



**Vision of Fatima.** By Rev. Thomas McGlynn, O.P. Boston, Little, Brown and Company, 1948. pp. vii, 215. \$2.50.

This book is an account of the author's visit as sculptor and priest to Lucy dos Santos, now Sister Mary of the Immaculate Heart, Carmelite, the one survivor of the three children to whom Our Lady appeared at Fátima, Portugal, in 1917. The purpose of his visit as sculptor was realized in his being able to design, under the exacting, personal supervision of Lucy herself, a statue which is the most authentic representation of Our Lady of Fátima. The purpose of his visit as priest is realized in the incalculable contribution that this book makes to explain what Fátima is and, above all, what it means.

Father McGlynn has written a book that leaves the reader intimately familiar with the principal characters of Fátima and with the message of Fátima. The style is the sincere, factual manner of one recounting personal experiences. The author is evidently deeply convinced of what he tells, for he has seen with his own eyes. Quietly, without shouting, he tells what he has seen. Lucy, the people cured at Fátima, yes even Our Lady herself are just as real as are the Irish Dominicans of Lisbon, the cab drivers of Oporto or the Bishop of Fátima. The visions, the revelations, the miracles of Fátima are taken down from the haze where we are accustomed to relegate such things, and are made a real part of the every day world, where they truly belong. By this quiet, reporter-like account, Father McGlynn has built up the strongest possible argument that strikes the mind like a cold blast of air, with an inevitable conclusion: since the vision of Fátima, Lucy, and the miraculously cured are all so very real, so too must the message of Fátima be so real that it cannot be ignored. This the reader realizes more and more as he reads this very readable book. But lest the full import of the conclusion be neglected, Father McGlynn, in clear, forceful statements, interprets the message of Fátima.

Certainly this book is to be recommended to Catholics of

every age and position. Presenting the story of this great event, it also clarifies previously obscure details, through the mouth of Lucy herself. As easy to read as any ordinary magazine article, the book at the same time concerns a truth that none can take lightly, for as the author concludes: "That souls may be saved through the Immaculate Heart of Mary, is the reason why Our Lady appeared at Fátima . . . and why this story has been written." —C.O.

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**Light Over Fatima.** By Charles C. O'Connell. Westminster, Maryland, The Newman Bookshop, 1948. pp. 163. \$2.50.

*Light Over Fátima* is a novel based on the apparitions of the Blessed Mother at Fátima. The story Charles C. O'Connell presents is reliable and authentic. The simplicity of his narrative is commendable, nothing being overdone in relating the events of Our Lady's appearances to the three little Portuguese shepherd children in 1917.

Unfortunately, the author in adhering too rigidly to the historical facts alone has made his novel somewhat sketchy. By including an interesting and extensive background of the people involved, he could have made the book more colorful and more lively, and at the same time could have maintained its praiseworthy simplicity. Moreover, the incidents surrounding the major events might have been treated in greater detail, thereby giving the story a unity and smoothness in reading that it sometimes lacks.

This is not a great novel about Fátima. Yet, as another outlet for spreading the message of Our Lady of the Rosary, it will appeal to many. —J.T.C.

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**Our Lady of Fatima. Queen of Peace.** By Father Joseph Delabays, Laureate of the French Academy. Translated by Rev. John H. Askin. New York, Benziger Bros., 1948. pp. xv, 196, with appendix and illustrations. \$2.75.

Here is another welcome addition to the constantly increasing literature about the wonderful happenings at Fátima. Father Delabays does more than simply relate the events of Fátima itself. In a popular style, he presents a close-up study of the three children to whom Our Lady appeared and accompanies this with a complete description of the town of Fátima. Following a chronological order, the author then speaks of the apparitions.

All the details, so important for the proper interpretation of this supernatural happening, are recounted—the words of the children, the reactions of the officials, and the results of the investigations. Some idea of the impact of Fátima upon the popular mind can be gained by reading what the writer has to say of the pilgrimages and cures that take place at this new center of devotion. Finally, in the appendix there are included the prayers that the three shepherd children recited and novenas in honor of Our Lady. Father Delabays has studied the story of Fátima well, has written clearly about its details, and has made a worthy contribution to the cause of Mary and Fátima. —B.R.E.

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**Saint Dominic.** By Mary Fabyan Windeatt. New York, Sheed & Ward, 1948. pp. 149, with illustrations. \$2.00.

Recent years have witnessed a steady increase in the publication of books on the lives of the saints for children. And among the authors of such works Mary Fabyan Windeatt needs no introduction. She ranks with the best storytellers who understand a child's mind and can portray a popular life of any saint in the style that best appeals to youngsters fourteen and under.

Neither is her most recent work, *Saint Dominic*, making its first appearance. Actually, this story of the Father of the Dominican family took its first bow in serial form in *The Torch*, and its literary popularity and interest prompted this presentation in book form.

Following the pattern of her other works, Miss Windeatt has divided this latest into eighteen chapters, each treating some phase or incident in the life of Saint Dominic designed to captivate the interest of the adolescent for whom she has written. Appropriate illustrations by Gedge Harmon accompany each chapter and make for greater appeal to the very young.

*Saint Dominic* can serve as an instrument for parents who would have their children profit by the example of the saints. For teaching Sisters, especially Dominican, it is an excellent tool for acquainting their pupils with the “. . . Doctor of truth, Rose of patience, Ivory of chasity . . .” or, briefly, with a true model of all virtues. —W.F.K.

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**Saint Albert the Great.** By S. M. Albert, O.P. Oxford, England, Blackfriars Publications, 1948. pp. 144. 7s. 6d. net.

Although it was originally written for the Sisters of the

author's religious community, this book should be of interest to lay people as well. It is a concise biographical study which fulfills the author's original purpose to portray for the reader one of the most attractive and illustrious sons of St. Dominic.

The writer brings out well the many-sided life of the *Universal Doctor*, whose influence is so sorely needed in the world today. Scientist, philosopher, theologian and saint, he had that fine balance of intellect and will which, in coöperation with grace, united an amazing knowledge of natural phenomena with a profound spiritual life. Outstanding as a botanist, St. Albert treated also of astronomy, meteorology, minerology, chemistry, physics, anthropology, zoology, psychology, architecture. His marvelous powers of reasoning, aided by keenness of observation, helped him to anticipate by centuries many of our so-called "modern" discoveries. He says, for example, that the dark spots on the moon are caused by the configurations on its surface. This, the reader will discover, was more than four centuries before man's first telescope was pointed at the sky.

Pope Pius XII placed the stamp of recognition upon St. Albert by naming him Patron of the Natural Sciences. While it yet remains for St. Albert to be recognized in modern scientific circles, it is nevertheless true that after seven hundred years he must still be considered one of the world's greatest natural scientists. It is to be hoped that this book will hasten the day of his rightful recognition.

—L.S.

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**Martin.** By Eddie Doherty. New York, Sheed and Ward, 1948. pp. 214. \$2.50.

This book brings to the public the wonderful story of the colored Dominican lay brother, Blessed Martin de Porres, whose death occurred in 1676 but whose fame happily persists. Eddie Doherty has done an excellent piece of work in adding to that fame. Being an ardent admirer and fervent apostle of Blessed Martin for several years, the author writes with a friendliness and exactness that bespeak serious reflection. He discusses the virtues and miracles of the humble Negro within the framework of fourteen meditations based on the Stations of the Cross. In the foreground of each Station stands Blessed Martin.

The incidents related here should make many Catholics realize that God sees only goodness or wickedness in His children. Lima saw extraordinary goodness in the self-effacing and chari-

table Martin. It is Eddie Doherty's chosen mission through this volume to show America that same exceptional goodness; to point out that sanctity is possible for all, regardless of color or condition; and to spread the inspiring story of the holy man of Lima.

—A.L.D.

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**Awake in Heaven.** By Gerald Vann, O.P. New York, Longmans, Green and Co., 1948. pp. 159 with appendices. \$2.50.

In this finely written work Father Vann shows that to the degree that the Christian more perfectly fulfills his rôles of lover and maker, he approaches more closely to God. Briefly, the clear thinking English Dominican explains what that proposition entails and presupposes. It means that man must properly evaluate the world, and, while living on earth, "sing and rejoice and delight in God." Moreover, it presupposes that God does exist, that there is a moral order which is intimately bound up with man's happiness, and that the claims of Christ are adequately preserved only in the Catholic Church. Each of these points is elaborated upon with a style marked by lucidity, freshness, and scholastic orderliness. Having established the groundwork, the practical minded author then discusses marriage, education, art, and politics in the light of the Christian conclusions he has stated. Throughout each treatment the emphasis constantly is on unity, unity in God as the End for Whom all things are to be loved and made. Especially applicable to our times are the writer's chapters on "Prayer and Politics." In the Appendices there is an evaluation of Aldous Huxley's work, *Grey Eminence*, and a study of Thomist Ethics and the world today.

Minds that seek thorough and convincing approaches to basic problems and that appreciate good writing will not be disappointed in this book.

—L.E.

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**The Inquisition at Albi, 1299-1300. Text of Register and Analysis.** By Georgene W. Davis. New York, Columbia University Press, 1948. pp. 322, with appendix and bibliography. \$4.00.

This book is one of a series of studies in History, Economics and Public Law, edited by the Faculty of Political Science of Columbia University. It is an edition of the text of one of the registers of a particular trial of the Inquisition in the city of Albi in Southern France. The author attempts to reset the scene with the incidents leading up to the trial and to present an his-

torical analysis of the trial itself and some of the aftermath of the trial which stirred up a good deal of excitement at the time. The text, edited in its original Latin, takes up more than half the book. The purpose is to make available to the history student one of the records of the Inquisition which are so rare in critical editions.

The limited scope of the work is evident. Rightly there is no attempt to draw lengthy conclusions concerning the whole question of the Inquisition of the 13th century. Picking up such books, we tend to read them with all our defenses prepared. Disappointment comes when we find there is nothing to fight about. The analysis is fair. The incident is unusual and the motives for the arrests and trial seem more than the ideal intended by the Church in the Inquisition. However, throughout the book there is a faint frown of censure for the supposedly "intolerant" Catholic Church and its bloody instrument, accompanied with sympathy for the individual tragedies and the afflictions of members of the "Catharan Church." This book is strictly for the history student.

—A.S.

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**The Religious Orders in England.** By Dom David Knowles. New York, Macmillan Co., 1948. pp. 348, with appendices and bibliography. \$8.50.

In 1940 Dom Knowles, author of several scholarly studies on medieval ecclesiastical history, published *The Monastic Order in England*, covering the period from the middle of the tenth century to the time of the Fourth Lateran Council in 1216. In *The Religious Orders in England* he continues their story to the year 1340, including a section on the Friars insofar as their activities had bearing on monasticism.

The first division of the work treats of the reorganization and administration of the monasteries, their systems of visitations, and an interesting chapter on their agrarian policy and place in the social and economic scheme. The last division considers the monks and their world, their daily life, their intellectual pursuits, the position of the abbot, and their relations with the towns subject to their rule. The author takes the reader into the very cloister, frankly exposing not only the energy and vitality but even the shortcomings of the monks.

The middle part of the book is devoted to a study of the Friars, especially the Franciscans and Dominicans. After intro-

ductory chapters on their foundation and spirit, the author gives an absorbing treatment of their doctrinal and moral controversies in which English Friars played a part.

In general, the chapter on the nature and character of the Order of Preachers is very accurate. In one instance, however, the author seems too prone to minimize the positive influence and imprint of St. Dominic upon his Order. Without derogating from the rôle played by St. Thomas Aquinas in bringing the ideal of the Order to full flower, it must be insisted that the character, spirit, spiritual doctrine, and intellectualism of the Dominicans have their origins in the founder, Dominic. It is also necessary to take exception to the statement that in the early years the preaching of the Dominicans was indistinguishable in tone and accent from that of others. On the contrary, from the very first Dominican preaching was radically different, being distinctly doctrinal in tone. To take any other stand is to say that Dominic's ideal was but vague in his own mind and that he took pains to found a highly organized, delicately balanced, and, at that time, highly radical society, when one of the set patterns would have otherwise sufficed. In the Order of Preachers the influence and spirit of St. Dominic is the primary, fundamental inspiration.

Lest such a lengthy criticism on three short sentences in the text seem unfair, it must be said that the author has done remarkably well in summing up the character of Religious Orders. The book on the whole is excellent, a masterly piece of research presented in a fluid and captivating style. Dom Knowles, though treating a period of monasticism devoid of outstanding events and great personalities, has, nevertheless, enlivened otherwise unappealing matter; and has offered the reader a candid insight into an obscure chapter of monastic history. —F.H.

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**The Mass in Slow Motion.** Msgr. Ronald Knox. New York, Sheed and Ward, Inc., 1948. pp. 139. \$2.50.

Monsignor Knox's latest book has been received with enthusiasm in all quarters that take pains to write critical directives for the reading habits of the faithful. Yet there has been an undercurrent of unfavorable criticism from certain other quarters too. Some priests think the Monsignor's light hearted treatment of so sacred a subject a bit misplaced, to say the least. Their reaction is indicative of the tremendous awesomeness that the

Mass holds for them and is therefore praiseworthy. And yet, leading churchmen, the Cardinal Archbishop of Paris for one, have thought it a sign of wisdom to be blessed that today's irreligious seek their heavenly Father once again through an almost revolutionary view of this same Holy Sacrifice.

Msgr. Knox's little volume seems nothing more than a part of revamped Catholic Action. His sermons on the Mass have that "our times" approach. They are written in the people's way, not that of the technical theologian.

It must be kept in mind, however, that new trends in the mode of Catholic Action must be directed by the hand of the Holy Father. Any unauthorized deviation in favor of "advanced" methods over Sacred Tradition will defeat the ends of modern Catholic Action. Some might wonder if Msgr. Knox has deviated from Sacred Tradition in his somewhat novel treatment of the Mass. We do not think so. After all, Church Fathers took pains to draw pictures for the faithful long ago when they explained Catholic doctrine. Those pictures were more often than not based upon events familiar to the people. Msgr. Knox follows their leadership. However, certain peculiar expressions employed by the Monsignor will and should, we think, cause slight tremors in critical Catholic eyes. What priest, for instance, aside from Msgr. Knox, has ever thought of his going to the altar of God as a whirling on to the dance floor?

In his sermon on the Offertory, for this is a book of sermons, Msgr. Knox bids us to think of him, priest celebrant, as a great human pin cushion in whom we are to stick the pins of our prayers at Holy Mass. We beg his pardon, if we stick him with a pin of criticism instead. We have in mind his linking of "procreation," on page 51, with the procession of the Divine Son from the Father. Tradition rather frowns upon associating creation of any kind with Divine Procession. In all events, procreation is an infinitely less perfect act than creation itself.

Despite these few criticisms, we are convinced that *The Mass in Slow Motion* will prove a great boon to the faithful for whom it was written. The book's most valuable contribution to the present discussion on the Mass and matters liturgical is its underlying theme, namely, that the Holy Sacrifice of the Mass is a family affair, the Sacred Banquet of the family of Christ. The priest as head of the family celebrates the Mass in the Name of Jesus Christ; the faithful as members of Christ's family, the Church,

participate in that celebration. This is teaching that needs underlining these days. Msgr. Knox merits thanks for restating this traditionally Catholic doctrine. —T.O'B.

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**The Philobiblon.** By Richard de Bury. Introduction by Archer Taylor. Berkeley and Los Angeles, University of California Press, 1948. pp. xiv, 110. \$3.50.

A new edition of *The Philobiblon*, or *The Love of Books*, is most welcome. The essay, originally written in Latin in the years 1344-1345, is concerned with the love of learning and the collecting of books for that purpose. The book was first printed at Cologne in 1473. The first English edition appeared in 1598, edited by Thomas James, first librarian of the Bodleian Library at Oxford University. Since that time at least four other English editions have been issued. It is one of the first books about books and one full of wisdom, with many biblical and classical references. It marked the beginning of a new type of literary work.

For some reason (probably because the book was written at the request of the bishop) "Richard de Bury" is usually printed as the name of the author. But certain passages point to Robert Holkot, O.P. (d. 1349), as the author of the essay (Quetif, J. and J. Echard, *Scriptores Ordinis Praedicatorum*, i, p. 631). Robert Holkot was librarian to the Bishop of Durham. "Probably the truth is represented," says the *Dictionary of National Biography*, "by the title found in several manuscripts: Incipit prologus Philobiblon Ricardi Dunelmensis episcopi quem librum compilavit Robertus Holkote de Ordine Praedicatorum sub nomine episcopi." ("Here begins the prologue of the Philobiblon of Richard, Bishop of Durham; which book Robert Holkot, of the Order of Preachers, compiled under the name of the aforesaid bishop.")

This new edition, in a beautiful format, is recommended reading to all lovers of books, especially to authors, librarians and private collectors. Scholars will benefit by a perusal of its pages. Dominicans will find some hard things said about their Order, but they will also find praise for the pioneers of the order on account of their love for books and zeal in the cause of learning. "They with unwearied zeal applied themselves to the expounding, collating and compilation of the various volumes."

—R.A.

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**Saint Elizabeth.** By Anne Seesholtz. New York, Philosophical Library, 1948. pp. 136. \$2.75.

James J. Walsh, the modern historian, says that St. Elizabeth was the best known woman after St. Clare in the thirteenth century. Anne Seesholtz has contributed greatly in bringing out the hidden truth of this conviction. She has drawn from the richest treasures of thirteenth century literature and history to describe more fully the magnanimity of St. Elizabeth. The manner in which the author correlates the events of the saint's life is orderly, and her choice of the personages that influenced St. Elizabeth's life most is convincing.

In brief, this is the story of Hungary's famous saint. She was born a princess and at an early age married Ludwig IV, ruler of Thuringia and Hess in Germany. Shortly after their marriage Ludwig died in Italy while with the Crusaders. After Ludwig's death, the saint was treated cruelly by her brother-in-law, who took over the government of the kingdom. The poor, whom Elizabeth had formerly fed many times at the castle gate, now treated her as a criminal. She embraced all these outrages joyfully and offered them to her Crucified Lord. It was at this time that she became the first Franciscan tertiary in Germany and thereafter devoted her life in a special way to prayer and to good works for the poor.

Miss Seesholtz handles her subject well and succeeds in presenting a worthwhile study of one of God's chosen souls.

—S.M.

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**The Lord's Sermon on the Mount.** By St. Augustine. Transl. by John J. Jepson, S.S. Westminster, Md., The Newman Bookshop, 1948. pp. 174, with notes and bibliography. \$2.75.

This is the fifth volume of *Ancient Christian Writers*, a series of translations of the writings of the Fathers of the Church. The Sermon on the Mount is that magnificent discourse that our Lord gave to the people who followed Him to the high plateau a few miles from Capharnaum. In this sermon, which St. Matthew records in chapters five to seven and St. Luke records in part, our Lord promulgated the New Law of love. Without abrogating the moral precepts of the Old Law, Jesus points out the greater perfection of the New Law and gives the perfect pattern

of the Christian life. It is in this instruction that our Lord teaches us the Beatitudes and the Our Father.

While St. Augustine was a priest at Hippo, he composed this commentary, which enables us to gain a deeper appreciation of the Sermon on the Mount. This treatise by such a great Father of the Church was much help to St. Thomas and later theologians in explaining this beautiful section of the Gospel.

Once again in this new series we have an easily readable translation of Patristic literature. The translator's notes, to which references are made in the text, are valuable to the reader by interpreting obscure passages and by indicating the few statements that were later retracted by St. Augustine. The scholar will appreciate the bibliography, which is incorporated in the notes.

—L.L.B.

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**Magnificent Man.** By Valentine Long, O.F.M. Paterson, N. J., St. Anthony Guild Press, 1948. pp. xiii, 270. \$2.50.

*Magnificent Man* is a spiritual book written for the laity to help them to meditate on man's tremendous natural and supernatural gifts. Writing in beautiful prose, the author fairly sings of the things that have made man magnificent—his creation, his redemption by God and the further manifestation of God's love through the Blessed Sacrament, the Blessed Virgin, etc. The author has enhanced his work by apt examples from modern novels. The warmth of feeling which these ten essays exhibit cannot help but stir the reader to a fuller appreciation of man's exalted state.

—J.J.C.

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**The City and the Cathedral.** By Robert Gordon Anderson. New York 3, Longmans, Green and Co., 1948. pp. xii, 337. \$3.50.

The success that marked Mr. Anderson's *Biography of a Cathedral* may well be challenged by this present work. From many tell-tale angles we are shown everyday life within and around the famous Cathedral of Notre Dame during the glorious thirteenth century. St. Dominic and his newly formed champions of the Faith are there. On one page we meet the King and Saint, Louis, settling small merchants' disputes; on another we view a statue of Our Lady through the eyes of a Cathedral Charwoman. In fascinating and picturesque language Mr. Anderson shows the medieval workmen repairing a bridge, and tells how the classroom of old was presided over by St. Thomas Aquinas, who fostered ". . .

teamwork between mind and spirit in education." There is hardly a phase of medieval human life that is overlooked. The poets, the minstrels with their love songs, the penitents outside the church, the lawmakers of France, and the "seven who excelled in needlework" are all described. It was an age of strong Faith and a period of rich intellectual output. And over and above the little and the great towered the giant in stone which was and is the expression of man's ". . . reaching out toward God . . . and God's reaching down." As the volume comes to a close we see Dante moving about the city and preparing to put the Theology of that Catholic time into poetry just as the builders had put it into stone.

Mr. Anderson has verily brought a past century to life. The personal touch, the clever presentation, the grasping of the deeply religious spirit of the "greatest of the centuries" makes his *The City and the Cathedral* a colorful, vivid work.

—M.M.

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**Ye Gods.** By Ed Willock. New York, Sheed and Ward, 1948. pp. xii, 151, with illustrations. \$2.50.

By means of these articles that originally appeared in *The Torch* and by pointed illustrations, Mr. Willock shows that the non-believing American is really very much of a believer in modern types of false mysticism. To prove his point, the hard-hitting co-editor of *Integrity* strikes out against such "little gods" as "Speed," "Efficiency," "Glamour," "Romance," and "Popularity." These are only a few of the current American "myths" that the author so effectively ridicules. Underlying each evaluation is the constant reminder that the only satisfying and worthwhile quest of man today, as in the past, can be God and the supernatural order. The remarks in this direct attack on modern paganism are aimed, according to the author's words in the introduction, at the godless who live in our land; but there is clearly also a strong thrust at Catholic complacency. If you are looking for different, thought-provoking reading, this is it.

—B.R.E.

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**The Way of the Mystics.** By H. C. Graef. Westminster, Md., The Newman Bookshop, 1948. pp. 158. \$2.75.

The mystics have fallen on hard days—our age has known such a vast impoverishment of the spirit. But the vision of the "brave new world" is fading and there is, on some quite different levels, a growing concern for the ways of these favored spirits.

They have always flourished in times like our own, amid greatest strife and unrest.

Accordingly, there is something "contemporary" in a representation of them. These studies of fifteen very different mystics are that in a moderate way. The mystics are presented with a brief historical conspectus, and, for the most part, in their own words and writings. In each, an orthodox analysis of the doctrinal foundations of their lives predominates and the author has the good grace to avoid any over-simplification, or writing in of preconceived notions. The subjects described range from St. Bernard, "the towering figure of a monk," to St. John of the Cross, "the mystics' mystic." Included are priests, religious, Doctors, and simple layfolk; some saints, others not. Among them are the fourteenth century German Dominicans: Eckhart, Tauler, and Bl. Henry Suso—respectively, the philosopher, the preacher, and the lover. Meister Eckhart is brought out of the furtive atmosphere of heresy and into the light where his errors can be discerned and discarded without prejudice to those mystical insights which are above suspicion, and without injury to the lesson of his life and those of his disciples.

The author has a figure which symbolizes the theme implicit in all of these studies. The mystics may present themselves to us in the theological realm as circles, revolving about the one true center—God; psychologically, however, they appear as ellipses whose two focal points are prayer and penance. This lest we should take too blandly the world's great Realists. —W.J.H.

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**The Three Brothers.** By Michael McLaverty. New York, The Macmillan Company, 1948. pp. 213. \$3.00.

From whatever viewpoint the reviewer may regard *The Three Brothers*, he must still arrive at the same conclusion, viz., Mr. McLaverty has given us an excellent novel. The story tells of the three Caffery brothers who, sundered by the acid of avarice and suspicion, are finally united by the hand of Providence. The action is vivid, logical and, above all, natural. The characters are real people, beset by human failings and preserved by divine grace. They are Irish Catholics whose Faith is woven into the very warp and woof of their lives. They kneel for the family rosary with no more self-consciousness than in their eating or sleeping. They are living contradictions to the modern theories that religion stifles nature. They neither condone their sins nor

take pride in their virtues. While fraternal mistrust is the theme, the undertones of family love and loyalty are never absent. Finally, never in the course of their emotions is there even a hint of that unchecked passion, glorified today in the name of the novel.

However worthy the tale may be, it is the form of the novel that holds one's attention. Mr. McLaverty is a master of lyric prose. In describing the flowing cadence of his sentence structure, the adjective "liting" leaps to the mind as the *mot juste*. His word pictures sparkle with a vivid and lucid reality. By wisely allowing his countrymen to speak for themselves, Mr. McLaverty has preserved for us the airy and pungent phraseology of the Irish. We thus have the language of the people, which can never be successfully imitated or devised. The student of letters should by no means fail to study this gem of literary craftsmanship.

To sum up, Mr. McLaverty has done what too few Catholic authors and especially novelists have failed to emulate, namely, combined worthy matter with artistic style. In my opinion, Mr. McLaverty deserves a place with Waugh, Greene, Mauriac and other ranking novelists of our time.

—T.K.C.

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**Communism and Ireland.** By Sean P. Mac Eoin. Cork, The Mercier Press, Ltd., 1948. pp. 132. 3/6d.

At a time when the Communist peril is encircling the globe those interested in Irish history may ask what gains or footholds Communism has made in Ireland. We might easily be led to brush aside the possibility of that evil flourishing in Ireland because the latter is so predominantly Catholic. However, it was to answer such a question and to destroy any such complacency that the author undertook the writing of this book. To dismiss the question of the Red menace in Ireland lightly would be to forget the primary aim of Communism—world conquest.

In giving a general background of the subject the writer shows the progenitors of Communism to be the Protestant Reformation, Freemasonry and the French Revolution. He treats briefly of the chief teachings of Marx and his followers and explains how they spread so rapidly by means of a closely knit organization directed universally from Moscow. The tactics of the enemy vary with each country. In Ireland the Reds attempt to show that Irish patriots such as Wolfe Tone and James Connolly were true Marxists. Gradual control in the Labor Unions

and Land Movements is also, as always, an essential aim.

The frequent direct quotations from the Encyclicals of Leo XIII and Pius XI, as well as from the writings of Marx, Lenin, and Stalin, add weight to the writer's statements. His clear, factual and to-the-point treatment of the subject makes it appealing to the popular mind. To the few who still look upon Communism as a solely political philosophy, this book shows the national catastrophe that will result if such a menace is not combatted now with action as well as words. For the great majority, seeing beyond the facade and noting that Communism is a militant atheism, this book emphasizes that counter-action in Ireland is necessary; and that such resistance will be effective only if backed up by spiritual aid, especially in the form of the Rosary, as requested at Fátima. —M.C.

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**The Driving Forces of Human Nature.** By Dom Thomas Vernon Moore. New York, Grune and Stratton, 1948. pp. viii, 461, with appendix.

In his last book before his entrance into a Carthusian monastery in Spain, Dom Moore presents us with a versatile cross-section of his life-long work in Psychology and Psychopathology. Some of the matter appeared in an earlier work *Dynamic Psychology*, but much of it is revised and new material has been added. The intention of the writer is announced in the preface as "an attempt at a synthesis of various currents in modern psychology thought." But the field the volume covers is so broad, and the point of view so complex—now historical, now philosophical, now experimental—that it is not so much a synthesis as a compilation. It begins with a History of American Psychology and Psychologists; then proceeds through the whole range of emotional and voluntary action—including a commentary on Dreams and the Unconscious; discusses the adjustment of the main driving forces of human nature; and ends with the problems of volitional adjustment in the home, the nation, among nations, and in reference to God. In this last section, the author treats of the supreme psychological experiences according to the principles of St. Teresa and St. John of the Cross.

It is obvious that in such a field of scholarship a true synthesis is hardly possible. But what Dom Moore does give us, through all this mass of Psychological data, are painstaking scholarship and mature evaluation, whether it be in his analysis of the behaviourists, his discreet use of Psychologists outside

of the Scholastic tradition, or his treatment of the various concepts of Causality. Moreover, his conclusions and speculations are considerably pointed up and brightened by extensive records of his case work in the field of Psychoneurosis.

The author's acquaintance with modern Psychologists and Physiologists outside of the scholastic tradition, and his habit of writing so as to make himself intelligible to them, has led to much criticism of his work. He defends himself here with great vigor, being content to use terms "whose true meaning would be grasped by the psychiatrists of our day much more easily than the Latin terminology of certain neoscholastics." (p. 45, footnote 112).

It is obvious from this book that Dom Moore is primarily an experimental psychologist, only secondarily a philosophical one. Shall we say that his work has suffered because of this? First of all, he makes use of scholastic principles when he needs their guidance, as in his discussion of the Philosophy of Will, Causality, and the Philosophy of Nature. And secondly, we may question whether it is possible for one man to do both things, namely to penetrate deeply and continually the great philosophical principles made available by ordinary experience, and at the same time to master the wealth of details which Experimental Psychology is forever presenting to us. He has clearly chosen the rôle of the experimentalist, and his work stands on its own merits in that field.

There is one last consideration. When the reader comes to the chapter called "The Adjustment of Man to God," he thinks of the choice that Dom Moore made—to spend his last days in a Carthusian Monastery. In seeking the very crown of Psychology, the soul's freedom of communion with God, was he not at the same time offering a holy scandal to the modern Psychologists who were his great friends and great adversaries? Was he thinking of himself and of them when he wrote concerning the life of contemplation: "Psychoanalysts will attempt to explain it in devious ways, but it is not something that can be explained by any analysis of the unconscious. . . . Any attempt to analyze religious experience without due attention to the divine action of God upon the soul is to omit from the analysis that which is of greatest importance." p. 417. —D.R.

**Philosophy of Religion: The Impact of Modern Knowledge on Religion.**

By Monsignor Fulton J. Sheen. New York, Appleton-Century-Crofts, Inc., 1948. pp. 409, with notes and bibliography. \$5.00.

Monsignor Sheen's latest book is a continuation of his almost constant efforts to remove the blind of confusion which materialistic philosophy has interposed between the light of Truth and the modern mind. As is worthy of a Scholastic, Msgr. Sheen pursues his objective in a most orderly and lucid fashion. The book is divided into four parts, each following from the other and united under one idea: man's crying need for reason and for God.

The first part is a history of modern philosophy, or a study of man's descent into unreasoning confusion. This seems to be the only method of approach, a necessary means for solving the modern philosophical puzzle. The only way to work out an almost hopelessly confused knot is to take the free end of the cord and patiently work it back until each individual loop is unraveled. Modern confusion, (irrationalism is Monsignor's name for it), is mostly the accumulation of a myriad of little loops and twists which an untallied number of philosophers have left in the cord of Truth during the passage of four misguided centuries. The first one hundred and twenty pages of *Philosophy of Religion* unravel this confusion. The reading here is full of names and theories and will probably call for a little patient application, but the clarity which comes with the unfolding is well worth the effort.

In the second part, entitled "God and Reason," Msgr. Sheen comes into his own, as it were, and, with greater freedom of style and customary originality, he presents that aspect of the One True God which the moderns have rejected, His transcendence, i.e., God's existence as separate from the world He made. Immediately thereafter Monsignor treats of our knowledge of God as the moderns conceive Him to be, which is to say, a purely immanent God Who exists in the world and not outside it. This treatment is not a complete rejection of the modern idea but rather a thorough-going correction of it.

The next part could only be written by a Catholic and about Catholicism. It is styled "The Impact of Science on Religion." It is Catholicism alone that has withstood that impact, that has purified the half-truths and anomalies of science in the Light of a superhuman Truth, and has by its practice of supernatural love

and patience turned all the enmity that was set against it unto its own lasting good. Anyone who has to defend the Truth against the ultramodern heresies of materialistic science, comparative religion and historic evolution ought to benefit by reading at least this part of the book.

The final section is on man. Man as the psychologists see him, man as a problem—a creature of passion and reason. It is a brief section. It is a statement of principles against those who have tried to make man something other than what he truly is. And like the whole book it is a plea—a plea to men to act as men, to use reason in a return to sanity, to truth, to theology and to God.

—G.M.

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**Footprints on the Frontier.** By Sister M. Evangeline Thomas. Westminster, Md., The Newman Press, 1948. pp. 400. \$5.00.

*Footprints on the Frontier* was written "to trace the beginnings and growth of the Motherhouse of the Sisters of St. Joseph of Concordia," p. xi. Giving as necessary background the rise of this Congregation in France and its subsequent translation to the United States, the author proceeds to hit her mark with deadly accuracy.

Naturally, a work of this kind demands a great number of details, and the author, who spent seven long years in compiling the data, has come up with a lively, well-ordered, down-to-earth arrangement of what had formerly been a hopeless hodgepodge of lifeless facts and unrelated incidents. Out of countless letters, pamphlets and documents, scattered throughout the country in archival centers, she has formed a unified story. Thus by revivifying these cold hard facts, and arranging them chronologically, she has produced a very readable and interesting history of the Sisters of Saint Joseph.

This book may well be a treasure chest for the Sisters in future years and a lasting monument of tribute to those noble souls who built the firm foundation of this Congregation. Those industrious Sisters were well acquainted with poverty, hunger and privation. Nevertheless undaunted, they made rapid headway, so that in a sixty-five year period the tiny acorn of five members became the giant oak of six hundred members, spreading its branches into many neighboring dioceses and exerting a

strong and lasting influence for the cause of Christ. Thanks are due to Sister Evangeline Thomas for her exact portrayal of this phase of the Church's progress in America. —R.D.P.

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**Tumbleweed.** A Biography. By Eddie Doherty. Milwaukee, Bruce, 1948. pp. 203. \$2.75.

Every great reporter has in his own personal files a favorite story. In writing *Tumbleweed* reporter Eddie Doherty takes from the files of his own heart the thrilling life story of his wife, the Baroness de Hueck, foundress of Friendship House. *Tumbleweed* is a biography of a woman who has experienced life's finest joys and almost overwhelming contradictions.

Catherine was born in Russia, a daughter of one of the Czar's ablest diplomats. As a child she accompanied her father on his many missions to foreign countries. While only a girl of fifteen or sixteen she was not only a nurse in the Russian army but served in the capacity of soldier as well. Her astonishing experiences during this first World War are graphically described by the author. Because of her remarkable valor in the heat of battle she was awarded the medal of the Cross of St. George. This decoration was the highest possible for a woman to receive in Russia, being equal to England's Victoria Cross. About this time, through the arrangement of her father, Catherine wed the Baron Boris de Hueck, one of Russia's wealthiest men. Her married life was interrupted by the frenzied Bolshevik upheaval that caused so many to be massacred and put to flight. The Baroness and her now ill husband fled their country and made their way first to London and then to Canada. Her first attempts to earn a living for herself and Boris were fruitless. Catherine had become penniless, with scant clothing and without food and a place to sleep. After many privations and setbacks she acquired a well-paying position as a lecturer in the Chautauqua Circuit. In this new profession Catherine became very prosperous again. Once more she had the best the world could give. Yet the greatest chapter of her life awaited her.

Hours of real enjoyment await the reader of *Tumbleweed*. An embellishing feature of this moving odyssey is Eddie Doherty's rapid way of presenting exciting incidents. One cannot help but take *Tumbleweed* to his heart. —L.S.

**The Joy of Serving God.** By Dom Basil Hemphill, O.S.B. St. Louis, Mo., B. Herder Book Co., 1948. pp. 185. \$2.50.

Since the modern world has emphasized the false notion that human happiness is to be found here on earth, it is imperative that books opposing such views should appear regularly. The present volume serves that purpose effectively. In one chapter the author shows that God alone can satisfy the cravings of the human heart for happiness. In the same section, "Thirst for God," it is pointed out that this desire for happiness has prompted young men and women to leave the world and dedicate their lives to the service of God.

The cause of joy is union with God by charity. This theological principle and many of the means that have been established by the Church to put it into practice are described in twenty chapters. Dom Hemphill proves that as charity increases joy increases and pervades all religious practices.

This work was primarily written for men and women living in religious communities, but all Catholics could read with profit such considerations as: "Christ Within Us," "The Sacred Passion," "Death." The value of this volume would be increased if a conference were devoted to the three vows of religion and their role in the life of one dedicated to the striving for perfection. While speaking of mental prayer the author says that extraordinary contemplation, being a gratuitous gift of God, should not be asked for, since it is an extraordinary favor. This opinion is questioned by many theologians.

—D.B.C.

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**The Fathers of the Church. A New Translation. The Writings of Salvian, the Presbyter.** Translated by Jeremiah F. O'Sullivan, Ph.D., New York, Cima Publishing Co., Inc., 1947. pp. 396, with special introduction, notes and bibliography. \$5.00.

Salvian, the Presbyter, was born somewhere in Gaul, around the beginning of the fifth century. He was of the Aristocratic Gallo-Roman world, though he far from reveled in this station. Having married and become a father, Salvian, after surmounting numerous obstacles, embraced the monastic life, while his wife, Palladia, entered the convent. Though a brilliant teacher and preacher—ever exhorting a corrupt world's return to its Creator—Salvian did not produce many works, particularly considering that his years numbered nearly one hundred. In these few words might Salvian, the Presbyter, be introduced biographically to the general reader.

Of his extant writings his treatise, *The Government of God*, is

Salvian's most important and it comprises more than half of the present volume. Showing in this work that God directs the destinies of nations and men, the author paints forcibly the general state of corruption rampant in the Roman Empire of his day, calling for the vengeance of the Lord. Salvian's other two works, a book of nine *Letters* and a collection of four books in *Ad Ecclesiam* are obviously of lesser value, historically important but devoid of the vibrant matter and vigorous style of his major work. The author's persistent desire to make both intellectual pagans and tepid Christians God-conscious is strikingly evident in the three works.

This translation, number five in the monumental task now in progress to bring the Fathers' ever new words and appeals to our soul-sick civilization, deserves more than a mere place on one's bookshelf. It merits reading and the earnest application of its noble message to the fundamental problems of the present century.

—R.J.G.

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**In Spirit and in Truth. The Spiritual Doctrine of Saint Paul of the Cross.**

By Fr. Brice, C.P. New York, Frederick Pustet Co., 1948. pp. 357. \$4.00.

Father Paul Danei, missionary, founder of the admirable Passionist Order, saint of the Church, lived from 1694 to 1775. More generally referred to as St. Paul of the Cross, he was primarily influenced in his spiritual formation by St. Francis de Sales, secondarily by Tauler, St. John of the Cross, and St. Teresa of Avila. His sanctity is a sign of the wonderful unity of spirituality resulting. Unfortunately, St. Paul of the Cross never wrote an *ex professo* treatise on the spiritual life.

One of his spiritual sons, Father Brice, C.P., has attempted to write such a treatise for him, based on the hundreds of letters we have of St. Paul. The resulting synthesis can hardly be called important in the field of spiritual writings. However, for the fortunate Passionists here is a book full of quotations on things divine written by their founder, a privilege not had by every religious. For non-Passionists the work will be of interest inasmuch as it will aid those making a study of ascetical writings; but for general spiritual reading, for example during a retreat, the work is too scholarly. Father Brice proves his thesis, viz. Christian perfection for St. Paul of the Cross is conceived "as being *in* and *through* contemplation." To do so, however, he quotes many, many letters to different people in various states of life, a method which tends to be scientific in presentation. Yet we

should remember that these quotations are from the pen of a saint, the great St. Paul of the Cross. —M.S.W.

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**Religion and Science.** By Alfred O'Rahilly, D.Sc., Ph.D. Dublin, Ireland, The Frederick Press, 1948. pp. 70. 2/6.

This small format is the text of a series of radio addresses on the subject of the respective spheres of science and religion. Both fields of thought are briefly and admirably outlined, as is usual in a radio talk. The ease and competence with which the author traverses both fields is readily understood, for he is a Thomist and a physicist. At the same time the treatment is expositional and apologetical, as several titles suggest, v.g. "Science and God," "Church and science," "Alleged Warfare between science and theology." The conclusion of these studies is that scientific achievements are in no way hindered by the Faith, rather they are fostered by it, for in no other realm is there greater freedom of thought.

After relegating science to its proper sphere, the writer continues to treat of "Science and Ethics," and "Science and Education." He notes two facts: scientific principles when applied to the realm of morality give man a materialistic concept devoid of all spirituality; and, likewise, in education, mathematics and the physical sciences are not sufficient norms to lead men to God.

Although this booklet is the reprint of a radio address, it provides interesting reading, and leaves the reader with the conviction that science will not give the ultimate solution to the mystery of life. The author's approach to the problem is new; the conclusions are convincing; and there is an excellent analysis of the matter. In a very brief foreword, the writer states his intention to produce a more detailed book on the subject and, after reading this booklet, one hopes such a volume will not be long coming because of the present importance of the problem here in America. It is worth noting that the material contained in this work is excellent for preaching.

—V.T.

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**The Case of Peter Abelard.** By Rev. Ailbe J. Luddy, O. Cist. Westminster, Maryland, The Newman Bookshop, 1948. pp. ix, 94. \$2.50.

Since the assertion that St. Bernard was unfair in his actions against Peter Abelard has found some Catholic defenders, a defense of his proceedings against that philosopher has become necessary. As a result of the charges three questions have arisen. Was St. Bernard prejudiced against Abelard? Was he over-hasty in labeling his doc-

trines as heretical? Did he play politics at the council of Sens where Abelard was condemned? *The Case of Peter Abelard* is an emphatic negative answer to all three questions. The alleged underestimation of philosophy by St. Bernard, which is the basis for the first question, is refuted by quotations from his sermons. Propositions taken from the works of Abelard are sufficient to solve the second question negatively. The negative to the third question is based on an analysis of the events at the council.

This little work might profitably be read by those who have adopted the opinion that, at least at the Council, St. Bernard was not entirely fair. The omission of quotation marks in the middle of p. 84 after an excerpt from Abelard will cause some confusion to the reader.

—C.McK.

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**The Sacramental Way.** A selection of papers edited by Mary Perkins. New York, Sheed & Ward, 1948. pp. xii, 404, with bibliography. \$5.00.

The first annual "National Liturgical Week" conference in this country was held in 1940. Since that time, many priests, religious, and laymen have convened yearly at the "Liturgical Week" to aid the growth of the Liturgical Movement by their exchange of ideas and practical suggestions. From the numerous papers given at the first six "Weeks," Mary Perkins has selected ". . . those which, when assembled in book form, would best give the reader a one-volume summary of the bases, purposes, means and methods of the Liturgical Movement, particularly in this country." (p. X.) The aim of the editor, therefore, is twofold: first, to give the doctrinal bases of the Liturgical Movement; secondly, to show the importance of the liturgy in the lives of Catholics, and the practical means whereby the laity can partake more fully of the rich, liturgical life of the Church. Priests will find many concrete suggestions for leading the faithful toward understanding, appreciating and actively participating in the "sacred mysteries and in the public and solemn prayer of the Church." All the faithful who read *The Sacramental Way* will see how the liturgy can enter in and sanctify their daily lives.

Since this book is composed of papers written by thirty or more authors, the reader must be careful not to lose sight of the editor's aim. Short introductions to each section of the work help to keep that purpose in view. Of particular importance for correlating and synthesizing the chapters is a section entitled "Suggestions for Study." pp.

377-389. These suggestions make *The Sacramental Way* especially worthwhile for study clubs. —V.F.

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**The Fathers of the Church.** A New Translation. **St. Augustine.** Vol. 2. Translated by Ludwig Schopp, Ph.D., John J. McMahon, S.J., Robert Catesby Taliaferro, Ph.D., Luanne Meagher, O.S.B., Ph.D., Roy J. Deferrari, Ph.D., L.L.D., L.H.D., and Mary Francis McDonald, O.P., Ph.D. New York, Cima Publishing Company, 1947. pp. 489, with special introductions, notes, and bibliographies. \$5.00.

This latest volume of the series, *The Fathers of the Church*, is a new translation of five of St. Augustine's works, namely, *The Immortality of the Soul*, *The Magnitude of the Soul*, *On Music*, *The Advantage of Believing*, and *On Faith in Things Unseen*.

Each of the treatises has a special introduction dealing with its time of composition, occasion and history. The translators have achieved remarkable success in changing St. Augustine's somewhat involved Latin rhetoric into readable English. The abundance of helpful footnotes and bibliographies give evidence of the scholarly effort put forth to assure the accuracy of the translations. Dr. Ludwig Schopp, his board of editors and his translators should be complimented for their sincere effort, to give American Catholics a ready reference to the fundamental writings on our faith. Let us hope for the rapid appearance of more volumes in this series and for their eager acceptance among Catholics throughout the nation.

—E.F.

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**The King Uncrowned.** By Rev. Michael O'Carroll, C.S.Sp. Westminster, Md., The Newman Bookshop, 1948. pp. 126. \$2.50.

Books of earthly heraldry, more often than not, excite a thirst for adventure in all of us; yet how much more adventuresome should a story prove in which the kingdom is an eternal one and the crown an imperishable one? Of the latter type is *The King Uncrowned*.

The "king," St. Joseph, is taken out of the shadows of the past ages and made to live in our own times. Joseph is shown living the "real" life, the inner and outer life directed to Him Who is Life. Now, if you would know a man you must know him by his outer life which is but a product of his inner life. But of St. Joseph's outer life we know little indeed. Still, proceeds Father O'Carroll, a great deal may be gleaned from the relevant facts concerning those with whom he was associated: the Jews, Mary, the Child Jesus—God and Man. To scriptural premises Father O'Carroll applies the principle that as one

more closely approaches the principle of the effect the more he partakes in the effect of that principle. With that norm as a basis, the author draws his conclusions. We know Joseph was a Jew of the family of David; thus his royalty. We know he was married to Mary, the mother of Jesus: he was a husband, father, workman and protector. We know that the Child Jesus, God and Man, was subject to him; thus he was a teacher and a saint and a patron. It would be inconceivable to think of St. Joseph as anything other than as described by the author here; and we are pleased to note that he avoided romanticizing about the details of the life of the humble carpenter of Nazareth.

However, to call this work simply a biography is wrong. The author's own reference to it as a "study," is a happier choice, for within this latter term may be included the polemic digressions which the writer has allowed himself. Again, this is not merely a plaudatory account of the progress of a soul towards its Creator, but rather a reasonable and convincingly drawn picture of a man in tune with the law of the spirit. You will not learn anything new here about the details of the outer life of St. Joseph, but you will find what purports to be the "real life" of St. Joseph.

—F.M.

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**What is Man?** By O.-F. Ramuz. New York 12, Pantheon Books, Inc., 1948. pp. 245. \$2.75.

Mr. Ramuz wrote as a poet and an artist. Moreover, in his writings, as is pointed out in the introduction to this work, he made no attempt to associate himself with a philosophy or a doctrine, but merely expressed the results of his own experience. But those results are not placed as conclusions to be held firmly by the reader. Rather they are proposed in the form of fundamental questions that the reader should examine carefully and then answer as best he can. Thus, Mr. Ramuz's purpose simply was ". . . to rouse man's sleeping anxiety, to remind man of the need for vigilance." (p. 15.)

To some degree the author achieved his end. There are questions asked about the meaning of life, the intimate nature of man, the claims of Communism to fulfill the needs of human beings, the true concepts of labor, and the possibilities of living with or without a God. In dealing with these and other topics the writer at times reveals a deep appreciation of the perplexities that often haunt the ordinary man. Communists are praised for their energy and sincerity in trying to remedy economic ills; but the system they advocate is shown to be injurious to man for it robs him of his soul and his God. Again, the

worth of belief in the supernatural as a source of peace and hope is indicated. There can be no arguments with such observations as these.

Still, Mr. Ramuz's work is somewhat of a puzzle. Though he does not deny the existence of a personal God, nor belittle the value of religion, he does persist in leaving the reflective reader undecided. He started out merely to present provocative questions. The questions remain unanswered; but by their presentation there is conveyed a feeling of uncertainty. It is not that the author is cynical or antagonistic to any school of thought. Rather, it is evident that he struggled long, seriously, and sincerely to solve the problems set forth. At times he seems almost Catholic; and at other times he hints that the real grasping of Truth lies just ahead, something yet to be gained. Hence, for a mind similar to his own, groping and deadly in earnest, Mr. Ramuz's observations have definite advantages, since his views bring clouded fundamental issues to light. For the Catholic, though, assured and protected by his Faith, the work offers another example of a zealous soul outside the Church trying to put meaning into life and to reach its Maker. With such souls we must be genuinely sympathetic.

—M.M.

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**Joan of Arc.** An Anthology of History and Literature. Edited by Edward Wagenknecht. New York 17, Creative Age Press, 1948. pp. x, 421. \$4.50.

Although a perennial favorite with Christians, Saint Joan of Arc seems recently to have recaptured the popular heart and has found her way into the theater and the library and is soon to be seen on the screen. This anthology is another manifestation of that new interest and has hopes of adding its mite to the glory which is Joan's. Unfortunately, however, the book is no true tribute to the Maid of Orleans; it does no honor to her and is little less than insulting to Catholic sensitivities. The true Joan is Saint Joan and any attempt to portray her as anything less is a distortion of fact, a perversion of history. Of course, we may not question the sincerity of the editor when he says he is deeply devoted to Joan. From his own treatment of her in the first essay and from the tenor of the majority of the essays he has chosen to portray the Saint, we cannot do other than conclude that he does not know the true Joan at all. Of the fifty-two authors presented, four are on the Index on one count or another. Many of the others found in the book present views of Joan which cannot be reconciled with the traditional picture of the Saint which the Church has painted. Treated in this naturalistic, Protestant, un-Catholic light,

Joan loses all the appeal and the sanctity that is part of her true self and becomes nothing more than a caricature, unpleasant and incomplete. Of course, the editor has not excluded Catholic authors from the anthologies. There are to be found such lights as Msgr. Benson, Father Thurston, Belloc, and Chesterton. Unfortunately and inevitably, they are snowed under by the overwhelming mass of naturalistic cynicism and distortion which are quite objectionable in Catholic eyes. The book cannot be recommended on any count.

—T.O'S.

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**Young Mr. Newman.** By Maisie Ward. New York, Sheed and Ward, 1948. pp. xvii, 477, with appendices and bibliography. \$4.50.

Maisie Ward here gives us the other side of Newman, the first side. Most Catholics, by means of Wilfred Ward's biography, and the many others based on this, know Newman from his conversion to his death; in the present work the author takes us from his birth to his conversion, stressing in her treatment, the young Mr. Newman of Oriel.

Her book, like her father's, shows great labor and scholarship, and a reverence for her subject, always, of course, directed by an honesty towards her material. Yet the two books are not alike. The Newman of one is priest and writer, a thinker and apostle, a defender of the faith; in the other he is a strange person indeed, moving in a peculiar milieu of odd sisters and brothers, concerned a little too much with the trivia of domestic life, and with his own interior development. Mrs. Sheed shows a woman's passion for detail and reveals all the small things that came up in the young Mr. Newman's life. Perhaps this is where her treatment of her subject differs most from that of her father's.

Such a treatment, however, has a foundation in the material itself, for Newman's home, in this book, is still a house, while in Wilfred Ward's work, Newman has come into the Church, a home that requires less detailed description in bringing out the character of people who live in it. Again, Newman was certainly more of an odd stick in his early years, even though he never entirely lost his strangeness, and his feeling of being out of place. Both father and daughter, however, have agreed in seeing Newman as a most intense, desperately honest person, and as a man of deep feeling. And both remark his scholarship. His habits of study when at Oxford should be known by all students. The author makes it clear that Newman's genius was not without its 98% perspiration.

The book also has many other good things to recommend it. The people who are always coming and going through it, such as the quiet and holy Pusey, or the more boisterous W. G. Ward, "who stood out even in an age of 'characters' at the University," or Hurrell Froude, who influenced Newman so much, all add to the charm of this book. Maisie Ward's treatment of Newman's pre-Catholic concept of Christianity, (pps. 339-342), is exceptionally well done.

While the book does not come up to the masterpiece that her father wrote, nor yet up to her own on Chesterton, Maisie Ward has succeeded nonetheless in giving us a solid document on Newman's early life, and we are in her debt. —R.H.

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**Alice Meynell Centenary Tribute.** Edited by Terence L. Connolly, S.J., Ph.D. Chestnut Hill 67, Mass., Boston College Library, 1948. pp. 72. \$2.25.

This book consists of three tributes to the memory of Alice Meynell given at the Boston College Centenary Symposium commemorative of her birth on October 11, 1847. Robert Francis Wilberforce, C.B.E., Anne Kimball Tuell and Sister Mary Madeleva, C.S.C., shed light on Mrs. Meynell as a person and as a writer of prose and poetry. Father Terence L. Connolly, S.J., comments on the collection of Mrs. Meynell's works at Boston College and adds a short list of her published volumes. Some concluding remarks are given by the Auxiliary Bishop of Boston, Most Reverend John J. Wright.

Father Connolly is to be congratulated for his unceasing endeavor, of which this book is another sign, to make the influence of three English writers felt in this country. Francis Thompson, Coventry Patmore, and Alice Meynell were all outstanding Catholics, and have much to say to Catholic literary America about the integration of love for God and love for letters. The Catholicism of these writers is an inspiring thing, and well worth Father Connolly's "shoutings from the heights." —R.H.

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**The Holy Bible. The Book of Genesis.** Translated from the Original Languages by Members of the Catholic Biblical Association of America. Paterson, N. J., St. Anthony Guild Press, 1948. pp. vi, 130, with notes and appendix. \$1.00.

With the publication of this translation of the book of *Genesis*, the Catholic Biblical Association of America, under the sponsorship of the Episcopal Committee of the Confraternity of Christian Doctrine, has made an auspicious beginning in its gigantic task of trans-

lating the entire Bible into English from the original languages. In order to deepen in their readers 'the right understanding of the divinely given Scriptures,' and to make them more familiar with the written word of God, the sponsors of this new translation are attempting to delete the vague and archaic forms of the Douay-Rheims version of both the Old and New Testament; and to present the meaning of the text in simple, intelligible language.

The book of *Genesis*, translated from the original Hebrew, fulfills in large measure the purpose the authors had in mind. The story of creation and the histories of Abraham, Isaac and Jacob are narrated in a much more simple and understandable manner than that which the average Catholic has hitherto been familiar. Containing the whole translation of the first book of the Bible, the present work has numerous footnotes and an appendix of textual notes. It is to be hoped that the efforts of the Episcopal Committee and the Biblical Association will result in a more widespread interest among American Catholics in the inspired word of God. —J.B.

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**The Catholic Mother's Helper in Training Her Children.** By Sister Mary, I.H.M., Sister Mary Roberta, O.P., and Sister Mary Rosary, O.P. Paterson, N. J., St. Anthony Guild Press, 1948. pp. xvii, 142, with appendix. \$1.50.

This little book is designed to aid the Catholic mother in the religious and moral training of her children of the preschool age. There are three parts to the work, the first giving instructions for the training of the child during the first four years of life, the second presenting the account of the Redemption, and the third consisting of stories on the Life, Death and Resurrection of Our Lord. These stories are told in plain, simple language intelligible to the child under seven and are replete with suitable analogies and examples. The book also has an appendix containing a list of other religious stories and instructions for children.

In this volume the Catholic mother has all the material necessary to acquaint her child, even at a very early age, with the beautiful truths of Faith and with Him Who has hidden His secrets from the wise and prudent and has revealed them to little ones. —J.B.

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**Introduction to the Devout Life.** By Saint Francis de Sales. Edited and translated by Allan Ross. Westminster, Md., The Newman Bookshop, 1948. pp. 272. paper \$1.25, cloth \$2.50.

This work of Saint Francis de Sales has ever been recog-

nized as a spiritual masterpiece. It was the intention of the author to write for those living in the world, and show them how to attain to perfection without withdrawing from the world. In the Preface he states: "My intention is to instruct those who live in towns, in households, at the court, and who, by reason of their circumstances, are obliged to lead an ordinary life in outward show; who very often, under colour of an alleged impossibility, are not willing even to think of undertaking the devout life, because they are of the opinion that . . . no one ought to aspire to the palm of Christian piety, while living in the midst of the press of worldly occupations. And I show them that . . . a vigorous and constant soul can live in the world without receiving any worldly taint."

It would be a mistake to think that this book is suitable only for the laity. Religious will read it with much profit for it treats of the very essence of the spiritual life. As Pope Pius XI wrote of this work: "Would that this book, the most perfect of its kind in the judgment of his contemporaries, as at one time it was in the hands of all, were now also read by all; so that then Christian piety might everywhere flourish again, and the Church of God might rejoice in seeing sanctity common among her children." —X.S.

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**Hand in Hand with Our Mother.** By Rev. Joseph Lucas, P.S.M. Transl. by the Dominican Sisters of the Perpetual Rosary. Milwaukee, The Bruce Publishing Company, 1947. pp. vii, 199. \$3.25.

In 1921 Father Joseph Lucas published a book entitled, *An der Mutter Hand*. This book received such a favorable reception in Germany that it was translated into several other European languages. This is the first edition of it in English.

The book is divided into four parts. The person or main idea around which these parts are grouped is Mary our Mother. The four parts are: Our Mother's Love and Care; Our Mother's Feasts; Our Mother's Sorrows; Our Mother's Prerogatives.

The simplicity of style and sincerity of thought of this work recommend it to all children of Mary. It is evident that Father Lucas has written from the heart. He has succeeded in reaching the hearts of his readers and in turning them towards their heavenly Mother in all love and devotion. —R.M.

**A Treasury of Russian Spirituality.** Edited by G. P. Fedotov. New York, Sheed and Ward, 1948. pp. xvi, 501, with notes and bibliography. \$6.50.

Chesterton somewhere says that it is not familiarity that breeds contempt but unfamiliarity. He then explains this by showing that the West is most contemptuous of those people about whom it knows little or nothing. Now, probably the best way to learn about a people is to study, not its heroes, but its saints, for the saints are closer to the people and personify the highest ideals and strivings. Hence, the book under review, which is one of the first attempts to bring Russian spirituality to the English-speaking public, should do much to break down the iron curtain which has separated Russia from the West ever since the Schism of the East.

It is consoling, and not a little surprising, to find that Russia, in spite of her long separation from Rome, remains close to the Church in her spirituality. We find that through the centuries the cult of the Mother of God has held a very important place in Russian spirituality. Rarely do we meet in the West such a touching love and reverence for the Blessed Mother as is shown in the lives of the holy men of Russia described in this book.

There is one *caveat* and it is an important one for the Catholic reader. The book should not be used as a guide in spirituality or mysticism. The reason for this is that the spirituality of Russia has been influenced by Hesychasm, "the only great mystic movement in the Orthodox Church" according to the Catholic Encyclopedia, which states that "Hesychasts (quietists) were people, nearly all monks, who defended the theory that it is possible by an elaborate system of asceticism, detachment from earthly cares, submission to an approved master, prayer, especially perfect repose of body and will, to see a mystic light, which is none other than the uncreated light of God." The article further states that "Hesychasm contains two elements; the belief that quietist contemplation is the highest occupation for men, and the assertion of real distinction between the divine essence and the divine operation." There is also found in the system "a suspicion of pantheism." (cf. *Catholic Encycl.* Vol. VII, p. 301).

The Hesychast method of mystical prayer is frequently referred to in the book, and a famous Russian Hesychast spiritual

work call *The Pilgrim* is included. This latter, according to the preface written by the editor, "is a work of propaganda designed to popularize in lay circles the mystical prayer of the Hesychasts . . ." (p. 281)

The publisher and editor had in mind a "survey" of Russian spirituality when publishing the book, and if it is used as such it should do much to remove the unfamiliarity which so many of us have with the soul of that country which was once called Holy Russia. —J.K.

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**Ready Answers in Canon Law.** By Rev. P. J. Lydon, D.D. New York, Benziger Brothers, Inc., 1948. pp. 636, with appendix and indices. \$6.00.

This is the third edition of Father Lydon's *Ready Answers in Canon Law*. Revised and enlarged in accordance with the latest decisions and interpretations on the Code, this book gives the busy parish priest a quickly found and accurate answer to his canonical problems.

The necessary limitations of this work are pointed out by the author in his preface to the new edition. Father Lydon recommends some other works in marriage processes because, he says: "The limits of this present work will not allow extended treatment of that vast and intricate subject."

As in previous printings the matter of the whole volume is arranged in alphabetical order, but in this third edition new matter has been incorporated into the text and many additions have been made to the general index. The definitions of canonical terms in common use are accurate and succinct. These features make this volume a useful aid to the parish clergy and even to students who are beginning their study of Canon Law.

—J.C.D.

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**Santo Domingo de Guzman, Fundador de la prima Orden Universitaria, Apostolica y Misionera.** Por P. Venancio D. Carro, O.P. Salamanca, San Esteban (Apartado 17), 1946. pp. 137.

The author warns us that he is attempting no complete life of St. Dominic, nor a full history of the Dominican Order. This book is an endeavor to present but one chapter in the life of St. Dominic by using, not new sources, but rather those unknown to the general reader. The work has two parts, one an analysis of the life and ideals of St. Dominic, and the other a conspectus

of the manner in which ideas of study and the apostolate were carried out in the years following his death.

No Dominican could ever be displeased entirely with any book about his holy Father. There are too few histories about him to make any information concerning his life and work unappreciated. Hence, we welcome even more any well written account of St. Dominic, though the fact that this book is written in Spanish will limit the number of American readers.

The thesis to be proved, that St. Dominic founded the first order devoted to study, to the apostolate of preaching and the missions, is a mighty one. It is well calculated to raise many arguments. There is definitely place for Fr. Carro's proof. His arguments and reasons are well founded, not on a *priori* reasoning, but in historical records, which, incidentally, are copiously quoted in this book. It would be well to have a translation for the American reader.

—A.S.

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**Erlöste Menschlichkeit.** Von P. Marianus Vetter, O.P. Wien, Verlag Herder, 1947. Umfang 129 Seiten. Preis S. 12.60, sfr. 5.60.

This book, *Erlöste Menschlichkeit*, is a blazing challenge uttered in the midst of all the present day discussions for rebuilding the world. A true and lasting renewal of the world does not begin with great programs for economic and social betterment but only within the individual soul of each and every man. Here we have proposed the apt means for those who profess the faith of Christ, namely devotion to the gifts of the Holy Ghost within the soul.

—A.L.E.

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**De Mariologia Biblica.** By P. F. Ceuppens, O.P. Torino, Italy, Casa Editrice Marietti, 1948. pp. xi, 265.

Directing his efforts to professors and students of Theology, Father Ceuppens does not attempt in this book to present a dogmatic treatise on Mariology, but wishes, rather, to examine the many places in the Old and New Testaments that have references to the Blessed Virgin. After he has completed this more important part of his work, the exegetical section, the eminent Dominican professor then goes on to prove, wherever possible, that the doctrine of St. Thomas concerning the Blessed Virgin and the hidden life of Christ has a fundament in Sacred Scripture. This volume is the fourth in a series of seven that is being pub-

lished under the title of *Theologica Biblica*, and is another tribute to the thorough, scholarly work of Father Ceuppens. —L.E.

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**Quaestiones Selectae Ex Historia Primaeva.** Second Edition. By P. F. Ceuppens, O.P. Torino, Italy, Casa Editrice Marietti, 1948. pp. xxiv, 376.

The appearance of this study of the first eleven chapters of *Genesis* was made in 1934. However, since that time, due to new investigations and more thorough studies, some former opinions of Father Ceuppens have been altered. Hence, he has published this second edition based on recent researches, and has attempted to give to exegetes and theologians alike a critical, historical exposition of such subjects as "The Happiness of Our First Parents," "The Hypothesis of Evolution," and "The Fall of Our First Parents." The conclusions are not proposed definitively, since much of this matter is still very obscure, but are given as more probable solutions in the light of modern arguments. Once again, Father Ceuppens has composed a work marked by erudition and clarity. —L.E.

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CORRECTION: In the September issue of *Dominicana* the price of *The First Freedom*, by Wilfrid Parsons, S.J., was incorrectly quoted. The true price is \$2.25.

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### BOOKS RECEIVED

AND THE WINDS BLEW. Novel for juvenile readers. By Brother Ernest, C.S.C. Paterson, N. J., The St. Anthony Guild Press, 1948. pp. 227. \$1.50.

S. AURELII AUGUSTINI CONFESSIONUM. Libri XIII. Introduction and notes by Joseph Cappello, S.T.D., LL.D. Rome, Domus Editorialis Marietti, 1948. pp. LIV, 600.

THE BOOK OF INFINITE LOVE. By Mother Louise Margaret Claret de la Touche. Westminster, Md., The Newman Bookshop, 1948. pp. xvi, 129. \$1.75.

CHRIST IN HIS MYSTICAL BODY. By C. J. Woollen. Westminster, Md., The Newman Bookshop, 1948. pp. 175. \$2.25.

CHRIST IS ALL. By John Carr, C.S.S.R. Westminster, Md., The Newman Bookshop, 1948. pp. 142. \$2.25.

A COMPANION TO THE SPIRITUAL EXERCISES OF ST. IGNATIUS. 3rd

- Edition. By Aloysius Ambruzzi, S.J. Westminster, Md., The Newman Bookshop, 1948. pp. 348. \$3.00.
- DOCTOR COMMUNIS. Acta et Commentationes Pontificiae Academiae Romanae S. Thomae Aquinatis. Torino, Italy, Casa Editrice Marietti, 1948. pp. 181. L. 400.
- THE LIGHT AND THY TRUTH. By Robert Nash, S.J. Westminster, Md., The Newman Bookshop, 1948. pp. 197. \$2.50.
- PLATFORM REPLIES. Vol. I. By Very Rev. J. P. Arendzen, D.D., Ph.D., M.A. Westminster, Md., The Newman Bookshop, 1948. pp. 199. \$1.75.
- THE PRIEST AND THE PROLETARIAT. By Robert Kothen. New York, Sheed and Ward, 1948. pp. 64. \$1.50.
- PSALMS AND CANTICLES OF THE BREVIARY. By Rev. R. J. Foster, S.T.L., L.S.S. Westminster, Md., The Newman Bookshop, 1948. pp. xxv, 275. \$3.75.
- RELIGIOUS TEACHING OF YOUNG CHILDREN. Second Edition revised and enlarged. By S. N. D. Westminster, Md., The Newman Bookshop, 1948. pp. 173. \$2.25.
- THE SACRED HEART AND THE PRIESTHOOD. By Mother Louise Margaret Claret de la Touche. Westminster, Md., The Newman Bookshop, 1948. pp. xxxii, 224. \$2.75.
- THE SINGING HEART. The Life Story of Antoinette Marie Kuhn. By Rev. Lawrence G. Levasik, S.V.D. St. Paul Minnesota, Radio Replies Press, 1948. pp. 144. \$2.00.
- THE FAITH MAKES SENSE. By John Carmel Heenan. New York, Sheed and Ward, 1948. pp. 274. \$3.00.
- From **VERLAG HERDER, Wien, Wollzeile 33, Austria.**
- ASKESE UND LASTER. By Heinrich Fichtenau. pp. 128. 1948. sfr. 4.20.
- LEIDENS-UND VERKLARUNGSGESCHICHTE JESU CHRISTI. Vol. V. By Dr. Theodore Cardinal Innitzer, Archbishop of Vienna. 1948. pp. xv, 447. sfr. 24.20.
- LIEBE UND TOD. By Alfred Focke, S.J. 1948. pp. 192. S. 26. sfr. 11.80.
- PHILOSOPHISCHES WORTERBUCH. By Walter Brugger, S.J. 1948. pp. xlii, 532. S. 38. sfrs. 16.50.
- DAS VERBORGENE ANTLITZ. Eine Studie uber Therese von Lisieux. By Ida Friederike Gorres. 1948. pp. XIII, 525. S. 47. sfr. 21.

### PAMPHLETS RECEIVED

- EXISTENTIALISM AND MODERN MAN. No. 9 in Aquinas Papers Series. By F. C. Copleston, S. J., M.A. Oxford, England, Blackfriars, 1948. pp. 28. 1s.6d.
- FATHER DAMIEN. APOSTLE OF THE LEPERS. By the Most Reverend Amleto

Giovanni Cicognani, Apostolic Delegate to the United States. Brookland, Washington 17, D. C., Fathers of the Sacred Hearts, 1948. pp. 47. \$0.50.

MOSAIC OF MAN. By Francis Walsh, W. F., Ph.D. Stotlers Cross Roads, W. Va., The Distributist Book Stall, David Hennessy, 1948. pp. 20. \$0.25.

From **BLOOMSBURY PUBLISHING CO., LTD.**, 34 Bloomsbury St., London, W.C. 1, England.

THE TEN COMMANDMENTS. Pictures to Color and Prayers to Write. (This is the latest addition to the Dominican Picture Apostolate series of Outline Books.). By Sister Mary Ansgar, O.P. Price 1/.

TWELVE HOLY PICTURES. (These pictures are designed as prayer-book cards or markers, and each picture is perforated at the head so that it can be easily detached from the binding.). By Sister Mary Ansgar, O.P. Price: 1/6d.

From **OUR SUNDAY VISITOR PRESS**, Huntington, Indiana.

GOD'S PLAN FOR MEN. By Rev. Richard Ginder. Thirteen talks delivered on Faith in our Time program. 1948. pp. 56. Single copy, \$0.20 postpaid. \$8.75 per 100.

NOVENA PRAYERS AND INSTRUCTIONS ON VOCATIONS. By J.F.N. 1948. pp. 23. \$0.20. \$7.50 per 100.

SO YOU'D LIKE TO GET MARRIED. By Rev. John A. O'Brien, Ph.D. 1948. pp. 30. \$0.20. \$7.50 per 100.

WHAT IT MEANS TO BE A CATHOLIC MOTHER. By Mrs. Richard T. McSorley. 1948. pp. 15. \$0.10. \$4.00 per 100.

WITNESSES TO THE WORLD. A Popular Commentary on the Acts of the Apostles. By Daniel W. Martin, C.M., S.T.L., S.S.L. 1947. pp. 159. \$0.75. \$36.00 per 100.

From **RADIO REPLIES PRESS, FATHERS RUMBLE AND CARTY**, 500 Robert St., St. Paul 1, Minn.

THE BAPTISTS. By Rev. Dr. L. Rumble, M.S.C. 1948. pp. 36. \$0.15.

A BIRD'S-EYE VIEW OF THE FIVE KINDS OF LAW. An open letter to American legislators. Six radio addresses by Rev. Francis X. Sallaway, S.T.D., P.P. 1948. pp. 48. \$0.15.

CLEAN LOVE IN COURTSHIP. By Rev. Lawrence G. Lovasik, S.V.D. 1948. pp. 73. \$0.25.

THE METHODISTS. By Rev. Dr. L. Rumble, M.S.C. 1948. pp. 36. \$0.15.

SHADE OF HIS HAND. THE WHY OF SUFFERING. By Rev. Charles Corcoran, S.J. 1948. pp. 47. \$0.15.

THIS WAY TO THE TRUE CHURCH. By Rev. L. Rumble, M.S.C., S.T.D. 1948. pp. 30. \$0.15.

WHY ARE ANGLICAN (EPISCOPALIAN) ORDERS INVALID? POPE LEO'S SOLEMN PRONOUNCEMENT. By M. D. Forrest, M.S.C. 1948. pp. 52. \$0.15.

From **ST. ANTHONY GUILD PRESS, 508 Marshall St., Paterson, N. J.**

ABCs FOR CATHOLIC BOYS AND GIRLS. (2nd Edition). Story by Catherine Beebe. Pictures by Robb Beebe. 1948. \$0.50.

BOY WANTED. By Rev. Charles J. McCarthy. pp. 35. 1948. \$0.10.

EXTRAORDINARY GRACES AND NOTABLE FAVORS OF THE SERVANT OF GOD POPE PIUS X AFTER HIS DEATH. 1948. pp. 53. \$0.15.

LITTLE PATRON OF GARDENERS. THE GOOD SAINT FIACRE. (Second Edition). Story by Catherine Beebe. Pictures by Robb Beebe. 1948. pp. 38. \$0.50.

THE STATIONS FOR SMALL CHILDREN. To be made with mother's help. By Sister M. Marguerite, C.S.J. 1948. pp. 31. \$0.50.

TRUTH IN LOVE. Sermon delivered to the Fifth National Congress of the CCD, Cincinnati, Nov., 1939. By Francis Cardinal Spellman, Archbishop of New York. pp. 7. \$0.03.

From **THE SOWER, Lower Gornal, Dudley, England.**

THE ALTAR OF GOD. A Class Mime for Juniors. pp. 8. Price 6d.

THE CATHOLIC SCHOOLS ASSEMBLY BOOK. Compiled by Rev. F. H. Drinkwater. 1947. pp. 131. Price 6/.

THE FIVE JOYFUL MYSTERIES. Plays for older children or adults. By the Rev. F. H. Drinkwater. pp. 32. Price One Shilling.

OUR LIVING SACRIFICE. An Action Picture of Holy Mass for secondary-school-age children. By F. H. Drinkwater. pp. 11. Price 6d.