and zeal for the salvation of souls. T.L.F.

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**Thinking It Over.** By Thomas F. Woodlock. Pp. xiv, 292, with index. Declan X. McMullen Co., New York. 1947. \$3.00.

It is a pleasurable and satisfying experience to look back on the major events of the past fifteen years through the eyes of a critical journalist. Mr. Woodlock's *Thinking It Over* provides us with an intellectual kaleidoscope through which we can see the changing pattern of world events in the light of immutable philosophic principles. Taken from the author's column in the *Wall Street Journal*, these essays, representative of his thought, disclose a piercing analysis of current trends in law, education, economics, science, democracy, totalitarianism, war, and peace.

With the skill of a learned doctor, the author diagnoses the manifold disease of contemporary thought and points out the remedy. The solution is not new. It is based on the principles of Scholastic Philosophy and Christianity. What is new and remarkable is the way Mr. Woodlock focuses the spotlight of his profound scholarship on the various aspects of modern problems, showing the inadequacy of many of the proposed solutions and the necessity of a return to the basic principles of metaphysics and morality. Some of his columns are just as pertinent now as when they were first written; others, in the light of present conditions, seem to have been endowed with prophetic vision. All are interesting. All bear testimony to a columnist of rare intellectual stature. His strictures on relativism in law and his treatment of the controversy over the proposal to pack the Supreme Court are marvels of logical reasoning.

Unlike that of so many current columnists, the author's style is smooth and urbane without being pretentious or obtrusive; the lan-

guage is clear and concise without being curt. To lovers of democracy we recommend these trenchant observations of a lover of democracy.

L.L.

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**The Abolition of Man.** By C. S. Lewis, Pp. 61, with Appendix. The Macmillan Company, New York. 1947. \$1.25.

C. S. Lewis is the author of much entertaining, yet thought-provoking, writing. He possesses the happy combination of a clever style and clear thinking. Both qualities are again blended in his most recent book, a series of three lectures delivered at the University of Durham. In this small volume, Mr. Lewis offers some reflections on education; and though they have "special reference to the teaching of English in the upper forms of schools," these thoughts have multiple applications in present day society at large.

In the initial essay the author exposes the tendency among many modern educators to debunk the emotional part of man as contrary to reason, something worthy only of contempt. The task to which these educators set themselves is the fortifying of youth against sentimental propaganda. The method being used to achieve this end is not the training of the emotions, according to traditional morality, but the rejection of every sentiment. Mr. Lewis points out in the second lecture that such a procedure is a disguised denial of objective values, a denial which leads to subjectivism. Since, however, "the human mind has no more power of inventing a new value than of imagining a new primary colour, or, indeed, of creating a new sun," the subjective values are fragments arbitrarily wrenched from the Natural Law which "is the sole source of all value judgments." If the fragments are accepted as having the force of obligation, all the precepts of the Natural Law are binding; if the latter are rejected, all value must be dismissed. Once the educators have emancipated their students from the Natural Law, man's conquest of Nature will be complete.

The third essay of Mr. Lewis is a penetrating analysis of that conquest. He probes beneath the surface of the victory and uncovers the true significance of Nature's apparent surrender to the mind of man. "At the moment, then, of Man's victory over Nature, we find the whole human race subjected to some individual men, and those individuals subjected to that in themselves which is purely 'natural'—to their irrational impulses." In a word, Mr. Lewis demonstrates that the rejection of the Natural Law is not a conquest for man but the abolition of man.

H.M.M.



**The First Catechetical Instruction.** By St. Augustine. Translated and annotated by the Rev. Joseph P. Christopher, Ph.D. No. 2 in the **Ancient Christian Writers** series. Pp. 171. The Newman Bookshop, Westminster, Maryland. 1946. \$2.50.

This work is divided into three parts: an Introduction which gives the background and necessary information for understanding the treatise; the translation of St. Augustine's *Instruction*; and finally the valuable notes on the text. Fr. Christopher has done an admirable job in all three sections. There is but one exception to be made. Footnote 171 indicates, by the reference made, a misinterpretation of St. Augustine's meaning and is theologically unsound. The Saint writes: "And he (the one under instruction), moreover, as he advances will attain to such a mind that he loves God more than he fears hell. . . ." (p. 56). Fr. Christopher suggests: "For the thought, cf. the hymn, . . . O Deus, ego amo te Nec amo te, ut salves me Aut quia non amantes te Aeterno punis igne. . . . For recent literature on the hymn and a succinct discussion of its authorship, see J. M. Cooper, "An Aspect of Perfect Love of God," *Am. Eccl. Rev.* 115 (1946) 110f." The article recommended expounds a theory which would minimize fear, a gift of the Holy Ghost, and logically should eliminate the supernatural virtue of hope in one's equipment for gaining salvation. This is hardly a safe doctrine to advocate, besides causing endless confusion in the minds of the laity on what is true love of God.

However, it is Augustine's *First Catechetical Instruction* which is of prime interest. It is a brief work, covering less than seventy pages. At the same time it is the pearl of great value. In the first part of the treatise, St. Augustine gives the theory of catechesis. Priests will find many consoling thoughts in this section. The great Doctor warns the instructor against discouragement over inability to express his thoughts the way he would like. Augustine sums up the idea in a few words: "I am sorely disappointed that my tongue has not been able to answer the demands of my mind." To those who might become annoyed at the interruptions these instructions can cause, the Saint points out that ". . . it is more proper that we should follow His will, than He ours." There are also hints on how to put the convert at his ease and what methods to use on various types of people.

The second part of the *Instruction* is an actual illustration of how to write a catechesis. It proves to be an extremely beautiful summary of Bible History. Exhortations to lead a good life conclude the treatment. Throughout there are the famous Augustinian expressions, play on words, and figures of speech. Some are lost in the translation but these are mentioned by Fr. Christopher in his notes. It is certain

that all can profit by reading this excellent book and our thanks go to the editors for their wise choice of including it in the *Ancient Christian Writers* series. R.S.

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**Testing the Spirit.** By Felix D. Duffey, C.S.C. Pp. 174, with index. B. Herder Book Co., St. Louis, Mo. \$2.00.

Drawing upon the fruits of his experiences as Novice Master and his knowledge of psychiatry and theology, Fr. Duffey has established the basic norms in mental hygiene to be used by vocational directors in counseling candidates for, and novices in, the religious state. Concerned chiefly with the more common forms of emotional and mental conflicts characterized by concomitant mental attitudes, which, when left unchecked and uncontrolled, prove unsatisfactory to a vigorous religious life, the author exposes the roots of these difficulties, analyzes their various ramifications, and prescribes the course of action to be taken by a director both in judging whether or not these abnormalities are amenable to correction or, at least improvement, and in deciding whether the candidate should continue in religious life or return to the world.

Suggestive in many cases rather than comprehensive, a fact which the author readily admits, the treatment accorded to these several potentially destructive inner attitudes should serve as an incentive to the author himself and to others qualified as theologians and psychiatrists to elaborate a more scientific and detailed consideration of these mental conflicts and their causes.

Additional chapters treat of norms for candidates to follow in examining their conscience, an excellent contribution to the literature of self-knowledge, and of the theology of religious vocation. This latter section falls short of fulfilling the earlier promise of precision in determining the nature of a religious vocation. Father has carefully avoided the errors in regard to vocation, a feat not often accomplished by contemporary authors on the subject, only to shout mystery and give up the attempt to determine the nature of a religious vocation and settle for a description. Perhaps his inability to settle upon a real definition accounts for his failure to apply theological principles to his study of mental attitudes. Many of those treated have a direct bearing upon the virtue of religion and the act of devotion from which vocation flows; and the analysis of the nature, causes, and impediments of this virtue and act, available in theological manuals, supply a steady stream of principles capable of fruitful application. Indeed, in the question of vocation they are the proper ones to be used. P.F.

**After Black Coffee.** By Robert I. Gannon, S.J. Pp. 184. The Declan X. McMullen Company, New York. 1946. \$2.00.

Rare books are very difficult to obtain. Many seek after them, but very seldom are they found. Unusual excellence and great scarcity ordinarily make books rare. Generally we think of them as old and dusty tomes hidden away in secret archives. However that is not always true, for here is a new book with some of these qualities.

The superiority of this collection of Father Gannon's speeches is found in their happy blending of wit and wisdom. The Fordham University president lightens his speeches with a graciousness and a pleasantry which are unique. Beyond this there is a naturalness which adds a sparkle giving them a tremendous appeal. Yet beneath the charm of his facile style is the wisdom of the ages. The great Educator has dressed up the wisdom of Theology together with profound truths of philosophy in a most modern and attractive garb.

The blending of wit and wisdom in the ideal proportion suffices to make it a book that is unusual. A word of caution is necessary. The style is so smooth and enchanting that it may captivate our attention to the detriment of the basic message which is always worthy of serious consideration. To those who have heard Father Gannon this collection of his speeches will recall vividly the magnetism of his speaking perfection. To those who have not heard him, it will give them the opportunity of meeting a speaker who has a worth-while message and who says it with considerable charm. P.C.F.

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**This Is My Story.** Louis Francis Budenz. Pp. 371, plus index. Whittlesey House, N. Y., 1947. \$3.00.

Many books have appeared from various camps opposed more or less on principle to what Marx characterized as the "spectre haunting Europe": Catholic theologians, apologetes for Capitalism, even Socialists—all for diverse reasons—have assailed it from all sides; others, of equally heterogeneous outlook, have written in defense and praise of it. This volume, however, is not simply another book about Communism; Mr. Budenz writes of his subject impartially, not as a polemicist, but rather as a reporter critically examining an objective reality in the light of his own thorough and intimate experience with it.

Perhaps the one element of this book which raises it above the level of most is the utter lack of "Red baiting" which has served in the past only to turn men of reasonable attitude against all works marked by this extreme point of view. This moderate treatment is

the concrete reflection of Mr. Budenz' charity and of his conviction, based upon close observation, that the zealous attachment of many Communists to their cause is the result, not so much of malice as of delusion actively and purposely fostered by the actual leaders of the Party who constantly maintain about themselves the veil of anonymity.

It was this deceit, for a time willingly accepted and nourished, that led Mr. Budenz into the Communist Party and kept him there; it was the same deceit, finally recognized and rejected, which impelled him to leave the Party and to sever all affiliation with it. Around that framework is built the story of his life and the narrative of this book.

From early life, he has devoted his energies to working for the amelioration of social conditions in favor of the laboring man. As a young man he associated himself with the Catholic Central Verein in St. Louis. Later he promoted municipal reform as Secretary of the St. Louis Civic League and then became Editor of *Labor Age*. In 1928 he organized and conducted the Allen-A strike and lock-out, and through this was responsible for the first major victory over the injunction.

He joined the Communist Party in 1936, became successively Labor Editor of the *Daily Worker*, Editor of the *Midwest Daily Record* and, from 1940 to 1945, Managing Editor of the *Daily Worker*, serving also, for six of his ten years of membership, as a member of the National Committee of the Communist Party. Finally, in October, 1945, he was reconciled to the Catholic Church and re-entered Her communion; a year later he wrote this book to satisfy those who desired to know the reasons for his conversion, to warn fellow-Americans of the political dangers latent in Communism, and to show, obliquely, the importance of the Church's position in the modern social milieu.

These personal episodes are, however, only the necessary background to what Mr. Budenz characterizes as "a history of ideas." Briefly, that history is this: he realized early in life and continuously embraced the conviction that the Catholic Church has the only feasible solution to the problem of social maladjustment; but, impatient of her slow progress, he espoused Communism, which promised speedy results. As a member of the Communist Party, he strove to weld the Catholics and the Communists into a solid, unified bloc for social reform until he realized that the duplicity and the political intrigue of the Party would admit of no such coalition; and then he re-established himself in the Church for the sake of his own moral and intellectual integrity.



We would call attention to one element of this narrative which might possibly prove disagreeable to the reader if misunderstood, that is, Mr. Budenz' lack of reticence in describing his part in various labor activities. Aside from the personal character of this narrative, this seems excusable and even necessary on two scores: first, to render ineffectual beforehand the usual "bourgeois" invectives of the Communists, and, secondly, to present his credentials as a critic of Communism, which blatantly professes to champion the cause of "the masses."

The prominence of Mr. Budenz' former position in the Communist Party, together with the sobriety of his judgment—both recommend this book as of outstanding value to the serious reader who desires an unbiased and factual account on a subject which has long been obscured by sensationalism and emotional thinking.

J.H.S.

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**Modern Church Architecture.** Dom E. Roulin (Translated from the French "Nos Eglises" by C. Cornelia Craigie and John A. Southwell). B. Herder Book Co., St. Louis, Mo., 1947. Pp. xxiii, 902, with index. \$10.00.

*Modern Church Architecture* is a book written by an architect who is a priest. This fact alone is enough to recommend the work to all who have the responsibility of church construction and planning. As a priest the author knows what is needed by way of liturgical requirements—altar placement, spacing in sanctuary, acoustics and lighting for altar, choir, and church proper, fenestration, etc. As an architect he knows how to accommodate the building material to these liturgical specifications and at the same time to achieve the proper aesthetic effect.

Although his work embraces every aspect of church building and furnishing, Dom Roulin does not intend that his readers learn all that should be known about church architecture and decoration from his book. In the beginning he devotes a complete chapter to the clergy and education of taste. Here the author indicates a plan whereby the clergy may learn to distinguish between good and bad architecture by collecting art literature and reproductions. It is unfortunate that the works referred to are in French.

As the title indicates, the book treats for the most part of modern church architecture. By this is meant that the author limits himself almost exclusively to churches built since 1900. But the contributions of ancient and medieval art are by no means ignored. In keeping

with the mind of the Church, Dom Roulin encourages the study of Christian archaeology as a means of preserving the high ideals of Christian art.

The reader will be pleased with the orderly treatment of every phase of church building and furnishing arranged in chapters under the following headings: The Clergy, Church Construction, The Exterior, The Interior, The Sanctuary, Accessories, The Plastic Arts, Mural Paintings. Well illustrated with more than 700 reproductions, which enhance its value tremendously, this work should prove very helpful.

R.M.McC.

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**Austrian Requiem.** By Kurt von Schuschnigg. Pp. 322, with preface and index. G. P. Putnam's Sons, New York. 1946.

In the preface to his book, ex-Chancellor von Schuschnigg says that the war was senseless for us all, at least in so far as we fail to learn from its bitter experience. To the discerning reader this book will go far to teach that lesson.

Today the name of Austria gives rise to a displeasing picture. We associate it with the anonymous mass that struggled in the wake of the Nazi wave of triumph and defeat. But formerly Austria was a romantic word. We thought of Strauss waltzes, clinking glasses and a happy and holy people. Why this picture is dead and forgotten is the story of *Austrian Requiem*.

The first part of the book tells the highly dramatic story of the "anschluss of 1938" when Austria and Germany were wedded, with Hitler holding the shot-gun. We are taken to Hitler's mountain retreat at Berchtesgaden and witness the dictator at work. Then we are present in Vienna when Nazi tanks rumble through the streets and iron-cleated boots ring out their goose-step rhythm.

But catastrophic events such as these do not happen overnight nor materialize from erratic whims and impulses; rather are they conceived in Godlessness and hate and over a long span of years nurtured in political greed and corruption. In the second part of the book, Herr von Schuschnigg treats of the political and diplomatic status of Austria from the Treaty of St. Germain to the present. The author is well qualified to lead one through the maze of European relationships since he was at the helm of the Austrian Government during the crisis. In light of this, the last chapter of this part proves most interesting. Here he defends and explains his course of action for which he has been maligned. But whether we agree with him or not, we must applaud his honesty and courage in following the dictates of his conscience.

The last section of the work is devoted to the results of his mode of governing according to principles and not exigency. Here is an example of the refined tortures of the modern pagan. But here too is an example of Christian fortitude and charity. Herr von Schuschnigg is a good and sincere Catholic and his beliefs shine through the dismal account of his persecution like the flame of Faith through the gloom of error.

This book is warmly recommended to all who would attempt to discover the reasons for the last war and the conduct of nations in their struggle for freedom or power. The observations are not only to be considered but also applied to the present state of affairs. For though nations, peoples, and dictators may pass away, still it must be remembered that human nature remains the same. T.K.C.

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**The Face of the Saints.** By Wilhelm Schamoni. Translated by Anne Fremantle, Pp. 278. Pantheon Books Inc., New York, N. Y. 1947. \$4.50.

There are many excellent representations of the saints. This book, however, presents for the first time an earnest and scholarly attempt to produce only factual representations of their true visage. Exploring churches, art galleries, museums, libraries, and institutional archives, Dr. Schamoni has scrutinized and compared death masks, coins, medals, icons, miniatures, and murals as well as paintings. With painstaking care and a critical eye, he has selected only such representations as can be considered true portraits.

Accompanying the portraits, death masks, and photographs of the one hundred saints which are included in this book, is a brief, factual account of the saints' lives.

The introduction is divided into two parts: the first part discusses briefly the nature of sanctity, describes the processes of beatification and canonization, and gives an historical account of the policy of the Church in the establishment of the cult of the saints from the early times to the promulgation of Canon Law in 1918; the second part indicates the sources the author used, his aim, and his procedure in compiling his work.

Some of the pictures, while satisfying the scholar, may not appeal to the aesthetic sense of all. Dr. Schamoni, however, intends only "to show the true visage of the saints." As he points out in the introduction, "those who seek here subjective creations of artists and not the objective appearance of the saints will be disappointed by some of the pictures." The author, therefore, is to be highly commended for making available, by his scholarly research, the true likenesses of the saints.

R.T.I.

**A Man in the Divided Sea.** By Thomas Merton. Pp. 155. New Directions, New York. 1946. \$2.50.

The question mooted about Gerard Manley Hopkins: was he a better or worse poet for having entered religion, will be asked in our day about two young Americans. One is Jessica Powers, now a Carmelite; the other is Thomas Merton, Europe educated, convert of seven years, English professor, and finally now Trappist monk for five years. This volume of Thomas Merton's poems will provide occasion for a trial solution. In it are poems written from the time of his conversion until the time of publication, including many written while he was a Trappist. Of 84 poems in all the first 54 are printed in the order in which they were written. Of these, the first 26 seem to be of pre-Trappist origin, the remaining 28 written at the Abbey of Our Lady of Gethsemani. The rest of the poems in the volume are a reprinting of Thomas Merton's first book: *Thirty Poems*, and in this section the pre-and post-Trappist poems are undistinguished in any way. By a comparison with the poems in the first section of the book, however, the two classes can probably be determined. In one volume, then, we have the best of the old Merton, and the best of the new.

Thus one great value of the book is to provide a reader an opportunity of determining the effect of monastic life and strict religious and ascetic discipline on Thomas Merton's poetry. For that reason, and for the priceless beauty and thought in the poems, the book is a valuable addition to any poetry shelf.

This comparison of the old and the new shows significant changes and differences. The conclusion of this study is that Thomas Merton is not only a better man for being a Trappist, but also a better poet.

For one thing, he is simpler. Although his Trappist poems may be difficult, those of his professor period are almost impossible. The simplicity shows up in many ways. His imagery, expression, his view of a scene, his thought patterns; all, while retaining the power and the tone of the old poetry, now have a clarity and a limpidness that take up the mind immediately, hold it, and lead it to the term in an orderly and restrained way. The old Merton was colorful, but confused; the expression violent, but often meaningless. The idea was nebulous, and difficult to attain.

Compare for example: (the citations are extreme, but accurate):

The mathematics of the air describes a perfect silence,  
And Captain April's mind, leaning out of its own amazing windows,  
Dies in a swirl of doves.



This is a phrase from an early poem.

Of the later poems, written as a Trappist there are so many precious specimens, radiant, powerful, musical, it is a hardship to choose only one or two. Read for example a fragment from:

Carol

God's glory, now, is kindled gentler than low candlelight  
Under the rafters of a barn:  
Eternal Peace is sleeping in the hay,  
And Wisdom's born is secret in a straw-footed stable.

or a fragment from:

St. Thomas Aquinas

The stars put out their pale opinions, one by one,  
While the White-friar breaks the Truth, his Host,  
Among his friends the simple Substances:  
And thus he fathered minds to reason's peace,  
And fed the children of the Kingdom  
With the Person in the intellectual Bread.

His mind had never smarted with the bitter reek  
Of the world's night, the flesh's smoke:  
His eyes were always cradles for the Word of God:  
His intellect His Bethlehem.

All the Trappist poems are not religious in the sense that they deal with religious subjects exclusively: the saints, the poet's monastery, or divinity. They are religious in the sense that the view they take of creation is that of the Christian; and the joy and the sadness the poet finds in life are those that are measured by divinity. Thomas Merton's poetry is now as fine as the best in the language. It is better poetry than he has ever written before. For the redemption of the poet, for the improvement in his craft as well as in his insight, we have his monastic life to thank. For the lesson they bring, as well as for the sheer beauty and penetration, these poems are indeed right spikenard.

M.H.

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**Human Destiny.** By Lecomte du Nouy. Pp. viii, 289, with biographical sketch and index. Longmans, Green and Co., New York. 1947. \$3.50.

Convinced of the utter failure of materialistic and mechanistic philosophies to explain the fundamentals of human living, Lecomte du Nouy offers in *Human Destiny* a new philosophy of life to those who, spiritually adrift, are eagerly searching for a lodestar.

The author argues for the existence of God, or rather to the

necessity of the "idea of God" from a consideration of the calculus of probabilities. He indicates the absolute necessity of this postulation in order to explain the emergence of man from the evolutionary flow as proposed by Darwin. Man's origin is traceable to the intervention of God Who, endowing man with liberty and conscience, modifies or limits His own omnipotence. With the advent of man the physiological and biological phase of evolution is completed, but evolution continues on a higher plane—the psychological or spiritual. The moral determinates of good and evil are denominated by the willingness of the individual to rise above the "endocrine bondage," an heritage from the physiological phase. Upon this basis mankind can be divided into two classes: those who contribute to the advance; and the sluggards, or those who being slaves to their own carnality are unwilling to make the requisite personal sacrifices. Science can tell us nothing of personal immortality, but as a motive for making the sacrifices du Noüy urges the reverence and gratitude which shall be ours from the perfect generation of the future.

By way of caution for those of the Faithful who read this book the following are to be noted. The author implicitly denies the divinity of Jesus Christ and the Mosaic authorship of the Book of Genesis. In his symbolic interpretation of the first chapters of Genesis he denies the nature and transmissibility of Original Sin and reduces the effects of Original Sin to "endocrine bondage." Likewise, the traditional Catholic conception of the Omnipotence of God is denied; and in its place is substituted the contradictory notion of a limited omnipotence. On the philosophical level the author confuses the spiritual cognitive faculties with the brain cells; and likewise in his confusion of negative error with falsehood implicitly discredits the value of common sense knowledge.

*Human Destiny* is a sincere book, but a difficult one. Dr. du Noüy, apparently alarmed by the conditions of the time, has constructed an intricate theory in the exposition of which he employs various traditional philosophical terms; but in many cases fails to use them in their scientific fullness. For the general Catholic reader *Human Destiny* should not prove too interesting; but for one adrift, it might well be the beacon light leading to the harbor of philosophical and theological certitude.

W.B.R.

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**With Jesus Suffering.** By Nicholas Schneiders, C.P. Pp. 554. B. Herder Book Co., St. Louis 2, Mo. 1947. \$5.00.

*With Jesus Suffering* sounds like just another book on Christ's Passion and Suffering, so frequently has this wonderful story been

retold. But this work of Father Schneiders is unique and, in his own words, there is no other book which was written just for children "that tells the beautiful story of what our dear Lord suffered for us and how and why He suffered."

Father Schneiders is well aware that Christ's Passion is not remembered as it should be and that it fails to exert the influence it should on the lives of our children. This seems traceable to parents who delight in telling empty bedtime stories or far-fetched fables, only to neglect to acquaint their offspring with Jesus Christ and His suffering and love for children.

The author was conscious of all this, and the result is a book written in the simplest style and language not beyond the comprehension of a third grader. Every chapter is like a story in itself, for the author was conscious that stories have a special appeal to the young.

Though its simplicity of style would permit even an eight-year old readily to understand its contents, the book better serves its purpose if read to the children by mother or father. It is explicitly designed to help parents explain to their children the story of Christ crucified and to ground them in the virtues which Father Schneiders designates in most of his chapters. Those virtues must be formed in youth to exert a lasting influence on those who are the hope of the world of tomorrow.

Father Schneiders wrote the book for children, but what is good for them can also be of some help to their parents, and so this book is recommended to anyone, even religious and lay teachers who are frequently well-versed in expounding this Christian doctrine to grown-ups but experience difficulty when attempting the same task with children. And lastly, it might be suggested to priests who would find the nucleus of many a fine sermon on the Passion among these lofty meditations.

W.F.K.

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**A Guide to Historical Method.** By Gilbert J. Garraghan, S.J. Edited by Jean Delanglez, S.J. Pp. xv-482, with index and appendix. Fordham University Press, New York. 1946. \$4.50.

This book was guaranteed a warm welcome from the moment that the advanced notices of its publication were issued, because the need for just such a work has been sorely felt among English readers. Bernheim's classic *Lehrbuch* has remained in German, and though the *Introduction* of Langlois and Seignobos has appeared in an English translation, it is devoid of the examples and illustrations which make such a work practical, while at the same time its thoroughly rational-

istic viewpoint makes it largely unacceptable to the Catholic reader. Much was hoped for, then, in Father Garraghan's book.

The book is divided into four parts, prologomena, heuristic, criticism, and synthesis. Of these, the foreword tells us, the first, second, and fourth parts are original; the third part on criticism is essentially a translation from Feder's *Lehrbuch der geschichtlichen Method* and is, incidentally, the best and most valuable portion of the book. The original contributions of Father Garraghan are not up to the same standards. The chapter on the auxiliary sciences gives so brief a treatment to each as to be only slightly better than nothing. The section on chronology is the only one in this chapter that approaches adequacy. Perhaps, however, this brevity is necessary in a work of this kind. The references for additional reading are quite good and will fill in the lacunae, except in the case of diplomatic.

On the other hand, we could have done with more brevity in other places. Divisions are multiplied without any practical reason, and the reader who has had any philosophical training will resent having elementary text-book phrases thrown at him again and again. Nor will he be able to pass over the statement "means and instrumental cause are, in general, convertible terms." (p. 358) The chapter on the philosophy of history is particularly unsatisfying.

In his adaptation of Feder's material on criticism, however, Father Garraghan has done a more satisfactory job, and it is here that the real value of the book lies. It is an adaptation rather than a strict translation, and Father Garraghan has tried whenever possible to select material from American or English history to illustrate the principle under consideration. This is one of the best features of the book and it should serve to show students of American or modern European history that historical method has a real practical application to their problems and is not something of interest only to those working in the ancient or medieval field. However, the reader will become just a little tired of finding the "frontier hypothesis" used as an example of almost anything, no matter how dear it may have been to Father Garraghan's heart.

The bibliographical material, particularly relating to medieval matters could be improved. The most recent or most authoritative works are not always listed.

Despite its shortcomings, however, *A Guide to Historical Method* will provide a convenient text for methodology courses in graduate or undergraduate departments of history, and will serve as a handy reference for anyone engaged in serious historical research. It is certainly the best work of its kind to appear to date in English. P.M.S.



**Wartime Correspondence Between President Roosevelt and Pope Pius XII.** Prefaces by President Harry S. Truman and His Holiness Pope Pius XII with an Introduction and Explanatory Notes by Myron C. Taylor, Personal Representative of the President of the United States to His Holiness Pope Pius XII. Pp. xiii, 127. The Macmillan Company, New York. 1947. \$2.50.

*Wartime Correspondence* includes the letters exchanged between the late President and Pope Pius XII. "That our parallel endeavors for peace and the alleviation of suffering may be assisted" is the reason why President Roosevelt began this correspondence. The messages, begun in December, 1939, and continued through the dark years of the devastating war, reveal the joint efforts of these two great leaders to accomplish this aim.

The introduction and explanatory notes by Mr. Taylor are very interesting and helpful. His introduction tells us of his appointment as the President's personal representative to Pope Pius, of the real purpose of the assignment, and of his cordial acceptance by the Holy Father. The notes relate the most important events at the writing of the different letters, giving the reader a clearer and deeper appreciation of them.

These important letters, presented to the public in a beautiful and well-bound volume, should be read by all, and especially those interested in knowing the minds and feelings of two outstanding world figures during a period of much destruction and suffering.

N.B.J.

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**Whatsoever He Shall Say.** By Rev. Ferdinand Valentine, O.P. Pp. 121, with appendix. Blackfriars Publications, Oxford, England. 5 shillings.

Those who are looking for advice and aid in their approach to God by prayer will find this book enlightening and helpful. Father Valentine in a series of twelve letters to a fictionary correspondent, Theophila, emphasizes the need of realization of God's abiding presence and working in the soul, and with this as a basis treats of prayer and the difficulties that may be encountered in prayer and in the spiritual life. The reader may have the same difficulties as Theophila and consequently the questions that Theophila asks on her side of the correspondence may well be the reader's own. The author gives practical answers and counsel to the questioning Theophila and leads her along the path of prayer and the spiritual life. The chapters on mental prayer are especially well worth pondering and the method of making mental prayer, included in the appendix of the book, can be followed

with profit and adapted to one's own spiritual life. Two other books in the same series of Theophila Correspondence by Father Valentine are in preparation. We can certainly commend the author on the first collection of correspondence and look forward to the publication of the next two series of letters. B.J.

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**Nationalism and Internationalism.** By Don Luigi Sturzo. Pp. x, 308, with preface. Roy Publishers, New York. \$3.50.

Don Luigi Sturzo's latest book is a penetrating analysis of the world situation today. A keen student of political philosophy and history, the author is well-qualified after fifty years of intellectual and political activity to speak with authority on the subject of nationalism and internationalism.

Briefly sketching its beginnings in various countries, Don Sturzo has shown that exaggerated nationalism has been a breeder of wars and one of the causes of the modern apostasy from Christianity. Pius XI condemned this totalitarian heresy and against its supporters, even among some Catholics today, Don Sturzo calls for a reaffirmation of "Christian universality which leads all to brotherhood in God."

Instead of the nationalism which has caused two major wars as well as many hostilities of lesser extent, Father Sturzo proposes an internationalism based on moral principles and on a systematic international law with an organization to enforce it. The UN, he says, has failed just as the League of Nations did, because of the lack of what he calls "faith" in Internationalism. This is seen, for example, in the San Francisco Charter which gives the great powers a more favored position through the right of veto. Yet, there is no reason for despair since human aspirations will progress toward a better future.

There is need now rather for a firmer adherence to the San Francisco Charter of the United Nations despite its faults. The veto power must be weakened and limited and, instead of power politics, there must be a sincere acceptance of the democratic method. Internationalism is then an ideal to be realized in the future and without war. Don Sturzo firmly believes that a Third World War is neither probable nor possible. If the UN is purged of its failings and a true internationalism based on the moral law of justice and liberty is accepted, atomic energy will be controlled and the world will without fear be moving in the right direction.

Despite possible disagreement with Don Sturzo in whole or in part, his book is a clear presentation of a Christian Democrat's theory of how to make a better world. A thought-provoking book, *National-*

*ism and Internationalism* will undoubtedly enlighten many outside the Church on her social teachings. Although all Catholic leaders have not had the broad outlook of their Sovereign Pontiffs, as the author points out, still the Church has always been Catholic or universal in the best sense of the word.

J.J.C.

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**As They Liked It.** By Alfred Harbage. Pp. 238, with notes and index. The Macmillan Company, New York. 1947. \$2.75.

*As They Liked It* is the author's way of saying that Shakespeare, as a popular artist, allowed his literary productions to be shaped by the tastes of his audience. But this is a fundamental postulate rather than the real theme of the book. The subtitle is far more descriptive. The whole thing, "An Essay on Shakespeare and Morality," is a direct hint to the thesis; Essay describes its character; Shakespeare, its strength; Morality, its weakness. The thesis comes to this—Shakespeare is moral without being a moralist. Dr. Harbage is very anxious to protect Shakespeare from the charge of being a moralist. To Dr. Harbage moralist seems to connote prig, and Aristotelian smacks very much of moralist.

Still, his treatment of his thesis is unusual and worthwhile. It is hardly, however, what the dust-jacket blurb promises: "so sensible as to be exciting." After all, human characters are moral characters. Shakespeare knew life, and he knew that every phase of it has moral issues intimately linked to it. Dr. Harbage is not slow to point this out in his many interesting comments on moral stimulus and response, justice, etc. The essay style is pleasant and readable, and the reader will feel that the Professor is the kind of teacher from whom he can expect to receive an intelligent and interesting answer, although he may not always agree with him. The bones of scholarship are hidden, and, although this may make the book more attractive to the casual reader, it has the disadvantage of concealing what is sometimes necessary knowledge. It is inconvenient to turn from the text to the back of the book to find out what play or what commentator is being discussed.

Shakespeare is Dr. Harbage's strength, and so much so that it is sometimes difficult to follow him not only in the plays that are less well known, but even in the intricacies of those we know in broad outline. Morality may not be Dr. Harbage's weakness, but he has not been very definite about it in his book. This may be his prejudice against moralists, but it leaves him open to the suspicion of confusing morals and "mores," and keeps him from fulfilling his promise to say

something applicable to the modern poet. "Poet," of course, is used in the Aristotelian sense of fictionist. However, the author has done well in his primary aim which was to add a well documented and well thought out footnote to the long controversy over the place of the poet in society. His scholarship is to be particularly commended in that he does try to integrate his facts with the totality of things. His book is one with which one may not agree without reservation in some parts, but it is a book that should be read by all those who are interested in literature and life.

U.V.

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**Pilgrim of the Absolute.** By Leon Bloy. Introduction by Jacques Maritain. Selections by Raissa Maritain. Pantheon Books Inc., New York. 1947. \$3.50.

*Pilgrim of the Absolute* is a book composed of excerpts taken from the writings of Leon Bloy. In the introduction to the book Jacques Maritain interprets the thought and personality of Bloy. Raissa Maritain lets Bloy speak for himself. Leon Bloy seemed to be consumed by the idea of reaching non-believers, rich and poor; to reach the rich by ridicule and sarcasm, this being not only the best method, but the only method of piercing the shell of self-sufficiency and injustice which the rich of the world have built about their heads; to reach the poor, not because he is a friend of the poor, but a friend of the Poor Man, Christ. Before the coming of Christ, the poor man was but a boy; however, with the death of Christ mankind became of age—able to suffer in hope.

The deriding of the rich and the effort to reclaim the poor is the predominating theme both in this book and also in the life of Bloy; but intermingled with this theme we find the indictment of modern journalism, charity versus sentimentalism, art and the role of the artist in Christianity. Bloy is the "Hurler of Curses" against the world. He abominated society not because it was black or white, but because it was a dull grey, rampant with mediocrity. However, he directs his attack not only at the pagan but also against the self-sufficient modern Christians, who are in love with the world, who give to charity but not charitably—"if I give all my goods to the poor and have not charity, it avails me nothing."

"The day is gone," says Bloy, "for proving that God exists. The hour strikes when one must give one's life for Jesus Christ." Not some but all are called to be saints through the Blood of Christ—"the Will of God is your sanctification"—a sanctification which is to come through Mary. Mary, the Lady of La Salette is the one who with-



holds the avenging Hand of God from destroying the world. "She weeps at La Salette, She whom all generations are to call Blessed. She weeps as She alone can weep. She weeps infinite tears over all betrayals of trust listed by Her. . . . The Angels do not weep, but the Queen of Angels weeps and that is why She is their Queen." Bloy thought because La Salette had been scorned, Lourdes had become a trading post, and Pontmain a pious picture, that the hour had come for that people to perish, but he never lived to witness Fatima which now grips the Catholic world, which looks to Mary with hope.

Leon Bloy hurls accusations against the "drawing room" clergy, the indifferent priests, those mediocre ministers who pass out slushy platitudes to "pious and respectable women." "The priests console the women and the women console the priests. Religion then becomes a bazaar of reciprocal consolations, a genteel bazaar where are continually exchanged words of consolation, but whereto the coarse souls of the destitute cannot be admitted." These accusations he carries to extremes which have no justification in fact, such as against the hierarchy of the Church, even to the Popes of the 19th and 20th centuries. We also feel that his forevision was a bit clouded when he prophesied that the Catholic Church would dwindle down to a sole survivor before bursting forth once again. It is not hard to imagine the Church being driven back again into the catacombs, but to have its visible organization reduced to one member or even one country seems to destroy the note of Catholicity.

We cannot promise that each one who reads *Pilgrim of the Absolute* will rise with the determination of conquering the world. But no one who reads this book can fail to be impressed with the vigor and originality of Bloy's style, nor can he deny that Leon Bloy was consumed by the Flame of Love. We are all called to sanctity and for Leon Bloy there is but one sadness—that is, not to be saints.

R.D.

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**Père Antoine**, by Edward F. Murphy. Doubleday & Co., Garden City, N. Y. 1947. Pp. 304. \$2.50.

*Père Antoine* is the story of a priest's struggle with himself and with life itself in early Louisiana. The write-up on the jacket expresses the burden and the kernel of the entire story by saying that it is the account of the most hated priest in New Orleans who became the best-loved citizen of Louisiana. There is little room to doubt why Père Antoine became so thoroughly disliked. He came from the Old World to the New just when the latter was beginning to break asun-

der the bonds connecting the two worlds. Consequently, he ran into difficulties concerning the notion of freedom and liberty which was on the lips of the men in the sphere of his apostolate. However, his troubles were not so much a result of these ideas as they were of his own spiritual life. In his youth he had been jilted, so he thought, by a girl and in his religious life he embraced many hardships to offset this memory. He tried to induce others to a similar strictness and it seems that he was quite proud of his severe life. He was a man always in some encounter with the state or with his superiors and trouble followed him like a shadow. His zest for battle became so powerful that the issue at stake became of little moment and the only thing he desired was that he should be the victor. At the same time, he caressed his conscience by thinking that he was fighting for the Church and the salvation of souls alone. It should be obvious that such a man was not fit for his task and this was the opinion of his bishop who had him sent back to Spain.

His return from Spain brings a new Père Antoine—one who is kind and patient. In fact, he is just the opposite of the first Père Antoine. Such a great change has been made that it is difficult to understand whether it is for the better or not. There is something lacking in the portrayal of this part of his life, because it is quite easy to acquire the idea that Père Antoine is just an elderly sentimental priest. However, at times, his child-like sanctity is most beautifully brought to the attention of the reader. The reason for this transformation is difficult to penetrate. Whether it is the love for a girl held in his memory which urges him on or whether it is a higher love cannot be clearly grasped. The two loves seem to run in different directions and it is this which causes some confusion in interpreting the character of Père Antoine.

Father Murphy's story will appeal to a large majority of readers because it has combined action and grace in such a way that each complements the other. This story also gives an insight into the Louisiana of the eighteenth century and its troublesome times.

B.W.T.

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**The Catholic Church and the Secret Societies in the United States.** (Monograph Series XXII). By Fr. Fergus Macdonald, C.P., M.A. Pp. 211. The United States Catholic Historical Society, New York. 1946.

American Bishops in the past century profited by the experience of the European hierarchy and were ever vigilant to the rise of secret societies in the United States. Father Macdonald points out that the

evil of secret organizations is found in the fact that they tend to serve as a substitute for the Church, thereby weakening the Catholic's love for the Faith by teaching a purely natural morality and by gradually leading to a disregard of revealed religion. In this country many upright Catholics had joined, previous to 1894, the Odd Fellows, Knights of Pythias, United Workmen and other secret societies. Even the Hibernians were for many years suspected because of the connection by oath with European societies and with revolutionary groups.

The question of Secret Societies took a century to solve as the Church worked in her usual calm way. That the solution was the correct one is evident; that it was applied so peacefully during a wave of anti-Catholic bigotry is a tribute to Cardinal Gibbons and his friend Archbishop Ireland. Father Macdonald deserves credit for his capable handling of this controversial subject.

M.S.W.

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**A Catholic Quiz Book.** By Herbert A. Kenny and Geoffrey P. Keane. Macmillan Company, New York. 1947. Pp. 204. \$2.00.

Questions and answers seem to hold a peculiar fascination for the American public of our times. The ever increasing popularity of the radio quiz program is evidence of this. The authors of the *Catholic Quiz Book*, a newspaperman and a pathologist, have put the quiz technique to good use in adapting it to subjects completely Catholic. There are forty two quizzes, with one thousand questions and answers in all. The subjects, which are arranged in a way to invite interest, include, among others, the Bible, the Vatican, the Apostles, etc., together with many questions on the feasts, fasts, and the literature, art, and internal government of the Church. Almost every phase of Catholic interest is covered.

Written for the high school and college levels, the book makes no pretense at profundity but is, in truth, "an entertaining and enlightening challenge to Catholic laymen." Except for one or two minor inaccuracies, such as attributing work among the Albigenses to St. Vincent Ferrer, the book with its foreword by Archbishop Cushing, is very well done and should provide its readers with a great amount of interest, information, and enjoyment.

T.O'S.

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**The Sorrow of God.** By Rev. Gerald Vann, O.P. Pp. 16. The Newman Bookshop, Westminster, Maryland. \$.30.

**One With Jesus.** Translated from the French of Rev. Paul DeJaegher, S.J. Pp. 58. The Newman Bookshop, Westminster, Maryland. \$.75.

These two pamphlets are excellent in their respective fields but

are recommended only for specialized reading. The theologian or the student of theology will find in *The Sorrow of God* a wonderful consideration of Christ's Redemptive Act on Calvary and a discussion of the eternal decree of that Act existing in the mind of God from all eternity.

*One With Jesus* will be of remarkable assistance to spiritual directors and to those whom a director has encouraged to read about higher forms of prayer. This work is intended to inform directors of the need which many souls have for encouragement and guidance to enter into unitive prayer and it is an admirable instruction for those under such guidance.

W.D.M.

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**China's Destiny and Chinese Economic Theory.** By Chiang Kai-Shek. Translated from Chinese. Notes and Commentary by Philip Jaffe. Pp. 347, with index. Roy Publishers, New York. 1947. \$3.50.

This independently translated edition of *China's Destiny* has everything to attract the reader, and lacks nothing to produce an effect opposite to that intended by the author. On the one hand, it has a striking dust-jacket adorned with effective write-ups, a map of China on the inside covers, a guide to the pronunciation of Chinese names, and a chronology of Chinese Dynasties; on the other hand, it has a carping introduction and commentary, a manifold number of footnotes and other material in brackets, supposedly for purposes of clarification—all of which manifest the Communist party-line. Nor is there cause for wonder in this; the notes and commentary were written by Philip Jaffe, editor of *Amerasia* and long-time associate of various Communist and Communist-sponsored groups interested in the Far East.

In *China's Destiny*, Chiang Kai-Shek tells of the rise and growth of the Chinese nation, of its years of highly developed culture and prosperity, and of its years of deep humiliation. Content with treating briefly China's early history, he devotes most of the book to China under the Ch'ing (Manchu) Dynasty (1644-1911) up to the present day. He deplores the political, social, and cultural decline, under this Dynasty, which ended in unequal treaties with the Western powers, one of the principal causes of China's "national humiliation"; he rejoices over the recent abandonment of these treaties and the formation of new treaties which give hope for a better China. After explaining the contents of these treaties, he presents his plans for China's reconstruction.

In *Chinese Economic Theory* Chiang Kai-Shek gives a rapid re-



view of modern Western theories, how they differ from the Chinese theories, and a lengthy explanation of his own.

Chiang's philosophy deserves special attention, but this exceeds the scope of the present review. However, it is well to note that he takes his philosophy from Confucius, whom he quotes frequently. Although many of Chiang's principles are not in harmony with Christian thought, many good things can be said of his philosophy.

Through the translations of *China's Destiny* and *Chinese Economic Theory*, the mind of Chiang Kai-Shek is revealed to the American public. It is unfortunate, however, that the value of this volume, so well prepared by Roy Publishers, has been greatly lessened by a maze of bitterly partisan and critical commentary and annotations.  
N.B.J.

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**The Theology of Psalm VIII.** By Conrad Louis, O.S.B. Pp. xii, 201. The Catholic University of America Press, Inc. 1946. \$1.50.

*The Theology of Psalm VIII*, like many doctorate dissertations, is rather dull. It is very learned after the manner of German scholarship, marshalling authority upon authority, opinion upon opinion, almost without end.

Fr. Louis is principally interested in positive Theology. He considers the exegesis, philology, and hermeneutics of Psalm VIII, its use and the references to it in later Scripture and in Patristic writings. The author divides his work into two parts. First he considers the text itself, time of composition, author, literal interpretation, and literary characteristics. Secondly he examines the use of the Psalm in Old and New Testaments, in Apocryphal and Rabbinical literature, in the writings of the Fathers and finally in some Protestant and Catholic writings after the Middle Ages.

The research that preceded the writing of this dissertation must have been exhausting. Whether the resultant fruit is equal to the effort expended is problematical. The exegete and philologist will be more interested than the theologian in this compilation by Fr. Louis.  
T.L.F.

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**A History of Philosophy.** Vol. I, Greece and Rome. By Frederick Copleston, S.J. Pp. viii, 521, with appendices and index. The Newman Bookshop, Westminster, Md. 1946. \$4.00.

This is not an ordinary textbook. It provides more details than the usual works used in the classrooms; shows a deeper insight into the problems of thought; points out clearly the influence of one school

of speculation upon another and, in many instances, notes how the varied conclusions of our forefathers in learning have been interpreted by modern thinkers. Written as the first in a series that will cover the complete story of human thought, the volume, the author observes, is especially designed to fill the needs of Catholic seminarians. However, any serious student of Scholastic Philosophy, who is looking for a fuller treatment of past philosophical systems than that ordinarily offered, will find this orderly presentation satisfactory.

Father Copleston, in an introductory chapter, explains that he adheres "... to the Thomistic standpoint that there is a 'philosophia perennis,'" and then proceeds to give some working norms for the profitable study of the history of philosophy, e.g., see the man and his thought in the proper setting, know the life and background of the philosopher, strive to penetrate the impelling spirit that pervades the development of each school. As the reader proceeds in the book, he will see that the author himself has faithfully observed these elements in his analysis of the sages who were prominent from the days of Ionia to the beginning of the fifth century of our era. Wherever possible, an interesting sketch of the subject's life and environment is made before his doctrine is uncovered. While the highlights of each philosopher's contributions are marked, there is presented a more lengthy account of the important points made by the key thinkers of the ages. For example, among other phases, Plato's Theory of Knowledge, in which the famous Allegory of the Cave receives special attention, and the Doctrine of Forms are revealed in detail. An appropriate section is likewise devoted to a discussion of the genuineness and probable chronology of the writings of the Founder of the Academy. Aristotle's Logic, Metaphysics, Physics, Ethics, and Politics receive their proper evaluation. In closing the study of the Stagirite, the writer makes a fair and worthwhile comparison of Aristotle and Plato, with the conclusion that the wise man will do well to strive, wherever possible, for a synthesis of their views, since "... one would not be justified in rejecting Aristotle for Plato or Plato for Aristotle."

Much the same type of investigation continues with the Stoics, Epicureans, etc., until the work comes to a close with the Alexandrians of the Neo-Platonic Schools. A final summation is made in the last chapter which serves as a general review of what has gone before and describes the use to which the early Christian thinkers, especially St. Augustine, put the philosophical findings of the Greeks. In the appendices the abbreviations found in the volume are explained, the

main sources employed are designated, and reference books that will be helpful to the student are listed.

Working in a very difficult field, where ambiguity and a continual sifting of fact from conjecture await the scholarly inquirer, Father Copleston has succeeded in showing how the links fit together in the first sections of the lengthy chain of philosophy. It is to be hoped that this same praise-worthy quality of correlation will be continued in the volumes that are to follow.

M.M.

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**His Will is Our Peace.** By Gerald Vann, O.P. Pp. 64. Sheed and Ward, New York. 1947. \$1.00.

Father Vann's recent book is short, but its content will be deemed precious by the reader. As in his former works, the author has taken a truth, simple but so often misunderstood, and has explained it in clear, sincere language. Peace of mind and soul is a possession which every man seeks. Of course, some apparently seem to be searching for anything but peace, if their lives of turmoil and sin are judged exteriorly. Every man, however, in his inmost heart wants true peace, because he was made to desire God, Who alone is Peace. In this life, peace can be obtained only by resigning one's will to God, and by saying, "Thy will be done."

Clearly does Father Vann show that peace of soul is not some beautiful, abstract idea, impossible to be attained. Anyone who lives up to those words of the "Our Father," "Thy will be done," will certainly realize that the provident hand of God is stilling all disturbances in his soul. The author also discloses the reason why God's will often-times seems bitter and hard to bear. It is our shortsightedness. In fine, the reader will find many aids, particularly Father Vann's explanation of the Lord's Prayer, which will enable him to understand that God's will is our peace, and our peace consists in doing God's will.

VF.

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**The Gospel of Jesus Christ.** 2 vol. By Pere M.-J. Lagrange, O.P. Transl. by Members of the English Dominican Province. Pp. xviii, 320, 350, with index. The Newman Bookshop, Westminster, Md. 1947. \$7.50 the set.

This is a re-issue of the well-known work by the eminent Dominican founder of the Biblical School at Jerusalem. Using the writings of the Evangelists as a basis and taking advantage of the latest findings in Biblical science, Father Lagrange tells the story of Our Saviour's life and adds his scholarly comments to clarify and connect numerous incidents. There is little emphasis given to difficulties since

the author has written his work for those "without much time for study" and has referred other readers who are more familiar with the problems of New Testament chronology to his Commentaries on the individual Gospels. It is with genuine enthusiasm that we recommend this profound, yet simply expressed, study of the Gospel of Jesus Christ.

L.E.

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**How to Talk Effectively.** By Lawrence W. Rogers. Pp. 216. Joseph F. Wagner, Inc., New York City. 1927. \$2.50.

Books on oratory always find a ready audience. Mr. Rogers' contribution to the subject will receive a warm welcome. The author has skillfully presented his matter, pointing out defects in speech common among speakers and showing how to remedy these faults. He also includes a section on special occasion speaking which should prove helpful to the neophyte in the field of lecturing. A careful reading of *How to Talk Effectively* can make one's next speech much more pleasant for the listener.

J.J.D.

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**The Shepherdess of Souls.** Considerations for the Month of May. By Sister Mary Mildred, R.S.M. Pp. v, 125. Frederick Pustet, New York. 1947. \$1.50.

The authoress of this book offers a poetic approach to devotion. She chooses quotations from various writers, then adds her own reflexions on the matter along with certain moral meditations, and ends with some lines of poetry fitting the particular aspect under consideration.

The book will appeal to those who like to have general examinations of conscience done for them. For others, the narrow outlook and the confusing poetical imagery will be very annoying. The authoress could have enhanced her work a bit by citing the authors of the specific quotations she uses.

C.M.L.

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**Workbook For This is Our Land.** By Sister M. Thomas Aquinas, O.P., and Sister M. Margaret Michael, O.P. Pp. 96. Ginn and Co., New York. 1946. \$0.38.

This booklet has been designed by the authors as a supplement to the manual *This Is Our Land*. By using such a workbook, the child can make practical applications of what he has learned from the textbook. The exercises provided will not only be welcomed for their appeal to the pupil, but also for their educational value. As an aid to the teacher in making easier contact with the child, these quizzes will prove very helpful.

J.J.B.



## BOOKS RECEIVED

- CONSECRATION TO THE IMMACULATE HEART. By Rev. P. O'Connell, C.S.Sp. Pp. 90. The Mercier Press, Cork. 1945. \$0.60.
- DARTFORD PRIORY. The History of the English Dominicanesses. By The Dominican Nuns of Headington. With a Preface by Conrad Pepler, O.P. Pp. 65. (Blackfriars Publications, Oxford, England. Two Shillings). The Newman Bookshop, Westminster, Maryland. 1946. \$0.50.
- THE FRAGRANCE OF THE LITTLE FLOWER. By Rev. M. D. Forrest, M.S.C. Pp. 96. Radio Replies Press, St. Paul, Minn. 1947. \$1.00. ("Not an attempt at a biography," but "a review of the lessons we can all learn from the life, the writings, and the sayings of 'The Little Flower'.")
- FUNDAMENTAL RUBRICS. By John C. O'Leary. Pp. 121. The Newman Bookshop, Westminster, Maryland. 1946. \$1.75. (A manual of principles and practices of the Roman Rite).
- MEDITATIONS AND CONSIDERATIONS FOR A RETREAT. By a Religious. Pp. 175. Frederick Pustet Company (Inc.), New York. 1946. \$1.50.
- THE NEW LECTIONARY. By The Rev. Clement Henry Crock. Pp. x, 425. Joseph F. Wagner, Inc., New York. 1947. \$5.00. (A beautiful volume designed to help in sermon writing for Sundays and major feasts.)
- AN OLD APOSTLE SPEAKS. By Vincent McNabb, O.P., with memoir by Gerald Vann, O.P. Pp. 62. (Blackfriars, Oxford.) The Newman Bookshop, Westminster, Maryland. 1946. \$0.40.
- PHYSICS AND PHILOSOPHY. By James A. McWilliams, S.J. Pp. viii, 143. Catholic University of America, Washington, D. C. \$2.00 (\$2.50 cloth bound). (A study of St. Thomas' commentary on the eight books of Aristotle's Physics.)
- PILGRIM CROSS. An Illustrated Account of the Vezelay Peace Pilgrimage. The Newman Bookshop, Westminster, Maryland. 1946. \$0.60. (Excellent photos, superb text, and an inspiring sermon by Fr. Gerald Vann, O.P., make this booklet just about perfect.)
- THE PSALMS. A new translation by Ronald Knox. Pp. 239. Sheed and Ward, New York. 1947. \$2.00.
- TREADING THE WINEPRESS. By W. Stephenson, S.J. Pp. xviii, 336. The Newman Bookshop, Westminster, Maryland. 1946. \$2.50.
- THE WAY OF PERFECTION. By St. Theresa of Avila. Translated by Alice Alexander. Pp. xxx, 274. The Newman Bookshop, Westminster, Maryland. 1946. \$2.75.

PAMPHLETS RECEIVED

ARMCHAIR PHILOSOPHY. By Daniel A. Lord, S.J. Pp. 128. The Queens Work, St. Louis, Missouri. \$0.25.

CHATS WITH LITTLE CHILDREN. By Rev. M. D. Forrest, M.S.C. Pp. 35. Radio Replies Press, St. Paul, Minnesota. 1947. \$0.15.

A DIRECTORY OF CATHOLIC COLLEGES AND UNIVERSITIES FOR MEN AND WOMEN IN THE UNITED STATES. Pp. 18. St. Anthony Guild Press, Paterson, N. J. 1947. \$0.15.

FR. SALLAWAY'S 2ND EPISTLE TO THE UNITARIANS. By Rev. Francis X. Sallaway. Pp. 24. Radio Replies Press, St. Paul, Minn. 1947. \$0.10.

KINDNESS IN RELIGIOUS. By Fr. Lawrence G. Lovasik, S.V.D. Pp. 46. Catechetical Guild, St. Paul, Minn. 1947. \$0.15.

MARY QUEEN OF OUR HEARTS. By Rev. George F. Haye. Pp. 27. St. Anthony Guild Press, Paterson, N. J. 1946. \$0.25.

THE STATIONS OF THE CROSS. By James H. McCown, S.J. The Queen's Work, St. Louis, Mo. 1947.

THE WORLD AT THE CROSSROADS. By Anita Blaine, Edwin H. Cassels, Edwin R. Embree, W. W. Waymack, Quincy Wright. Pp. 160. World Citizens Association, Chicago, Ill. 1946.