



Lady of Fatima. A Play In Two Acts. By Fr. Urban Nagle, O.P. New York, The Declan X. McMullen Co., Inc., 1948. pp. 111.

For anyone who has in mind the furthering of Truth by means of the theatre, *Lady of Fátima* is a must.

The happenings of Fátima, Portugal, in 1917 will be a topic of conversation until the end of time. An outstanding leader in the field of drama has put the events into play form, successfully produced the play, and now offers the finished product to other theatres.

A play written and produced by Father Nagle and his Blackfriars' Guild is recommendation enough for any production; add to that fact the importance of Our Lady of Fátima and we have a noteworthy dramatic contribution. Helpful hints for presentation by Blackfriars' experts are included, as well as pictures of the simple scenery needed.

—M.S.W.

Reading Between the Lines. By Ferdinand Valentine, O.P. Oxford, England, Blackfriars Publications, 1947. pp. 159. 6/net.

Too often today the faithful, when they hear the Gospel read to them on Sunday or when they read the Scriptures privately, fail to realize the rich personal value and significance of the word of God. Either there is no attention paid to the words, or the attention is completely passive, with the result that the sacred teachings fall on barren soil. The reason for this unfortunate condition is simple enough: the people, although constantly encouraged to read the Scriptures, have not been taught *how* to read them. The average lay-man's knowledge of Scripture study is limited to a few years of elementary-school Bible History, which is far from adequate in correcting the present problem. This is all the more unfortunate when we consider the availability today of the new English translations of the New Testament.

In order to give some practical norms to meet this difficulty, Father Valentine has written his latest book: *Reading Between the Lines*. It is the third in a series entitled "The Theophila Correspondence," and offers an application of the principles of the spiritual life

expounded in the two previous works. The book is written as a series of letters to an imaginary character, Theophila; and it attempts to fulfill her request for an explanation of the Gospel for the average reader. Always keeping his reader in mind, the writer expresses himself in clear language and avoids the intricate exegetic problems that would hinder rather than help beginners.

With eight passages from St. John's Gospel as his subject matter, Father Valentine first explains the literal meaning and then shows how to apply the spiritual meaning. The reader will profit by this treatment, if he will simply allow himself to be led by the author through each of the incidents of our Lord's life. Then, after a sufficient analysis of the author's technique, the interested student will be able to read the remainder of the New Testament intelligently and fruitfully.

—M.J.C.

The Cure of Ars. By Sister Mary Ansgar, O.P. London, W. C. I, Bloomsbury Press, 1948. Pp. 47. 2/6.

Since she prepared this work for young readers, Sister Mary Ansgar has made excellent use of many illustrations to portray the life of the saintly Cure of Ars. Moreover, by her simple language and orderly arrangement of events, the author has shown that as the young Jean Vianney tended sheep in his native village, as he struggled to master his seminary studies, and as he devoutly met the problems of his remarkable ministry, there was one inspiring thought that governed his actions: the love of God and of souls. It is to be hoped that the young ones who read this highly recommended account of a great lover of God will find in it a stepping stone to holiness; and will be encouraged by it to pray especially for God's priests.

—L.E.

Perfection Chretienne et Vie Conjugale. By J. M. Perrin, O.P. 39 Boulevard Latour-Maubourg, Paris, Les Editions Du Cerf, 1946. pp. 187.

The Church's teachings and exhortations concerning marriage and the family are summarized in Pope Pius XII's *Mystical Body*. The Supreme Pontiff there discusses the rôle of the fathers and mothers of the Christian family; and vigorously reviews their duties, their responsibilities, and their courses of action. Following the wise words of the Holy Father, Père Perrin has gathered together the Church's and St. Thomas' teaching on Christian marriage. In the first part of his work, entitled "Principles of the Solution," the author explains the nature of Christian life and Christian perfection, noting

that the call to perfection, echoed in the words of Christ: "Be ye perfect as your heavenly Father is perfect," is extended to all men and women. And especially in the family must the perfection of Christian life be attained by the faithful practice of the works of charity. By means of this charity the worries and cares of family life will become occasions for the gaining of great merit.

In concluding, the writer insists that the Christian family must be aware of God's presence in its midst. Jesus should be there, as the Model, as the Center and the Friend to Whom all will be confided. When God becomes so present, the Christian family will be a happy society, since it will be tending to Christian perfection through charity.

—A.D.

St. Dominic in Early Tuscan Paintings. By George Kaftal, D.Phil. Oxford, England, Blackfriars, 1948. pp. 95, with 41 illustrations, each accompanied by notes and bibliography.

There is no denying the prominent place of St. Dominic and St. Francis in the 13th century. From about a dozen followers, the Order of Preachers grew in a hundred years to an organization fertile enough to have borne 13,000 martyrs alone. The powerful figure of St. Dominic, reflected in that remarkable growth of his Order, soon inspired artists and illustrators of manuscripts.

In this book we have some very fine reproductions of portraits and scenes from the life of the saintly Spanish founder painted by the 13th century Tuscan School. This school is especially renowned because of the fame of its beloved master of religious art, Fra Angelico. The progress of the school is represented by the chronological ordering of the pictures. In particular, Dominican art students and historians will appreciate this arrangement.

The volume is divided into two parts: Images and Scenes, representing incidents and miracles in which St. Dominic figured. Besides scholarly notes and a bibliography with each picture, there are several excerpts from Theodoric's *De Vita et Miraculis S. Dominici* giving the inspirational origins of some of the pictures.

—A.S.

The King's Hostage. By E. Virginia Newell. St. Meinrad, Indiana, The Grail, 1948. pp. 68, with illustrations. \$1.50.

This book offers, short and interesting life of St. Margaret of Hungary, the Dominican Sister who became a saint despite the obstacles placed in her way by her royal family. The work is written

for children and presented in a style that will appeal to young, imaginative minds.

Miss Newell simply tells how King Bela offered his little daughter, Margaret, to God, provided that Hungary would be spared destruction from the hands of the Tartars. His prayers were answered, but the king refused to carry out his part of the promise. Margaret, however, in spite of strong opposition from her father, entered the convent and offered her life completely to God.

Parents and teachers of the young will find in this work another effective means to persuade their charges to follow a life of virtue.

—S.J.M.

The Imitation of Mary. By Thomas à Kempis. Edit. by Dr. Albin de Cigala, S.T.D., Ph.D. Transl. by a Dominican Sister. Westminster, Md., The Newman Press, 1948. Paper \$1.00. Cloth \$2.25.

There are few books which have found the degree of popularity which Thomas à Kempis' *Imitation of Christ* enjoys among Christian readers. Those who have long used and loved this devotional classic will appreciate Dr. de Cigala's desire to gather into one volume à Kempis' considerations of the Mother of God. The *Imitation of Mary* is written in the same style as the *Imitation of Christ* and will provide ample material for meditation on the part the Blessed Mother plays in the economy of the Redemption. The work is divided according to the mysteries of the life of Mary; joyous, sorrowful, and glorious. The editor has supplemented the text itself with homilies and meditations "to aid the reader to derive more fully its fruits." Sorry to say, the book suffers from the disappointing character of these additions by the Paris theologian. There are too many statements which need clarification. We agree that the book must be read with the heart but we insist that the heart may not be permitted to confound the head. The very vagueness of such statements as: "Sanctity is only sustained heroism. Through our own effort we can arrive at this sublime state." p. 89, is certainly to be regretted and detracts from the worth which should belong to a book such as this.

Because of the sublimity of the subject matter and the reputation of the original author, it would be gratifying to be able to commend this book without reservation. The obscurity found in the additions and even, at least in one instance, in the text itself, prevents any whole-hearted recommendation to Catholic readers. —T.O'S.

Dante Theologian, The Divine Comedy. By Rev. Patrick Cummins, O.S.B.
St. Louis, B. Herder Book Co., 1948. pp. 604. \$6.00.

Dante Theologian is the work of a scholar. Father Cummins offers a new translation of the *Divine Comedy* in his recent book. The blurb boasts that this is probably the first translation that follows Dante's own *terza rima* and the measure of his lines. The author has made a supreme effort to remain true to the Master. The reader must decide whether or not he has succeeded. There will be many who think that he has; many too who will think that he has not.

A worthwhile addition to students of the *Divine Comedy* is the inclusion of Pope Benedict XV's Encyclical on Dante. The work also features a commentary of 172 pages, closely linking Dante's genius to that of St. Thomas Aquinas, and a 52 page Dictionary of Proper Names.

Father Cummins is well qualified as translator and teacher of the world's greatest poet. His many years of study have given birth to a worthy volume.
—A.T.

Saint Louis de Montfort. By George Rigault. Port Jefferson, New York, The Montfort Fathers, 1947. pp. 178. \$2.00.

This book, a translation from the French and the first full-length book in English on Saint Louis' life, gives us a little insight into the life of this recently canonized saint. Though the translation is not as popular in style as many of the modern lives of the saints, still the unfolding of the character and heroic sanctity of St. Louis makes the book interesting and instructive. The life of St. Louis should remind us to be ever devoted to Jesus Crucified and His Mother, and in tribulations to have complete trust in Jesus and Mary.

The first five chapters are devoted to the Saint's life; the story of a man who, amidst great trials and difficulties, became a zealous missionary and apostle of the Rosary in northwestern France at the beginning of the eighteenth century. The sixth and seventh chapters treat of his method of teaching and preaching. The last chapter explains the influence of St. Louis in the founding of the Daughters of Wisdom and the Company of Mary (Montfort Fathers).

Upon reading the author's comments about sanctity, we should not conclude that sanctity is for a few extraordinary souls. On the contrary, we all can and should strive to become saints in our ordinary daily lives, even if we cannot imitate some of the heroic deeds of St. Louis.

The advice about going to Holy Communion, p. 162, should be understood in the light of the present discipline of the Church.

—L.L.B.

Total Power. By Edmund A. Walsh, S.J. New York, Doubleday & Company, Inc., 1948. pp. 373. \$5.00.

Total Power is the first of three books dealing with the idea of power to be published by Father Walsh, Regent of the School of Foreign Service, Georgetown University, and internationally known geopolitician. Material for the book was gathered during his service as Consultant in the Office of Chief of Council at the Nuremberg trials where he was entrusted with the collection of evidence regarding Nazi persecution of religion, and with the examination of Dr. Karl Haushofer, leading German geopolitician.

Fr. Walsh first treats of his examination of Haushofer and of the Nazi abuse of geopolitics in their bid for empire. Next he analyzes the concept of power. Though insisting that power is in itself good, because it is a natural affection of man, the author strikes the theme of his book when he declares that the world must spiritualize its notion of power and thus arrest the secularizing process begun four centuries ago.

Despite the fact that World War II was the worst conflict in the history of man, Fr. Walsh calls it an interlude, a parenthesis. "Hitler snatched the scepter of world revolution from the Kremlin . . . strutted his little hour . . . and the scepter has now returned to Moscow." p. 259. Soviet Russia is the present day example of total power. Consequently, the third section of the book is entitled "Challenge," presenting an evaluation of the power and geopolitics of both Russia and the United States. Russia, by her wedding to Communism, is pledged to world revolution and domination; America is the bulwark of power tempered by justice. The Soviet Union holds the ideal geopolitical position; the United States in the air and atomic age is an insular power, encircled by Europe and Asia, "flanked by waters that no longer separate but join."

Fr. Walsh concludes with an arresting declaration of America's responsibilities: stable foreign policy, military preparedness, intellectual and spiritual leadership, capitalistic house-cleaning. "Power controlled by justice obedient to the eternal law is the destined mission of America." p. 330.

The author's wide-awake attitude to the present day crisis is argument enough for the value of his book. Throughout one is struck

by the remarkable grasp and stimulating interpretation of history. Especially noteworthy passages are the appraisal of the Industrial Revolution, the ideological antecedents of Hitler, the formula and analysis of revolution, and the one-sentence key to Russian diplomacy.

—F.H.

Maurice Baring. A Postscript. By Laura Lovat. New York, Sheed and Ward, 1948. pp. 116. \$2.00.

This book is not a biography of Maurice Baring. It is but a postscript, a eulogy of the third versatile member of that great triumvirate, Chesterton, Belloc and Baring. Maurice Baring was a diplomat, adventurer, critic, novelist and, not the least of his achievements, one of the staff officers in the R.A.F. in World War I who received the highest praise from Marshal Foch himself. In this book the reader will find little about the exciting, full life of the well known writer. But one will read a very inspiring account of the most important scene in that life, the scene at his death bed. The memoir by Laura Lovat, Baring's host for the last five years of his life, is the most important part of the book. A few letters and some verse, along with an analysis of the effect of the classics on Baring's mind and a letter in French to Laura Lovat from Princess Marthe Bibesco, make up the rest of the book. All admirers of Maurice Baring should read this labor of love on the part of Laura Lovat.

—E.F.

The End. By Hugh Venning. Buffalo 3, N. Y., Desmond and Stapleton, 1948. pp. 303. \$3.00.

In this clever fantasy, the author carries his readers a hundred years into the future, and describes the nature of the Catholic people and the world as the Judgment Day draws near. The world of tomorrow, as imagined by Mr. Venning, does not make a wholesome looking picture; especially if one takes only a hurried glance at it. Only three Catholic countries remain: French Canada, Ireland and Poland; and these are marked for destruction by an anti-religious dictator who has united the rest of the world into a Greater Roman Empire. In this empire, religion is outlawed; materialism is openly advanced, so much so that human beings are no longer designated by customary names but are known rather by numbers; and the individual lives completely under the control of the State. However, into this cold atmosphere of unbelief, there comes a Mr. Emmanuel, a kind, sympathetic missionary of thirty-three years, who had been born in Palestine. Now the reader will begin to raise his hopes and to see clearly Mr. Venning's plan.

The gentle missionary gains the good will of the prime minister of the realm and is given permission to travel about doing his work of evangelization. Slowly, Mr. Emmanuel, by his patient work with the poor and the sick, forms a large following. In fact, when the dictator, now declaring himself to be God, calls for a plebiscite to recognize his Divine claim, only four percent of his people agree to fall down before him. And at this point the great test for the followers of the peaceful preacher begins.

Failing to win over Mr. Emmanuel by promises of great power, the dictator prepares to destroy the ninety-six percent who have deserted him. But goodness still prevails. St. Michael and the Angels appear to defeat the forces of the dictator; and out of the East appears the Son of Man, triumphant and glorious, to welcome His faithful children to their eternal homes.

This, in brief, is the story of Mr. Venning's first novel. Though many typographical errors mar it, the work is entertaining, thought-provocative and different. The reader will become fearful when he sees the degradation to which man of himself may fall; but the same reader should also become increasingly confident in the supreme power of God. Mr. Venning has done a praiseworthy job by emphasizing that Divine Power through the medium of a forceful novel.

—M.S.

The Un-Marxian Socialist: A Study of Proudhon. By Henri de Lubac, S.J. Transl. by R. E. Scantlebury. New York, Sheed and Ward, 1948. pp. 304. \$3.50.

The two conflicting ideologies which now divide the world, Communism and Democracy, appear to have been rooted in a common source—the Revolution. At the turn of the eighteenth century "The Revolution" was a word replete with mystic overtones which awakened a glowing hope in the hearts of those who were looking for the salvation of humanity through human efforts alone. Back in this era, when the theory of Socialism was first receiving its "practical" Marxian twist, and the ideal of Democracy was just beginning to suffer from the abuses of the Bureaucrats, Pierre Joseph Proudhon lived and thought and wrote passionately, yet profoundly, about the social theories of his day.

Proudhon, who earned his livelihood as a printer and proof-reader, had both the opportunity and the genius to educate himself to an erudition much higher than most students could obtain from the best schools of the time. His keen intuition gave him a finer understanding of the metaphysical implications of political science; and,

although he rebelled against the theologians of his day, he still did not fail to realize that social problems resolve themselves into Theology. But Proudhon's passion for social justice and his profound pity and sympathy for the underprivileged blinded him to much of the Truth that he might otherwise have understood. It was this passion, which colors his writings with such exaggeration, that caused Proudhon to be misunderstood by most of his contemporaries and by subsequent generations, including our own. But Père de Lubac has both the charity and the patience which are necessary to understand Proudhon and to represent his genius to students and philosophers alike. Proudhon certainly did grasp the truth. Yet, because he was on his own and did not have a fixed standard by which to judge it, his work, as must be expected, suffered sourly from an "admixture of error." Père de Lubac's aim is to present Proudhon's work in the light of Catholic standards and with a clarity which charity alone can lend to the understanding of the workings of so difficult a personality.

The author, preferring to call Proudhon a great moralist rather than the great moralist of the working classes, presents to the reader, first, not so much a social reformer, as a social critic; one who saw through Marx and the extremists of the Revolution, who cried out whole-heartedly for moderation, and who desired the social aims of the Church to succeed—but without the Church. In Proudhon's opinion the Church and the State should be one. But the Church had tried and failed. Therefore, for him, what formally belonged to the Church now went entirely to the Revolution. He did not see, as Chesterton did, that Christianity had not yet been tried. Secondly, Père de Lubac presents Proudhon's philosophy in so far as his thinking was influenced somewhat superficially by Hegel and Marx, and then more profoundly by Kant. In a third part, Proudhon stands alone and his work is examined for the original or more personal contribution that this great moralist has made to the advance of social thought.

The book is excellent. Nothing has yet appeared in any language that has treated Proudhon with a fairness that will enable the men of our generation to profit from his genius in the work of reconstructing the social order. Both the translator and the publisher are to be congratulated for making this book available in a fine English translation.

—G.M.

Everyday Talks for Everyday People. By Cyprian Truss, O.F.M.Cap.
New York, Joseph F. Wagner, Inc., 1948. pp. 186. \$2.75.

This book will prove beneficial to practically every man and

woman who has entered upon the stage of independent human living. In this age, the performance on the stage of adult living commences early. Hence, the author treats equally the perplexities of youthful beginners and the numerous social and moral problems of man as he advances to his final curtain call. Father Cyprian Truss, the learned and popular Capuchin, shows forth his vast experience as a guide to many performers in the drama of everyday life. In his twenty-nine "talks" he demonstrates how well he knows the little things and the big things that make living difficult, and often irksome.

As in the writer's first book, *From the Pilot's Seat*, the treatment of deep, forcible truths is handled in an unusually refreshing manner, in the "here's a little story that might help you" style. Yet, as the "story" gives way to Father Cyrian's own wise words, you realize that all the strength of the Church's teaching is being unfolded. Chapters on our national pride, discrimination, and "rights" indicate the practicality and up-to-the-minuteness of these discourses. As a sample of the striking talk-headings, "Deadline," showing the part of conscience in our lives, brings each man vividly to his final bow on life's stage and shows him possessing peace of mind or despair.

No person will regret the few minutes each day that the reading of one of these talks would consume. Putting into practise, day by day, what he has read, the Christian would grow as a human being and as a creature of God.

—R.J.G.

The Works of John Henry Newman. Essays and Sketches. Edited by Dr. Charles F. Harrold. New York, London, and Toronto, Longmans, Green and Co., Inc., 1948. 3 Vol., with prefaces and introductions. \$3.50 ea. vol.

The figure of John Henry Newman on the contemporary publishing scene looms large—he is the man of vast and luminous judgment. Yet who is there to read him? He is far removed from any intellectual *camaraderie* with our worldly-wise theosophy, so fearful lest truth become a taskmaster; and for the cult-ish salvationists he is too prodigal in his affirmations.

The essays and sketches collected in these three volumes by Dr. Charles Harrold reveal much of the man and his rare brilliance. They range over his entire life and, read chronologically, convey the sense of time and development. There is the young Newman, a rather Victorian gentleman, writing, somewhat donnishly, with easy, urbane confidence, of Cicero and of Aristotle, with independence, with articu-

late self revelation, with reverence that dared to take issue. All the weapons of his thought, which later are to ring loud in combat, are here—the erudition, the logical fence, the adroitness and classical severity of language. Later, the lineaments of a more mature Newman will emerge—a more profound man, his faculties new-edged by controversy, his originality energizing into a world of new stylistic grace and purity, and sounding in the background the clamor of history fraught with vital significance.

Searching essays on "Primitive Christianity," "The Rationalistic and Catholic Temper," on Scripture, the Anglican Church, and on the theology of St. Ignatius begin to mirror the tumultuous period which is to become the Oxford Movement. The prose is not Newman's best, since it labors somewhat. The subject matter is approached with critical accuracy. He is progressive, yet a stalwart in the camp of Orthodoxy, extolling personal inquiry but never to the hazard of doctrinal exactitude ("True wisdom knows heresy as little as it knows strife or license"); and, first and last, he is nobly earnest. In the "Tamworth Reading Room" and "Milman's View of Christianity," the old foe, Liberalism, is made to pale before some agile thrusts of wit and irony—and what a surprising journalistic verve and alacrity!

At length, the turmoil is done with and there comes the "Summa Quies," the tranquil old man writing with the full flavor of his wisdom. In the "Rise and Progress of Universities" he is completely at home, vividly sketching Abelard, "The pattern specimen of the strength and weakness of the university principle," as "The Sampson of the schools in the wilderness of his course, Solomon in the fascination of his genius"; or giving synoptic observations on the Athenian, Macedonian, and Roman schools. There is considerable abridgement here, which Dr. Harrold calls judicious. "The Church of the Fathers," "The Last Years of St. Chrysostom," and the "Benedictine Schools" are gracious, lengthy, at times precise and lucid, enamored of tradition, and wise with the "pacifica," the "pudicia," the "deorsum of true wisdom . . . but an effulgence of Divine Wisdom."

These selections constitute Newman's "Historical Sketches," "Discussions and Arguments," and "Essays—Critical and Historical"; the omissions are few and inconsequential, the exceptions to these works being independent periodical publications. It is lamentable that death should have taken Dr. Harrold from his twenty volume project after the completion of these, the fourth, fifth, and sixth; and it is devoutly to be wished that the publishers make as prudent a choice of his successor.

—W.J.H.

Mademoiselle Lavalliere. By Edward F. Murphy. Garden City, New York, Doubleday & Co., Inc., 1948. pp. 272. \$3.00.

Eve Lavallière was the stage name by which Eugénie Feneglio was known to millions. Fr. Murphy's book is the story of her interesting life, and her biography is more exciting than most fiction. After a childhood of poverty and tragedy, she became the darling of Parisian theatrical and fashionable society. Regaining the faith of her childhood, she abandoned the stage and her social position to lead a life of obscurity and voluntary poverty and penance until her death in 1929.

Adhering to the main facts of her life, Fr. Murphy has constructed a readable tale. The narrative falters at times, and the characterization of Mademoiselle Lavallière at the height of her success does not ring true. She emerges from the pages of the book as a rather unhappy and morbid introvert rather than the witty and glamorous "toast of Paris." Yet the story compensates for any literary failings; and the author deserves credit for bringing the life of Eve Lavallière before a public to whom she has been unknown.

—A.M.

Father Jerome and the Bridal Couple. By Honoratus Bonzalet, O.F.M. Paterson, N. J., St. Anthony Guild Press, 1948. pp. x, 106. \$1.25.

This book, which is written as a series of pre-marital instructions in dialogue form between Ned and Madge, a prospective bridal couple, and their pastor, Father Jerome, stimulates and sustains the reader's interest in what could otherwise be dull and unmoving facts.

Father Bonzalet discusses not only courtship and the constitution of matrimony itself, with its primary purpose of the propagation of children, but also married life, with its emphasis upon the duties and rights of the spouses towards each other and towards their children. Suggestions on ways of avoiding misunderstandings by fostering and preserving true conjugal love, and instructions on such parental duties as creating a Catholic atmosphere in the home, training children in home life and in virtuous living, and providing basic sex knowledge, are included in the work. Such delicate subjects as conjugal purity, birth control, the Rhythm Theory (which the Church merely tolerates, and that only under certain circumstances), receive a frank and clear treatment.

Eminently practical, this little volume will serve as an excellent source of information for the Catholic view of courtship and marriage, and, moreover, will be helpful to those who have been married

for sometime by inspiring them anew with the ideals of their sacred calling.

—J.J.C.

St. Benedict's Rule For Monasteries. Translated by Leonard J. Doyle. Collegeville, Minn., St. John's Abbey Press, 1948. Pp. viii, 92. \$2.00.

This translation of the charter of Western monasticism has little of the stiffness that usually marks such works. The translator has happily avoided the traditional archaic forms of speech, such as "thee" and "thou" and has thereby presented the famous Benedictine Rule in an easily readable version. Using as his source the authentic text of the Rule edited by Dom Cuthbert Butler and Dom Benno Linderbauer, Mr. Boyle has not only retained the dates for the traditional daily readings that are marked in the margins; but he has also divided the material into sense lines, a feature that will facilitate the public and private reading of the book. Wherever needed, and especially in regard to St. Benedict's scriptural quotations and allusions, satisfactory footnotes are provided. The appearance in modern language of this classic, which has been referred to by Pope Pius XII as an "outstanding monument of Roman and Christian prudence," should be noted both by religious and by lay people, since the wise rules of St. Benedict still offer a powerful means to encourage men to live virtuous lives.

—M.G.

How To Enjoy Poetry. By Robert Farren. New York, Sheed and Ward, Inc., 1948. pp. 288. \$3.00.

How many readers of the written word have you seen in your life's short span? Countless thousands, if you are a city dweller. How many of those readers in the subways, on trains, even those walking the streets, would you dare to estimate, read and enjoy poetry? It seems safe to say that poetry today is little appreciated by the man in the street. Yet, there was a time when the poet's greatest living audience was the common man. The greatest poets of past ages have invariably been the toasts of their times. The versifier was first, last, and almost always a man of and for the people. Dante, Chaucer, Shakespeare and Villon, for example, have sung the songs of the little people. Their heritage came to them from the troubadors, Europe's vendors of the music of the highways and byways, the theater of the everyday man, the stage of every man. Industrial progress has changed the ways of the people and those of the poets.

The people deserted the poets' lyre for the industrialists' loom.

And poets forsook the peoples' laurel for the bankers' check. This is the heritage of modern times. We have no universal poets because the people do not believe in poetry anymore. Mr. Robert Farren, the Gael, has produced a blue-print for man's return to the enjoyment of rhyme, rhythm, and reason. He has charted a simple course in his *How to Enjoy Poetry*, a simple way of finding enjoyment in reading poetry, and satisfaction in understanding it. The pathway to poetry is easily within the grasp of the least studious of us all. And to enjoy poetry, as Chesterton maintained, is to use the surest antidote for the threat of madness. If Chesterton's dictum be true, then Mr. Farren deserves the heartfelt thanks of us all for storming today's Bastille, the hundreds of Bedlams mushrooming up within our country and throughout the world.

—T.O'B.

Return to Tradition, A Directive Anthology. By Francis B. Thornton. Milwaukee, Bruce, 1948. pp. xxix, 926. \$8.50.

Study and enjoyment of Catholic literature has always been hampered in modern times by the difficulty of access to the books. Catholic publishers, who have a small public and limited capital, must often rely on a rapid turnover. The result is that most Catholic books which are not texts are soon out of print. Father Thornton, who faced this difficulty in teaching a course in the Catholic literary revival, has attempted a partial solution in this large anthology of the prose and poetry of the Catholic revival of England, France, Ireland, and the United States. The expensiveness of this rather weighty tome should not deter those interested in Catholic literature from working in a rich mine of material, which until now has been open only to a favored few.

The very virtues of such an anthology are its vices. Selection is difficult, and it would be impossible to please everyone. Some of the introductions, by reason of their brevity, incline to the superficial; and many critics will find the editor too sanguine in his eulogistic views. Identification of authors is not always consistent, and in some cases not correct. For instance, to call a Dominican a monk is to recall Father McNabb's reply to a heckler who had called him a fat monk: "I eat too much, but I'm not fat; and I'm not a monk, but a friar." The most unsatisfactory selections are the chapters from novels. A novel is, or should be, a unit. If almost anyone can write a good line but few a good poem, many might write a decent chapter but not be able to handle the sinuous development of plot and character that make the complete novel. Poems and essays can give some idea of the author's ability even when they are not truly representa-

tive; sampling of novels is generally an unprofitable experiment. Father Thornton, with some misgivings which he confesses, devotes his last section of the Liturgical Revival. This seems not only to upset the plan of the anthology, which was developed along national lines, but to give an undeserved emphasis. Liturgy is but one part of prayer, and prayer again but one part of Catholic life. The doctrine of liturgical enthusiasts which this division seems to support is that liturgy is the whole of Catholic life. In a wide sense, this is true; still, such a division leads to confusion in that it usurps for Liturgy a place that is better filled by Theology.

These criticisms of minor points in no way reflect upon the usefulness of the whole work. This anthology gives the most complete introduction to modern Catholic literature of any anthology yet published. It belongs in every Catholic library no matter how small, and its owner will find that he has a library within two covers.

—U.V.

Anne Du Rousier. Transl. by L. Keppel. Westminster, Md., The Newman Bookshop, 1947. pp. 111. \$2.25.

Love and reparation for the sins committed against Him by us and others—these are the two things which our Divine Lord craves from us in devotion to His Sacred Heart. *Anne Du Rousier*, a translation from the French by L. Keppel, is the biography of a nineteenth century Religious of the Sacred Heart who fulfilled both requests in a lifetime.

From childhood, this unusual French woman was captivated by a strong and deep love for the Sacred Heart and a thirst to win over souls to It. The death of her father at the hands of a political opponent always remained a terrible tragedy to the Rousier family; for young Anne, who saw in it the greed and malice of men, that incident sowed the roots of her vocation, "... for she vowed then and there that, if men could be so cruel, then her heart at least should be dedicated to the Heart of Justice who could and would requite."

A mother's strong opposition to her vocation and the years of hardship as a young superior of the Turin Royal School marked her early religious life, only to be overshadowed by her pioneer mission work the world over and a keen ability in handling children. Her success she attributed to a burning love for the Heart of Jesus; apparent failures or shortcomings were born out of that same love. The telling of this story makes instructive reading for those who would grow in love for, and devotion to, the Sacred Heart as Mother Du Rousier did.

—W.F.K.

Dante, The Divine Comedy. Transl. by Lawrence Grant White. Illustr. by Gustave Dore. New York, Pantheon Books, Inc., 1948. pp. 188. \$6.50.

Above the gates of Hell, Dante proclaimed man's eternal banishment from his Maker: "Abandon hope, all ye who enter here." To the translator of his epic, he might well have issued the same stern warning. For many have sought to bring the *Divine Comedy* into the English, but few, if any, dare claim to have succeeded. The graveyard of translators is strewn with the broken efforts of those who have made the attempt to anglicize Dante's Italian. Lawrence Grant White has written the Master into English. He has reshaped Dante in his own crucible of English verse. He has given us much of his own poetics, much, too, of Dante. But he has not given us the whole of the Florentine. The integrity of the divine poet has once again escaped the muse of the translator.

Dante's is the spirit of Christ and His Church. Mr. White has captured little of this spirit, we think. He has given us a beautiful body without a soul . . . and a body without a soul is dead. It leaves us cold with all its beauty. It may possess power to move us, but such attraction is not lasting.

Beauty alone, force of words, imagery. These are not separately, nor together, the end of Dante's masterpiece. Adoration is the breath, the spirit of the *Divine Comedy*. Dante has adored God with an immortal pen. The translator must capture that spirit of adoration, if he will succeed in bringing a really true and live Dante in an alien tongue.

Mr. White's *Divine Comedy* reminds us of some of the great cathedral churches of Christian Europe which are empty shells, cold monuments of a warmly alive past. They are without their reason for being, their God-in-residence. They were built for adoration; man's adoration of his God. They are maintained today for man's adulation of man. We cannot, no matter how we wish, quite put aside the suggestion that such a translation as Lawrence White's serves the pagan muse rather than God's use. If this be true, then Mr. White has failed to give us Dante. He has only given us Mr. White's version. We do not particularly want another Anglican "Comedy" under Florentine labels.

However, work of this kind is worthy of praise. Mr. White's effort would not force the master to blush. The artistry of Lawrence White, the craftsmanship of Pantheon Books, the inspiration of Gustave Dore, are bound into one of the most beautiful books of modern printing.

—T.O'B.

Dante's American Pilgrimage. By Angelina La Piana, Litt. D. New Haven, Conn., Yale University Press, 1948. pp. xv, 310. \$4.00.

In her preface to the present volume the compiler declares that her object is to present an historical survey of the rise and growth of Dantean studies in the United States. Her presentation is direct and divested of that overbearing rigidity generally associated with a work of such pronounced scholarly intent. With evident enthusiasm for her subject, she has pieced together an interesting and personal study, and has displayed a warm sympathy for the labors and obstacles besetting the scholars. A veritable plethora of footnotes is well-nigh exhaustive for any student of American Dantean studies. The chronological list of the Reports of the Dante Society of Cambridge from 1882 to 1936 has been appended. Although the work compares favorably with the standards of modern scholarship and research, it is marred by instances of partiality.

The future of Dantean studies is definitely encouraging at the present. However, that the course of Dante in the United States has not been broad and smooth is clearly indicated from the excerpts and quotations of the many translators, commentators and scholars. The beginning of the Pilgrimage in the United States began in 1791 with the publishing of a translation into English of a passage from the *Divine Comedy* by William Dunlap. The crests of waves of Dantean studies from that date are thoughtfully measured and exposed, with particular attention being given to the Cantabrigian triad of Lowell, Longfellow, and Norton. Dante's literary wanderings in the United States are seen as revolving about that same Cantabrigian triad with C. H. Grandgent the towering figure in the present century. We are made to look at Dante under many aspects: his works, his thoughts, his character, his passions, his historical background. All phases are subjected to the most minute scrutiny by various scholars, both favorable and unfavorable to the famous Italian author. Individual chapters are dedicated to the essayists, to the translators, to Longfellow, to Norton, to Dante's American biographers and to his commentators and critics. To complete the survey, there is a discussion of the portraits of Dante and the illustrations of the *Divine Comedy*.

It is also pointed out that no really satisfactory translation has been made, and that there persist many unsolved problems in the works of Dante. In several instances the author's partiality betrays itself, and she is evidently unobjective, subjecting the victims to rather severe handling. For example the compiler is partial when treating the opinions of certain national groups: on the one hand they are misunderstood, on the other they amount to so much "bile."

Traces of a sneer are discernible in her treatment of Margaret Fuller. Is Margaret Fuller being so absurd when she insists on the emphasis being placed where Dante placed it? To the author it is absurd that the *Divine Comedy* and the *Summa* of Aquinas should be set side by side. Yet both were looking at and speaking of the same Beauty. To seek a beauty other than that which Dante describes and sings of is to seek a beauty false to Dante. Dante's Beauty and the expression of that Beauty were culled from the philosophy and theology in which the Middle Ages were steeped. Again, to Miss La Piana the use of the phrase "medieval theology" seems to imply that the theology of the Church today is something very distinct from the theology of the Middle Ages. To her, the medieval doctors are still the impractical, superstitious savants whose knowledge is acquired as a puppet acquires motion. In brief, she speaks with all the presumption of her local atmosphere in a work which calls for a calloused objectivity. If this can be abstracted from, her work may prove an enjoyment and profit to those who care to use it as a guide to the study of Dante.

—F.M.

St. Thomas and the Greek Moralists. Aquinas Lecture, Spring, 1947. By Vernon J. Bourke, Ph.D. Milwaukee, Wis., Marquette University Press, 1947. pp. 63, with notes. \$1.50.

History of Philosophy and Philosophical Education. Aquinas Lecture, Fall, 1947. By Etienne Gilson. Milwaukee, Wisc., Marquette University Press, 1948. pp. 49. \$1.50.

Dr. Bourke, in his lecture to the St. Thomas day assembly at Marquette University, defends three historical theses. He holds that the enumeration of intellectual and voluntary acts which occur in any volition are drawn mainly from St. John Damascene. The notion of *recta ratio* as the rule of morality, he maintains, is Stoic in origin. The method of assigning parts of the cardinal virtues is derived from lists compiled by Andronicus. The defense of these theses is, of course, quite brief. The exposition of the second of them is not convincing.

Dr. Gilson pleads for an appreciation of the part that History of Philosophy plays in the study of philosophy. The main attraction of this lecture is, however, the brief description of the rôle of St. Thomas as the guide of the Lecturer's philosophical progress.

—C.G.M.

The Development of Southern Sectionalism 1819-1848. By Charles S. Sydnor. Louisiana State University Press and the Littlefield Fund for Southern History of the University of Texas, 1948. pp. xii, 400, with appendix and bibliography. \$6.00.

This is the second book published in an intended series of ten volumes representing the History of the South from 1607 to the present. This volume covers the period from 1819 to 1848 and its title suggests its thesis—the tragic development of a sectional spirit in the South in the years following the founding of the Republic.

Striking quickly into Southern History at that time, and covering its many fronts—Economics, Politics, Education, Customs—Professor Sydnor concludes that “. . . at the beginning of that year (1819) there was no Southern political party, no state slave-bloc in Congress, and no sentiment of Southern nationalism.” Yet in the next twenty years the South was to develop a distinct sectional character—which was to grow and become intensified because of the slave issue, the struggle over the Missouri Compromise, the unchangingly agricultural status of the South, and its fall to a minority position in American politics. It is a history of beginnings; the end we know well enough—Civil War and an almost immovable particularism which has depressed and retarded the South for over a hundred years.

The report is an excellent one—factual, heavily documented, discreet, consciously avoiding that over-simplification which is itself the mark of sectionalism in the historian. In such a report two things stand out; the authentic greatness of the ante-bellum South, in its statesmen and in its gracious, conservative social life, and on the other hand, its magnificent stubbornness, that passionate attachment to its own placid and unfailing ways which is the mark of the true aristocrat, and the signal for his downfall. For the tragedy of the South is the tragedy of Aristocracy—an uncompromising devotion to its own order of things, to the peace of its own making.

Henry Adams, writing many years after this, insisted that the Southerner had “temperament, not intelligence.” Intelligence could not be lacking in a section that produced Jefferson and Madison, Clay and Calhoun, Crawford and Taney. But when men find their institutions and their interests under attack they can easily turn intelligence to the service of temperament; and a particularism which may have started as a thing of reason, with foundations in the social and political order, can easily turn into a thing of will—a mere passionate defense of the status quo, or of a fading glory.

There is another side to the picture which the author does not neglect—the rôle of the North in creating Southern sectionalism. He

insists that "... the bitter and extravagant antislavery attack was the major force in making Southerners aware that their region had a way of life that was far different from the rest of the United States, and the shock of the attack was aggravated because it came at a time when there was deep concern in the region over its failure to keep pace with the North and the West in the march of progress." p. 335. On the outside, then, there was the industrial, mercantile, progressive North with its raucous, evangelical abolitionists; on the inside, it own self-conscious conservatism and a vigorous and often amazingly subtle defense of slavery and states' rights. However suddenly these tensions arose, and however petty the motivation may have been in many cases, the issues were clear, and what is more, very simple and powerful, and close to the passionate hearts of men. For we look out today upon a still unreconstructed South, strong enough and united enough to hold a separate Democratic convention in which States' Rights and White Supremacy are again the primary issues. Reading Professor Sydnor's careful analysis, one is convinced that such a Convention is not an isolated political disaffection, but simply another sign of that deep-rooted Southern sectionalism which has persisted through Peace and War and Reconstruction. It is a problem not merely for the historian, but for the statesman and the citizen.

—D.R.

The Meaning of Man. By Jean Moureux. Transl. by A. H. G. Downes. New York, Sheed & Ward, 1948. pp. xiv, 304, with notes. \$4.00.

Of all the errors whose monstrous off-spring is the chaotic world of today, none is more basic than that concerning the nature of man. This book is a sound philosophical and theological indictment of this error. At the same time it confronts the true Christian with a challenge to place before men once again the true idea of man. "Res Sacra, Homo," the title of the final chapter, adequately expresses the impression left by the entire work. From a consideration of the universe as it is related to man, the author proceeds to the heart of all the constituents of human nature, viewing these under the light both of Faith and of reason.

The content of the book is based solidly upon the Sacred Scriptures, the Fathers and St. Thomas. In the main, the thought is clear, phrased in a striking, forceful style, which the translator succeeds in preserving. By no means is this work a dry, abstract tome. Instead, it will lead to prayerful thought; and will move the heart by the beauty with which it presents the theology of man's relations to God. An occasional obscurity of terminology is a defect which must be accepted, since this usually occurs in connection with the more abstruse

phrases of the subject, e.g., in the chapter on the human person. Doctrinally speaking, it is necessary to attend to what the author says in note 125, namely, that he is concerned with man as he is today in the actual economy of the redemptive Incarnation; not with the whole problem of the supernatural vocation. This will obviate difficulties which otherwise might arise concerning the gratuity of the supernatural order.

For its solid theological foundations, its profundity, and its timeliness, *The Meaning of Man* will be valued highly by those who have had a theological training. It is to such readers that it will appeal, and with even greater attraction because of the positive beauty which graces its pages. This book is also a rich source from which can be drawn material for personal meditation and for preaching.

C.O.

The First Freedom. By Wilfrid Parsons, S.J. New York, Declan X. McMullen Co., 1948. pp. 178. \$.25.

In March of this year a highly controverted decision by the Supreme Court of the United States was handed down to posterity to form what will perhaps become the shibboleth of the atheistic forces in this country. In answer to the appeal of conscientious, God-fearing citizens, Fr. Parsons has written his timely and conclusive challenge to the men of our highest judicial body and to their followers.

The First Freedom is a series of considerations on the relationships between Church and State in this country. Fr. Parsons first treats the historical interpretation of the First and Fourteenth Amendments to our Federal Constitution. He then shows the traditional concept of separation of Church and State in the United States, and points out how that concept has evolved through secularistic influence into a thoroughly unconstitutional principle supposedly based on the First Amendment; but which, in fact, has no historical basis either inside the Constitution or outside it. The author then introduces the McCollum case into his work, and shows how this unconstitutional doctrine of the separation of Church and State was applied, in defiance of tradition, by the highest judiciary body in the United States. Fr. Parsons contends that the constitutional principle of separation of Church and State which the majority opinion invoked cannot be found in our Constitution. Therefore, the justices had no fundament for their

judgment in this case; and consequently, they were not judging but legislating.

The First Freedom is an opus of great merit. The author has combined scholarly method and research, necessary for a successful work of this kind, with a literary style and expression which enables it to be understood easily by the average American reader.

Fr. Parsons says that his book ". . . is frankly written from the Catholic point of view." p. 1. However, we believe that this statement is misleading, since it induces the reader to search for explicit Catholic doctrines which actually never come to the fore. We think that it would have been better to say that the book is written from the traditional American point of view rather than from that of the Catholic theologian.

As a possible shortcoming, we note that in treating of the ends of the Church and State. Fr. Parsons places them in totally different spheres. This is true. Yet Church and State are intimately connected inasmuch as the State, though a perfect society with its own temporal end, does not have an end to be sought for itself. The State does not offer an ultimate but rather an intermediate end, since man's temporal happiness is further ordained to his eternal happiness. It is the work of the State to provide the means whereby its citizens can achieve this temporal happiness so that they may work out their eternal happiness. We are aware that Fr. Parsons is fully cognizant of this point of Catholic doctrine. However, we think that in a work of this kind it is well to point out such distinctions in order that Catholic teaching may be clearly understood.

Except for these few criticisms, which do not affect the nature of the book to any appreciable degree, we believe that *The First Freedom* is a book of great merit and that its author is worthy of much praise. The author has written on a timely subject; he answered a challenge which all God-fearing Americans must face. He has given us the American way with respect to this problem. His book should now become not only a must on our reading list, but also a light to guide our course of future action.

—R.D.D.

Lord Teach Us to Pray. By Paul Claudel. Transl. by Ruth Bethell. New York, Longmans, Green and Co., 1948. pp. 95, with appendices and notes. \$2.00.

Lord Teach Us to Pray, written by the noted French poet,

dramatist and diplomat, Paul Claudel, tries to impress upon the mind of the reader the need to run and hide, periodically, from the all-absorbing world; and to crawl into the silent cell of self. There he will learn of himself and God. There he will satisfy the inner craving of the soul to shake off the shackles of modern, chaotic living, and to embrace the sweet yoke of its Master. But to those unfamiliar with art, literature, and the clever way of images, this book, at times, will prove somewhat confusing. The style that the author uses naturally exposes itself to many ambiguities and inaccuracies. To mention a few: the book states that man is the image of God insofar as he was created male and female. P. 38. But man is the image of God through his rational nature. Again it calls matrimony "the supreme Sacrament." P. 43. If we speak of a supreme Sacrament, we must give that title to the Most Holy Eucharist because it is this Sacrament to which all others point, to which all are ordained. Furthermore, M. Claudel's book contains an appendix (III) which consists of an article entitled "Prayer is Power" by Alexis Carrel, M.D. Now, unless a clear understanding of Dr. Carrel's terminology is had, the reader will likely get a distorted view of prayer. Dr. Carrel fails to bring out clearly, or to emphasize sufficiently, the fact that prayer gets its real power from God and that it is through His Grace, gained through prayer, that the soul and body are healed and strengthened.

But with his eyes open to these and similar statements which might be misleading, the reader will derive much profit from this book. Not, however, the reader who has long realized the need for and has turned to the life of prayer, but the one who is caught up in the whirl of present-day living and who seeks solace and consolation solely in such things as art and literature. He, it is, who will find *Lord Teach us to Pray* most appealing and helpful.

—N.B.J.

Civilization on Trial. By Arnold J. Toynbee. New York, Oxford University Press, 1948. pp. 263. \$3.00.

For several reasons a new book by the author of *A Study of History* is important. Arnold J. Toynbee, perhaps the greatest living historian, is, without a doubt, the most widely read. His point of view is, on the whole, Christian, and his theory of history is at once a repudiation of the pessimistic determinism of Oswald Spengler's *Decline of the West*, and of the anti-Christian bias of Gibbon's *Decline and Fall of the Roman Empire*.

The present book should serve as a good introduction to Toynbee's greater work. Here we have a collection of essays in which the author states his view of history, gives a diagnosis and prognosis of the ills of our civilization, and reveals his attitude toward Christianity.

Toynbee sees history as a rise and fall of civilizations, not of nations and empires; and he notes that from a declining civilization there arises a new religion. This, he writes, "is not a cyclic and not a mechanical process. It is the masterful and progressive execution, on the narrow stage of the world, of a divine plan. . . ." P. 14. In his synthesis of history, Toynbee identifies nineteen civilizations that have existed since the dawn of history six thousand years ago. All but five of these civilizations have perished; Western Christianity, Orthodox Christianity, Islam, and the Hindu and Chinese civilizations remain. Of these five, all except Western Christianity are in a moribund state. Must Western Christianity, then, go the way of all civilizations? Toynbee answers no. But there are three things that Christianity must do:

"In politics, establish a constitutional co-operative system of world government. In economics, find working compromises, (varying according to the practical requirements of different places and times), between free enterprise and socialism. In the life of the spirit, put the secular superstructure back onto religious foundations." p. 39. The religious task is the most important of these three; the political, the most urgent.

The essay on Christianity and Civilization will probably be of greatest interest to the Catholic reader. Toynbee here discusses three views of the relation of Christianity and civilization. First he gives the objection of Gibbon and Sir James Frazer, author of *The Golden Bough*, that Christianity has been the destroyer of civilization. The second opinion is that Christianity is a transitional thing which bridges the gap between one civilization and another. The third view, and Toynbee's own, is an application of his theory of history, namely, that higher religions arise out of declining civilizations. Christianity, therefore, ". . . arose out of the spiritual travail which was a consequence of the breakdown of the Graeco-Roman civilization." p. 235. It did not bring about the downfall of the Roman Empire, for the latter started to decline in the fifth century B.C. and not, as Gibbon averred, in the second century A.D.

The greatest objection to Toynbee's philosophy of history lies in his notion of Christian progressivism or religious evolu-

tion. The religions of India and the Far East, he writes, "may contribute new elements to be grafted on to Christianity in days to come." p. 240.
—H.K.

Meditations on Christian Dogma. By Right Rev. James Bellord, D.D. Third Edition. Westminster, Md., The Newman Press, 1948. 2 Vol. pp. xxxv, 369; xiv, 363. \$7.50.

During time of meditation most persons find a meditation book indispensable for avoiding distraction and for suggesting topics of consideration. Fr. Bellord's work conveniently meets this need for a good meditation book. Fifty years of popularity and the appearance of a third edition are convincing testimony of the value of *Meditations on Christian Dogma*.

The author is to be commended for making the inestimable treasure of Christian truth available in these two handy volumes. He has wisely followed the order of presentation established by St. Thomas Aquinas in the *Summa Theologica*. Consequently, the first volume of Fr. Bellord's work treats of the existence and nature of God, the Blessed Trinity, the angels, the world and man, the Incarnation, the Blessed Virgin; and the second volume includes discussions of beatitude, human acts, laws, grace, virtues, the state of perfection, the sacraments, the last things.

Fr. Bellord does not present these truths in a cold, speculative, impersonal manner. On the contrary, he shows the intimate relation between Christian truth and Christian living. He points out how the teachings of our faith, even the most profound teachings, ought to bring us closer to God. The author's exhortations, suggestions and persuasions, joined with his sound manifestation of truth undoubtedly make *Meditations on Christian Dogma* a good auxiliary for fruitful meditation.
—V.F.

Richest of the Poor. By Theodore Maynard. Garden City, N. Y., Doubleday & Co., 1948. pp. 255. \$3.00.

Theodore Maynard has again written a vivid and interesting life of a saint. This time his subject matter is the seraphic Saint of Assisi. This biography should prove to be one of the better of the many works already concerning the life of Saint Francis. The author has given us a lively, revealing, and, withal, an inspiring account of the life of the Father of the Franciscan Family. The reader will follow this unusual saint from his early youth to his death, seeing him in all his gentleness and simplicity. Likewise, he will learn much of the early history of the

Franciscan Order; and will see it develop amidst difficulties and anxieties which would have easily smothered its early existence had not the foundation of the Order been divinely inspired and nurtured.

In one place in the book Mr. Maynard says: "Dominic is said to have proposed to Francis that they join forces and form one Order." p. 176. There is absolutely no historical evidence of any value to support such a statement. Undoubtedly, the author has made use of the legend that appears in the Franciscan Fioretti. If so, it would have been well for him to have clearly established his source when repeating this evident exaggeration. The very meeting of Dominic and Francis is most difficult to prove historically; and much more difficult is it to prove any such proposal by Saint Dominic of the amalgamation of these two most distinct Orders of the Church. Another oversimplification of a historical problem with many varied ramifications is the author's attempt to show the tremendous influence that St. Francis exerted on St. Dominic in regard to the matter of poverty. It should be remembered that there has always been a decidedly great difference in the role that poverty plays in these two Orders. Saint Dominic's idea of holy poverty and its place in his order is very different from the ideas of St. Francis on this matter.

Notwithstanding these historical inaccuracies, *Richest of the Poor* is heartily recommended to all who would like to know something more about St. Francis and the early beginnings of his famous Order.

—X.S.

American Essays For the Newman Centennial. Edited by John K. Ryan and Edmond Darvil Benard. Washington, D. C., The Catholic University of America Press, 1947. pp. xiii, 244. \$3.50.

In a series of essays republished from several Catholic magazines, the many sided genius of Cardinal Newman is here defined, divided, and debated by some of our eminent Catholic educators. Newman is brought out as a convert, priest, gentleman, poet, preacher, writer, educator, and theologian; yet, while each essay is adequate, and some excellent, the book leaves something of a confused impression of the whole Newman. However, it is of the nature of the book to be somewhat deficient in unity, for each author carves out his particular section and works on that without watching what his associates are doing. And although Newman dissected is more understandable than Newman whole, there is the inclination after the last essay is read to go back to

Ward and put Newman back together again, much as one on finishing a biology book has the faint urge to go look at a man in order to make sure he is all one.

Msgr. Ryan's introduction is excellent. In his three concluding paragraphs he has put down a sketch of Newman that should be a text for all future biographers of the great Cardinal. Father Saunders' analysis of Newman's conversion is a very keen piece of investigation and reveals that this conversion is "the most amazing example in English of the tortuous psychological process that is possible before one enters the Catholic Church." As a footnote to the whole process, however, we may note that God's grace was not altogether hidden. St. Paul of the Cross, founder of the Passionists, prayed many years for the conversion of England. With this knowledge, we see the other Passionist, Father Dominic, as something more than a coincidence in the Newman story. He is clearly God's answer to Paul's prayers. This is not to deny any of Father Saunders' conclusions; but only to point up the other side of the picture.

The three essays on Newman's educational thought form the best part of the book; and from Professor Leddy's opening remarks approving, (all things considered), the Newman Clubs in America, to Father Donovan's closing disapproval of the same, we have very lively reading and some vital thinking. In isolating and determining Newman's notion of knowledge, Father Wise has done much research, especially in distinguishing Newman's idea from those of Aristotle, St. Augustine, and St. Thomas. The problem of the function of a Catholic University is admittedly hard, and Father Wise has contributed some clear and trenchant thinking toward its clarification. Yet the statement of Pius XI on Christian education of youth should not be neglected, nor should the doctrine on the Gifts. Catholic students are not Catholic *per accidens*; nor is a Catholic University.

Father Donovan, in the best essay of the book, helps us out somewhat with this problem and gives us a very large, a very vital vision of what the liberal arts college should do. May this book, with its analysis of a great man's thought, (which sometimes was wrong, as Father Fenton shows), help us to understand Newman in a better way, and may it especially forward the cause of Catholic education in America.

—R.H.

De Medicina Pastoralis. By Jacobus Pujiula, S.J. Rome, Marietti, 1948. pp. 261 with illustrations and bibliography. 800 lire.

In *Medicina Pastoralis* Father Pujiula examines modern medical theories and practises in the light of Christian principles of morality. Though doctors and medical students may profit by his book, the learned Jesuit primarily intends it as an aid to priests in their care of souls.

The book is divided into three parts. The first section, including almost two-thirds of the work, is an exposition of the knowledge of human anatomy required for a better understanding of the moral questions that the author later discusses. In the second part, the Jesuit moralist treats of eugenics, hygiene, and euthanasia. Finally, there is a consideration of questions that arise from the relation between biology and Church doctrines.

In such a limited space a great variety of pertinent questions is treated. The author's exposition of the Knaus-Ogino-Smulders theory is clear, concise, and very practical. The exhortation suggested for a person in danger of death is eminently Christian and very humane. Especially sensible are the rules given for parental education of children in chastity.

The author's Latin is not difficult to translate, provided one is acquainted with the necessary technical terms. An English translation, however, would make this book more valuable to busy parochial priests.

—T.C.

Interpretatio Authentica Codicis iuris Canonici et Circa Ipsum Sanctae Sedis iurisprudentia. By Matthaeus Conte A. Coronata, O.F.M.Cap. Rome, Marietti, 1948. pp. x, 343. Lire 750.

This is a revised edition of a digest of interpretation of the Pontifical Commission for the Interpretation of the Code of Canon Law and of decisions of the sacred congregations. The matter is conveniently arranged according to the number of each canon. The work is comparable to the English work, Bouscaren's *Canon Law Digest*.

Institutiones iuris Canonici (Vol. IV De Delictis et Poenis). By Matthaeus Conte A. Coronata, O.F.M.Cap. Rome, Marietti, 1948. pp. 701. Lire 1200.

This is the fourth volume of a five-volume work by a well-recognized author. It is the third revised edition. The present volume treats of the matter in the fifth book of the Code.

—L.B.

Lettres a Serapion. Sur Le Divinite du Saint-Esprit. By Athanase d'Alexandrie. 39 Boulevard Latour-Maubourg, Paris, Les Editions Du Cerf, 1947. pp. 211.

The heretical teachings of Arius brought into the Christian world a number of opposed and bickering groups. Such, for example, was the sect which Athanasius called the "Tropiques." The adherents of this sect were so called because they gave as arguments, "tropes," figures of speech and certain Scriptural passages which they twisted to their own advantage.

The four letters contained in this book are Athanasius' answer to an appeal from Serapion, Bishop of Thmuis. Serapion had requested theological arguments to combat the heretics who claimed that the Holy Ghost was not consubstantial with the Son. Hence these letters from Athanasius's defence of the divinity of the Holy Spirit. In the course of his response, Athanasius insists that the Spirit of Truth is a real and subsistent Person, not a creature; and, according to His Being, true God as the Father and the Son.

The main shortcoming of the volume is found in its unappealing style that is devoid of illustrations, comparisons and images. However, the polemical content gives the letters a certain vitality.

—A.L.D.

Katharina von Siena. Von Dr. Maria Maresch. Wien, Verlag Herder, 1947. Umfang 248 Seiten mit neun Illustrationen und Bibliographie. Preis S 29. 40. sfr. 12.40.

This book gives the reader a truthful and vivid description of the personality of St. Catherine, the ecstatic mystic and apostle to princes of the Church and State, to rich and poor, to good and evil. Less than half of the volume is devoted to the actual life of St. Catherine. The remainder presents an absorbing picture of her times and a number of her letters, among them a chapter from the Dialogues. Dr. Maresch has done a wonderful task of research in giving us this comprehensive view of the part that the great Saint played during some of the most troubled days that ever came upon the Church of Rome. The work is written in a clear and simple style. It should not provide too much trouble for anyone who has studied German for a few years.

—H.P.

Herz in der Wüste. Von Franz Josef Kollerics. Wien, Verlag Herder, 1948. Umfang 453 Seiten. Preis S 34.60.

This book is an historical novel about St. Bruno, the Founder of the Carthusian Order. Out of its pages steps not only the spirit of this great Saint, but also the spirit of the age in which he lived, the troubled eleventh century. This is the first book of the author, who shows great promise.
—A.L.E.

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THE AKATHISTOS. Ode in Honor of the Blessed Virgin. Written on the occasion of the deliverance of Constantinople from the Barbarians, A.D. 626. Transl. from the original Greek by Fr. Vincent McNabb, O.P., S.T.M. Oxford, Blackfriars Publications, 1948. 3/6.

THE BOOKS OF PSALMS. In Latin and English. With the Canticles used in the Divine Office. By Ronald Knox. New York, Sheed and Ward, 1948. pp. 451. \$5.00.

CASE HISTORY OF JAPAN. By Francis J. Horner. New York, Sheed and Ward, 1948. pp. xviii, 260, with bibliography. \$3.00.

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FROM SUNDAY TO SUNDAY. By Thomas Plassmann, O.F.M. An interpretation of the Proper of the Mass that seeks to place the Venerable Liturgy in modern focus. Paterson 3, New Jersey, St. Anthony Guild Press, 1948. pp. v, 409, \$3.50.

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ANGELS COME TO MASS. Pictures to color and Prayers to write. By Sister Mary Ansgar, O.P. London, W. C. 1, Bloomsbury Co., Ltd., 34 Bloomsbury St. 1948. 2/-d.

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HOW TO WALK WITH THE HOLY SPIRIT. By Father James, O.F.M.Cap. The Mercier Press, Cork, Eire, 1948. pp. 48. 9d.

MEDIATOR DEI. Encyclical Letter of Pope Pius XII on the Sacred Liturgy. Washington, D. C. National Catholic Welfare Conference, 1312 Mass. Ave., N.W., 1948. pp. 80, with discussion outline, bibliography and suggested reading practices appended. \$0.25.

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A RETREAT SOUVENIR. By Father Victor, O.P. Westminster, Md., Newman Book Shop, 1948. pp. 79. \$0.30.

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THINKING WITH THE ROSARY. Brief thoughts on the mysteries of the Rosary for the different days of the week. 1948. pp. 24. \$0.10.

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NEW SERIES OF WORKBOOKS IN RELIGION:

THE APOSTLES' CREED. By Sister M. Justina, M.H.S.H. A cut-out and color project on the Creed for grades 7 and 8. 1948. pp. 24. \$0.15. 10% discount on orders of 2 to 99; 20% on orders of 100 or more.

BECAUSE HE LOVES ME. By Sister M. Jogues, M.H.S.H., and Sister M. Justina, M.H.S.H. A primary grades color and project book on the Providence of God. 1948. pp. 24. (prices as above).

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A CHART OF THE GOVERNMENT OF THE CATHOLIC CHURCH. By Frank Blake. This chart includes the duties of the Sacred Congregation, the Roman Offices, the Roman Tribunals, the various members of the Hierarchy, the Channels of Jurisdiction, an example of the structure of an Archdiocese. 1948.

I MUST OBEY THE CHURCH. By Rev. Dr. Rumble, M.S.C. 1948. pp. 36. \$0.15.

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