



The Life of the Soul—Divine Truth. By M. S. Welsh, O.P., S.T.Lr., J.C.D.
pp. 205. The Apostolate of the Rosary, 141 East 65th St.; New
York. 1948. \$2.50.

The Life of the Soul—Divine Truth is not a long, scholarly treatise on the truths of Faith. Nor is it a collection of pious reflections on the relation of the soul to its God. It is a group of well-thought-out instructions exposing in a simple, lively, and forceful way religious truths, truths that are the life of the soul.

In this book, Fr. Welsh aims at quickening the souls of laymen and laywomen which have been dulled and deadened to the life of the spirit by the absorbing interests of worldly affairs. To achieve his purpose he takes profound, fundamental truths, strips them of their technical language, and presents them in a way that will hold the attention of the reader. With skillful reasoning, strengthened with quotations from Scripture, incidents from the lives of the saints, and striking examples, he answers questions such as, Why are we here? Where are we going? How do we get there?

Nor is *The Life of the Soul—Divine Truth* profitable to layfolk alone; but to religious and priests as well. It will throw a new light on what they have learned and meditated upon; it will show them how to take sublime truths and present them in a way that is interesting and intelligible to all.

This book should be in the library of every Catholic. With it, he can nourish and strengthen the Divine Life in him. It should be read also by sincere non-Catholics. In it they can find the truths for which their souls long.

N.B.J.

The Official Holy Name Hymnal. Compiled by J. J. McLarney, O.P.
pp. 159. National Headquarters of Holy Name Societies, 141 E.
65th St., New York. 1947. \$1.00.

The purpose of this Hymnal, according to Fr. Harry C. Graham, O.P., National Director of Holy Name Societies, is "to make the better known hymns to the Holy Name of God and Jesus Christ, His

Divine Son, available to Holy Name men." In achieving this end the Hymnal definitely succeeds. It provides popular hymns in keys and arrangements suitable to the average man's voice. It also combines with these Holy Name Hymns others in honor of the Blessed Sacrament, the Blessed Virgin, and some general hymns, both modern and Gregorian. The responses for the reception of a Bishop, the "Te Deum" and the ordinary of the Mass "Orbis Factor" are also included. Lastly it contains a number of simple male quartet arrangements for those who wish to go beyond mere unison hymns. Worthy of particular commendation is the durable spiral-style cover. This official hymnal should fulfill admirably the musical demands of any parish Holy Name Society. H.E.P.

Compendium of Theology. By St. Thomas Aquinas. Translated by Cyril Vollert, S.J., S.T.D. pp. 366 with bibliography and index. B. Herder Book Co., St. Louis 2, Mo. 1947. \$4.00.

This volume provides another welcome addition to the growing list of translations of the works of St. Thomas. One does not hear much about the *Compendium of Theology*. Yet, written as it was at the end of the Angelic Doctor's life, it contains in synoptic form the results of years of profound study and saintly penetration into the basic truths of Catholic teaching. The occasion for the original work was the request of Bro. Reginald of Piperno made to St. Thomas for a synopsis of Christian truth. Had he completed the intended task, the Patron of the Schools would have presented to posterity a full picture of the virtues of Faith, Hope, and Charity and their basic relationship to man's perfection and salvation. However, at the time of his death, the famed son of St. Dominic had finished only the section under Faith and had just begun the division under Hope. Thus, in this commendable translation the reader will follow in quick steps the logical and lucid reasoning of the mature St. Thomas as he exposes the two great doctrines about which our Christian Faith is concerned: the Divinity of the Blessed Trinity and the Humanity of Christ. Among the more than two hundred and fifty brief chapters, subjects such as the Attributes of God, the seeming contradiction in the Trinity, Creation, the State of Original Justice, and the Rôle of the Saints in Judgment are considered. Father Vollert, a professor of Theology at St. Mary's, Kansas, in presenting this work has done a real service to the large number of students and Catholic laymen who are turning to St. Thomas for a clear analysis of Catholic doctrine. M.M.

The Christ of Catholicism. By Dom Aelred Graham. pp. xii, 381 with bibliographical appendix and 3 indices. Longmans, Green and Co., New York. 1947. \$4.00.

The need for everyone to know Christ, is evident from His words: "No man cometh to the Father, but by me." The excellence and dignity of this knowledge appears clearly from those other words of His: "Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou has sent." Yet, if you pause to consider for a minute how well the average Christian today knows his Lord and Saviour, you will be forced to admit that he does not measure up to the standard of the early followers of Christ.

This is easily understood with regard to those outside the fold of the true Church, deprived as they are of the benefit of its teaching. But even our Catholic men and women who study their religion zealously in study clubs and schools of theology, do not know Christ as they should. It may be that, faced with the unfathomable mystery which is Christ, they concentrate too exclusively on some one aspect, such as the "mystical Christ" or the Christ of "the simple Gospel story," and thus lose a full view of the whole Christ. We think, therefore, that Dom Aelred Graham has rendered our Catholic laity a signal service in giving them a concrete view of the real Christ, such as He is known from the infallible teaching of the Church, the writings of the Fathers, theologians and modern Scripture scholars. Members of schools of theology for laymen, in particular, should find this work helpful in their studies.

L.R.D.

The Person and the Common Good. By Jacques Maritain. pp. 98 with index. Charles Scribner's Sons, New York. 1947. \$2.00.

Jacques Maritain's latest book is an attempt to clear up the misunderstandings that have arisen over his position on the doctrine of the person and the common good. The distinguished French thinker proceeds in an orderly and lucid exposition to explain St. Thomas's teaching on the ordination of the person to its last end; the distinction between individuality and personality; the relation of the person and society; and concludes with some practical observations on contemporary problems.

Endeavoring to fortify his position at the very outset, the author points out that totalitarianism is a reaction against the individualism of the last century. The middle road of his brand of personalism is the proper solution to the problems troubling mankind today. Thus, by implication, M. Maritain argues that rugged individualism is to be

identified with what he will later explain to be individuality as opposed to personality. Actually there is no reason why the selfish greed of *laissez-faire* was not called rugged personalism except that the other name was dubbed on it first.

The more solid argument advanced may be reduced to this: The principle in man that is forever eagerly grasping for itself is harmful to society; but this principle is individuality; therefore, it is harmful to society (pp. 23-27). Thus the major of the syllogism maintains that the material side of man must be the source of his evil inclinations. It is somewhat amazing that after definitely stating that matter is pure potency, Maritain gives it the act of "grasping," which is metaphorically true, since matter "cries out" for form, but properly speaking false. He tries to justify himself on this by claiming he means the matter is already animated. Thus with individuality neatly eliminated, the person comes into play. This aspect of man seeks communication in knowledge and love. This is the spiritual side of man, the center of his true dignity. Actually all that the French philosopher does, without directly saying it, is to bring out the fact that man is corrupted by original sin and must war against his flesh with the help of the ennobling element of God's grace. What the point is in going to all the trouble of exaggerating the distinction of individuality and personality is seen in the next consideration.

How man is a part of society and still above it, seems to be the root cause of the distinction just mentioned. Thus man as a person transcends society; as an individual he is a part of it (p. 67). Although this may be an easy way out of the dilemma, it will only satisfy those who concede the author's first distinction, that of individual as constituted against person. It does not seem necessary to use this explanation, especially since its validity is very dubious, because if one admits a common good for the political order, man as a citizen is subordinated to that. Yet the state always remains man's creation and hence he is not totally subject to it. He has God, under a very different aspect, as his Common Good and thus surely man is above the political order. The dilemma in this way is not only removed, but shown really not to exist.

In spite of this basic disagreement with the author, one can gain much by reading *The Person and the Common Good*. Jacques Maritain has brought out many excellent points in the course of his explanation, particularly in his stinging and profound condemnations of the evils of unbridled capitalism and totalitarianism. The author's plea for charity in the present controversy is worthy of praise and imitation.

R.C.

De Vocatione Omnium Gentium in Salutem. By Dr. Fr. John Ortega, O.P. pp. 279. Typis Universitatis Sancti Thomae, Manilae, I.P. 1946.

Fr. John Ortega, the author of this doctoral dissertation, is an experienced and able theologian. Trained under the famous Dominican, Fr. Marin-Sola, he has for a number of years been a member of the faculty of the University of Santo Tomas in the Philippines. His dissertation, therefore, represents the mature thought of a life-time scholar.

It is not surprising that one who has spent his life as a member of a missionary province should turn his attention to such a question as "the Universal Vocation of All Peoples to Salvation." His aim is to apply the principles of Saint Thomas to this tract. In the first part of the book he limits the matter which is to be treated. The second section is an historical survey of the opinions that have been held. Here there is also found a presentation of those decisions of the Church which must be borne in mind when considering the teachings of Thomists on the extension, manner, and time of the Call to Salvation. In the concluding chapters the author exposes his own arguments and conclusions on the principles of Vocation to Salvation and the exterior and interior means by which it is made.

C. McK.

Collected Poems. By Sister M. Madeleva. pp. xvii, 166. The Macmillan Company, New York. 1947. \$2.75.

Sister M. Madeleva's contribution to American Catholic letters is slim, but significant. Her collected poems do not make a large book, yet in the eyes of the critic of modern Catholic literature it is worthy of considerable attention. The book is a bridge between the old and the new, revealing the influence of such various people as Francis Thompson and Edna St. Vincent Millay. Sister Madeleva has, in places, taken the predominant Thompsonian theme, God in the universe, subtracted most of Thompson's oriental lushness, inserted her own intuition of peace and joy, and, using all of the modern developments in technique, has come out with some fine poetry. She has a subtle power for words, a neatness in rhymes, and a vital emotion. Her technique has disengaged her verse from the cloying sentimentalisms that stalk all writers of religious verse; yet her reverence and devotion have kept her poetry from becoming, what would be worse, disengaged from God.

The book is a bridge, begun in the early twenties when few religious were writing poetry, and built during the green years when Millay, Frost, Robinson, Lowell, and the like, were in the world of

pagan, and ultimately futile, themes; and when Catholic poets chose mostly to be out of the world. Sister Madeleva did not stay out. Rather she accepted the good things in the modern school, the precision of image, the emotional subtleties, and brought them all to the service of better things.

The bridge stands complete with the publication of her collected poems. That it is a successful bridge is apparent from the many religious who, consciously or not, have come across it, and who are today realizing success in the field of religious verse. Some, indeed, may surpass Sister Madeleva, but only as the settlers, in their mode of living, surpass the pioneers. The ground is won for them; they have but to live well on it.

R.H.

The Love of God and the Cross of Jesus. Vol. I. By the Rev. R. Garrigou-Lagrange, O.P. Translated by Sister M. Timothea Doyle, O.P. pp. 399. B. Herder Book Company, St. Louis 2, Mo. 1947. \$4.00.

In this monumental work, Father Garrigou-Lagrange, the celebrated Dominican theologian, treats of the problem of love and the passive purifications according to the principles of St. Thomas and St. John of the Cross.

In a previous volume, *Christian Perfection and Contemplation*, Father Garrigou-Lagrange explained that Christian perfection consists in the fulness of Charity, attained not without the passive purifications. He further emphasized that the precept of love obliges without measure.

This present work exposes more profoundly the problem of love and notes how the soul arrives at the fulness of perfection through mortifications and the cross. The volume comprises three parts. The first section includes a learned and enlightening treatment of the problem of love, "Is love without a desire for personal happiness possible?" By way of preparation for the solution of this question Father Lagrange manifests clearly the positions of Richard of St. Victor and St. Bernard in regard to this problem. These theologians conceived of love as being essentially ecstatic, so much so that by love of friendship we are carried outside of self, in a kind of ecstasy wherein we no longer love our own personal good but the good of another. But this conception, Father Lagrange observes, leaves obscure the relationship between disinterested love and love of self, a seemingly indestructible inclination of our nature.

Having posed the problem Father Garrigou-Lagrange proceeds to present a totally adequate solution in the light of St. Thomas's con-

ception of love. Every intellectual creature has a natural inclination to love itself ; but at the same time, and by this very fact, to love God its Author more than itself. This love of self is not of a disordered kind. For instance, in desiring its own good, our nature tends to the Supreme Good, because the true good of the soul corresponds to the Good in Itself. Purely ecstatic love is therefore impossible. Moreover, a love that would take us entirely out of ourselves, so to speak, would not at all conform to our nature's basic inclination toward good, and especially our own good as properly subordinated to the supreme and incomparable Good. Much more clearly than either St. Bernard or Richard, Father Garrigou-Lagrange states, St. Thomas has perceived that by loving God and neighbor disinterestedly man's free will does not play the rebel against nature, as though his nature could not rise above the selfish love of concupiscence. Admittedly, original sin has weakened his natural inclination to virtue ; but, together with every creature, he still holds to his original bent to love God more than his particular good and even to love himself for God. Grace perfects and uplifts this inclination without destroying it, without demanding the sacrifice of his desire for perfection and happiness, a desire initially good and one essentially subordinated to love of God and therefore never to be sacrificed.

In the second part of this work Father Garrigou-Lagrange has a lengthy consideration concerning mortification. In lucid fashion the author shows that mortification is imposed for the healing of the wounds wrought by sin ; and that it is an invaluable means for the expiation of our personal sins. Mortification is essential to the Christian life, curbing the inclination to heed the temptations of the world and the devil. Admirably Father Garrigou-Lagrange convinces his reader that mortification destroys our egoism, our false self love, and in so doing enables us to love ourselves in a virtuous and noble manner, that is, in loving ourselves for God. There is also included at this point a twofold method of examination of conscience, one with reference to the seven capital sins and the other with reference to the hierarchy of the virtues.

Entering the third part of the volume, the writer shows how progress in the love of God is possible. Thus Father Garrigou-Lagrange considers, first, how and why charity can increase in us : secondly, whether every act of charity, no matter how imperfect, increases the virtue : thirdly, whether charity can go on increasing indefinitely ; and fourthly, what perfection charity can achieve in this life.

The reader of Father Garrigou-Lagrange's *Christian Perfection and Contemplation* will recall the large place controversy occupied in that study. Such extensive controversy is lacking in this work. This feature is welcome, as it allows the author to develop his thoughts more directly and enables the reader to follow without distraction and fatigue. Apt Scriptural quotations abound and afford the reader a clearer interpretation of the thought under discussion. Much credit is due Father Garrigou-Lagrange for contributing so great a work to mystical theology. A word of praise is also certainly owed to Sister Timothea Doyle, O.P., for her splendid translation of this work from the original French.

J.L.S.

Paradox in Chesterton. By Hugh Kenner. pp. xxii, 156 with notes. Sheed and Ward, N. Y. 1947. \$2.00.

Mr. Kenner's work is controversial because its subject is one of the most controverted of modern literary questions. To the non-Catholic, Chesterton and his work must seem to be just what the Fleet Street knight dubbed modern thought, divorced from the Catholic center: Topsy-turvy-dum, a tragi-comic opera of erroneous thinking. To the non-Thomist, Chesterton has missed the point of vital thinking altogether. Imagine making the initial point of one's thought reality, things and being, instead of the mind and thought itself! And, that is just what G.K.C. did. Finally, there is Chesterton's wildest critic: the man who thinks him to be a monster, in flesh and spirit, merely playing with life's most sacred traditions. Let us not overlook the den-type. This cunning designer, more than half afraid that his mind will force him to take Chestertonian thought seriously, seeks to drive that thought away by innocuous praise. Oh, yes, he is heard to say, Chesterton was a valiant knight in the field of life's battles; but what a knight! Don Quixote found more wind mills and knew better how to handle them! This museum piece has still not seen the propriety of filing himself away with other mummies of his kind, despite Mr. Belloc's valiant effort to show him the way. To those who sincerely bend their ear to "our Chesterton," there is more of controversy. For the Catholic reader, the issue becomes one of aesthetics; whether or not Gilbert Chesterton was a great artist, in the high places of the creative, or in the more lowly plain of the maker, a "creator" or a fancier.

Mr. Kenner has accomplished an admirable work in his close analysis of the evolution of Chesterton's thought. He has successfully traced the growth of the young Chesterton, filled with wide-eye at

seeing things as they are, to the mature thinker ". . . whose especial gift was his metaphysical intuition of being; his especial triumph was his exploitation of paradox to embody that intuition." That is the sum of Chesterton's thought and activity. And, Mr. Kenner, true to Belloc, truer still to the Great Ox of Beaconsfield, demonstrates well how G.K.C. strove to drive that first truth into the minds of modern thinkers. Things are; that makes for their unity. All things are one in the unity of being. But, in that unity they differ. Man's five senses demonstrate that truth beyond all cavil. In short, there is unity in multiplicity and multiplicity in unity. Chesterton, with Aristotle and St. Thomas, saw that first truth and fought out its implications through all his writings. Mr. Kenner has developed that focal point of Chesterton forcefully and in a scholarly manner. To his treatment, we would but add a fervent amen.

We disagree, however, with Mr. Kenner's subordinated thesis that Chesterton rests insecurely in "the hierarchy of the artists." Mr. Brady, in his *New York Times* review, has already argued the point of Chesterton's artistry. We believe that he is altogether correct in his general stand. Gilbert Chesterton's thought and artistry should not be sundered. Perhaps, Mr. Brady strives too mightily to make G.K.C.'s place secure. We do not think that all of Chesterton will withstand the test of time. That is a point for the future. For the present, however, we do feel just as strongly as Mr. Brady. We should like to add our voice to his cry: "Let there be no carving up of this Aristotelian Fat Boy!"

T. O'B.

The Good Pagan's Failure. By Rosalind Murray. pp. 177. Longmans, Green and Company, New York. 1948. \$2.75.

Here is an excellent treatment of the cause of our modern chaos and misery. Rosalind Murray's thesis is that the collapse of Christian civilization is due to the "Good Pagan's Failure." She contends that he failed because he denied God and thus misunderstood the nature of man.

A convert to Catholicism, the author was raised in a scholarly, enlightened paganism and so is admirably equipped to portray the tenets and mental attitudes of both the "totalitarian Christian" and the "good pagan." She displays admiration for the good pagan, conceding that he is "civilized, cultivated, reasonable, self-controlled; the most perfect 'natural man.'" Yet she mercilessly indicts the effects of his Liberalism and Humanism as a failure.

The book poses the problem rather than the solution of our present ills. It eliminates the ambiguity of vague terminology and dis-

misses any attempt at compromise. The arguments, on the whole, are logical, candid, and objective; and they reduce themselves to the fundamental point, namely: which is ultimate, God or man? This book deserves the serious consideration of both Christian and pagan.

R.A.M.

On Reconstructing the Social Order. Encyclical letter of Pope Pius XI, May 15, 1931. With outline and index by Dr. Francis Joseph Brown. pp. 84. Outline Press, Inc., Chicago. 1947. \$0.50.

Dr. Francis J. Brown, Professor of Economics at the University of Notre Dame, has succeeded in presenting the encyclicals in an easily understandable form. The ordinary Catholic finds the encyclicals formidable in appearance and content. The author's work features a complete outline before the text and the incorporation of the outline into the text. The main thoughts are immediately grasped so that each paragraph simply expands a section of the outline. This encyclical is the first of a series to be so presented.

These editions of the Church's encyclicals are so obviously a need for a better understanding of the papal letters that one wonders why they were not done before. Professor Brown is to be applauded for his venture into this field of Catholic Action.

In our Catholic High Schools today the five best known encyclicals are read by the students but not with full comprehension. This form of encyclical study as prepared by Dr. Brown is the only way to make them understandable to High School and even College students. We might as well admit that the encyclicals are not striking home as they should. Professor Brown's outlines and indices will be instrumental in correcting such a discouraging situation. M.S.W.

The Greatest Catherine. By Michael De La Bedoyere. pp. 248. The Bruce Publishing Company, Milwaukee. 1947. \$3.00.

This book will cause many a theologian to wince and many a Catholic historical critic to hold his head in his hands. In fact, it would not be rash to say that most lovers of St. Catherine of Siena and all who belong to the Dominican Order will take it as an insult to their intelligent judgment and, what is more, to their faith in acknowledging the profound graces showered by God on His saints.

The theologian will wince because Mr. De La Bedoyere has emphasized far beyond their true worth the workings of St. Catherine's will as a purely human thing and, on the other hand, has minimized the inspiration and infinite moving force of the Holy Ghost producing

in St. Catherine the fruits of sanctity. Of course, Mr. De La Bedoyere has not definitely denied the Holy Ghost's part, (can we call it merely a part?), in the making of St. Catherine. It is a question of emphasis and the author chose to stress what he considered the "greatest" aspect of our saint, her greatness as a woman. The title itself gives us a hint of this point of view. The "greatest" in place of the "saint." Such a point of view has led to a distorted portrait of St. Catherine and contradicts the very principle of her holy life given to her by Our Lord Himself when He told her that He is He Who is, and man is he who is not.

The Catholic historical critic will throw up his hands in amazement at Mr. De Le Bedoyere's claims that the original life of St. Catherine written by Blessed Raymond of Capua and all the accounts of St. Catherine brought forth contemporaneously or within a few years of her death are "extraordinarily unreliable." The author bases his claims of unreliability on the completely unfounded assumption that Blessed Raymond and his fellow Dominican, Caffarini, in writing the life of St. Catherine, have wilfully exaggerated many of the spiritual experiences and twisted many of the facts for the purpose of the greater glory of the Dominican Order and for use as a polemic sword in the Great Schism. This is a serious charge, one that demands very strong or, at least, positive evidence to support it. To impute to a blessed of the Church insincerity and deceit without any proof that such a one rejected his falsehood before death, (Bl. Raymond never repented for his life of St. Catherine), is a rather rash and temerarious accusation, to say the least. But, besides this, Mr. De La Bedoyere takes the opinions of a French scholar, Robert Fawtier, concerning the primary sources of Catherinian tradition and uses them as so many cudgels with which to threaten the reader should he doubt the author's scepticism of Bl. Raymond's work. Who is this Fawtier? One thing is certain about him. He is the person who has gained for himself the very questionable distinction of being the first scholar in six hundred years to have doubted or even called into question the fact that St. Catherine was thirty-three years old when she died in 1380. On our side we have Pere Mandonnet, possibly the greatest historian of the middle ages to appear in our century. He has completely refuted Fawtier's principles and historical method in two articles in the January and February issues of the 1923 *L'Année Dominicaine*. He thought it was unnecessary to refute Fawtier at great length, but merely demonstrated that Fawtier used completely *a priori* principles in the explanation of Bl. Raymond's writings. No doubt, Mr. De La Bedoyere, who says, "I had my stroke of luck," when he discovered

Fawtier's book, was not so fortunate as to find Pere Mandonnet's refutation of it. Quite the contrary to questioning the original sources concerning St. Catherine, Pere Mandonnet claims that in these early writings we have the most authentic and historically reliable account of the life of any personality in the fourteenth century. Mr. De La Bedoyere should have been much more cautious in doubting Bl. Raymond's trustworthiness.

The author, however, does give a fairly good description of the political and ecclesiastical confusion of the late fourteenth century. St. Catherine shines forth, despite his distorted portrait of her, as the great saint she is, although she appears quite a bit less beautiful to those who have seen Raymond of Capua's or Jorgensen's word pictures of her.

J.E.F.

Protohistory. By H. C. E. Zacharias. pp. 391 with index. B. Herder Book Co., St. Louis 2, Mo. 1947. \$4.00.

The tracing of the gradual development of man from an absolutely primitive state through the evolution of ever more and more specialized civilizations is an absorbing story in itself. This book, short indeed when one considers its monumental scope, preserves the innate fascination of that story and the tale of civilization's growth is enhanced by the author's lucid pleasing style of narration. *Protohistory* cannot be called a scholarly treatise but rather a popularization of the results of much scholarly research.

It is impossible to list all that is treated in this book. One must be satisfied to give a general outline of the work. With a brief, clear consideration of the various sciences necessary for the writing of man's history as a jumping off point, the author tells the tales of civilizations from the time *homo sapiens* first evidenced his existence by the formation of primitive tools up to approximately the middle of the fifth millenium B.C. The cradles of civilizations, Mesopotamia, India, China, Turkistan, Iran, the Aegeis, Egypt, and the civilizations of all these places, together with many more, are considered in the light of evidence which has been wrested from the earth by strenuous work. Correlated and given meaning by the laborious study of hundreds of scholars, this evidence reveals the romance of human history. It is imperative to note, however, that the majority of references are to works published in the late 1930's and earlier. Patently the author has not had access to more recent works or has not wished, for some reason, to quote from the latest reports and publications.

Protohistory is not a book for the expert but rather is provided for the beginner to whet his interest and to gain a foothold for deeper

study. Much of the data herein contained is by no means beyond dispute or discussion. Nevertheless, all of it is reliable. One reads and is wholly absorbed but is not satisfied because of the brevity of treatment. This book offers a taste which must be sated by further reading.

T.L.F.

The South During Reconstruction, 1865-1877. Vol. VIII, **A History of the South.** By E. Merton Coulter. pp. 426, with a Critical Essay on Authorities and index. Louisiana State University Press and The Littlefield Fund for Southern History of the University of Texas. 1947. \$5.00 for single volume, \$60.00 for complete Library Edition.

"The Civil War was not worth its cost. It freed the slaves, upset a social and an economic order, strengthened the powers of the national government, and riveted tighter upon the South a colonial status under which it had long suffered" (p. 1). The truth of these words is forcibly illustrated in Professor Coulter's book, in which he discusses the innumerable facets of the daily life of the prostrate and conquered South, overwhelmed yet proudly clinging to the memory of the "Lost Cause." Thus it is not a history of Reconstruction, but rather a study of the response of the people to Reconstruction. It is the story of the defeated Southerner fighting to retain his identity and culture against the irresponsible Negro and against Radical and Congressional oppression, whose aim was to mold a New South according to Northern and Republican lines. It investigates the reactions of the survivors below the Mason-Dixon line to the social upheaval, their readjustments, thoughts, aims, and hopes.

Professor Coulter has presented an excellent contribution. Besides offering an exhaustive treatise on Southern historical background, he has also portrayed from our own past a startling parallel to the present chaos and turmoil of Europe and Asia, thus assisting the modern reader in evaluating the hardships and problems of his contemporaries.

F.H.

Life Abundant. By A. A. Arami. Translated from the French by Rev. Joseph A. Fredette. Preface by Rt. Rev. Msgr. Fulton J. Sheen. pp. 266 with appendix. Frederick Pustet Co., Inc., New York, N. Y. 1948. \$3.00

The author clearly attains the end he had in mind when writing this book, namely, of bringing a highly technical theological subject, Sanctifying Grace, within the orbit of comprehension of the vast laity. He has written for the laborer, the pupil; for the office-worker, the

mother; for the young and the old; indeed, for all Christians.

With that as his objective he has presented the subject matter very simply, and without any pretension of delving into the complexities of profound theological notions. As an aid to the understanding and use of the book there are included a general plan of the entire book at the beginning, and at the end outlines for three retreats of three days based entirely upon the material of this book. The subject itself is brought within the intellectual grasp of all, as far as it has been possible, through the use of numerous analogies and anecdotes. As might thus be suspected, this is not a precise, scientific treatment but rather a presentation of brief, unelaborate notions of the doctrine of Sanctifying Grace supplemented by suitable reflections drawn from the Sacred Scriptures, the writings of the Saints and other holy persons, as well as the personal meditations of the author. Though such a presentation usually tends to break down the unity in a work, still the method as used here is not distracting.

Acknowledgment must be made to Fr. Fredette for his very facile and fluid translation, thus making for pleasant reading. The book should be helpful to all those who are equipped with neither the time nor the training for profound theological inquiry. F.M.

The Book of Catholic Authors (Fourth Series). Edited with preface and notes by Walter Romig. pp. 330. Walter Romig & Co., 979 Lakepointe Road, Grosse Pointe 30, Michigan. 1948. \$2.20.

With the appearance of the Fourth Series of *The Book of Catholic Authors* we should from past records be enabled to judge the merits of such a work. Its literary value lies not so much in the style of composition, but rather in its effects upon the reader. The criterion by which the value of this work stands or falls is: does it inspire its readers to read the writings of the authors depicted in these short self-portraits? *The Book of Catholic Authors* has accomplished this purpose, as is evidenced by the increased demand for Catholic Literature, as well as for this book itself. Hence, its editors are to be congratulated on their work of furthering the cause of Catholic Literature.

It is noteworthy that the quality of the series has not depreciated as the volumes have increased in number. Many of those who rank foremost in the field of Catholic Literature today, and who are the moulders of its future influence, are included in this volume, to name but a few, such personalities as Rt. Rev. Matthew J. Smith, V. F. O'Daniel, O.P., Gerald Vann, O.P., Maisie Ward, and Catherine De Hueck. R.D.D.

The Contemplative Life. By Julianus Pomerius. Translated and annotated for ANCIENT CHRISTIAN WRITERS Series by Sister Mary Josephine Suelzer, Ph.D., pp. 220 with notes and index. The Newman Bookshop, Westminster, Md. 1947. \$2.50.

Julianus Pomerius was a native African who lived in Gaul around the end of the sixth century. Undoubtedly, among Americans very little is known either about him or about his great work, *The Contemplative Life*, often referred to as "Christianity's oldest extant manual of Pastoral Theology," since this volume is the first English translation of that masterpiece to make its appearance. The translator has ably absorbed the spirit of Pomerius, who was an ardent follower of the Augustinian school of thought, and has presented a clear, smoothly reading translation.

Pomerius wrote his treatise at the command of his bishop, Julianus, and wished to inspire the bishops and clergy of his day to appreciate and to share in the contemplative life. Hence, he points out, in a brilliant passage, the basic difference and degrees of perfection between the active and the contemplative life. Then, having showed the beauty of contemplation, Pomerius assures the members of the clergy that they can best attain that state by shunning the unnecessary diversions of the world and by studying Sacred Scripture. But the constant advocate of contemplation does not overlook the necessity and problems of the active life. In concrete, effective expositions, he states the difficulties of the ordinary guardian of souls and offers straightforward advice in regard to such subjects as: when to apply religious rebukes and how to administer Church possessions. Finally, in the third part of the book, the nature of virtue and of vice; the play of the emotions in the life of man; and the value of the cardinal virtues in a holy life are discussed in short chapters. Students who wish to trace sources and compare texts will find the supplementary notes very helpful and adequate.

If the same high calibre of sound scholarship and simple presentation that is found in *The Contemplative Life* is continued in the remaining translations of the early Church writings, the success of the *Ancient Christian Writers* series will be a foregone conclusion.

W.J.O.

The Glory of Thy People. By Fr. M. Raphael Simon, O.C.S.O. pp. xvii, 139 with notes and analytical summary. The Macmillan Company, New York. 1948. \$2.00.

The Glory of Thy People is an autobiography of a soul which

has received the gift of Faith. It is the story of a conversion and the tale of a soul's travel over the long road from the incompleteness of Judaism, through the emptiness and confusion of near-atheism, to find peace and intellectual satisfaction in the happiness and truth of Christianity.

Fr. Simon was a scientist and a Jew. As Msgr. Sheen points out in his Preface, through conversion the scientist becomes more than ever a scientist and the Jew more than ever a Jew. The scientist begins by seeing the inconsistency and contradictions in the attempts of the moderns to explain all things by insisting that they are their own causes or that they come into being through mere chance or extreme evolution. After a study of the works of Aristotle and St. Thomas, which is characterized by admirable intellectual honesty and depth, the scientist recognizes in the truth as taught by the Church the unity of all things in their first and universal Cause—God. The Jew begins with the resolution never to abandon the religion of his ancestors. Accepting Catholicism, he realizes that he has not broken that resolution. He sees that his new faith is only the perfection and complement of his old. He is still a Jew—more than ever a Jew, a true descendant and partaker in the inheritance of the sons of Abraham.

This book is, without doubt, the autobiography of a soul finding the truth. More than that, however, it is to be recommended as a graphic account of the workings of God in the ways of grace. The triumph of His Mercy is clearly seen in Father Simon's Baptism and, finally, in his entrance into a Trappist monastery to spend the rest of his life in the priestly service of Christ, Who is the "Glory of Thy People," and His Blessed Mother, Our Lady of Sion. T. O'S.

Our Blessed Mother. By Edward Leen, C.S.Sp. and John Kearney, C.S.Sp. pp. 156. P. J. Kenedy and Sons, New York. 1946. \$3.50.

This book, a collection of talks on Our Blessed Mother, is a fitting memorial to the lives of two profoundly spiritual men. They were both called to their eternal reward as they were preoccupied with the thought of compiling a full treatise on Mary to crown their previous endeavors. However, in the course of numerous conferences and retreats their ideas were faithfully recorded. From such notes the present work was composed and, although it lacks the brilliance and warmth of the authors' own characteristic genius, it does provide an accurate presentation of their mature contemplation of Our Blessed Mother.

There are two main sections to the book. The first part by Father

Leen is a splendid and well-proportioned narrative that deals with the prerogatives of the Blessed Virgin. Here the author is mainly concerned with Mary's title of Mother. In an excellent manner he illustrates the reality of her Motherhood for each one of us. "What the Blessed Mother means to me" forms the main theme of this division and the thoughts describing Mary's relation to us can be easily applied to the ordinary daily life of every Catholic. Particular emphasis is given to the fact that the Mother of God lived an ordinary life at Nazareth and that, in like manner, what the world considers a commonplace life today may in truth prove to be most fruitful in the eyes of God.

In the second part Father Kearney discusses the nature, history, and some doctrinal aspects of the devotion to the Immaculate Heart of Mary. He makes use of extracts from the Fathers and the Saints to prove the sound basis of this devotion.

Inasmuch as the thoughts expressed within its pages implicitly touch upon the modern evils that tend to separate us from the Christian life and from the Virgin Mother, this work is timely and practical. It can be read with benefit by all.

S.J.M.

The Dry Wood. By Caryll Houselander. pp. 257. Sheed & Ward, New York. 1947. \$3.00.

Caryll Houselander has done an exceptionally fine job in her first novel. She walks sure-footed, even skipping lightly and gaily, through *The Dry Wood!* There is a reason, of course. It is her penetrating insight into human nature. She knows of what stuff man is made. She sees him not as a beast, nor an angel, but as a bit of both. She sees the height of sanctity attainable by man with God's grace, even as she sees the abyssmal depth of human sordidness and wickedness without His grace. She sees man as he really is, fallen in the sin of Adam yet wondrously redeemed by the Blood of Christ and raised to the supernatural life of God Himself.

This knowledge of human kind is the beaten path along which Miss Houselander finds her delightful story. A priest lies dead in a poor parish in the east end dock district of pre-war London. He was a saintly priest, dearly beloved by his parishioners. There is no doubt in their minds of his sanctity; but as proof for the world, they seek a miracle through his intercession. Not any supernatural sign will do; they pray for the recovery of a dying child, crippled and dumb from birth. The incident, related in the first chapters, is the core of the story. Miss Houselander then proceeds to introduce a variety of indi-

viduals who are connected with the prayed-for miracle. These people are real; they live, they laugh, they cry, they pray, they sin, they are forgiven, they work, they play. And the reader is side by side with each of them in the rise and fall of human emotions, because there is something universal about the London slum parish. The individuals are the creation of the authoress, yet their loves, fears, sorrows, are those of men and women the world over. The novel, then, has a universal appeal. Read *The Dry Wood* and meet the characters. Undoubtedly, you will love them and see Christ in them even as Miss Houselander so manifestly does.

H.M.M.

The Eternal Quest. By Rev. William R. O'Connor. pp. 290 with appendices, notes, bibliography and index. Longmans, Green and Co., New York, N. Y. 1947. \$4.00.

This treatise is the product of seven years of scholarly research on the problem St. Thomas has bequeathed to his successors in his celebrated doctrine of a natural desire for the vision of God. Thus the natural desire for the Beatific Vision is the basis for the title *Eternal Quest*.

In regard to this natural desire, the author has presented an analysis of the text of St. Thomas and has classified the differing views of the outstanding commentators upon this subject. Realizing that the main difficulty to be avoided is that which would make man's natural desire for the supernatural vision of God a purely natural achievement, the commentators have divided themselves into two groups. On the one hand, there are the "Maximizers," such as Soto and Francis Sylvester of Ferrara, who, though intent on safeguarding the supernatural, allow more latitude in the interpretation of the natural desire. On the other side, there are the "Minimizers," as Banez and Cajetan, who safeguard the transcendence of the supernatural and, therefore, minimize the natural desire. Also included in this division of opinions, made along doctrinal lines rather than in chronological order, is an evaluation of the teaching and influence of Duns Scotus on the "Maximizers." Since Duns Scotus preceded both the "Maximizers" and the "Minimizers" in time, the reader may well ask: is not something lost by the absence of a chronological consideration, and did not the Scotistic doctrine influence the "Minimizers" as well?

With the varying opinions indicated, the writer proceeds to investigate Aristotle's treatment of nature and its relation to appetite. Then, with the Aristotelian notions as a background, the doctrines of St. Thomas are exposed and evaluated. Included in this section are

treatments of man's natural desire for knowledge and the natural desire for happiness on the part of the will. These subjects are clearly proposed and developed. However, one may justly question the conclusion reached: "He (St. Thomas) never says that we have a natural desire for God as the object that constitutes our happiness." (p. 135) The author's own premises: "Every intellectual creature has a natural desire to see God. He (St. Thomas) also teaches the existence of a natural desire for happiness," (p. 135) seem to preclude such a conclusion. Moreover, in his *Summa*, I-IIae, Q. 2, article 8, the Angelic Doctor shows that man's happiness and God coalesce in the same subject.

Though his use of the terms "perfect" and "imperfect act" is not altogether convincing, and though his explanation of God as known by reason and as He is in Himself in the Beatific Vision is weakened by looseness of terminology, Father O'Connor, on the whole, has made a profound study of Thomistic doctrine. To say that some of the conclusions are vague is not to point out necessarily a deficiency in them as they stand, because it must be remembered that the subject treated has to do with a desire that is essentially and entitatively supernatural as to its knowability. The arguments presented in this book and deduced from reason alone are very probable. Yet, it still remains true to say that the possibility of a natural desire for the Beatific Vision is neither disproved nor apodictically proved, but that man is reasonably persuaded of that desire. The writer's style is scientific and didactic. Anyone interested in philosophical argumentation will find this study very profitable. The work should be classed as philosophical, since the sciences used are Metaphysics and Psychology, as the author himself says (p. 10). There are no scriptural quotations inasmuch as the emphasis is on natural desire. The procedure and plan of the volume are scholastic, and the refined analysis is capably handled. Truly, the author has made a valiant attempt to explain a thorny problem.

V.T.

The Inside of the Cup. By the Rev. Ferdinand Valentine, O.P. pp. 169, with appendix. Blackfriars Publications, Oxford, England. 1946. 6 shillings.

This is the second book in the *Theophila Correspondence Series* by Father Valentine. Like the first series, *Whatsoever He Shall Say*, this book also contains spiritual advice in the form of letters written by the author in answer to those of a young fictitious correspondent named Theophila. Another imaginary correspondent named David makes his initial appearance in this volume.

This particular series is concerned with many of the primary difficulties of beginners in the spiritual life. There are chapters on distractions in prayer, temptations against purity and to pride and on dangerous occasions of sin. The appendix includes a treatment on vocal and mental prayer and on methods of meditation and mental prayer.

The author has presented the various topics with the same concrete practicality and straightforwardness which he used in his first series. There are abundant quotations from the Scriptures and the *Summa* of St. Thomas as well as from different saints and modern writers on the spiritual life. The book is certainly deserving of recommendation.

J.J.C.

As the Morning Star. By Marion A. Habig, O.F.M. pp. 218 with bibliography. The Declan X. McMullen Company, New York. 1947. \$2.75.

As the Morning Star is the story of and a commentary on the death of St. Francis of Assisi. Divided into three parts, the book treats of the last two years of Francis' life, his death, his sainthood, and, finally, the heritage he has left his followers. A bibliography well suited to the average reader of English works on St. Francis completes the book. The first two sections are interesting and instructive reading, while the last few chapters could be material for profitable meditation by sincere devotees of the Poor Man of Assisi. The *Rite Expiatis* of Pope Pius XI, quoted at the beginning of many of the chapters, states admirably the true message the Poverello wished to give the world: "As the herald of the great King, it was his aim to educate men to evangelical sanctity and the love of the Cross, and not to make them enthusiasts and lovers of flowers and birds and sheep and fishes and hares." (p. 85) All lovers of St. Francis will find much in this work to increase their devotion; all sceptics, who challenge the greatness of the saint, will discover many reasons why they should abandon their position.

T.C.

Aquinas and Modern Practices of Interest Taking. The Aquinas Lecture, 1944. By John P. Kelly, with an introduction by Colin Clark. pp. 78. Aquinas Press, Brisbane, Australia.

There are few members of our modern civilized communities, whether urban or rural, who have not at least a practical interest in the giving or taking of interest on money borrowed or loaned. Consequently, at least the conclusions of Mr. Kelly's short work will be

sharply discussed wherever they become known. We instance the following. From a consideration of the principles of Thomas Aquinas and the set-up of modern society, the author concludes that in such a state of emergency as war, when a government does not hesitate to conscript the lives of its subjects, neither should it hesitate to conscript their wealth:

"I mean that money should be wrested from its civil pursuits, put to the business of war, and returned to its normal occupation and to its owners in due course, but without the payment of any amount by way of interest." (p. 54)

Those who are concerned with the subject of usury in a speculative way also will find that the text of Mr. Kelly's lecture will hold their attention, not only by reason of its vigorous reasoning and deliberate rejection of the opinions of such modern scholars as Hilaire Belloc and Dr. R. A. L. Smith, but also by its careful analysis of the teaching of the Angelic Doctor and its restatement of this teaching in the light of modern problems. In this connection the author concedes that the modern financial structure is enormously complicated, yet he maintains that St. Thomas wrote about interest-taking with a full knowledge of the loan dealings that we regard as so characteristic of our own time. He thinks that the irresponsible ownership that derives from the possibility of a holder of money making profit without investing his money in productive capital is surely driving people today to the madness of Communism.

On p. 66 there is a negative omitted from the quotation from Fr. Dempsey. R.L.D.

Literature: The Channel of Culture. By Francis X. Connolly. pp. 707 with index. Harcourt and Brace, New York, 1948. \$4.00.

There has been much talk about integration, about changing the department-store system of education, about converting "pluriversities" into universities. Some of the talk has been only talk. Theology and Philosophy, which all regard as the unifying forces, if there be any, have remained aloof while the Humanities and Sciences have traipsed all over the lot in the name of comparative studies. Perhaps there is significance in the fact that this step towards unity in education is made by the Humanity closest to the sciences of integration, Literature. Mr. Connolly divides his book into two parts: the first is to show the place of literature in education, the second, by using material close to reality, is to show the relation of literature to life.

To determine the function of literature one must first decide the

purpose of education. The purpose of education, according to the theology of Pius XI is ". . . to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism." The purpose of education, according to the philosophy of Maritain, is the acquisition of wisdom. Cardinal Newman particularizes the discussion with his views on a liberal education. Father Bull, S.J., brings this section to a close with an exposition of the rôle of the Catholic college in contemporary America. Having thus determined the end of this education to be a totality of view, the editor presents a series of essays on one of the causes of this "liberal mentality," Western culture. The meaning of this Western culture is ably exposed by Mark Van Doren, Gilson, Chesterton, T. S. Eliot and Father Gerald Walsh, S.J. The final section of this part is devoted to literature as the means to culture. There are able groups of essays on the craft of literature and the art of literature. The criticism of literature is a particularly valuable section; Dryden, Johnson, Addison, Arnold, James, and Abbe Dimnet are the contributors. The section on the philosophy of literature includes a curious essay by the non-Catholic Arthur Machen who holds that ". . . literature is the expression, through the aesthetic medium of words, of the dogmas of the Catholic Church."

This comprises the first half of the book. It will doubtless have its critics. Some do not want integration, or at least not as Professor Connolly sees it. Some will not be capable enough in philosophical background to teach this part of the book. But its only intrinsic flaw is that questions still controverted are put down as settled, though sometimes reference to dissenters is made in footnotes.

The second part of the book is for the most part the usual undergraduate anthology, with one big difference. The weight is all on the modern side; there is no one before Chaucer, and if we leave out Shakespeare, more than half the selections are Victorian or contemporary. The biographico-critical introductions are excellent for their brevity, though naturally facile generalizations creep in.

All in all, this book should not be just a Freshman-Sophomore text; it should be used by those who no longer "walk the cloister's studious pale" and those who acquire their university education in the public library.

Those interested in things Dominican will be glad to find a selection from *Poetic Experience* by Fr. Thomas Gilby, O.P., a description of the Third Order by Eric Gill, and Thomas Woodlock's summary of the *Thomist* articles on the nature of democracy by Mortimer Adler and Fr. Walter Farrell, O.P.

U.V.

St. Peter Damian: His Teaching on the Spiritual Life. By Owen F. Blum, O.F.M. pp. viii, 224 with appendices, bibliography, and index. The Catholic University of America Press, Washington, D.C. 1947.

Dissertations ordinarily are read by only a few students since most readers shy away from such scholarly works with their copious notes and references. However, this study about St. Peter Damian, which includes a brief biographical sketch of the saint and his teaching on various phases of the spiritual life, should appeal not only to scholars but also to book readers in general. Certainly the life and writings of any saint are interesting in themselves. While St. Peter Damian is probably best known for his activity in Church reform, his learning was highly esteemed in his day as is proved by his many letters and opuscula on Catholic doctrine and virtue.

Father Blum has done more than just translate St. Peter Damian's works. He has united under various headings Damian's teachings scattered throughout many works. The author also serves as a guide and commentator through the whole book. Among the subjects treated, are: the foundation of the spiritual life; life of penance; life of virtue; and perfection in the world. After reading these fine translations the reader will agree that the saint deservedly received the title of Doctor of the Church. A careful study of this book with its exhortations to virtuous living should provide not only information but should also lead the reader to the practice of virtues necessary for arriving at spiritual perfection.

B.J.

The Story of a Family. By S. J. Piat, O.F.M. Translated by a Benedictine of Stanbrook Abbey. pp. 459. P. J. Kenedy & Sons, New York. 1947. \$3.50.

This work, simultaneously published in Europe and the United States, is the biography of M. and Mme. Louis Martin, the parents of St. Therese of Lisieux. In her autobiography the Saint often speaks of her father and mother. She praises the good example which they were so careful to give their children. She thanks God for the grace and virtue which He so generously bestowed upon her parents. St. Therese thought herself the envy of every child for having such a holy and devoted father whom she affectionately called her "king."

In the light of the Autobiography this book might be considered as the fulfillment of the Saint's own request. Certainly through *The Story of a Family* all will come to know and love the parents whom St. Therese never tired of praising.

Although Therese herself is the glory of the Martin family, she

is not the central figure of its biography. (At the time of her birth the story is more than half told.) This place of dignity is occupied by Therese's father who is presented to the reader as a model representative of Christ in a truly Catholic home. Madame Guerin Martin shares the honor and authority of her husband and in her short life—she died when Therese was only four—proved herself a capable mother and an efficient business woman in directing her work of lace-making.

All who have read the *Autobiography* will enjoy *The Story of a Family*. Yet even judged apart from the *Autobiography*, Father Piat's book contains a lesson in facts needed today in every Catholic home.
J.D.S.

The La Follettes and the Wisconsin Idea. By Edward N. Doan. pp. 297 with index. Rinehart and Company, New York. 1947. \$4.00.

The history of the Progressive movement and the La Follette family which was its most ardent champion provides an interesting story of the working of a democracy. The ability for self-reform is one of its many benefits. This need was felt at the turn of the century as a result of the ending of the frontier, and the rise of industry. Emerging from the ranks of the reactionary Republican Party, the Progressives advocated the liberalizing of the functions of government so as to include the general welfare of all the citizens and not merely a particular class. The amazing success which they achieved is best illustrated in the high percentage of laws which have been enacted through their influence.

This book combines in one interesting narrative, the biographies of these two distinguished men, Senator La Follette and his son. The author confines himself to the political careers, especially with reference to The Wisconsin Idea. Although there are frequent quotations from political speeches and many laudatory passages, still the work is reliable and comprehensive. After almost two decades of the New Deal, we are apt to forget the contribution of these true American Liberals, who paved the way for what we now take for granted. The timeliness of the book is apparent, and sums up a half century of a fight well fought.
R.H.

The Everyday Catholic. By Martin Harrison, O.P. pp. 376. Blackfriars Publications, Oxford. 1947.

To the plodding student and penetrating master alike, it is always a matter of wonderment to reflect that St. Thomas wrote the *Summa*

Theologica for beginners. We know this to be so because in the Prologue to his monumental achievement, the Holy Doctor says: "Because a teacher of Catholic truth ought not only to teach the learned but also to instruct the beginners, in accordance with the words of the Apostle: 'As unto little ones in Christ, I gave you milk to drink, not meat,' (I Cor. III 1, 2), we purpose in this book to treat of whatever belongs to the Christian religion in such a way as may tend to the instruction of beginners."

In light of this we must realize that the *Summa* is not only the all-prevailing weapon to be used by the learned theologian, but also a guide book to life for the ordinary traveler. Seeing that the average Catholic layman has a crying need for the answers that St. Thomas gives to daily problems and appreciating the fact that approach to this information is almost impossible, Father Harrison has set about to solve the question by translating the doctrine of St. Thomas into the language of the people. He has, to quote the preface of Father Carpenter, written "a miniature and simple *Summa* for the work-a-day Catholic." As such, it is a work of prime importance to the little people whose lives are bounded by movies and ball-games, by subways and cafeterias. It may easily become for them a light leading out of the slough of mediocrity and up to the heights of heroism.

From his knowledge of Theology and his experience in the ministry, Father Harrison has written a book that will serve as a middle way between the penetration of the *Summa* and the fundamentals of the catechism. Like each it treats of "whatever belongs to the Christian religion," not, however, in an abstract manner but clothed in the raiment of everyday use. It treats of God, the life of grace, the virtues and the vices, not as they are in themselves but as they affect ourselves and our neighbors.

This, then, is a book which people should be urged to read. Preachers, too, who would write sermons that reach the people would do well to study its style and language.

T.K.C.

A Catholic Reader. Edited with introductory notes by Charles A. Brady. pp. 337. Desmond and Stapleton, Buffalo, N. Y. 1947. \$3.50.

A new publisher, Desmond and Stapleton, presents a delightful collection in this volume which should be handy at bedsides. There is something that will please everyone: spiritual reading, philosophy, literary criticism along with poetry, humor, and mystery. There are stories of Our Lord and Matt Talbot, stories of murderers and monsters. Malory, Dryden, and Pope mingle with Waugh, Merton, and Luce. The scope is universal; this is a truly Catholic reader. If any-

thing should be singled out for special notice, it is William Roper's magnificent biography of his saintly father-in-law, Thomas More. This is a rare item, and one well worth the while of anyone interested in biography, holy men with humor, or just good Tudor prose. An anthologist should not be pilloried for sins of omission, but surely there are more representative poems of Hopkins than the one printed. Likewise, why must every anthology repeat Crashaw's "Wishes to His (Supposed) Mistress" which, compared with the usual high seriousness of the mystic poet of baroque, is a silly little piece.

The book is advertised as a "personalized" anthology. If anything the "personal wit and charm" is overdone. That is not to say that dry scholarship is to be preferred. Relevant to this, Mr. Brady has included a nice story of C. C. Martindale about two Greeks quarrelling over the merits of the literal and symbolic modes until interrupted by the divine simplicity of St. John. It is too much to ask the editor to imitate the majestic calm of the Evangelists; it may not be too much to ask him "to pluck this brand. . . from the ornamented brazier of ivory tower esthetes," as he says in reference to Hopkins critics. The simple, unaffected grace of Elizabethan William Roper and the virile straightforwardness of Frank Sheed stand in sharp contrast to the literary bombast of their commentator. The pity is that the occasional ultra-aestheticism of the program notes should mar an otherwise flawless program.

U.V.

My Book About God. By Julie Bedier. Designed and illustrated by Louise Trevisan. The Macmillan Company, New York. 1948. \$2.00.

Primary in the education of children is an introduction to the importance and place of God. Early acquaintance with simple truths of God and religion will leave impressions that will be a basis for future judgment for themselves. The first words spoken by so many of the saints were the holy Names of Jesus and Mary. This beautiful book is admirably suited for such religious training. It will be a valuable aid to parents in inculcating the priceless heritage of our Faith. Children of pre-school age will be attracted and delighted by the many and colorful pictures. The simple words and bright paintings portray fundamental ideas of our common brotherhood with Christ, God as our Father and Mary our Mother. Little glimpses of the light of love of God and prayer and charity for our neighbor fill the book in a marvelous manner for children. Truly, the two Maryknoll Sisters who are the author and the illustrator of this work have realized another apostolate for their institute, the mission to the very young.

A.S.

Three Generations. By Katherine Burton. pp. 302 with bibliography and index. Longmans, Green, New York. 1947. \$3.50.

Katherine Burton is well known for her biographies of famous American Catholics. She has written the lives of men and women who have founded religious congregations that presently serve the Church in America. Now she combines into one volume the lives of three American women whose vocation was that of wife and mother. The lives of grandmother, mother, and daughter are woven into the exciting history of the nineteenth century in the United States. Therefore the sub-title of the book is: *A Hundred Years in the Life of a Famous American Family*.

Maria Boyle, in the early days of the Ohio Territory, married a young lawyer, Thomas Ewing, who later became United States Senator from Ohio. The eldest of their family, Ellen, married William T. Sherman, the Civil War General. Ellen Sherman raised a large family and also found time for many charitable works. Her eldest daughter, Minnie, married William Fitch, a Naval officer, and became a devoted wife and mother.

The authoress blends the lives of these three women into a continuous narrative. She lets the characters speak for themselves of their joys and sorrows, their triumphs and disappointments. The reader soon becomes acquainted with these women and is edified by their love of God and His Church and their devotion to their families.

L.L.B.

Fundamentals of Labor Economics. By Friedrich Baerwald, LL.D. pp. xvii, 464 with bibliography and index. The Declan X. McMullen Company, New York. 1947. \$4.00.

From the experiences of the past generation, it is evident that the scales that should balance the relations of "Big Business" and Labor, of technological progress and full employment, are easily tilted. The main theme of Mr. Baerwald's work is that this economic lack of balance can be avoided to a great extent by a studied effort to interrelate and to understand the various parts of the whole field of labor economics. Thus the author, though he does not make this division explicitly in the text, arranges his material under three headings: definitions and brief orientation; a thorough treatment of employment and agencies connected with it; labor relations.

After the laborious spadework in learning what is meant by "money," "wage rates," "real wages," etc., is accomplished, and after wage theories are evaluated, Mr. Baerwald presents his concept of a

general theory of employment. Taking the five factors that decisively influence economic processes: population trends, frontiers, the state of technology, the structure of government and public opinion, he analyzes the contemporary social framework according to these factors. This is the first part of the theory and in it he concludes that the labor market ". . . of itself does not provide conditions conducive to the sustained employment of the total labor force." (p. 151) Briefly, the substance of the second phase of the theory, in which statistical data is brought into play frequently, is summed up in the assertion that the proper proportion between productivity and the income of wage and salary earners is essential for a sound employment program. It is at this point that the author also estimates the worth of devices used to increase total demand for labor, viz., shorter work week, postponement of technological developments, full employment spending. On the whole, these measures are inadequate, especially that one which would prevent scientific advancement.

Accompanying the discussion of the Full Employment Spending plan are several charts revealing the relationships between gross national expenditures, private capital formations and consumer goods and services. Though not disagreeing in principle with these ideas of full employment policies based on the notion of gross national product and expenditure, the writer feels that they do not come to grips with the practical problems of employment in definite areas and occupations. He insists that greater attention must be given to the local and occupational rigidities of the Labor Market and to the rate of technological progress.

The last and most interesting part of the book contains a well-reasoned and critical account of labor relations in general and of the nature and influence of unions nationally and internationally. While decrying the attempts of large scale industry to throttle Unionism by various methods, as the "Yellow-Dog Contracts" and the use of Labor spies, the author points out that every gain made by peaceful agreements between labor and management is an assurance that the basic rights of the individual are not being swept away by the demands of the modern industrial set-up. Particularly noteworthy in this treatment of labor and unions are the detailed explanation of the Wagner Act and the evaluation of the Closed Shop as a union demand. In Mr. Baerwald's opinion the Closed Shop smacks of totalitarianism. At any rate, the same end, security for the union, could be achieved, the writer elaborates, by working for Union-shop agreements rather than for an outright Closed Shop contract.

Guided by dispassion and a welcome good sense, Mr. Baerwald

has notably succeeded in carrying out his plan to present an interpretation of vital economic facts in relation to the complete field of labor economics. Students of the Social Sciences, labor specialists and law-makers should find this study most helpful. One may differ with some of the writer's conclusions concerning labor laws and union practices; but no one can belittle his closing observation that the security of our country is closely bound with our ability to solve labor problems ". . . in a spirit of willing co-operation among management, labor, and government." (p. 435) The tone of this book can do much to instill that spirit of good will. M.M.

Literary Sources of Art History. Edited by Elizabeth Gilmore Holt. pp. xx, 555 with index and illustrations. Princeton University Press, Princeton, N. J. 1947. \$6.00.

The aim of Elizabeth Gilmore Holt in *Literary Sources of Art History* is ". . . to add freshness and solidity to the study of the history of art by making available the words of the artists themselves and of other persons concerned." She has succeeded admirably and has provided an attractive volume of permanent value. The material collected covers the period from the middle of the tenth to the end of the eighteenth century. Almost all the famous names in art from the days of Theophilus to Goethe are found in this anthology of texts.

One of the many excellent features of the book is the illustrations. The careful selection made adds considerably to understanding and more fully appreciating the text. Naturally there is a wide variety of opinions on art expressed in the work. Yet within the volume, considered as a whole, the student of art will be able to discover the true principles of his subject. Preceding each selection there is an interesting biographical sketch of the artist whose writings follow.

The part the Church played in the history of art is a theme running throughout the book. It is not arbitrarily placed there; it simply is part of the history of art. In the early chapters one reads the stinging criticism of St. Bernard Clairvaux of those who neglect the poor in order to decorate their churches with costly and distracting adornments. The first selection of the Renaissance Period is by Lorenzo Ghiberti. It was he who designed the bronze tomb of Fr. Leonardo Dati, twenty-fifth Master General of the Order of Preachers (p. 88). For the Church's doctrine on art after the Reformation, *Canons and Decrees of the Council of Trent* by H. J. Schroeder, O.P. is quoted (p. 242 sq.).

Literary Sources of Art History will not only be a welcomed edition to the library as a reference book, but it also holds hours of in-

teresting, absorbing, and instructive reading for the general public. The editor and publisher have done a magnificent job and deserve the gratitude of artists and students of art alike. R.S.

From Holy Communion to the Blessed Trinity. By M. V. Bernadot, O.P. Translated by Dom Francis Izard, O.S.B. pp. ix, 129. The Newman Bookshop, Westminster, Maryland. 1947. \$1.50.

The beauty of this book is that it is perfect for meditation. Père Bernadot uses his profound knowledge of theology and deep understanding of Sacred Scripture to portray forcefully how a proper appreciation of Holy Communion can lead a soul to realize more vividly the indwelling of the Blessed Trinity. Especially apt quotations are made from the writings of St. Catherine of Siena and St. Gertrude. This little volume will jolt the theologian who has read but never penetrated his theology; it will light a spark in those daily Communicants who have allowed themselves to become routine in Its reception; it will console all who read it and inspire them to great strides in holiness. Not to read this book is to pass over a sesame to sanctity.

R.S.

Art in the Early Church. By Walter Lowrie. pp. 268, with bibliography, index, chronological table, and 500 illustrations. Pantheon Books, New York. 1947. \$6.50.

Dr. Lowrie in his Foreword writes: "It must be said emphatically at the outset that neither is this book a treatise on archaeology, nor am I a professor." A professor, he points out, must be disinterested; he, on the contrary, as a Christian, is deeply interested in early Christian art. Professor or no, Dr. Lowrie has succeeded in writing a scholarly and interesting work.

The art of the early Church covers the first eight centuries of the Christian era. To those familiar only with that pictorial art which appeals to the eye, the illustrations in this book will, at first sight, seem unskilled and at times even childish. But as Dr. Lowrie observes, the early Christian artists "lacked not so much the skill as the will to do what the Greeks did." We should therefore approach Early Christian art with the eye of the mind rather than with the eye of the body, and try to go with the artist beyond the world of matter to the world of the spirit.

In all illustrated books on art the format is important. In this respect, this volume lives up to the high standard previously set by Pantheon Books. J.K.

Philosophy Without Tears. By Arthur Little, S.J. pp. 128. Desmond and Stapleton, Buffalo, N. Y. 1947. \$2.00.

An appraisal of such a book as Father Little's must consider its purpose and so avoid two extremes. The book is intended for those who lack the opportunity for further study of philosophy, but would welcome in some easy form a philosophical foundation for forming opinions on questions of the day. The two extremes to be avoided, therefore, in evaluating the work are: not to demand too much, nor to expect too little. It is pointed toward the layman in philosophy and consequently avoids the more abstruse general subjects and arguments. The book, however, does remain philosophical, so that it cannot be expected to read like a sports' column. Considered, then, in proper focus this book is entirely satisfactory.

Its age-old form, the dialogue, is well employed for presenting the position of Scholasticism as well as the arguments of the adversaries. Of these latter all the modern types enter the scene to test Professor Plato, the defender of the Christian philosophical position. There are atheists, materialists, agnostics, fatalists, communists, anarchists—even a very pretentious psychoanalyst. The arguments exposed against all these are clearly those of St. Thomas, phrased simply, yet requiring careful reading. It is noteworthy that the author begins his work with a clear consideration of the relation of Faith and reason, a cornerstone in any treatment of Catholic philosophy, before he proceeds to the problems discussed by ordinary men everywhere.

The work as a whole will provoke some to a further investigation of the truths it so well delineates. For all who read it, it will provide in brief, clear language Catholic philosophy's position on the controverted questions of the day. C.O.

Humanist As Hero: The Life of Sir Thomas More. By Theodore Maynard. pp. viii, 261 with index. The Macmillan Company, New York. 1947. \$3.00.

This latest book by Mr. Maynard is a tribute to modern hagiology. There is no doubt that it excels all the previous popular works on the life of St. Thomas More; and if there is anywhere a book which gives a more attractive picture of the charming joviality and deep simplicity of this most amiable of Saints, then the reading public is being deprived of what ought to be a Catholic best-seller. Only a surprising default on the part of Catholic readers can keep this book from being acclaimed.

In writing this life of St. Thomas More, Mr. Maynard is not attempting to make advances in historical research, nor is he approaching his subject from an entirely new point of view. He is merely trying to tell a simple story of a wonderful man; and in this Mr. Maynard is a decided success.

St. Thomas' character is revealed in such a way that the reader will more and more regret not having known the Saint personally. First he is seen as a man who in his very first contact with men of affairs, as a young page at the court of the Lord Chancellor, showed himself to be destined for great things—"a man born for friendship," as Erasmus so aptly wrote of him. The book unfolds the portrait of a student, scholar and lawyer, one of the greatest figures in the Humanist movement; and also a writer, the author of *Utopia*, a book which stands as a masterpiece in English letters and in social criticism. It is by virtue of this work that St. Thomas is claimed by Moscow as a forerunner of the Communistic idea of the State. Although the idea is devoid of truth, still a study of the book might go a long way in helping Catholics to rectify the ideas of a Communist who sees the injustice of diseased Capitalism but not the injustice of the Communism proposed as a remedy. Thomas More never suffered from such confusion and the exposition of these qualities which made him a clear thinker is a part of the book which makes it especially worthwhile. The author points out, too, that St. Thomas may almost be said to have merited canonization for the perfection of his family life, were he not canonized as a martyr.

The last part of the book follows the sequence of events that lead to the Saint's heroic martyrdom after his insistant refusal to sign the Oath of Supremacy—a refusal which St. Thomas insisted was not due to any disloyalty to the king but to loyalty to God. St. Thomas' death was preceded by a long imprisonment and it is the writing of this in a chapter entitled "The Psychology of a Martyr" that the book is at its best.

G.M.

Geistige Stromungen der Gegenwart im Lichte des Katholizismus. Jahrbuch der Wiener Katholischen Akademie. Herausgegeben von Hochschulprofessor Dr. Josef Kissler. Umfang 309 Seiten. Verlag Herder, Wien. 1947. Hlwd. S 25.50. Auslandsausgabe auf holzfreiem Papier sfr. 14.80.

Selbstkritik der Philosophie und vergleichende Philosophiegeschichte im Umriss. Von Alois Dempf. Umfang 348 Seiten. Verlag Herder, Wien. 1947. S 18.00.

The title of the first of these books makes known its many-sided

content, namely the enumeration of the various spiritual problems that beset us today and their examination in the light of Catholic principles. In the nineteen essays presented in this book the reader is given an insight into the problems of the Church, of philosophy, of education, of social questions as well as of art, literature, music and many others. Cardinal Innitzer, Archbishop of Vienna, has written the Introduction in which he gives the Vienna Catholic Academy his blessing for performing in these difficult times "a particularly important mission for Austria and the Church."

The second of these books is concerned with History of Philosophy. The research in this field in the last hundred years has broadened tremendously the horizon of our knowledge of historical systems and has stretched forth into far distant places. The variety of philosophical systems appearing in the history of mankind from the Chinese and Indians to the great western thinkers poses the question today of the meaning and inner laws of this development. Alois Dempf, one of the leading representatives of modern History of Philosophy, offers in this work an important contribution to the solution of this question and gives also the presuppositions for the further progress of positive philosophy.

H.E.P.

BOOKS RECEIVED

- AVE MARIS STELLA. By Rev. Max Walz, C.P.P.S. Pp. viii, 70. Frederick Pustet Company, Inc., New York, N. Y. 1947. \$1.50.
- THE BOOK OF SAINTS. Compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate. Pp. xviii, 708 with index. The Macmillan Company, New York, N. Y. 1947. \$6.00.
- THE EPISTLES AS I KNOW THEM. By Father Winfrid Herbst, S.D.S. Pp. xi, 251. Benziger Brothers, Inc., New York. 1947. \$4.75.
- FRANCE ALIVE. By Claire Huchet Bishop. Pp. xi, 227. The Declan X. McMullen Co., New York 7, N. Y. 1947. \$3.00.
- HAND IN HAND WITH OUR MOTHER. By Rev. Joseph Lucas, P.S.M. Pp. 200. Bruce Publishing Co., Milwaukee, Wisconsin. 1947. \$3.25.
- LIGHT AMID SHADOWS. By William A. Regnat, O.S.B. Pp. x, 259. P. J. Kenedy & Sons, New York. 1947. \$2.75.
- MARYKNOLL SPIRITUAL DIRECTORY. By James E. Walsh, M.M., D.D., Titular Bishop of Sata. Pp. 277 with appendix. Field Afar Press, New York, N. Y. 1947. \$2.00.
- MEDITATIONS FOR EVERYMAN. Vol. I. By Rev. Joseph McSorley, C.S.P. Pp. 205. B. Herder Book Company, St. Louis 2, Mo. 1947.
- MY MASS. By Joseph Putz, S.J. Pp. iv, 151 with Mass chart. The Newman Book Shop, Westminster, Maryland. 1947. \$1.50 (paper bound). \$2.50 (cloth bound).

- NATURAL AND SUPERNATURAL WEDLOCK. Lenten Course of Seven Sermons. By Rev. Clement H. Crock. Pp. 64. Joseph F. Wagner, New York. 1948.
- ON KINDNESS. By the Very Rev. J. Guilbert, S.S. Pp. x, 160. St. Anthony Guild Press, Paterson, N. J. 1947. \$1.25.
- PAPAL LEGATE AT THE COUNCIL OF TRENT, CARDINAL SERIPANDO. By the Right Rev. Hubert Jerdin. Translated by Rev. Frederic C. Eckhoff. Pp. viii, 720 with index. B. Herder Book Co., St. Louis, Mo. 1947. \$7.50.
- PROCEEDINGS OF THE NATIONAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE. Pp. xxvi, 756 with index. St. Anthony Guild Press, Paterson, N. J. 1947. \$3.00.
- QUEEN OF MILITANTS. By Emil Neubert, S.M., S.T.D. Translated from the French. Pp. viii, 135. A Grail Publication, St. Meinrad, Indiana. 1947. \$2.00 (cloth bound). \$1.25 (paper bound).
- REFLECTIONS. By the Very Reverend Mother Joseph Butler, R.S.H.M. Pp. 71. Frederick Pustet Company, Inc., New York, N. Y. 1947. \$1.00.
- SAINT JANE FRANCES FREMYOT DE CHANTAL. Her Exhortations, Conferences, and Instructions. Translated from the French. Pp. xix, 478. The Newman Book Shop, Westminster, Maryland. 1947. \$3.75.
- SANCTITY WILL OUT. By Georges Bernanos. Translated by R. Batchelor. Pp. 58. Sheed & Ward, New York. 1947. \$1.50.
- THE SCHOOL OF THE LORD'S SERVICE. Vol. I. By Bernard A. Sause, O.S.B. Pp. xii, 517 with bibliography and index. A Grail Publication, St. Meinrad, Ind. 1947. \$4.00.
- DER SEELSORGER. Jahrgang XVIII. Pp. 85. Verlag Herder, Wien, Austria. 1947.
- THE STATIONS OF THE CROSS IN MIME. By H. D. C. Pepler. Pp. 50 with illustrations. Blackfriars, Oxford, England. 1947. 2/.
- THE SWEETEST STORY EVER TOLD. By the Most Reverend John J. Swint, Bishop of Wheeling. With pictures by Louis Jambor. Pp. 144 with 18 illustrations. St. Anthony Guild Press, Paterson, N. J. 1947. \$1.50.
- TALKS TO CHILDREN. By Rev. Fred V. Gilbert, O.M.I. Pp. viii, 203. Benziger Brothers, Inc., New York. 1947. \$3.50.

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- DIOCESAN CENSURES LATAE SENTENTIAE AND RESERVED SINS IN THE UNITED STATES. Compiled at Woodstock College, Woodstock, Md. Pp. 38 with index. The Newman Bookstore, Westminster, Md. 1948. \$0.50.
- HOW MUCH CATHOLICS PAY. By Russel M. Boehning, S.J. Pp. 15. Gonzaga University, Spokane, Washington. 1947.
- IS THIS TOMORROW? Published by the Catechetical Guild, St. Paul, Minn. 1947. \$0.10.
- THE MASS YEAR. A Daily Mass Guide for 1948. By Placidus Kempf, O.S.B. Designs by J. W. Krupa. Pp. 122. A Grail Publication, St. Meinrad, Ind. \$0.30. 1947.

THE MESSAGE OF FATIMA. By Don Sharkey. Cover and illustrations by Paul Eismann. Pp. 21. Geo. A. Pflaum, Publisher, Inc., Dayton 2, Ohio. 1947. \$0.15.

From Our Sunday Visitor Press, Huntington, Ind.:

BEWARE OF THE "PATRIOTS." By Lon Francis. Pp. 44. 1947. \$0.20.

THE CHURCH AND LABOR. By Louis F. Budenz. Pp. 48. 1947. \$0.20.

From Blackfriars, Oxford, England:

CHRIST CONSCIOUSNESS. By A. Gardeil, O.P. Pp. 43. 1947. 2/.

LIKE AS THE HART. By St. Augustine. Translated by an unknown sixteenth century writer and edited with an introduction by Dom. G. D. Schlegel, Monk of Quarr. Pp. 55. 1947. 1/6.

ON SEARCHING INTO GOD. By St. Thomas Aquinas. Translated with Foreward and Notes by Victor White, O.P. Pp. 48. 1947. \$0.25.