



**Our Lady of Fatima.** By William Thomas Walsh. Pp. ix, 227. The Macmillan Company, New York, 1947. \$2.75.

The noted author of the trilogy, *Isabella of Spain, Philip II,* and *St. Teresa of Avila*, turns his attention from Spain to Fatima, Portugal, to write about the Mother of God and her message to a sinful world. Convinced that “. . . nothing is so important as making known what the Mother of God asked in those apparitions of 1917, which for some reason have been so neglected, so distorted, so misunderstood,” and that “the future of our civilization, our liberties, and our very existence may depend upon the acceptance of her commands,” William Thomas Walsh sets out to make known her message to as many persons as possible. His book *Our Lady of Fatima* should produce his desired effect.

Written in the form of a novel though not a novel, *Our Lady of Fatima*, is a simple, enjoyable, and reliable account of the lives of Lucia, Jacinta, and Francisco, three peasant children, and of the apparitions of the Mother of God to them. It is not fiction, though it reads like it. It is not a history book, but has all the earmarks of one as regards accuracy and authenticity. The book begins with the ordinary lives of the three children performing their daily chores, playing, and praying as did the other children in the community. Then, it gives the events leading up to visits of the Blessed Mother. Finally, it pictures graphically the apparitions and their effects on the lives of Lucia, Jacinta, and Francisco and their families. All the details given have been verified by Mr. Walsh, who visited the scene of the visions, talked to Lucia and other living witnesses, and referred to notable authorities. This verification of facts and the beauty of style make *Our Lady of Fatima* a most readable and reliable account of Fatima.

N.B.J.

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**Our Lady of Light.** World-wide Message of Fatima. Translated and abridged from the French of Chanoine C. Barthas and Pere G. Da Fonseca, S.J. Pp. 225. The Bruce Publishing Co., Milwaukee. 1947. \$2.50.

The most dramatic event of the twentieth century occurred just

thirty years ago when the Blessed Virgin Mary appeared to three children at Fatima, Portugal. The moving story of the apparitions and their effect on the children, Portugal, and the world is retold on the thirtieth anniversary of the prodigies in *Our Lady of Light*. This timely volume is based on the writings of Father Gonzaga Da Fonseca, S.J., which were adapted in a French translation by Canon Chanoine Barthas. Father Da Fonseca made a thorough investigation of all the documents of Fatima, and his *Le Meraviglie di Fatima* is considered by some to be a classic on this subject. Thus, *Our Lady of Light* comes to us as an authoritative narration of the facts and as a reliable interpretation of the great events.

This is, precisely, the value of the work which may rightly be called a handbook of Fatima. The first of the five sections of the book treats of the apparitions, giving in detail the setting, the visits, and the conversations between Our Lady and Lucy, the eldest of the children. The second part is devoted to the reactions to the apparitions on the part of the clergy, the laity, and the secular press. A clear insight into the characters of the little seers is offered to the reader in the third section. The authors show that the children understood and practiced the message of Fatima by their continuous prayer and their willingness to make sacrifices. Since the time of the apparitions, Fatima has become a font of miracles, and the fourth part of the book is a discussion of the wondrous cures of soul and body wrought at the Cova da Iria. The final section, the documentary part, contains the cross-questionings of the children, the collective pastoral of the Portuguese Bishops, and the message of Pope Pius XII on the occasion of the twenty-fifth anniversary of the apparitions.

Canon Barthas, following Father Da Fonseca, sees in the consecration of the world to the Immaculate Heart by the Holy Father the fulfillment of one of Our Lady's requests at Fatima. Other reliable sources declare that Our Lady desires the Bishops throughout the world to consecrate Russia to her Immaculate Heart. Despite this divergence, the present volume faithfully echoes the message of the historic drama at Fatima to all who will stop and listen. And all should stop and listen.

H.M.M.

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**This Age and Mary.** By Rev. Michael O'Carroll, C.S.Sp., D.D. Pp. 158. The Newman Bookshop, Westminster, Md. 1946. \$2.50.

The theme of this book is that man in the modern world, if he is to turn back to Christ, if he is to build up a true Christian society in an age governed by un-Christian principles, must turn his thoughts to

the Blessed Virgin Mary. Only by a widespread revival of devotion to the Blessed Lady will the true Christian conquer the ungodly spirit of the present day. It is with these thoughts in mind that Father O'Carroll analyzes the prominent Marian attributes and privileges which are included in the present resurgence of devotion to Our Lady. He considers such titles of Mary as Mediatrix of All Graces, Mother of Mercy, Cause of Our Joy, and then forcefully points out that devotion to Our Blessed Mother is an effective answer and remedy to the most dangerous defects of contemporary Catholic life.

Each chapter of the book treats of a distinct attribute of Mary and is written in an interesting style. The sublime thoughts expressed throughout this book will prove to be a joy and comfort to souls in the modern world of confusion and indecision. It will encourage them to increase their love for and trust in Mary. *This Age and Mary* is a welcome addition to the growing stream of Marian literature.

F.X.S.

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**Mariology.** Vol. II. By M. J. Scheeben. Translated by T. L. M. J. Geukers. pp. 287, with index. B. Herder Book Co., St. Louis. 1947. \$3.00.

This second volume of Scheeben's *Mariology* might well have been subtitled, *Mary, Our Lady of Grace*, because it treats exclusively of the Blessed Mother in reference both to the graces she received from God and her office as Mediatrix of all graces.

After both a positive and negative consideration of the Blessed Virgin's fullness of grace, Father Scheeben discusses the prerogatives which flow from this fullness: Mary's freedom from original sin, her permanent immunity from all sin, and her assumption into heaven. The second half of this volume deals with the nature of Mary's supernatural activity, her cooperation in the work of salvation, and her constitution as the Mediatrix of all graces according to God's plan.

Father Scheeben was a great and profound theologian. His knowledge of the writings of the Fathers and Doctors as well as of other ecclesiastical writers and ancient liturgies and missals was incredibly extensive. His reasoning, for the most part, is clear and incisive. However, one sometimes gets the impression that the author, by virtue of his vehement affirmations, is trying to force his own convictions upon the reader. Father Scheeben's style is fluid, but it does not cause ease in understanding. On the contrary, almost every paragraph must be read with care and thoughtfulness or much of value will be overlooked. Perhaps the translation is a partial cause of this difficulty, although it seems to be well done, even if a trifle involved.

The writer was not an out and out Thomist as is evidenced occasionally in the volume. He does not seem to be quite fair to the theologians of the thirteenth century, some of whom opposed the doctrine of the Immaculate Conception. For instance, he points out many and varied witnesses to tradition with regard to this dogma, inferring that one must have been blind to have missed so evident a tradition. It is all very well and quite easy to find witnesses to tradition after the infallible authority and interpreter of tradition has defined something. But before definition, to one who has not the infallible eye of the Church, these witnesses are often obscure and their testimony must be inferred or concluded from their doctrine, as Scheeben did, rather than be pointed out as patently formal and declarative.

With regard to the doctrine of St. Thomas on the Immaculate Conception, Father Scheeben notes that no one can say that the Angelic Doctor denied the dogma as it is defined. Rather, the author seems to attach a note of levity to the reasons why St. Thomas and some of his contemporaries did not champion the cause but opposed the doctrine as then proposed. The doctrine as proposed by certain theologians of the twelfth century was erroneous and deserved opposition. St. Thomas' reasons are weighty against the anterior purification of the flesh of Mary before the infusion of a rational soul. This purification would have detracted from Christ's dignity as Savior of all men. St. Thomas was certainly as good a judge of what would have been an indignity to Christ as Scheeben was.

Other departures from the doctrine of St. Thomas might be mentioned, but suffice it to say that on p. 93 in a footnote there is a misrepresentation of his doctrine by insufficient presentation. A few errors in other matters are pointed out by the translator in his footnotes. A book without defects has never been written by man alone. The defects of Father Scheeben's work are slight in the greatness and profundity of his completed task of love and devotion to our Heavenly Mother.

T.L.F.

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**Autobiography of the Blessed Virgin.** Compiled by Peter A. Resch, S.M.  
Pp. 125 with index. Bruce Publishing Company, Milwaukee. 1947.

The compiler cites in this work the words of Scripture which have been referred to the Blessed Virgin Mary by the Church's liturgy. The liturgical sources from the breviary and missal are verified by copious footnotes. Father Resch admits that ". . . these jottings of Mary do not offer a continuous story. . ." but he hopes they will leave ". . . the impression of an accumulated diary." The book will

prove handy for those who desire a quick reference volume to what the official prayer of the Church says of Mary. W.D.M.

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**Our Lady's Hours.** By Mary Ryan. Pp. xv, 195. The Newman Bookshop, Westminster, Md. 1946. \$2.50.

Mary Ryan in her book, *Our Lady's Hours*, has compiled a helpful guide for the appreciation and recitation of the Little Office of Our Blessed Lady. The work is intended mainly for novices and lay folk who, when they start the practice, find the saying of the Little Office difficult and unintelligible. The material of this book, as first published, had principal reference to the Dominican Office. It is now revised and considerably expanded on the basis of the Roman Office, but at the same time with references to the various other rites.

The author begins her writing with a brief evaluation of liturgical prayer, and the place it should have in the lives of every follower of Christ. She then gives a short history of the origin and development of the Little Office. For the most part, the rest of the work treats of the various psalms of the Little Office in the order in which they appear in the canonical hours. Each psalm is individually considered and analyzed. The central idea which the psalmist intended to convey and the outstanding words of importance are explained with accuracy and practicality. Finally, the Hymns, Invocations, Responses, Lessons, Prayers, and Commemorations are each in turn commented upon.

The Little Office is a part of the official prayer of the Church. As such it shares its dignity, efficacy and richness. Professor Mary Ryan has produced a work which will aid those who recite the Little Office to understand and appreciate better the beauty and value of the prayers they offer in honor of Our Blessed Lady. *Our Lady's Hours* should be welcomed especially by Sisters and the laity who daily recite the Little Office. As Father Hilary J. Carpenter, O.P. states in the preface of the book: "It will open their eyes (the readers) to the richness, the profundity, the consolation of the Office; it will manifest the latter as the very cradle of Faith and of Hope and of Charity."

F.X.S.

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**De Christo Salvatore.** By Reginald Garrigou-Lagrange, O.P. Pp. 529 with appendix and index. R. Berruti & Co., Turin, and Desclee De Brouwer & Co., Paris. 1945.

To the theological world Rev. Reginald Garrigou-Lagrange needs no introduction. One of the most prolific writers of the present day on all theological matters, the eminent Dominican theologian is per-

haps best known to American readers for his works in Ascetical and Mystical Theology. His wide reputation, however, rests not on the number of his books, but on the depth and clarity of his thought, his unwavering logic, and his respectful love for his master, St. Thomas Aquinas. These characteristics, evident in all his works, are not lacking in *De Christo Salvatore*, a commentary on the first section of the Third Part of the *Summa Theologica* of St. Thomas.

After preliminary questions on the existence of the Incarnation and the impossibility of its demonstration, in which he shows the precise roles of positive theology and reason, the author begins his commentary on the questions raised by St. Thomas. The order of his procedure is nearly the same throughout the book. He delineates the problem, points out the important objections, and responds to the question by noting the doctrine of the Church and offering proofs from Scripture, Tradition, and reason. At the conclusion of each article, he answers the objections and clarifies any doubts which may have been raised. It must be noted that the work is a commentary and not a manual of Theology or a substitute for the *Summa*. On many articles and questions, the author makes no comments, e.g. Qq. 27-45, where St. Thomas treats of Christ's entrance into the world and His life on earth. In other places he writes at length on questions which offer special difficulty or which have been proposed since the death of the Angelic Doctor. The volume concludes with a Compendium of Mariology. Worthy of note to Mariologists is Father Garrigou-Lagrange's treatment of the long disputed position of St. Thomas on the Immaculate Conception. He sees three stages in St. Thomas's thought on the problem. Favoring the Immaculate Conception at first (Commentary on the Sentences), he seems later to have denied or at least not to have affirmed it (*Summa Theologica*); his final opinion, written near the end of his life, was a return to his original position (Exposition of the Angel's Salutation).

Throughout the work, the author testifies to the unity and harmony of the whole of the *Summa Theologica* by his continual cross references and to the integrity of the mind of St. Thomas by his ability to concord texts from the various works of Aquinas. According to Father Garrigou-Lagrange the Third Part of the *Summa* is itself a commentary on the words of St. John; "God so loved the world as to give His only begotten Son." For the intellectual and spiritual formation of all priests and all theological students, *De Christo Salvatore* is highly recommended.

H.M.M.

**This Tremendous Lover.** By Fr. M. Eugene Boylan, O. Cist. R. Pp. 345 with appendix. The Newman Bookshop, Westminster, Maryland. 1947. \$3.00.

Despite its somewhat sensational title, this book should become a favorite for all Catholic laymen and laywomen who are serious in their desire to love God more. It is not a spiritual classic in the sense of St. Catherine of Siena's *Dialogue* or St. John of the Cross' *Ascent of Mount Carmel*, nor even in the sense of St. Francis De Sales' *Introduction to the Devout Life*. It does tell the same story, the story of God's love for man, and therefore the individual love story of each one of us. The story must be told as many times as there are men to heed the invitation to love. The telling of the story will differ according to the background of the author and the peculiar audience he wishes to reach, although, of course, the essentials must always remain the same.

Father Boylan has his own approach to the telling of the story. In respect to his purpose, which is the teaching of the spiritual life to layfolk, it is perhaps a not altogether fortunate choice. The doctrine of the Mystical Body of Christ, while it is by no means to be reserved to an esoteric clique of spiritual aristocrats, is very difficult to grasp without some understanding of the rudiments of analogy. Consequently, even after Father's painstaking citations and explanations, the doctrine involved is likely to remain a bit too ethereal to provide a working foundation for the spiritual lives of workaday men and women.

This by no means vitiates Father Boylan's splendid work. He has not limited himself to this one doctrine, but has tried to explain in broad outline the framework of Christian Dogma on which any genuine and sane spiritual life must rest. Moreover, there is in this book a real awareness of the needs and problems of modern lay life, which needs and problems the author meets with a keen sense of that aspect of prudence which we call common sense. His chapters on Prayer, Spiritual Reading, and, especially, Marriage are eminent in this regard. The presentation is fresh and designed for modern reading. The only difficulties that will be encountered are those which result not from any lack of clarity on the part of the author, but from the inherent obscurity one meets in such sublime matters—not because of their darkness, but because of their excessive light.

The place of the Blessed Virgin in our sanctification is discussed in the Preface, in one Chapter, and in so many hints throughout the book that the reader will welcome the Cistercian's promise of a book entirely devoted to this subject.

U.V.

**The Existence of God.** By Eric G. Jay. Pp. 72 with bibliography and index. Billing and Sons Ltd., Guilford and Esher. 1946. \$1.25.

It is always pleasing to have someone make St. Thomas more intelligible to students and to just plain searchers after the truth. Eric G. Jay has done an admirable job of this in his small handbook, *The Existence of God*. In it, he has translated from the Latin the five proofs for God's existence found in the first part of the *Summa Theologica* of St. Thomas Aquinas. To his clear translations, Mr. Jay has added explanatory notes and commentaries on each argument. As a preface to all this, he has included a biographical note on St. Thomas and chapters dealing with such basic ideas as the relation between faith and reason and the Aristotelean concepts of matter and form, potency and act, and causation and finality.

Mr. Jay has done capable work in faithfully translating and in giving a thoroughly sound interpretation of St. Thomas. His book will be especially helpful to theological students beginning their studies and to the Christian apologist who wants the soundest proofs for God's existence based on natural reason alone. If the author has done so well on so little of St. Thomas' teachings, what might we not expect from more extensive writings by him on the same matter?

J.J.C.

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**Dust On The King's Highway.** By Helen C. White. Pp. 468. The Macmillan Company, New York. 1947. \$3.50.

In these days when much trash, in the form of novels is being foisted on an eager public, it is indeed fortunate to run across a book such as *Dust On The King's Highway*. Those familiar with the previous writings of Helen C. White will readily agree with these sentiments and those who become acquainted through the medium of this work will soon concur. As was the case in *Watch In The Night*, so too in this novel has Miss White chosen to weave the thread of romance about a Franciscan friar. However, instead of the fiery mystic, Da Todi, we find here the gentle missionary, Father Garces.

The story tells of the colonization of Mexico and Lower California by Spanish arms and civilization. The topic is, indeed, always interesting and usually the source of much controversy. We have been told often enough of the cruelties of the Spaniard and the grief he caused the native Americans, but few care to depict the good accruing from Hispanic culture. We hear the evil they did magnified and the good neglected. Miss White has given us an honest picture of the times; she has not ignored the faults of the conquerors and she has

wisely let their deeds sound their own praises. To bring an open mind to the work is to be convinced of the true worth of the first settlers and especially of the men of God who came not for wealth or position but solely for God's kingdom in the new land. We are all travelers on the highway and more or less make our presence felt, but the dust of these conquistadors for Christ must take on a special golden aura.

Miss White is numbered among the top-flight novelists of our day and this book will go far to insure that position. Though not a story to be skimmed over lightly, the thread of the tale is unbroken throughout. Her characters are well drawn and indeed her portrayal of the perplexed and groping Indian chieftain is a striking achievement. The friar-hero will appeal to all as the type of those who see God everywhere and so are as simple as doves, and of those who ordain everything to Him and hence are as wise as serpents.

In her passages of description the author reaches rare heights. She paints beautiful word pictures with a master pen and leaves the rugged grandeurs of the western country etched vividly on the reader's imagination. The cry for the Catholic novel has gone the rounds. *Dust On The King's Highway* will go far to answer the call.

T.K.C.

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**Advice for Boys.** Rev. T. C. Siekmann. Pp. v, 140. Jos. Wagner, Inc., N.Y.C. 1947. \$2.50.

In these days when the papers and magazines are filled with stories of juvenile delinquency, a boy sometimes is confused and does not know how to treat the heavy problems confronting him. *Advice for Boys* offers many solutions to the everyday problems of boys. It is written to show boys how to lead a better life and how to become more intimate with God.

Father Siekmann's book is written as little talks. There are no long, involved sentences. This tends to make it easy for boys to understand. The topics are those about which youths are always wondering. There are excellent chapters on the Rosary, the Mass, Vocations, and other interesting subjects. *Advice for Boys* is to be recommended for any who desire to get the most out of this life and at the same time grow in holiness and union with God.

G.M.

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**The Redemption of Israel.** By John Friedman. Pp. 139 with appendix and index. Sheed & Ward, New York. 1947. \$2.00.

The attention of the whole world has been drawn recently to the Holy Land. Reports of violence and bloodshed, of despair and shat-

tered hopes, have brought into focus once again a problem which has faced the world for almost nineteen hundred years. Since the year 70 A.D., with the fall of the Temple at Jerusalem, the world has asked itself, "What is to become of the Jewish race? What will be the fate of Israel?"

Dr. John Friedman, a convert from Judaism to Catholicism, has presented in a brief essay his answer to the question. He has looked at Israel and has seen her history in the light of her supernatural destiny as the Chosen race of God.

With a profound knowledge of the Scriptures as his guide and a deep love of his people as his inspiration, Dr. Friedman has found in Israel's history a division into three epochs. The first, and minor, part of the essay is devoted to the tracing of this pattern through the first two epochs, the Egyptian and Babylonian. The second part, which is by far the more interesting, reveals the pattern in the third, and universal, epoch. With uncompromising logic and skillful exegesis the author shows the sin to have been the rejection of the Son of God in the Praetorium and on Calvary. A punishment of proportionate severity followed—a universal diaspora. It is Dr. Friedman's thesis that this second phase of the final epoch, the punishment, is coming to a close and Israel's redemption is at hand. "Our conviction is founded on a reasoned interpretation of the signs of the times according to the providential decrees of Leviticus." (pg. 102) To illustrate his point a striking parallel is drawn by Dr. Friedman between the history of Israel in the Old Testament and in the present day. He sees a sojourn in the desert of atheism and a spiritual exodus from Pharisaic Society and Orthodox religion into Modern Society. (pg. 102) "It is an exodus into a spiritual desert or wilderness where a generation wander, are lost and die." (pg. 102) There are also signs of return. Wearied of the desert, the Jews have begun the material return through the efforts of Modern Political Zionism. There is evidence of a spiritual return to the true Israelite destiny—the Catholic Church.

With this pattern as his frame work Dr. Friedman has developed his thesis remarkably well. He takes scholarly pains to answer any objections that might arise. His answers are concise, complete, and satisfying. One of the outstanding features of the book is the thorough, accurate analysis of the Jewish character. Special mention must be made of the treatment of Zionism, both political and spiritual. His conclusions cast new light on recent troubles in the Near East. All in all it would be difficult not to recommend this work highly. It justly deserves the favorable reception it has received from the critics.

T.O'S.

**Unity and Difference in American Life.** Edited by R. M. MacIver. Pp. 168 with index. Harper and Brothers. New York. 1947. \$2.00.

*Unity and Difference in American Life* is a series of addresses and discussions by twelve learned American leaders who present very aptly their approach to the problem of national unity, as affected by group differences. Each of these talks offers a noteworthy contribution of wisdom and guidance on the subject of group relations. The book has a threefold division: the common ground; the dividing issues, racial, ethnic, economic, and religious; and their solutions, i.e. what the schools, the press, the courts, and business can do about them.

Concerning *common ground* Dr. Finkelstein points out that ". . . the problem of group relations in our country is basic to the survival of civilization." In his opinion this problem can be solved by reorientating our people in three ways: a) by developing emphasis on the common interests of people as against their diverse interests, b) long-range views as against short-range ones, c) the spiritual aspects of life as against its material ones. For several generations we have failed to observe the importance of the spiritual in human affairs, overemphasizing the physical and material. "The one way to make men spiritually minded is for some of us to attain to that state ourselves."

After tracing the origin and development of the racial problem, Dr. Frazier offers two possible solutions: a) the theory of biracial organization, by which ". . . the Negro was to be given an opportunity for full development within a community framework separate from the white community;" b) the integration of the Negro into American society. The first solution is rejected as untenable and impossible "in our highly mobile urban civilization," whereas the second is not only feasible but necessary for the preservation of national unity.

In the concluding chapter Dr. MacIver indicates what all can do to prevent these differences ". . . from tangling and balking our co-operation in our common concerns." This objective can be reached, if we accept these differences for what they are and co-operate with other groups by controlling the primitive in us, by being fair-minded, and by cultivating right attitudes. Wholesale condemnation of other groups and unwillingness to hear their arguments are definite barriers to unity. In brief, ". . . if we cultivate the right attitudes, then we cannot help carrying these into practices that will be daily serviceable to our cause."

There are occasional statements in the volume that might be misleading. Frank's conception of parent and child (p. 35) is definitely false. Dr. Sockman's observations on dogma are typical of those outside the Church. In spite of these and a few other inaccuracies, the book is a worthy contribution to a better understanding of problems in America.

D.R.P.

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**Report from Spain.** By Emmet John Hughes. Pp. 307 with index. Henry Holt & Co., New York. 1947. \$3.00.

In the light of the postwar rivalry between Russia and the Western powers the situation in Spain seems dwarfed. Nevertheless the problems there still remain. A solution to them is to be desired for many reasons, not the least of which would be to curb the inroads of Communism. For it is to this leftist position that many moderate Republicans are gradually being drawn. To offset this advantage which is accruing to the Reds with time, the United States should support the democratic elements within Spain. The guaranteeing of fundamental liberties would go a long way in stopping the menace from Moscow. This is the thesis of Mr. Hughes' book, which has caused a furor in some circles.

A vast amount of literature containing both fact and fiction has been written on this highly controversial issue. This book, with its penetrating analysis of the regime imposed on the Spanish people, does present some information hitherto ignored by certain writers. Mr. Hughes' work does not follow the usual chronological pattern, but is an attempt to explain the various factors shaping Spanish politics. In successively treating the Army, the Falange and the Church, the author does not depend on passionate adjectives but rather presents an array of facts which adds up to a stinging condemnation of the Franco regime. In the chapter on the Church he seems too harsh in his criticism, especially when speaking of the decadence of the clergy. The author admires the great good being done by Catholic Action, but is not this inspired to some extent by the hierarchy? He states, however, that the latter is too prone to consider anti-clericalism as the work of a few Communist agitators. Currying favor with the government is a weakness with some ecclesiastics in high places. For this and other reasons the Church has been exploited to good advantage by the Caudillo.

From this book we see that the regime is not in danger of crumbling from within, nor is it the utopian state described by some pro-Franco Catholic papers in this country. One of the contentions of the

author is that the most potent weapon of the Franco government is fear: fear of another civil war; fear of Communism. Any opposition to the totalitarian regime is termed Communistic, Masonic, anti-clerical and foreign. By thus confusing the issues and keeping alive the memories of the civil strife of a decade ago, General Franco has been able to keep his grip on the reins of government. Whether or not the proposals offered by Mr. Hughes to remedy the situation are workable is a moot question. By his own admission the republican forces are divided, and have no clear program to offer. But now that the dictator has by a recent referendum (with no opposition permitted), voted himself in for life, there seems little likelihood of a change except with the aid of outside powers. This intervention is frowned on in many quarters. In any event, it is hoped that this book will pave the way for a franker discussion of the issues involved. R.H.

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**Thomas Edward Shields.** By Justine Ward. Pp. XV, 309, with appendices and index. Charles Scribner's Sons. New York. 1947. \$3.50.

*Thomas Edward Shields* is the story of a Minnesota farm boy who at fourteen was still incapable of learning and a puzzle to parents and teachers alike. That his friends and neighbors dubbed him "Omadhaun" did not phase him as much as the humiliation and discouragement of relegation to manual work on the farm and life in a family yet apart from it. The invention of a grubbing machine, insignificant in itself, had the proper psychological effect—the first word of praise in sixteen years, giving young Tom impetus that won for him a tardy education. Only the encouragement of a Dominican Friar was necessary to lead him to the altar of God.

Shields the priest was a man of science, specializing in biology, psychology and education until his appointment in 1902 to the Catholic University of America. There his great life work was to be accomplished in the short space of twenty years. "There," in the words of the author, "he was to start a movement which was to revolutionize educational methods in the whole Catholic education system of America. There he was to struggle, to initiate, to gather round him a group of collaborators; to suffer opposition and misunderstanding, to expend the last ounce of his strength." And it might be added—there he was to die in defense of the Shields Method, the true Christian pedagogical system.

Mrs. Ward had the advantage of close association with Doctor Shields in developing the psychological and pedagogical principles he wished to spread. The biography is not just the life of a dullard who

became a priest, professor, writer, educator; it is the story of a method in teaching based on sound psychology and a thorough mastery of pedagogy. Thomas Shields was the outstanding Catholic educational leader of the early twentieth century and this biography not only serves to elevate him to that position but also awakens interest in what the true system of Christian pedagogy consists. W.F.K.

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**God's Ambassador.** By Helen M. D. Redpath. Pp. xv, 215 with index and bibliography. The Bruce Publishing Company, Milwaukee. 1947. \$3.00.

*God's Ambassador* is the story of the life of St. Brigid of Sweden, foundress of the Bridgittine Order. Well documented and with copious references, the book is written by a Bridgittine of Syon Abbey, the only English religious community with an uninterrupted continuity from before the time of the Reformation.

Marrying early at the wishes of her parents, St. Brigid became the mother of eight children, and for more than half her lifetime was a dutiful wife and loving mother. At the death of her husband she entered upon a life of extreme penance and poverty and what she hoped would be her longed-for seclusion. God, however, had other plans and her manifold life of "Ambassador" began: to Popes, to urge their return from Avignon to Rome; to lax religious communities, to stimulate them to a return to their pristine fervor; to the sincere laity, to found a new religious family. Hers was an apparently futile life; ridiculed and suspected by many she never lived to hail the Pope's return to Rome nor to see the confirmation of her own Order. Yet, as the author points out, ". . . she could be an inspiration and example to those in various walks of life because of her own faithful fulfilment of duties that are those of the majority of mankind. Each call as it came was obeyed, whether it was a call to domestic affairs, to charity towards her neighbor or, later, to a painful apostolate."

This first exhaustive work in English on St. Brigid portrays briefly and simply the life of this remarkable fourteenth-century saint, who was both mystic, foundress of a religious Order, and simple housewife. It is hoped that some future work will present St. Brigid to us, not as a mere historical character, but as the living and challenging person she must surely have been. J.T.C.

**The Difficult Star.** By Katherine Burton. Pp. 239 with index and bibliography. Longmans, Green and Co., New York. 1947. \$2.75.

The story of Pauline Jaricot offers for us a model of the lay apostolate. Katherine Burton depicts, in a simple and smooth-flowing style, the joys and sorrows of a nineteenth century Frenchwoman who chose to accept a life of prayer and sacrifice after being enraptured with the vanities of the world.

The life of Pauline Jaricot answers the question that arises in the minds of many regarding the ideals and the real work of the lay apostle. Because of her beauty and elegance she had won the acclaim of all Lyons. Young and old flattered her, and the young men especially were attentive and quick with tender words. But God reached her heart through a sincere sermon and turned her ways to a life of simple sacrifice and humility. This spirit henceforth influences all her undertakings.

Recognizing the hardships of the missionaries, Pauline determined to assist those zealous priests in winning souls for Christ. She interested a group of factory girls to contribute a very small part of their weekly earnings to help the foreign missionaries. Gradually other groups were formed among all of the people in Lyons and then in other cities. Five years after Pauline Jaricot had begun this work it grew to such an extent that she permitted it to pass into the hands of two councils of laymen, one at Lyons, the other at Paris. Now her little undertaking for Christ's souls has grown to world-wide dimensions to form the powerful Society of the Propagation of the Faith.

In her meditations and talks with her confessors she learned to understand more forcefully the necessity of prayer. The opportunity to teach others this lesson came through an appeal for books suitable for distribution to encourage the faith in France. Pauline decided to form an association to distribute devotional objects and to propagate the necessity for prayer. She accomplished this plan by reviving devotion to the Rosary. The formation of the new organization is now known as the Living Rosary. This movement eventually spread throughout the world.

Never tiring of spreading the love of Christ which filled her humble soul, Pauline sought to better the conditions of the workingmen of her beloved France. In this venture Pauline Jaricot was tried but she proved herself a true disciple of Christ. She had contracted debts to help the plight of the working men and was defrauded of every cent. Pauline spent the rest of her life trying to pay these debts.

To read the story of Pauline Jaricot is to learn the story of real

love. The love that the Cure d'Ars, who was her friend for all of her life, tells about her in these words, "She knew how to accept the Cross—the heaviest Cross—with love."  
J.W.O.

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**The Red Prussian.** By Leopold Schwarzschild. Translated from the German by Margaret Wing. Pp. 422 with references and index. Charles Scribner's Sons, New York. 1947. \$4.00.

The policies and actions of states and citizenry are influenced by the theories and philosophies of scholars. Usually, it takes fifty to a hundred years for the ideas of thinkers to mold and direct the practical course of daily living. At least, that is what historians of philosophy contend. Communism and Karl Marx, at any rate, are no exceptions to this rule. Karl Marx, the "Red Prussian," died about sixty years ago, ignored, if not entirely rejected. Today, however, his theory, his way of life, is the driving force behind the expansive policies of Soviet Russia.

It is not the author's purpose to trace the evolution of modern Soviet Russia from the dreams of Karl Marx. As the title of the work indicates, *The Red Prussian* is a biography of Marx, the book closing with the death of Marx in 1883. Nevertheless, from Schwarzschild's clear presentation of the thought and desires of Marx, along with one's own knowledge of the aims and tactics of present day Russia, the reader can see the success which the ideas of this nineteenth century revolutionary have achieved.

In a book on Marx's life, an author might easily be tempted to sacrifice accuracy and truth for the sake of popularity. Public opinion, formerly pro-Soviet, is gradually swinging to the opposite pole. In his admirable biography, however, Leopold Schwarzschild remains true to his purpose, namely, ". . . that this book makes no assertion, relates no episode, and emphasizes no trait in Marx's character without clinching the point by means of authentic quotations, and informing the reader where these quotations may be verified."

Marx's life was one of pure egoism. Even his father pointed out to him that this was his "ruling passion." Selfishness led him to hate God and betray his friends. No means, barring physical violence, were too base for use in purging friend or foe. The "Red Prussian" could never retain for any great length of time the reins of authority even over the forerunners of modern Communists. His egoism eventually turned everyone against him except his family and a few friends.

Schwarzschild presents an analysis of Marx's famous works *Communist Manifesto* and *Capital*. The study on the latter is worthy

of particular note. Without having to wade through this cumbersome, hypothetical, and oftentimes contradictory "scientific" work of Marx, one can give an adequate understanding of its tenets. It is an important Marxist contribution, because therein Marx thought that he had convincingly propounded the reasons why capitalism was doomed. Inevitably the workers were to be freed. The workers in Eastern Europe, today, however, realize that the Marxian word "free" means "enslave."

Leopold Schwarzschild deserves commendation for this well written biography. The more we understand Marx, the better will we be able to evaluate and combat the Red system which is so repellent to the American way of life.

V.F.

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**Matt Talbot, Alcoholic.** By Albert H. Dolan, O. Carm. Pp. 47. The Carmelite Press, Englewood, N. J. 1947.

It took sixteen years of heavy drinking to show Matt Talbot how pitiable and dejected a victim of overindulgence could become. Shamed by his demoralized condition and prompted by the prayers of his mother, the holy man of Dublin resolved, at the age of twenty-eight, to overcome his craving for drink and to form a lasting friendship with Christ. Father Dolan clearly indicates the steps of the battle that ensued in Matt's heroic soul. Old and dangerous friendships were abandoned. Visits to the Blessed Sacrament multiplied. Gradually the once uncontrolled drinker introduced ascetical practices into his daily schedule. Turning to the lives of the saints, particularly to that of the Little Flower, Matt found consolation and inspiration to counteract the frequent periods of discouragement. Without losing a day at work and without fanfare, this modern model for workmen prayed, fasted, meditated and practiced virtue to a high degree. During these times, when feelings run high in labor disputes and when over 600,000 chronic alcoholics require treatment in mental hospitals, the author has acted wisely in offering this account of a twentieth century apostle of moderation for the consideration of Labor Unions and Alcoholics Anonymous. Accompanying the biographical sketch are the prayer for the canonization of Eire's famous son and some drawings of the saintly worker and of the spots of interest connected with his life.

M.M.

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**A History of the Church.** Volume III. By Fr. Philip Hughes. Pp. 530 with appendices, bibliographical note, maps and index. Sheed and Ward, New York. 1947. \$4.00.

This history was planned and is written as *The Church and the*

*World in which it was founded* (Vol. I, 1934), *The Church and the World the Church created* (Vol. II, 1935), and *The Church and Revolt against it of the Church-created World*. The present volume is the first half of this third part. A new, revised edition of the first two volumes is now in press. Volume III begins in the year 1270 and continues to 1517, that is, from Saint Thomas to Martin Luther. These years were critical years, interesting years that go far in explaining our world of today.

There is little need to recommend this book to American readers. Father Hughes' work as an historian is already a Catholic delight. The whole work is "the book of the decade." Whether enemy or friend or son of Mother Church, no one can read this book and not feel within himself a reaction stronger than any which a novel gives. Father Hughes uses as his measuring rod of Church history the teaching of Saint Thomas; the Church is stronger the closer it is to his solid doctrine. The crucified, through Saint Thomas, gave man a synthesis of philosophy and theology. But as man was not satisfied with the garden of Eden, so he would not accept this great gift. Too many men departed from the synthesis of Saint Thomas and gave us 1947. For the true picture of the background to the present day crisis, Father Hughes' book is one of the best in English. M.S.W.

**Heart Afire.** By Reverend M. D. Forrest, M.S.C. Pp. 63. The Sentinel Press, New York. 1946. \$1.50.

**The Heart of the Tabernacle.** By Francis P. Donnelly, S.J. Pp. 71. The Sentinel Press, New York. 1947.

*Heart Afire* is an explanation of the Devotion to the Sacred Heart. Not only the clergy but also the laity will appreciate this theological and meditative exposition. The author explains how devotion to the Sacred Heart flows from the doctrine of the Incarnation, and he relates the revelations which were granted to St. Margaret Mary.

*The Heart of the Tabernacle* is a devotional pamphlet containing thoughts for little talks with Jesus in the Blessed Sacrament. The author brings the lives of Jesus and Mary into our thoughts and prayers before the Tabernacle. L.L.B.

**Modern Christian Revolutionaries.** Edited by Donald Attwater. Pp. xiii, 390 with bibliography. The Devin-Adair Company, New York. 1947. \$4.00.

On May first, Devin-Adair released *Modern Christian Revolu-*

*tionaries*. It is a constructive challenge to the Red Revolution. Edited by Englishman Donald Attwater, the book contains five essays serving as introductions to the lives and thoughts of Soren Kierkegaard, Eric Gill, G. K. Chesterton, C. F. Andrews, and Nicholas Berdyaev.

Melville Channing-Pearce exposes the mind of Kierkegaard. Pointed up for reader interest with emphasis on "existentialism" and the love affair of the melancholy Dane for a girl named Regina, this opening article achieves its end quite admirably, especially when it is remembered that Kierkegaard is an extremely difficult philosopher to understand. To the average Catholic, who is content to rest with his knowledge of divine truths as received on the golden platter of Faith, the tortuous expostulations of Kierkegaard will remain an enigma not worth worrying about.

The only essay to miss fire is that of F. A. Lea on Chesterton. Hampered by an anti-Catholic prejudice, Mr. Lea allows his judgment to be warped in evaluating G. K. At times the author out-paradoxes Chesterton and does attain some excellent stylistic heights. Yet the real effect of his effort is a critical essay on Chesterton according to Lea's personal bias.

Editor Attwater reaches the acme of perfection in his sympathetic and understanding treatment of Eric Gill. Of the five it is the easiest to read and by far the most refreshing. In place of the searching for truth, too often missed, as shown in the other sketches, in Gill we see the discovery of the Truth. Mr. Attwater opens the mind of Gill to his reader and corrects many of the false notions held about this artist's views on farm life and the machine. This essay alone is worth the book.

The study of C. F. Andrews, quondam Anglican minister and later Protestant lay apostle of India, is the portrait of a noble character and sincere man. Catholic readers will find the insight given to the problem of India of greater value than Andrews' observations on the meaning of Christianity.

Concluding the collection of essays is one dealing with the Russian Orthodox Berdyaev. He is known to many readers, since his works have been translated into our language. Dr. Lampert's piece on the polemic Russian should, therefore, prove very interesting. Perhaps these words of Berdyaev best sum up the spirit of this interesting volume: "Not for anything in the world would I be free from God; I wish to be free *in* God and *for* God . . . God must be the centre of our whole life—our thought, our feeling, our only dream, our only desire, our only hope. . . ." (p. 361)

**Truth Was Their Star.** By Sister Mary Jean Dorcy, O.P. Pp. 124, with bibliography. The Bruce Publishing Company, Milwaukee. 1947. \$2.25.

Sister Mary Jean, with the insight and imagination of one who is thoroughly familiar with the means of spurring the young mind on to a love of truth, once again presents to children a volume of ten stories about Dominican Saints and Blesseds. Instructive as well as entertaining, the accounts are written in a simple style; and are designed to hold the interest of the child.

Truth is like the North Star upon which the captains of the ancient sea-going vessels charted their courses. Like those seamen, the saints use a guide to lead them to their heavenly home. Their beacon light is immutable Truth. Dominicans are occupied with the task of making that Truth known to the world. It is the task of this book to tell how ten Dominicans in particular succeeded.

For the most part, the author, instead of offering a complete biography, selects one outstanding virtue from the lives of the holy persons and weaves her stories around that virtue. This lends to the unification of the work as a whole, and has a healthy effect on the reader. As a result of this procedure, the moral of each story is clearly evident.

*Truth Was Their Star* has many excellent qualities. There is no doubt that a masterwork in storytelling such as this will be welcomed by all those who desire to see young readers impressed with the same ideals that guided the saints to seek the Star of Truth. S.J.M.

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**The Criticism of Experience.** By D. J. B. Hawkins. Pp. 124 with index. Sheed and Ward, New York. 1946. \$2.00.

**St. Thomas and Epistemology.** By Louis-Marie Regis, O.P. The Aquinas Lecture, 1946. Pp. 95 with notes. Marquette University Press, Milwaukee, 1946. \$1.50.

Modern philosophers since Descartes have been concerned mainly with the critical appraisal of knowledge. Many, indeed, have become so absorbed in the close scrutiny of their cognitive life, that they have enclosed their whole philosophy within the narrow confines of epistemology. Fortunately no Scholastic philosopher has gone so far astray as to follow wholeheartedly in their footsteps, though some Neo-Thomists have fallen under their influence to the extent of exaggerating the importance of epistemology in a nicely balanced system of thought. We think that Father Hawkins is one of these. Father

Regis, however, has seen the increasing fascination exercised by Idealism on Neo-Thomism, and calls attention in his book to the oppositions and stresses the irreconcilability between Thomism and Idealism. In so doing he explains briefly the true nature of St. Thomas' critique of knowledge and shows its true place in his synthesis.

By a criticism of experience Father Hawkins means "an analysis of what our common-sense beliefs are really about, and how we come to have them" (p. 123). It is an examination of "the credentials of the kind of knowledge which common sense takes for granted" (p. v), and "undoubtedly an essential part of the beginning" of philosophy (p. vii). The aim of the inquiry is to show that we have a direct, intuitive perception of things other than ourselves, both material things and other minds.

The book is inspired mostly by the findings of modern philosophers since Descartes, specially Reid and Hamilton of the Scottish School, who alone wholeheartedly accepted the possibility of a direct acquaintance with external reality. Of the Aristotelian Scholastics of the Middle Ages the author says on page 114:

"They had no doubt that the perception of the external world was intuitive; in fact they generally took for granted that the specific sense qualities belonged to external objects. Now that the matter has received attention from philosophers, this assumption can no longer be upheld, and the mediaeval theory of perception needs to be supplemented by an analysis of the primitive data of consciousness which the scholastics did not undertake."

In this analysis the philosopher may not take anything about the external world for granted. Without perversely doubting its existence, says Father Hawkins, he refrains from assuming it for the purpose of his inquiry. Physics and physiology are irrelevant in this problem, since they presuppose the existence of the material world and some general conception of its nature. So, the genuine philosophical questions that the inquiry involves can be answered, he maintains, only by an analytic scrutiny of experience.

This scrutiny shows first that knowledge—"too simple a notion for definition"—is an awareness of something real, naturally focused on reality, and a means of transcending the separateness of the self. It reveals that secondary sensibles are not objective, but belong to the sentient subject; that we are conscious of ourselves in the present as substances and agents; that we have certain intuitions of our own past in memory; and that in conjunction with sensation there is a consciousness of the part of the bodily organism which transmits the stimulus of sensation. This "consciousness of the body as a mass" is the clue to the problem. "For it is in the experience of contact and

mutual pressure that we find an intuition of other bodies for which sensation by itself affords no foundation."

The author argues from an analogy that he finds between memory, which extends our awareness in the dimension of time, and perception, which extends it in the field of space. Intuitive memory is due to the assimilation of the present to the past under the influence of the past. There is an analogous assimilation between the external world and ourselves when there is another body in contact with our body, in mechanical interaction with it. Through the consciousness of the bodily organism in conjunction with the sensation of the tactile quality we are unmistakably aware of another body with which our body is in contact, and "this awareness can only be an instance of intuitive knowledge."

Throughout the book Father Hawkins shows a firsthand knowledge of the writings of modern philosophers. He expounds their theories clearly and gives a good estimate of the position of each in the history of the criticism of experience. He is interesting and instructive in his analysis of the primitive data of consciousness; but the exposition of his own theory of intuitive perception suffers from a lack of clarity, and is, for us, unconvincing. We find it especially hard to accept an intuitive experience of embodied minds, when "a concrete point of view, a whole way of thinking and feeling, is transferred momentarily from one mind to another." (p. 119). The notion of knowledge, mentioned above, and the concept of a material thing as essentially a mass extended in three dimensions (p. 42), assume the existence of the external world and some conception of its nature, contrary to the norms set down by the author to be observed in his inquiry. The denial of the objectivity of secondary qualities (Ch. 2) is supported by what is called "Hamilton's exposition of Aristotle's real view" and a quotation from Aristotle himself. But the text cited, *De Anima*, III, ii, 425b-426a, when read in the light of other passages from the same and other works of the Stagirite,\* shows clearly that Aristotle held that these secondary qualities or proper sensibles are objective.

Father Regis would not agree that a critique of common sense or a criticism of experience is an essential part of the beginning of philosophy. He criticizes those modern followers of St. Thomas who have made common sense the foundation of Thomistic philosophy. He shows that Thomism is based on the evidence of being as being, which

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\* *De Sensu et Sensibili*, iii, 439a 13; *De Anima* II, v, 419a 3; *Metaph.* IX, 3, 1047a 4; cf. *S. Thomam lect.* 3, n. 1795 sqq.

is the proper object of metaphysical knowledge, and not on common sense, despite the thousands of pages written to prove otherwise. He maintains that Descartes and Kant really had no case against Thomism, because they were battling not the philosophy of the Angelic Doctor, but only a phantom created by their profound ignorance of true metaphysics and of the historical texts that have carried this wisdom down through the ages. He charges some Neo-Thomists with having destroyed the Thomistic doctrinal synthesis and built up another one on the plan of a Cartesian philosophy. So, a Pseudo-Thomism has been attacked and defended.

We can recommend this book to all who would have an overall view of the epistemological problem. The author treats the matter simply and briefly, but his work shows scholarship and is well documented. Indeed, the notes in the back are worth the price of the book.

L.R.D.

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**The Natural Law.** By Heinrich A. Rommen. Trans. by Rev. Thomas R. Hanley, O.S.B. Pp. 290 with index. B. Herder Book Co., St. Louis, Mo. 1947. \$4.00.

The purpose of this work is to demonstrate both the constant recurrence of the Natural Law idea among men and the necessity of a true notion of the Natural Law as a goal and critical norm for positive law. Fitted for his task both by education and by his activities in the Catholic social field in Germany, Dr. Rommen seems to have been most vitally inspired to undertake this work by the rise of Nazi totalitarianism around him. He says: "As soon as these institutions (basic individual and social rights) are suppressed de facto or de jure by totalitarian regimes, the weakness of this subtlest form of juridical positivism and the necessity of a moral basis for positive law appear with unmistakable force and clarity." (p. 158)

To achieve his purpose the author divides his work into two parts: History of the Idea of Natural Law, and Philosophy and Content of the Natural Law. From the historical conspectus of the development and decline of the Natural Law idea two points clearly emerge. First of all, this idea is never completely banished from men's minds. The position of the extreme positivists is shown to be untenable. Furthermore, precision of thought concerning the Natural Law has always depended upon precision of thought concerning metaphysics. In this section the author manifests a comprehensive knowledge of the history of philosophy, a clear perception of the principles of the philosophers discussed and an effective critical ability.

The second part of the book presents what is substantially the traditional Thomistic doctrine of the Natural Law. Not only is this doctrine presented, but its truth is emphasized by contrast with opposing errors. Especially to be commended is the insistence upon the firm metaphysical basis for this teaching concerning the Natural Law. The metaphysical background is, however, of necessity summarized, which perhaps explains the occasional obscurities and confusing terminology. These difficulties do not, of course, deprive the book of its general effectiveness and value.

Certainly the labors of Dr. Rommen have achieved their purpose, with the result that *The Natural Law* is a convincing refutation, historical and philosophical, of the errors in legal thought which are largely responsible for modern totalitarianism. The efforts of Father Hanley, both in translation and in the addition of many helpful notes, are a valuable contribution to the English bibliography on so vital a subject as the Natural Law. C.O'B.

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**Christian Philosophy in the Common Law.** Aquinas Papers No. 6. By Richard O'Sullivan, K.C. Pp. 61. The Newman Bookshop, Westminster, Maryland. 1947. \$.75.

Jonathan Swift has satirized the English Legal System as "an institution perhaps in its original tolerable" but of whose lines half have been erased, and "the rest wholly blurred and blotted with corruption." *Christian Philosophy in Common Law* tempers this judgment, although it points out the truth contained in it.

In its original, Common Law was more than merely tolerable. It was a reasonable, just and compact civil code. Organized in a Catholic era, it embodies the principles of government which the Church and her Philosophers taught. That half its lines have been erased is a truism. The first erasures from the law were made to justify the Emperor-Pope concept of Henry VIII. Ecclesiastical courts no longer could enforce their decisions; canon law ceased to be a recognized system. Since that time, erasures have continued until the last century has been disbelief in God sanctioned under that law which was born when William the Conqueror decreed that one God shall be honored throughout the whole of the Kingdom. These and similar lapses from the natural and divine law have left us now with mere remnants of a once unified system. The author has expressed the hope of all that, the blot of atheism having been removed, statesmen may begin to retrace the lines of one of the most perfect of civil legal systems.

Common Law as a system is now a thousand years old. A detailed study of the events in its history cannot be presented in a work as short as this. Yet this paper is not a mere list of names and dates. The author has wisely added detail about the more important periods of the history of Common Law and has written in a style that not only interests, but teaches.

C.M.

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**On Understanding Science.** By James B. Conant. Pp. xv, 109, with notes, bibliography, and index. Yale University Press, New Haven, Conn. 1947. \$2.00.

One of the needs in the field of college education is the incorporation in the curriculum of a course which would educate the layman, or students of the humanities, in the field of science. Because the proposed course is new, pedagogical difficulties are involved. In an attempt to solve these difficulties, Dr. Conant gives the pabulum of such a course in this book. It represents the author's considerations on the general topic of an Historical approach to science given at the Terry Lectures of Yale University.

Dr. Conant proposes a course on the "Tactics and Strategy of Science. The objective would be to give a greater degree of understanding science by the close study of a relatively few historical examples of the development of science." It is not a history of science, but through the medium of case history, the student may attain an insight into the scientific method of thinking.

Under the general heading of tactics and strategy of science, the author suggests that in the consideration of a particular case the following points should be presented: the evolving of new concepts from experiment and observation; the importance of the controlled experiment and the difficulties of such experiments which in their solution give rise to new techniques and influence further experimentation. To complete the perspective of a case, the interaction of science and society should be discussed, that is, how scientific societies were formed and their progress through the last three centuries.

Throughout the treatise, points of discussion and controversy are cited, for example, the metaphysical basis for modern science, whether social science is a true science, what the assimilation of science into culture means for American Democracy; also philosophers, such as Bacon and Descartes, whose doctrines may be valuable in the exposition of a scientific viewpoint. The author is non-committal concerning the problems he states and does not limit the number of historical cases to those mentioned in his book. The solution of prob-

lems, the development of cases, and the addition of new ones are left to the direction of the professor who may teach the course. The choice of subject matter seems so extensive that the course borders on eclecticism, since the only norm for inclusion is that the case have some relation to a scientific principle.

Dr. Conant, president of Harvard and distinguished scientist, is very well qualified to attack this new problem of pedagogy. His system shows a keen insight into the method of teaching by example. It is to be hoped that in the future Dr. Conant will write a more detailed analysis of his proposed course. V.T.

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**Foundation of Democracy.** A series of addresses edited by F. Ernest Johnson. Pp. 278, with index. Harper & Brothers, New York. 1947. \$2.00.

This volume contains a series of lectures given under the auspices of the Institute for Religious and Social Studies. "It is true that the resulting symposium contains elements that are not fully reconcilable." (p. vii). This is an understatement. Contradictions, both explicit and implicit, appear all too frequently.

The basic fault with this series of discussions is the erroneous concept of freedom which permeates most of the lectures. This failure is ruinous. Various definitions of democracy are offered by the different authors. However, there is a common denominator for all of these definitions—freedom. Obviously, if freedom, an essential constituent of democracy, is misunderstood, then there is little hope that the *Foundation of Democracy* can be clearly perceived. Freedom gives the right to choose the means to the end. It does not confer the power of selecting or rejecting an end which has been duly specified. One of the many examples of this basic error will suffice. The value of a religion is to be judged by its effects and not by its origin (p. 74). In other words, the one, true religion founded by the Divine Son of God may be freely rejected when some man-made religion appears preferable to the disordered appetites of the unreasonable. Patently, the true notion of freedom has not been grasped.

In addition to the aforementioned pervading philosophic error, there are several historical inaccuracies. "Throughout all the dreary history of the Inquisition churchmen resorted to a thoroughly un-Christian method of treating a Christian problem" (p. 40.) The method, in itself, was not un-Christian. In spite of certain abuses in the application of this method, the universal condemnation of the system as a whole is unwarranted. "The Reformation helped to nourish

democracy and to strengthen it for modern conflicts; to this view I subscribe without reserve" (p. 46). This is a gratuitous assumption for which no adequate proof is offered. A feeble attempt is made to show that the Protestant concepts of faith, the priesthood and predestination were more democratic than the previous Catholic ideas. In reality, the opposite view is a great deal closer to the truth. The propagation of error has never nourished and strengthened democracy. In this same lecture on the Reformation, Dr. McNeill states that it is absurd to regard Luther's political concepts "as offering aid and comfort to Nazi totalitarianism." To my mind it is appalling that the author should have missed the connection between Luther, Descartes, Kant, Hegel, Nietzsche and the Nazi. The sequence is so obvious that only the intellectually blind would regard it as an absurdity. In the lecture, *Humanistic Sources*, an attack is made upon the thesis which holds for the derivation of the democratic idea from St. Thomas Aquinas (p. 64). Not only are no arguments given, but not a single reference is made to the works of the Angelic Doctor. This attack betrays a complete ignorance of Thomistic sources.

In spite of some of these serious shortcomings, some of the lectures are very well done, particularly the ones on *Medieval Sources* by George N. Shuster and the *Founding Fathers* by Moorhouse F. X. Millar. C.P.F.

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**Common Mystic Prayer.** By Gabriel Diefenbach, O.F.M. Cap., Pp. 128 with appendix and bibliography. St. Anthony Guild Press, Paterson, N. J. 1947. \$1.50.

The author undertakes the difficult task of explaining in simple language the nature of mystical prayer, its effects, and the dangers involved. Father Diefenbach wishes to dispel the erroneous opinion that mystical prayer is only for the few. In the chapter on *Asceticism and Mysticism*, we are informed that though the practices of mortification and the exercise of virtue are preparatory for mystical prayer, nevertheless, the attainment of this prayer is a gift of God. Another confusion to be expelled is that visions and other extraordinary gifts are a necessary part of mystical prayer and life. These extraordinary phenomena may be experienced in the mystical life and even outside it. The important thing, however, that we should aspire to, is the union with God, which is the goal of mystical prayer. The treatment closes with a brief exposition of the system of St. John of the Cross, the master in explaining the mystical life.

Spiritual directors and theologians can read with profit this brief

work on common mystic prayer. We should advise the laity less versed in theology to read this fine book with the help and guidance of their spiritual director in order to avoid any difficulty or confusion that might arise because of the reader's lack of theology.

The author has done well in explaining so difficult a subject in simple words and in dispelling several erroneous and confusing notions that surround mystical prayer. Those interested in this important phase of the spiritual life will be able to gain abundant fruit for their own spiritual life by a careful study of *Common Mystic Prayer*.

B.J.

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**Meditations on Various Subjects.** By St. John Eudes. Pp. 398. P. J. Kennedy and Sons, New York. 1947. \$3.00.

This book is the third in a series of six volumes which further introduces the works of St. John Eudes to the English-reading public. It comprises the meditations which were contained in the many spiritual writings of the seventeenth century author. The general introduction of the work serves to express the teaching of St. John Eudes on prayer, especially mental prayer or contemplation. Meditations for each day of the week, for special feasts and for the great liturgical feasts of the Church are included with a number of prayers for before and after meditation. By the aid of this worthy collection of meditations of St. John Eudes, Christian souls will be led to greater perfection and devotion to Jesus and Mary.

E.M.G.

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**A Sketch of Mediaeval Philosophy.** By D. J. B. Hawkins. Pp. IX, 174, with select list of books and index. Sheed and Ward, New York. 1947. \$2.00.

This book, though a sketch, is an extensive and comprehensive study of the progressive development and basic teaching of mediaeval philosophy. The author has presented in adequate detail not only the philosophies of mediaeval times but also those that served as transitional to scholastic thought. Many salient features abound throughout the book, facts entirely lacking in many other books on this subject. Although this book is not marred by generalizations, one cannot agree with the author's hurried and unqualified comment in connection with the dispute between Bannez and Molina: "He (Bannez), saved himself only by taking a refuge in a mystery, but this was much less a mystery than a contradiction."

Notwithstanding, Mr. Hawkins' study is one that commands re-

spect and sincere admiration. The author has taken pains to purge apocryphal doctrine often attributed to such philosophers as St. Bonaventure and Scotus. Because the author has achieved his purpose in presenting a clear and precise notion of mediaeval philosophy, this book is cheerfully recommended both to the beginner and to the scholar.

L.J.S.

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**Some Tasks for Education.** By Sir Richard Livingstone. Pp. ix, 98. Oxford University Press, Toronto. 1946.

The distinctive feature of Sir Richard Livingstone's book lies in this: he has grasped the true aim of education, viz., the training of *character*. Copying Plato's educational theory as found in the *Republic*, Sir Richard wants character to be developed through disciplining the body, the will and the intelligence—the whole man. Present-day education in England and America has failed, he believes, because it has given character training a subordinate place. Something more is required than modern training in the social and natural sciences. Nor is a classical education alone sufficient. While there is need of the fine arts, history, science and the like, the greatest need is spiritual ideas that will guarantee a genuine and permanent success and happiness. Moral integrity is the essential quality for human greatness and goodness.

It is only natural that Sir Richard, as President of Corpus Christi College and Vice-Chancellor of the University of Oxford, should see the place religion and the church have in helping education to solve the so-called "modern" problems which basically are what human problems have always been. But his work is too general and insufficient. He admits in the preface that he intends to suggest only partial answers to the questions he raises. Partial answers, however, will not do. Necessity demands an insistence upon a fuller Christian education with more emphasis or supernatural living for our day. Perhaps Sir Richard is trying to say that sanctity, which he calls character, is the aim of education. He does come close to it in one place when he writes of our taking seriously "the tremendous words of Christ: 'Be ye therefore perfect. . .'"

Possibly this book will be revealing to those who have thought that mere technical knowledge without any notion of the supernatural will make a person educated. It should help many such people outside the Church. Catholics, on the other hand, will find in Pope Pius XI's encyclical on the *Christian Education of Youth* a more thorough elucidation of the subject of education.

J.J.C.

**The Struggle For The World.** By James Burnham. Pp. 248. The John Day Company, Inc. New York, N. Y. 1947. \$3.00.

Mr. Burnham possesses a clever faculty for analysis. Clearly and forcefully he examines the political problems that confront the United States in the postwar era. It is the author's thesis that America can and must assume leadership in a new world democratic order or, as a disheartening alternative, face absorption by an aggressive, determined Soviet world federation. Basing his contention upon the discovery of the atomic bomb and upon the future monopolistic control of that fearful weapon by the United States, the former editor of the Marxist Journal, *The New International*, proceeds to investigate the nature of Communism; its ultimate purpose, world control; its potentialities; its appeal and its repulsive, dictatorial, unrelenting race to draw smaller nations within the shadows of its power. The Communist regime, it is noted, has already taken the initial steps leading to the Third World War. Thus the new battle lines are being remotely drawn and ". . . all of world politics, and all of what is most important in the internal politics of each nation, are oriented around the struggle for world power between Soviet-based Communism and the United States." p. 132.

After this pointed summation of today's key issue, the writer devotes the remaining three points of his well-ordered study to a consideration of the choices of action in the international diplomatic theatre now possible for our government. Mr. Burnham insists that the American policy makers of the present must reject the unproductive, immature methods of the past and prepare to assume the offensive. Under no circumstances should our leaders jeopardize the safety of our nation by assuming a vacillating position or by weakly submitting to the fickle emotional demands of certain vociferous citizens. For the benefit of those who fear that the United States may, in turn, become dictatorial by virtue of its assumption of power as head of the proposed federation, a section of the book points out the safeguards that would prevent such an eventuality. Contrary to current opinion, the author feels that Communism should be suppressed. He concludes his work on an ominous, pessimistic note, declaring that he finds no future promise on our part of a consistent and adequate foreign policy. Rather, he foresees continued indecision, eventual conflict and complete defeat, unless we efficiently change our tactics to meet the emergency.

To the thinking citizens of this land the sentiments and solutions offered in *The Struggle For The World* should prove somewhat

startling and challenging. However, we cannot suscribe to the feeling, such as pervades many pages of the book, that war is inevitable. Nor can we agree with the brief dismissal of the efficacy of Religion to solve the problems of the world. For individuals, the writer reasons, the mystic revolution is effectual; but not for a nation struggling in the Atomic Age. How one can separate individual betterment and its effect on the common good is not demonstrated. Prayer, the workings of Grace and the intervention of God are not outmoded because man has learned how to utilize atomic power. Our Lady of Fatima is a reality. The crusade of prayer she called for to convert Russia may soon prove a reality also. With these exceptions in mind, Mr. Burnham's forthright proposals deserve careful reading and wide discussion.

M.M.

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**Select Bibliography of the History of the Catholic Church in the United States.** By John T. Ellis. Pp. 96, with index. Declan X. McMullen Co., N.Y.C. 1947. \$1.25.

A bibliography, worthy of the name, is produced only after painstaking research and hours of labor. Father Ellis has compiled an excellent guide to the history of the Catholic Church in the United States. The work is divided into chronological periods and each period is arranged alphabetically. It treats the Colonial Period, 1491-1789, the Middle Period, 1789-1866, and the Later Period, 1866-1946. The works listed are confined to religious history, with a few notable exceptions. Descriptive and critical notes limited to works of special merit and to texts containing errors and inaccuracies. There is also included a list of historical guides, archival centers, general works, periodicals and Catholic historical societies.

Many Dominican works are discovered in a perusal of its pages. One work omitted is the life of Very Reverend Charles H. McKenna, O.P., by V. F. O'Daniel, O.P. Father McKenna, one of America's great missionaries, was known as the Apostle of the Holy Name. Cardinal Gibbons said of him, "Perhaps never before Father McKenna did any priest in the United States do more for God by moulding the hearts of both people and priests."

The compiler's aim is a work that will "serve as a convenient work-list by which teachers and students in universities, seminaries, colleges and high schools may more readily make their way through the growing literature on the Catholic Church in the United States." This purpose is adequately realized. The work deserves a prominent place on the reference shelf of the above-mentioned institutions of learning.

C.R.A.

**Les Fins Humaine.** By A. D. Sertillanges. Pp. 130. Editions de L'Arbre, Montreal. 1946.

Father Sertillanges' latest work is a consideration of the very important but frequently overlooked subjects of death, particular and general judgments, hell, purgatory, and heaven. Beginning with death as the termination of living, the author notes that living is a form of dying, since events pass on never to be repeated. In view of this approach of death, Father Sertillanges advises patience and the anticipation of eternity. "This anticipation of the eternal lightens our path, rectifies our judgments, appeases our passions, and urges us to make amends for our errors."

After his treatment of the particular and general judgments, Father Sertillanges states flatly: "Hell is not a myth." One must not deny the reality of hell, yet he should do all in his power to avoid this state of perpetual punishment. Concerning purgatory, the author refers to the curt remark of St. Thomas: "Those who deny purgatory deny the justice of God."

Finally, the famous French Dominican writes of heaven. Contrary to the artist's concept of heaven as a material paradise, the author insists on the fact that heaven is a beatitude of the mind. Of course, we cannot understand the fullness of heaven while here on earth. It is with this note of mystery that Father Sertillanges concludes his book.

A.L.D.

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**Introductio In Codicem** quam in usum et utilitatem scholae et cleri ad promptam expeditamque canonum interpretationem paravit et editit Adm. R. P. Udalricus Beste, O.S.B., J.C.D. Third Edition. Pp. 1023. St. John's Abbey Press, Collegeville, Minnesota. 1946. \$8.00.

Father Beste's volume on the Code has now reached its third edition. This in itself indicates how highly valued is his work. As Rector Magnificus of the International Pontifical Institute of St. Anselm and consultor for the Supreme Congregation of the Holy Office, Dr. Beste's authority is beyond question.

*Introductio In Codicem* is of special importance to the American seminarian and priest, since references to conditions in the United States receive particular consideration. The Latin of the text is clear and precise. The author's mode of procedure is a brief treatment of Canon Law and its history followed by the commentary on the canons in their numerical order. We welcome Father Beste's volume and recommend it.

L. E.

**Wege und methodische Hinweise zur bibeltheologischen Arbeit.** Von Univ. Doz. DDr. Josef Casper. 48 Seiten, 8°. Verlag Herder, Wien. 1947. Preis S 3.

**Die Psalmen**, nach dem neuen Romischen Psalter übersetzt von P. Dr. Claus Schedl, C.Ss.R. Umfang 336 Seiten, 8°. Verlag Herder, Wien. 1947. Preis S 16.80.

"Ignorance of the Scriptures is ignorance of Christ." Thus spoke St. Jerome many centuries ago, and thus also spoke Pope Pius XII in his encyclical letter on the furtherance of biblical studies of September 1943. In his small work Dr. Casper enumerates some means by which priests can gain a fuller knowledge of the Scriptures and, consequently, a fuller knowledge of Christ. The thoughts of the book are simple and practical, avoiding as far as possible the strict scientific form that generally clothes a work of this kind.

The means suggested include a knowledge of Greek and Hebrew sufficient for an understanding of the original texts, the daily reading of the Scriptures, a knowledge of the various senses of Scripture and others. Many references to supplementary biblical works are given in the text, but since the majority of them are to works in German, the value of this book for the clergy of the United States is limited.

*Die Psalmen* is a translation into German of the new Roman Psalter. According to the notices Fr. Schedl's work not only preserves the profound and glorious meaning of the Psalms but also, as far as is possible in translation, preserves their poetic beauty. The Holy Father's apostolic brief of March 24, 1945 on the occasion of the new psalter is given at the beginning of the book. The principal canticles, along with notes on the psalter in general and each psalm in particular, make up the several appendices of the book. H.E.P.

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#### BOOKS RECEIVED

**ALTAR PRAYERS IN SPANISH.** Arranged by A. Simon, O.M.I. Pp. vi, 63. St. Anthony Guild Press, Paterson, N. J. 1947. \$1.25.

**THE ARMENIAN VERSION OF THE PSEUDO-ATHANASIAN LETTER TO THE ANTIOCHENES AND OF THE EXPOSITIO FIDEI.** By Robert P. Casey. Pp. vii, 78. University of Pennsylvania Press, Philadelphia. 1947. \$4.00.

**THE BLESSED PETER JULIAN EYMARD LIBRARY OF EUCHARISTIC DEVOTION.** The Sentinel Press, New York 21, N. Y.

1. *Our Lady of the Most Blessed Sacrament.* Pp. 186. \$1.75.
2. *The Real Presence.* Pp. ix, 323. \$1.75.
3. *Holy Communion.* Pp. xi, 330. \$1.75.

- THE COMMON PRIESTHOOD OF THE MEMBERS OF THE MYSTICAL BODY. By James Edward Rea, S.T.D. Pp. vi, 259 with index. The Newman Bookshop, Westminster, Maryland. 1947. \$3.50.
- THE EAGLE AND THE CROSS. By Prince Hubertus zu Loewenstein. Pp. xii, 280. The Macmillan Company, New York. 1947. \$2.75.
- LIGHT YOUR LAMPS. By Msgr. Fulton J. Sheen. Pp. 128. *Our Sunday Visitor*, Huntington, Indiana. 1947. \$0.40.
- MARRIAGE: THE GREAT MYSTERY. By Abbe Robert Kothen. Translated and arranged by E. J. Ross. Pp. vi, 115 with notes, references, and index. The Newman Bookshop, Westminster, Maryland. 1947. \$2.25.
- NEWMAN, FAITH AND THE BELIEVER. By Philip Flanagan, D.D. Pp. xii, 210 with index. The Newman Bookshop, Westminster, Maryland. 1946. \$3.75.
- PARDON AND PEACE. By Alfred Wilson, C.P. Pp. 257. Sheed and Ward, New York. 1947. \$2.50.
- PERFECT OBEDIENCE. A Commentary on the Letter of St. Ignatius of Loyola. By M. Espinosa Polit, S.J. Translated from the Spanish. Pp. ix, 331 with bibliography and index. The Newman Bookshop, Westminster, Maryland. 1947. \$5.00.
- ST. JOHN OF THE CROSS. By Fr. Gabriel of St. Mary Magdalen. Pp. xvi, 202. The Newman Bookshop, Westminster, Maryland. 1946. \$3.25.
- WHAT AILS MANKIND? An Essay on Social Psychology. By Gustave Thibon. Translated by Willard Hill. Pp. 136. Sheed and Ward, New York. 1947. \$1.75.

## PAMPHLETS RECEIVED

- A JEW LOOKS AT THE CROSS. By Jacob J. Paulson. Pp. 15. Catholic Center for Jews, Brooklyn 19, N. Y. 1946.
- PEACE IN THE ATOMIC AGE. Reports by Wilfrid Parsons, S.J., Edward A. Conway, S.J., and Thomas H. Mahony. Pp. 48. The Catholic Association for International Peace, Washington 5, D. C., or The Paulist Press, New York. 1947. \$0.10 a copy with discounts on larger orders.
- OUR LADY OF THE HIGHWAY. By Marion A. Habig, O.F.M. Pp. 46. St. Anthony's Guild, Paterson, New Jersey. 1947. \$0.10.

## From Our Sunday Visitor Press, Huntington, Indiana

- AMERICA, MORALITY, AND THE UNITED NATIONS. By Rev. John M. McCarthy. Pp. 21. 1947. \$0.20.
- A CHRISTIAN LAYMAN AFFIRMS HIS FAITH. By William Ashley Anderson. Pp. 40. 1947. \$0.10.
- THE CATHOLIC STUDENT MAKES THE HOLY HOUR. By the Very Rev. Leo F. Griffin. Pp. 32. 1946. \$0.10.
- FATHER QUIZ ANSWERS LUTHERAN SLURS. By Lon Francis. Pp. 28. 1946. \$0.10.
- SHORT PRAYERS FOR BUSY PEOPLE. By the Rev. Richard Ginder. Pp. 20. 1947. \$0.10.