



The Summa of St. Thomas Aquinas. Vol. II and III. Literally translated by the Fathers of the English Dominican Province. New York, Benziger Brothers, Inc., 1948. pp. 1,400, with appendices, special articles, Scriptural, Patristic, Professional and Alphabetical Indices, and complete series of Synoptical Charts. \$48.00 the set.

The second volume contains the Second Part of the Second Part, QQ. 1-189, and the Third Part, QQ. 1-90. The third volume completes the highly commendable publication in English of St. Thomas's *Summa*. Here is presented the Supplement, or final part of the Angelic Doctor's theological masterpiece. However, the articles of St. Thomas comprise only about a quarter of this volume. The remainder of the work contains, among other features, enlightening, popularly written essays which deal with topics contained in the *Summa* and which have been contributed by leading American theologians. Following these appropriate commentaries are many indices which will satisfy the most thorough student. To point out a few—there is an index of Holy Scripture, an analytical index, an index on Labor and Management, and a Business, Professional, Layman's index. Finally, there are synoptic charts that readily show the divisions of the doctrine treated. These volumes, made for classroom work and for frequent reference, are sturdily bound. In virtue of these many favorable points, it is clear that the publishers of this work have made an excellent contribution to the advancement of Catholic Truth, and have provided libraries, schools, clergy and laymen, with a long-sought, practical edition of a monumental exposition of Catholic teaching.

M.M.

A Lexicon of St. Thomas Aquinas. By Roy J. Deferrari, Ph.D., LL.D., L.H.D., D.Ed. and Sister M. Inviolata Barry, C.D.P., Ph.D. with the technical collaboration of Ignatius McGuinness, O.P., S.T.Lr., A.M., S.T.D., Washington, D. C., The Catholic University of America Press, 1948. Fascicle I, A-C, pp. 262. \$12.50.

The appearance of this first fascicle of *A Lexicon of St. Thomas Aquinas* augurs well for all students who wish to read the works of

the Angelic Doctor in the language in which he wrote them. Students and educators of today, on the whole, no longer have the interest in the Latin language that marked former years. Thus many students, when the opportunity presents itself, find themselves unequipped, entirely or partially, for the task of understanding the precise meaning of the words used in the works that play such an important rôle in manifesting Catholic thought. Here in this Lexicon we have the different meanings of St. Thomas' terminology set forth in clear and precise English and copiously illustrated from the very works themselves. Such a thorough study will without doubt prove of inestimable value to the cause of Thomism. Those who labored so carefully and so well in the production of this extensive work show a deep and genuine devotion to Truth. They are to be congratulated, for this and for the real service they have done Christ's Church.

H.E.P.

On Being and Essence. Transl. by Armand Augustine Maurer, C.S.B., M.A., Ph.D., L.M.S., Toronto, Canada, The Pontifical Institute of Mediaeval Studies, 1949. pp. 63, with introduction, notes, bibliography, and index. \$1.00.

In time the vital languages of an age seek to come to terms with the "philosophia perennis." English has, of late, become quite eager in proffering her services as handmaiden. The *De Ente et Essentia* is a happy choice for a translation—historically, because written so early in St. Thomas' lifetime; philosophically, because it is, in so concise a manner, the very fundament on which so much of his later speculation is to rest. It became in its own day a center of controversy, its searching originality and critical approach taking issue with the older Scholasticism then reigning. It was no mere restatement of the then commonly accepted ontological conclusions but grew out of St. Thomas' own Aristotelian insights and his careful reading of the Arabian commentators, characterized by an emphatic (and new) existentialist interpretation of the problems of being. This, and the un-equivocal deduction to the real distinction between essence and existence, earned for it, significantly enough, the temporary reputation of an innovation.

The translator has included an introduction—the first part presenting the historical background, the rest offering a short explicatory outline of the treatise. In addition there are notes—numerous, brief, and varied—some identifying references or clarifying the translation; others elaborating the thought, based largely on the other writings of St. Thomas.

W.J.H.

Time Cannot Dim: The Story of St. Thomas Aquinas. By Malachy G. Carroll. Cork, Ireland, The Mercier Press Limited, 1948. pp. 170. 12/6.

Time can not dim the great light which St. Thomas Aquinas gave to the world. But it has worked havoc on the brightness of our idea of him. It was St. Thomas' deliberate intention to efface his own personality from his work. The light that he focused on the Truth has retained its initial brilliance through the passing centuries, but his own star has disappeared intentionally in the brightness of the Light it heralded.

Therefore, any biographer who attempts to bring St. Thomas out of hiding has a herculean task on hand. And it is to be doubted whether complete success can be achieved within the covers of one book. Perhaps this is why Mr. Carroll has chosen to present an "historical" St. Thomas rather than a panegyric on the "inner" man. And on this account the book makes a welcome addition to the other popular works on the Angelic Doctor.

The style is splendid. Its vivid imagery makes the book read like a novel. Most people will enjoy this coupling of a lively imagination to sound historical background. It is the kind of book one will want to read to the finish, at one sitting. It will revitalize our ideas of an ideal which time has not dimmed.

G.M.

The Three Ages of the Interior Life. Vol. II. By Rev. R. Garrigou-Lagrange, O.P. Translated by Sr. M. Timothea Doyle, O.P. St. Louis, Herder, 1948. pp. 668 with index. \$7.50.

In this the second volume of Father Garrigou-Lagrange's synthesis he treats of the last two ages of the interior life—the illuminative way of proficients, and the unitive way of the perfect. His method is, first, to discuss the great purifications which mark the entrance to these two ways, i.e., the passive purification of the senses, or second conversion, and the passive purification of the spirit, or third conversion. Then he takes up the growth of the virtues and gifts proper to each state; and finally the acts and mode of life proper to proficients and to the perfect. This great spiritual compendium is gathered from the very purest sources, Scripture itself, and the writings of the great Doctors and Mystics; moreover, these sources are used so skilfully that we penetrate beyond the surface antagonisms of supposedly irreconcilable schools. Thus, *The Imitation of Christ*, the works of St. John of the Cross, and the more precise speculations of

St. Thomas in his *Summa* all deliver up their share of truth for the advancing soul.

The special value of *The Three Ages* can be judged if we compare it with another famous work by the same author, *Christian Perfection and Contemplation*. The latter could be called the speculative theologian's introduction to the former. *Christian Perfection* is argumentative, almost polemical at times, and necessarily so. In that work, the scholarly author set out to prove an important and widely misunderstood thesis—that the mystical life and infused contemplation are in the normal way of sanctity. In *The Three Ages* this thesis is already understood. It is presupposed, and allowed to shine through quite naturally. That it does shine through in so many contexts indicates that this is more than a compilation. It is a true synthesis, a perfect ordering of the many elements of the spiritual life in the light of a single principle.

Another great merit of *The Three Ages* is the strong practical sense with which the most lofty doctrines are applied to daily life. A special instance of this is the discussion on Prudence, Meekness, Simplicity and Obedience in the lives of proficients. These are spiritual conferences of a very high order, solid and doctrinal, yet eminently direct and useful. They could readily form the groundwork for many retreats, both for Religious and for those of the laity who have a strong taste for Doctrine.

Perhaps the most distinctive mark of *The Three Ages*, indeed of all the work of Father Garrigou-Lagrange, is not its great originality, but the lightsome quality with which he penetrates and expounds a truth. He has the clarity and precision of the theologian together with the wide understanding of the spiritual director. One is reminded of the saying of Our Lord to St. Catherine in the *Dialogue*: "The religion of the sons of St. Dominic is a fragrant garden. . . ." Men like the author of *The Three Ages* are the inheritors of this tradition, its warmth, its keenness, its lack of superfluities. It is an honest wisdom, at once scientific and broadly human, decisive in its power to integrate, and diffusive of a truth that is not meant to quench and kill, but to heal and make whole again.

D.R.

Ancient Christian Writers. The Didache, Barnabas, Polycarp, Papias, Diognetus. Transl. by James A. Kleist, S.J. Westminster, Md., The Newman Press, 1948. pp. 25. \$2.75.

This is Father Kleist's second contribution to the series which

his translation of *The Epistles of St. Clement of Rome and St. Ignatius of Antioch* inaugurated. Not all of the works of this volume will be of universal interest. The reader is urged to glance at the notes given in the back of the book; for in them not only are scholarly problems considered, but necessary interpretations and explanations of the sometime faulty opinions of the ancient authors are presented.

The Martyrdom of St. Polycarp provides profitable reading for all. The hagiographer had a sense of narrative and detail. Both are relayed to American Catholics in the spirited English of Father Kleist's translation. C.M.

You Can Change the World! By James Keller, M.M. New York, Longmans, Green and Company, 1948. pp. xix, 387. \$3.00.

This book introduces the Christopher movement to those who are as yet unacquainted with it; it explains it to those who possess but confused notions concerning it; it acts as a stimulus to those already active in its progress. To our peaceless, ravaged world, whimpering for God and all the Goodness and Truth that come with the possession of Him, a voice cries out succinctly St. Paul's words to the Romans: "Be not overcome by evil, but overcome evil by good." To each of us individually the voice of Father James Keller, a Maryknoll priest, repeats this admonition throughout the pages of his book. It is his conviction "that one percent of the normal, decent citizens of America can be found who are willing to get into the mainstream of American life as Christophers and work as hard to restore to it the divine truth and human integrity as the other one percent (of whom only a portion are Communists) are striving furiously to eliminate these values" (p. viii).

In itself the Christopher Movement is not a new organization or society though it far from disdains such structures:

"Rather than institute a new organization, the Christopher Movement limits itself to one phase of a big problem; emphasis on individual responsibility and individual initiative for the common good of all, regardless of whether one is working on an individual basis or in any one of many excellent and essential organizations" (p. xii).

This personal drive, beginning with one's self and extending to family, neighbors and all with whom one comes in contact, has for its foundation true Christian love put into action. The spreading of the light of truth—especially the small, insignificant spark that the least of us possesses—in the darkness that fast envelopes us is the method of the movement. Repeatedly, Father Keller exclaims: "it is better

to light one candle than to curse the darkness." No one is excluded from the ranks of the Christophers! The recent report of the Congressional Committee on Un-American Activities stress the four major fields of dominion desired by the subversive elements. Though Father Keller's emphasis is certainly on these four: (1) education, (2) government, (3) labor-management, (4) writing (newspapers, magazines, books, radio, motion pictures), everyone will definitely find some phase of activity that fits him here and now.

The Movement aims to overcome not alone Communism, but rather godlessness. The godlessness of America and of the world enfolds all the selfishness, cruelty and misery of our time. Millions of ordinary people are enticed from God in insidious, shocking ways. It is for people of the same calibre, the "little people" in whom Father Keller rejoices, to bring the strays back to the fold. This they can accomplish by reading and absorbing some aspect of this dynamic book *and* practicing it *here and now*. "That is the one thing which terrifies the godless the world over: the fear that some day all those who believe in Christ will wake up and start acting their beliefs" (p. 286). Aside from numerous concrete cases of "little people" doing more than their share already to carry Christ into their corners of the world, Father Keller has given in unmistakably clear terms practical principles for all who desire to be bearers of Christ.

It was Chesterton who wrote: "The Christian ideal has not been tried and found wanting; it has been found difficult and left untried." The Christopher Movement, as presented to us by its founder in *You Can Change the World*, offers us the challenge to try Christianity. To each human being who bears Christ in his heart in the slightest degree the cry resounds: Bear Christ—through yourself to others—and change the world!

R.J.G.

A Popular History of the Catholic Church. By Philip Hughes. New York, The Macmillan Company, 1949. pp. 294, with chronological tables. \$3.50.

In these days of uneasy peace, a vibrant faith in the indefectibility of Christ's Church should be the constant hope of every Catholic. He should not live only in the present and wait trembling for the future, but should see in contemporary events an echo from the historical dramas of the past. With the first American edition of *A Popular History of the Catholic Church*, Father Hughes has supplied what has been sadly lacking for the Catholic layman, a readable and competent history of the Church. The Catholic Church, alone, has

been the witness to Christian history; indeed, it is the storm center about which that history rages. Of this, the author says: "In one sense, Church History is a web where threads do but cross and re-cross." In its weave, both human and divine, we can read the story of today.

Father Hughes offers us a most gratifying synthesis of scientific data, vested in a flowing and absorbing style. The book is divided according to the classic outline of Church History. We first meet the outlawed and persecuted Church of the martyrs. Then follows the period of growing pains and organization. The cycle of decay and reform brings us to the triumphant Church of the thirteenth century. Redecay and Protestantism lead to the liberalism of the nineteenth century. History then merges into the chronicles of today. Through the centuries, from Peter to Pius, the papacy forms the focal point about which the good and the bad interplay. The stories of emperors and saints, of religious orders and false philosophies, all have their part to play because all affected in some way the Church of our times.

Every Catholic should know the history of his Church. Not, indeed, as our enemies have painted it; nor even as unstable piety would have it to be. Church History must be the true record of divine guidance and human errancy. Father Hughes has performed a commendable service in bringing to the Catholic people this true history.

T.K.C.

The Fathers of the Church, a New Translation. St. Augustine. Volume I.

Transl. by Ludwig Schopp, Ph.D., Denis J. Kavanagh, O.S.A., S.T.M., Robert P. Russell, O.S.A., Ph.D., and Thomas F. Gilligan, O.S.A., MA New York, Cima Publishing Co., 1948. pp. 450 with notes and bibliography. \$4.50.

This latest volume of the translation of the Fathers contains the four earliest writings of St. Augustine, his dialogues: *The Happy Life (De Beata Vita)*; *Answer to Skeptics (Contra Academicos)*; *Divine Providence and the Problem of Evil (De Ordine)*; and *Soliloquies*. Following the format of the earlier volumes, each translator prefaces his work with an introduction. In addition there is in this volume Dr. Schopp's discerning foreword, which introduces the forthcoming twenty-four volumes of St. Augustine's writings. The clarity of the translation, amply supplemented by a plenitude of pertinent references and explanations, shows the care and scholarship expended to bring St. Augustine to the modern student of the Fathers.

L.S.

Ste. Catherine De Sienne, L' Actualite De Son Message. By Joseph Wilbois. Tournai-Paris, Casterman, 1948. pp. 276.

Ste. Catherine de Sienne presents the Maid of Sienna as a genuinely human, holy person, whose example can and should be followed by Catholics today.

The author is a competent historian, who has gained a masterful insight into the psychological character of religious experience. From the start, Mr. Wilbois discounts the old theory which asserted that St. Catherine was an hysterical woman. The arguments of the moderns, concerning this error, are refuted at greater length. St. Catherine was neither a paranoiac nor a masochist. As the author points out, those who fling these disdainful names at the saints have a "... poor idea of the 'normal' man; they confuse the 'normal' with the 'average' or 'mediocre' individual. This 'normal' man is the enemy of suffering and is incapable of great ideas. Those, however, who know how to suffer and who have great ideals can be considered as the true norms."

After treating at some length *The Dialogue*, and its message for the present day, Mr. Wilbois considers his saintly subject in relation to Suffering, the Three Degrees of Love, and Abandonment to Providence. Then, in the second section, he takes us St. Catherine's *Letters* and her public life. That an unlettered young woman was able to lead the way in both political and religious problems by her counsel and prayers was a great feat, even when measured by the standards of today. Yet that was Catherine's heroic rôle in the public life of her age. She induced Pope Gregory XI to return from Avignon to Rome, ending the seventy years absence of the Popes from Rome. This was Catherine's greatest public achievement. Mr. Wilbois has sketched that achievement well and has given to his readers a properly balanced study of a renowned saint, and historic figure. A.L.D.

Catholic Colleges and the Negro Student. A Dissertation in Sociology by Richard J. Roche, O.M.I. Washington, D. C., The Catholic University of America Press, 1948. pp. vii, 245, with appendices and bibliography. \$2.50.

In this sociological study, Father Roche has attempted to show the influence of racial prejudice in the admission of Negro students into the Roman Catholic system of colleges and universities in the United States.

Clearly and forcefully the author has delineated the Catholic

teaching, theological and philosophical, on the subjects of education and race.

In practice, Father Roche has found that in Catholic schools which are discriminatory it is because of state laws, e.g., in the South, or because of custom founded upon the prejudices of the people of the locality or of the school's faculty, all of whom follow the American pattern in white-Negro relationships rather than Catholic teaching. It is clear from his investigations, however, that a very large majority of Catholic institutions of higher education have no policy restricting the admission of Negro students.

But in general, Catholic educators regard the admission of Negro students, at least in large numbers, as a problem which would result in financial losses and in a great exodus of white registrants. The author does not admit the validity of this assertion since in none of the cases which he has investigated has there been any such problem. He maintains that if the school holds to a harmonious and thorough policy of equal participation for all students and controls its discontented faculty members, there will be no difficulty. Only a minority of white students are bitterly opposed to the admission of Negroes and these will not make serious trouble to the school, if the school officially presents a united front on the matter.

Finally, Father Roche indicates that Catholic colleges at least outside the South, can help to better the over-all picture of social relationships in the United States between the two races by educating both Negro and white together without distinctions based on color.

Father Roche's dissertation has touched but one acre of a vast field in what is one of the most serious problems in America today: the so-called "Negro Question." Having proceeded according to sociological methods of research, he has concluded that there is real need for Catholics to apply the principles of their faith by educating the Negro on a college level. Thus training both Negro and white Catholic leaders together for the important and necessary work of interracial justice and charity.

C.J.

Beato Angelico. The Frescoes of San Marco in Florence. Introduction by A. M. Ciaranfi. Milan, Edizioni D'Arte Amilcare Pizzi (New York 16, N. Y., Studio Publications) 1948. pp. 52, with plates and bibliography. \$10. (Collezione Silvana).

Fra Giovanni da Fiesole, known the world over as Fra Angelico (The Angelic Brother) was born in 1387 near Vicchio, in the vast and fertile province of Mugello. The epithet Blessed, or Angelic, was

given him by the veneration of the people. He applied himself at a very early period of his life to design and the rudiments of painting; and for this reason he left Vicchio for Florence. After studying for a time under some painter of the School of Giotto, he decided to consecrate his life and talents to God. In 1407 he entered the Dominican Order at the Convent of St. Dominic in Fiesole. For the Church of St. Dominic he painted three pictures and in the Convent he executed two frescoes. In 1436 he was sent to Florence to paint in the new Convent of San Marco, which had been built for the Dominicans.

Professor Ciaranfi, in this work on Angelico's frescoes, gives the historical background of the paintings, together with a description and interpretation the Friar-painter's art. The text is in Italian. The magnificent illustrations, many of which measure 11 x 15 inches, show in detail how Fra Angelico set about decorating the Convent. There are 32 plates in full color depicting in accurate reproductions the frescoes of the cloister and cells of the religious. It is an illustrated Life of Christ, surrounded by His Blessed Mother and the saints. One has but to open this book to any page of the illustrations to see how well the Angelic Painter adorned the walls of San Marco with subjects calculated to elevate souls and hearts to God. After viewing these reproductions we will agree with Vasari that one must wonder how any man, even in many years, could have done so much, and so perfectly.

R.A.

Existence And The Existent. By Jacques Maritain. New York City, N. Y., Pantheon Books, Inc., 1948. pp. 149. \$3.00.

Some years ago Jacques Maritain wrote a preface to *Metaphysics*. This book, *Existence and the Existent*, is the result of research carried out for a briefer paper given before the Pontifical Academy of St. Thomas in Rome during Easter Week of 1947. It might well be called an epilogue to *Metaphysics*, for it sums up a lifetime of profound metaphysical thought on the meaning of reality and offers the reader some of the author's most penetrating and abiding lights on that meaning.

Jacques Maritain believes that the existentialism of St. Thomas Aquinas is the only authentic existentialism, for while it affirms the primacy of existence, it preserves essences, or natures, and thereby manifests the supreme victory of the intellect in understanding reality. A philosophy that affirms the primacy of existence, yet destroys essences, as does the modern existentialism, manifests the supreme defeat of the intellect and concludes eventually in despair. This is

the dominant thought, the theme, of the book. We see it asserted in the introduction and repeated in each chapter; the truth of it is shown with regard to the notion of being itself, and of action; it is applied to an analysis of subsistence and subject, to human liberty, to the divine plan. In a concluding chapter, M. Maritain discusses four things: the genesis of existential, existentialism to academic existentialism, the situation of the atheistic existentialist school, the autonomy of philosophy according to Thomistic principles, and finally, the relation between philosophy and spiritual experience.

Although the reader will have a difficult time with some of the pages in this book, he will nevertheless find great reward in persevering to the end. He will see one of the keenest minds of our age piercing the inflamed and poisoned systems of thought that have done so much damage to the modern man; he will see the author take the irrational universe of the atheists and put divine wisdom into it. Jacques Maritain calls one away from the roaring, sometimes incomprehensible, surface of world madness into the depths of that Being where calmness and understanding are. His pages on human liberty, his analysis of the antecedent and consequent will of God, and the meaning of evil, are excellent.

Yet, of the whole book, one remembers most the final pages where M. Maritain, speaking in objective philosophical terms, conveys the fact that all philosophy, all truth, must be born and brought forth in pain. St. Thomas, who wept much, who was contradicted, who beseeched heaven, the saints, disturbed Peter and Paul, for advice; who pressed his brow against the altar for light, who saw men striving to tumble his life's work into the ditch of heresy—yet all the while producing a masterpiece of calm and serene objectivity—this saint is the model for all philosophers. Out of suffering, peace; out of darkness, light.

These concluding pages of this epilogue to *Metaphysics* were properly written in Rome, and do properly anticipate that other eternal city where the Truth will not be seen in anguish, but in unutterable joy.

R.H.

Poetic Art. By Paul Claudel. Transl. by Renee Spodheim. New York, Philosophical Library, 1948. pp. 150. \$2.75.

Paul Claudel's latest is a book whose style has become more and more identified with that fatal haziness of the French school which has drawn many an American verbophile to the Left Bank as the Sirens compelled Ulysses' companions to leap into the waters of

destruction. Very often the voices of the Sirens which Claudel hopes to still, sound their alluring notes through the medium of the poet's own pen. In his own words: "These pages are meant to be the beginning of a text on forests, the arborescent enunciation by June, of a new Art of Poetry, of a new Logic." Claudel's brain child is a provocative, and questionable, substitute for the "old Logic," which is that of Grammar, he says, whose method consists in that of naming. The substitute would be more like the syntax of such a grammar, teaching the art of fitting words together, and is practiced before our eyes by nature itself. "The old one used syllogisms; the new one uses metaphor." The "old Logic" has the advantage, at least, of being understood. The new might very well have the disadvantage of melting the wax in the ears of those who have sought to skirt the beckoning islands of the modern Sirens of words. (Altogether too many youthful French penmen sat at the feet of the late Gertrude Stein, drinking in her heresy of words.) The syllogism and the metaphor, for Claudel, would seem to be disjoined rather than complementary.

The poet's range of vision makes his thought, wrapped as it is in soaring language, difficult to grasp. One has to read and reread the pages of this book before he feels sure that he has grasped the reasoning. Even then, he is not so sure that he has understood. Perhaps the difficulty is subjective. We think not, for the publishers provide us with a hint of what is to come in their few words of appraisal found on the flyleaf: "And as we grasp the strange quality of his (Claudel's) utterance, we become aware that it is not only the head that is thinking but the whole body, with its nerves and bone, and blood." The clear thought of the head more often than not becomes most obscure through the intervention of the whole body. The reader must decide too often what is thought and what is sentiment.

Apart from the cloudy metaphysics of Mr. Claudel's treatment of causality, time, and affinity, very often the links within the development of the theme, the text on forests, the arborescence, the enunciation of a new Art of Poetry and of Logic, are tenuous. Not until the Catholic reader reaches the moving beauty of the pages on the "Development of the Church" will he find himself on surer ground.

This is a book for the chosen few and well worth pondering. Renee Spodheim's translation is a beautiful tribute to the beauty of Claudel's language.

T.O'B.

A Study of the *Summa philosophiae* of the Pseudo-Grosseteste. By Charles King McKeon. New York, Columbia University Press, 1948. pp. xii, 226, with Appendices and bibliography. \$3.25.

The authorship of the *Summa philosophiae* here under discussion had long been attributed to Robert Grosseteste. In 1912 Dr. Ludwig Baur, while editing this work, recognized that Grosseteste could hardly have been the author, and his conclusions have been generally accepted by historians of philosophy. Charles McKeon, carrying the thesis of authorship one step further, suggests that Robert Kilwardby, the English Dominican and later the Archbishop of Canterbury, may be the true author. The evidence he offers for this conclusion is reasonable, though not conclusive, since the facts are all too scanty.

This book is both a study and an interpretation of the philosophy of the Pseudo-Grosseteste. It is not a criticism. Charles McKeon desires to interpret this philosophy as exemplifying principles of Christian Platonism, not as a conclusion, but as an hypothesis, a means to an end; which end is the deeper understanding of the nature of human thought, human history, and human understanding. Such an end, though perhaps broad, is certainly achieved. The book does give a deeper understanding of the other stream flowing through philosophy, both pagan and Christian; that stream beginning with Plato and with poetry, and running through the history of human thought up to the present day. From an Aristotelian point of view it is significant that the study closes with a poem in which the metaphor of "light" is elaborated in all its poetic potentialities, and that the poem is from John Milton's *Paradise Lost*.

The observation is rightly made in the Introduction that in the hands of Thomas Aquinas the Christian and Aristotelian doctrines were fused together, but that the synthesis was not devoid of Platonic elements. Indeed, the number of times St. Thomas used the "Platonic" Fathers in his own *Summa* is astounding; so much so that Thomistic scholars of the present day are seeing, more and more, that St. Thomas incorporated more of Plato's "poetry" into his thought than a first glance would reveal. Yet he was after the literal truth of things; and only after having made that clear could he talk of symbols.

A study of the Pseudo-Grosseteste does help in understanding the way in which many people think; it does not thereby help in understanding truth. There are great poetic possibilities in the conception of light when used as a metaphor, but St. Thomas saw

its danger when used literally to mean an exterior divine illumination. He insisted on the light of reason, and it was this light he used, it is this light we must use, to sift truth from error. Charles McKeon has contributed a great deal to philosophic literature by his study of a Christian Platonic system of the 13th century; but, indirectly, he also has shown the greatness of St. Thomas. R.H.

Aquinas Versus Marx. By Alfred O'Rahilly, M.A., D.Sc., D.Phil., D.Litt. Oxford, B. H. Blackwell Ltd., 1948. pp. 71. 2/6.

Though the real battle against Communism is to be fought and won on spiritual grounds, Catholic protagonists must also pay close attention to the economic arguments that show the weakness of the Soviet system. Realizing this two-fold nature of the conflict, the scholarly author of this short work presents a precise account of the Marxian Labour Theory. To oppose Marx's crudely materialist views, Father O'Rahilly constructs from the conclusions of Aristotle and the Schoolmen a reasonable, Christian plan for determining prices, values, and moral business practices. True, St. Thomas and the Medieval Moralists wrote before the advent of "Big Business" and, consequently, knew nothing of its complicated ways. However, the Angel of the Schools, following Aristotle, formulated basic principles that are as sound today in settling problems of wages, Distributive Justice and Commutative Justice, as they were in the thirteenth century. Hence, Father O'Rahilly, in the light of these early Christian thinkers, can justifiably consider taxation, social obligations of property, and other problems affecting modern society. The writer notes also the differences of opinion among certain Catholic commentators especially on the question of restitution and its relation to Commutative and Distributive Justice.

By virtue of the scientific matter treated, Father O'Rahilly's capable presentation will not appeal to a wide audience; but it will be enlightening to students and teachers of Philosophy and Economics and to trained thinkers in the Scholastic tradition. M.M.

Thomistic Philosophy. Vol. I. By Rev. Henri Grenier, Ph.D., S.T.D., J.C.D. Translated from the Latin of the original "Cursus Philosophiae" by Rev. J. P. E. O'Hanley, Ph.D. Charlottetown, Canada, St. Dunstan's University, 1948. pp. xx, 558. \$3.50.

This translation of the first volume of Father Grenier's three volume work, *Cursus Philosophiae*, brings to the English speaking

world an excellent textbook of logic and natural philosophy. The new title, *Thomistic Philosophy*, has been aptly chosen by the translator, since Fr. Grenier faithfully adheres to the "plan, doctrine and principles" of St. Thomas Aquinas and his able commentators, particularly, John of St. Thomas.

Latin, it is true, is the language *par excellence* of scholastic philosophy. Owing to the certain objective meaning and fixity of Latin terminology, the philosophy of St. Thomas and his school has remained free from the subjective, changing interpretation of terms that baffles students of so-called modern philosophy. Nevertheless, there is a definite need to bring the truth of Thomistic philosophy to college men and women, for the most part unfamiliar with Latin. Language must not become a barrier between these youths and truth. Hence, Father O'Hanley's translation is primarily intended for these undergraduate students in non-Catholic as well as Catholic colleges and universities.

Teacher and student alike will find *Thomistic Philosophy* a well ordered textbook of Aristotelian and Thomistic thought. Numerous footnote references will enable professors to refer back to the original texts of St. Thomas. The section on logic deals with both the formal and material aspect of the art of correct reasoning. After each article, questions are placed for review. The articles in the section on natural philosophy follow the scholastic pattern, i.e., there are statements of the question, opinions, and thesis, followed by a proof of the thesis, and by corollaries, objections and replies. A brief but good introduction to philosophy prefaces this highly recommended textbook.

V.F.

The Role of Assent in Judgment. A Thomistic Study. By Francis Martin Tyrrell, M.A. A Dissertation. Washington, D. C., Catholic University of America Press, 1948. pp. xii, 184, with bibliography. \$2.00.

The scope of this work is limited to the inquiry of the nature of the intellectual act of judgment under its subjective aspect. The author's search leads him to take his position beside those who affirm the real distinction between assent and comparative apprehension. Two main factors that impel him to this conclusion are that this opinion alone accounts for error and opinion; and it represents the integral teaching of St. Thomas on the subject. Over-simplification is not a feature of this work. Rather, being cognizant that St. Thomas' position in regard to this matter apparently lacks definability, the author closely scrutinizes what Aquinas' better commentators

and interpreters have to say on this point. However, the author's conclusion does not rest on the authority of these great minds. On the contrary he relies solely on the authentic teaching of the Angelic Doctor for the genuine doctrine concerning the rôle of assent in judgment.

In establishing the true nature of judgment the author shows clearly that it can, of its very make-up, take its part in the act of Faith without contradictions. Also the real distinction of assent from the act of apprehension makes it possible for an adequate explanation of error and other voluntary judgments. Finally the writer of this learned and useful work manifests that the true nature of assent brings out in striking relief the basic existentialist character of Thomistic Metaphysics.

J.L.S.

An Index to Aristotle. By Troy Wilson Organ. Princeton, N. J., Princeton University Press, 1949. pp. 181. \$5.00.

This tidy volume is a testimonial to much patience and research. It is an English topical index; and it is based on the eleven-volume English translation of Aristotle, edited by W. D. Ross and J. A. Smith. This index is a convenient guide for any Aristotelian; it is an invaluable aid in correlating the "Stagirite's" thought; and it is an absolute necessity for anyone who wishes to discover quickly what the Philosopher taught about anything, from "abstraction" to "zoo-phytes." Mr. Organ deserves commendation for his labor. L.E.

The Road to Reason. By Lecomte Du Nouy. New York, Longmans, Green and Co., 1948. pp. 254. \$3.50.

The first thing to note about this book is that it was written seven years before the author's other famous work, *Human Destiny*; before he had seen the full import of the greatest world war. This book, then, does not contain the writer's complete thought on the problems of the fate of man that troubled him so much. But, fundamentally, the ideas and solutions are the same for both books. One who has read *Human Destiny* will be able to see the same principles at work in this earlier book, but in a more scientific and less popular form.

The greatest value of du Nouÿ's offering is his description of the vast abyss between the purely scientific, materialistic outlook on life and the human outlook; the viewpoint that pertains to man as man, a living, intellectual, free being, able to distinguish the condition

that the world is in from his idea of what it should be. Du Noüy tries to throw a bridge across this abyss by showing that science does not of itself lead to complete materialism. There are many questions concerning man and the universe that the scientist can not answer, for example, man's and the universe's absolute origin and their purpose.

But du Noüy was a scientist and as a scientist he had no solution to the problems he attacks. A scientist never asks the question, why or to what purpose. If he does, he no longer is a scientist. When du Noüy argues against the materialistic tendencies of most scientists, he does so on scientific grounds, telling them that they have no right to conclude to anything, that they have no definite scientific reasons for believing. He proves that the conclusion of materialism and the ultimate origin of the universe or man by chance is unwarranted on scientific premises. It is a negative argument, but the best that a scientist can put forth. It is not an argument that answers the fundamental *why*.

There are only two types of learned men that can answer this question, the theologian and the metaphysician. The validity of the theologian's answer, the religious answer, du Noüy admits. That of the metaphysician he denies by the simple denial that there is any middle field of knowledge between the scientific and the religious. For him there is no rational, human knowledge other than empirical knowledge and its master, mathematical logic. This failure to see any validity in metaphysics is ingrained in his thinking. It is a fatal blunder for this man who tries to reconcile the thought of scientists with religious thought, for the only person that can introduce science to religion is the metaphysician, men like Thomas Aquinas as a philosopher; like Maritain and Gilson. Du Noüy makes a valiant attempt to put purpose into our lives and our universe, but his arguments just do not have the driving force that comes from a fundamental understanding of reality, the understanding of the lover of wisdom. No! The road to reason is along some other path. The man who has lived and talked science for the greater part of his life cannot find it.

E.F.

The Drama of the Rosary. By Rev. Isidore O'Brien, O.F.M. Paterson, New Jersey, St. Anthony Guild Press, 1948. pp. 158. \$1.50.

Since Our Lady appeared at Fátima expressing her wish that the Rosary be recited, many books of Rosary devotions have been printed. Father O'Brien's present work is one of the finest we have

read. *The Drama of the Rosary* is the Life of Christ portrayed in three acts; each being divided into five scenes. The texts from the Gospels describing the mysteries of the Rosary are quoted. The dogmas of the Church, which are connected with the mysteries, are explained. Both of these features furnish the reader with ample thoughts for meditation.

A very brief historical sketch of the Rosary and its development composes the rest of the book. D.B.C.

The Teaching of the Catholic Church. 2 Vols. Edited by Canon George D. Smith, D.D., Ph.D. New York, The Macmillan Co. pp. 1,316. \$12.50.

Within the covers of these two handsome volumes are presented, clearly and succinctly, the dogma of the Church. Canon Smith merits the highest praise for this admirable work. It avoids entirely, or touches lightly, controversial opinions, and adheres to defined Catholic doctrines. Fortunately, the majority of the contributors to this work are competent essayists; the result is a lucid exposition of the articles of Faith, free from unnecessary and abstruse technicalities.

The various parts of this work previously appeared as thirty-five distinct publications, under the title of *The Treasury of the Faith Series*. Now completely revised, and partly rewritten, they offer a comprehensive summation of unvarnished truth. This compact treasury of truth is admirably suited not only for priests, but also for the Catholic layman who desires to be well-informed on the tenets of his Faith. B.R.

Catholic Social Action. By John F. Cronin, S.S., Ph.D., Milwaukee, Bruce Publishing Co., 1948. pp. xviii, 247, with bibliography. \$3.50.

In a recent statement Pope Pius XII said that the ministry of priests is needed ". . . not only in the Churches—where very often those most in need do not go—but also, as often as the opportunity is presented to them as priests, to exercise their sacred ministry in the fields, in shops, factories, hospitals, prisons, in any way in the midst of workers, becoming as brothers to brothers to win all to Christ." This statement sums up the exhortations to Catholic Social Action of the Popes of the past fifty years. There should be no doubt, then, as to the necessity of a vigorous drive directed by priests and engaged in by all the laity who can possibly help.

Father Cronin in this book shows us how this can be done most effectively and with the greatest amount of success. His scholastic

and practical training in this field enables him to speak with authority. Sound knowledge of the principles of Christian Philosophy united to information concerning events, facts and situations of social importance is a two-fold requisite that is absolutely essential in this field, he points out. In this book the latter field receives the more prominent place, a study of the former being reserved for a volume now in preparation. As a result this work is mostly factual and directive. He shows how education for social action should be conducted and then discusses the application of this education to employer-employee relations and to community groups. In explaining the more prominent Catholic Action groups such as the Jocists, ACTU and the Christophers he refrains from any definitive judgment. He follows the same procedure in outlining such social legislation as the Taft-Hartley Law. It seems that it would have been more helpful to teachers and students of Catholic Action if he had been more decisive in evaluating these measures.

For those interested in pursuing the subject further, an extensive supplementary section is furnished, supplying reading lists, Diocesan Social Education Projects and sources of information. Being primarily a text-book, this work will be invaluable in social action education, as there are few treatments in that field as extensive as Father Cronin's. The companion volume on Christian social principles will be of even greater worth. M.C.

The Two Trees. By Gerald Vann, O.P. London and New York, Collins Co., Ltd., 1948. pp. 48. 2s. 6d. net.

Continuing a theme which he has convincingly treated in several previous works, Father Vann here throws further light on the problems of pain and suffering and their solution by Christian love. The greater part of this book, with minor variations and additions, was broadcast to the English public on Passion and Palm Sundays in 1948. Though the talks are not exhaustive treatments, they will be satisfying to the thoughtful reader, and will show how the difficult, inescapable sorrows of life are really special means to draw closer to God. It is the author's particular capability to be able to discuss these problems with accuracy and understanding; and, at the same time, to present them with a personal note in fine literary style. This latest work of Father Vann, therefore, merits careful reading, and does justice to the writer's already established reputation as a popular defender of Catholic doctrine. M.M.

Paths to Eternal Glory. By Rev. Clement H. Crock. New York City, Joseph F. Wagner, Inc., 1948. pp. 200. \$2.75.

Fr. Crock's *Path to Eternal Glory* is another worthy book for his many readers. The subject matter of the book may be considered as rather unique; it is a work dealing with consoling thoughts for the bereaved. The author succeeds in bringing spiritual comfort to bereaved relatives by emphasizing the consoling features of Catholic teaching.

Fr. Crock has envisioned almost every possible case where consolation is needed. Undoubtedly, he has borrowed extensively from his many years of pastoral experience. He develops the various topics from apt Scriptural quotations which introduce each chapter. He also quotes from the Psalms, the Fathers of the Church, the lives of the Saints, and from many well-known theologians.

The first part of the book is entitled "General Paths to Eternal Glory," and presents a general picture of the truths of our Faith, which have particular reference to the faithful departed. Many anecdotes in this section aid the reader in grasping the importance and meaning of these truths.

The greater part of the book is entitled "Particular Paths to Eternal Glory," and here Fr. Crock offers simply, but vividly, thoughts of consolation concerning the faithful departed from every state of life. The author concludes his work with four brief patriotic addresses.

Readers of *Paths to Eternal Glory* will find in its pages many beautiful and consoling thoughts; they will also be prompted to remember to pray for the souls of the faithful departed. M.G.

Nazareth, A Book of Counsel and Prayer. By Rev. M. S. MacMahon. Westminster, Md., Newman Press, 1948. pp. 278. \$2.50.

This prayer-book is intended for married women. It contains much sound advice simply told. Also included are many prayers and devotions, which are calculated to bring down the bountiful graces of the Sacrament of Matrimony. This purse-sized volume is ideal for actual or expectant mothers. Pastors should have a supply of these on hand, not only for the married women of their parish, but also for prospective brides. R.H.

The Philosophy of Catholic Higher Education. Edited by Roy J. Deferrari, Ph.D., LL.D., L.H.D., Ed.D. Washington, D. C., The Catholic University of America Press, 1948. pp. 197. \$3.25.

This book presents the proceedings of the Workshop on the Catholic Philosophy of Higher Education, held at the Catholic University of America during the summer of 1947. It consists in a series of topics presented in the form of papers at the Workshop, and compiled into the present volume under the capable editorship of Dr. Roy J. Deferrari.

The topics proposed for discussion are those facing Catholic Education today, which must be answered by the Catholic Philosophy of Education.

This book should find its way into the hands of every educator who has a genuine desire to solve the perplexing problems of modern education.

R.D.D.

The Major Seminarian. By B. F. Marcetteau, S.S. Paterson, New Jersey, St. Anthony Guild Press, 1948. pp. xii, 491. \$2.00.

The Major Seminarian by B. F. Marcetteau, S.S., was written as a "helpful and friendly guide to seminarians on their way to God's altar." It is just that. It is a helpful guide because it contains in a convenient-size volume a great number of choice prayers and devotions. It suggests a good and reasonable private rule and offers wise counsels concerning retreats, prayer, and vocations. Finally, it has simple and effective meditations on the Priesthood, the virtues necessary for a Priestly vocation, and the spiritual life that should be much alive in the soul of a "dispenser of graces." While this book, on a whole, will be greatly beneficial to the one who uses it, it may prove a bit disturbing to him if he is used to scholastic and Thomistic terminology. The Author sometimes uses his terms loosely. To cite only one instance: he does not show sufficiently that the "heart" as distinguished from the "will" is used only in a metaphorical sense. p. 428.

The Major Seminarian, though, still remains a helpful, and what is more, a friendly guide for aspirants to the priesthood. Father Marcetteau has presented his matter in a simple, unaffected, and understanding manner.

N.B.J.

The Seven Miracles of Gubbio and The Eighth. By Raymond Leopold Bruckberger, O.P. New York, Whittlesey House, McGraw-Hill Book Company, Inc., 1948. pp. 60, with illustrations. \$1.50.

Of the many delightful tales told of Saint Francis and material

creation, one that stands out preeminently is that of the taming of the wolf of Gubbio. Truth or fiction, it is a tribute to the gentleness and simplicity of the great saint of Assisi. Fr. Bruckberger, a French Dominican, who had a noteworthy career in the recent war as Chaplain General of the French Resistance, has taken the legend and in a charming narrative conveys an eloquent sermon with force and impact.

The parable opens with the covenant struck between Francis and the wolf. Surrendering his marauding habits, the converted beast is royally received by the citizens of Gubbio, especially since the saint has granted him the power to work seven miracles. Lest the reader's pleasure be diminished by a too minute summary, the unfolding of the adventures of the Holy Wolf and his marvelous exploits are left to his own perusal of this captivating allegory.

The tale is told with simplicity, and sincerity. Great credit is due to the translator who has brought it to English readers in an easy, fluid style, reproducing the directness and grace of the author. To anyone desiring an hour of happy absorption and profitable enjoyment, the *Seven Miracles* is earnestly recommended. It is a work of art that may fittingly be ranked with the famed *Juggler of Notre Dame*.

F.H.

Wreath of Song. By Robert C. Broderick. Milwaukee, The Bruce Publishing Company, 1948. pp. 202. \$3.00.

Wreath of Song is a biographical novel of Francis Thompson. To state that it is a first novel should be criticism enough. First novels like first dates, first ventures on ice, and first sermons, should be passed over quietly.

The most obvious weaknesses of the author are a proclivity for unhappy metaphors which appear on almost every page, and an infatuation for high sounding words and phrases . . . "a globule from the frying fat of charity" . . . "literary hierophants" . . . "hirsute garments" (this for hair-shirt), etc.

The life of Francis Thompson the great Catholic 19th century poet offers fascinating material for the novelist. Seminarian, medical student, dope-addict, street peddler, poet, these the external phases of Thompson's life are sufficiently varied and unusual to make any writing on the poet interesting reading.

Although the external struggle to survive is terrifying in its starkness, the real battle that Thompson waged and won was spiritual; taking place in the hidden depth of his tortured soul. In *The*

Hound of Heaven, one of the most beautiful poems of the 19th century, and by all odds the most inspiring one, the poet has left us the unforgettable record of his soul's wrestling with Christ, and of the defeat that was victory. To approximate this in novel form would take the pen of a Graham Greene. So far it has hardly been attempted. H.K.

Scott-King's Modern Europe. By Evelyn Waugh. Boston, Mass., Little, Brown & Co., 1949. pp. 89. \$2.00.

Evelyn Waugh, England's foremost stylist and satirist, has produced this polished tale of a "dim" schoolmaster's summer vacation amidst totalitarian hospitality. As usual, the author's style is impeccable; there is not a wasted word in the small volume. It must be admitted, however, that the story, except for sporadic incidents, is unworthy of its polished prose. It lacks the greatness of *Brideshead Revisited*, the hilarity of *Scoop*, and the satirical ferocity of *The Loved One*. Mr. Waugh has written better novels. A.M.

The Greatest Story Ever Told. By Fulton Oursler. Garden City, N. Y., Doubleday & Co., 1949. pp. 299. \$2.95.

Jesus Christ was simplicity personified; and Fulton Oursler has written the story of Christ's life with appropriate simplicity. Where the Gospel narrative remains silent, Mr. Oursler calls upon legend and his imagination to fill the void. He is to be complimented on the restraint he has imposed on his imagination; for the entire story is an example of simplicity and restraint joined to produce an excellent book. It is the narrative itself that is thrilling and powerful, and the author wisely subjects his style to the story. This book will, undoubtedly, recreate the age of the Saviour's life for countless people. While reading these reverent and beautiful pages, one finds little difficulty in journeying back, in imagination, almost two decades of centuries, and becoming a witness to the deeds and actions of the Son of God. It is indeed *The Greatest Story Ever Told*; and Fulton Oursler has told it well. R.M.

Saint Peter the Apostle. By William Thomas Walsh. New York, the Macmillan Company, 1948. pp. viii, 307. \$3.50.

Saint Peter is one of the most lovable characters of the Sacred Scriptures. Yet there has never been much of a serious study of his

personality. Everyone has something of the picture of a big, bluff, blundering, fatherly old man. This is about as far as any consideration of him goes. Most references to Peter have been to what he stood for: the foundation rock of the Church of Christ, the authoritative primacy of the Pope, the first in the succession of the bishops of Rome. In this book, however, William Thomas Walsh paints us an excellent portrait of Peter the man, the saint, the person in whom Christ placed all His confidence to carry on the work of the foundation of the Christian Church.

Biographies of saints are very difficult works to write. Most of the time the author is distracted from the start by the extraordinary, the miraculous, the ecstatic in the saints' lives. But here the story is different. We make Peter's acquaintance as a common fisherman of Galilee, not very learned, but hard working and serious. His responses to the first motions of grace are encouragingly ordinary. It is remarkable to watch the development and advance of Peter's character and faith in the less than three years of his association with Christ on earth. Peter becomes strongly attached to Christ with energetic and anxious devotion. He followed his patient Master over the narrow way and the steep path of those turbulent years at the beginning of Christianity. There are the terrible ups-and-downs of his denial and his repentance. The road is overshadowed by the dark, foreboding confusion and despair of Calvary. There is the delightful run of hopefulness to the tomb of the Resurrection.

Naturally, the chief sources of knowledge about Peter are the Scriptures. In fact, three quarters of this book depend on the authority of the four Gospels and the Acts. It amounts to a veritable life of Christ, and that is never an uninteresting story. There is very little evidence to shed light on the rest of Peter's activity until his death thirty years after Christ. This sparse account is filled in by Mr. Walsh with an interesting and valuable background of the customs and atmosphere of the times and people. It is what Peter "must have done," or "probably did." The volume is written in the very readable half-novel, half-essay style of *St. Teresa of Avila* and *Our Lady of Fátima*. Conversations are kept almost entirely in the actual words of the Scriptures. A note of interest is that Mr. Walsh uses the translation of Father F. A. Spencer, O.P., "for many facts about Saint Peter are made clearer in the Greek text than in the Vulgate or its Douay derivative." All exegetical interpretations seem to be of the safest, and disagreement can only be found in such few statements as that the sinner Mary Magdalen is the sister of Lazarus, and that Christ demanded the triple repetition of Peter's love

in reparation for Peter's triple denial. These few places for criticism do not mar a very good life of the first visible head of the Church.
A.S.

Saint Paul. By Robert Sencourt. New York, Sheed and Ward, 1948. pp. 378, with appendices. \$3.50.

This biography of St. Paul marks a new addition to the series *Great Writers of the World*. The author tells the story of the Apostle of the Gentiles with a forceful style in harmony with the personality of St. Paul, and the dramatic incidents of his life.

If this book is intended as a criticism of the merits of St. Paul as an inspired writer, however, the author's omission of such a doctrine as that of the Eucharist is not understandable. Apparently, in his summary treatment of the Pauline Epistles, Mr. Sencourt tries to avoid all questions which might give cause for controversy among his readers. He explains the Epistles only in their broadest outline, thereby omitting many of the vital truths they contain.

J.D.S.

Transformation in Christ. By Dietrich von Hildebrand. New York, Longmans, Green and Co., 1948. pp. ix, 406. \$4.50.

Dietrich von Hildebrand, a native of Germany until 1933, and now an American citizen and professor at Fordham University, has in this book contributed a remarkable work to the religious literature of our age. The book deals with the spiritual attitude and virtues which are demanded of a Christian who desires to be fully transformed in Christ. Modern America, indeed, is in sore need of a book of this type, since the full import of the Christian vocation to an inner life of sanctity is not always sufficiently understood by modern Catholics. This work should prove to be an invaluable assistance in indicating the course that the true follower of Christ must follow if he is to become "a new man in Christ." The author has the rare gift of reaching to the very roots of the problems which he discusses. His analysis of the obstacles to, as well as the remedies for, the attaining of a lasting transformation in Christ are complete and well defined.

The book is carefully thought out and is certainly worthy of careful reading. Unfortunately, the author's style now and then is rather ponderous, and offers difficult reading. Especially is this true of the early chapters of the book. Perhaps this will prove to be a stumbling block to the average reader. However, despite this defect,

the book deserves and will undoubtedly receive wide circulation.

An earlier German edition has been hailed as "a modern Imitation of Christ." Although this is an evident exaggeration, it does indicate the value and worth of this welcomed addition to contemporary religious reading. X.S.

High Road In Tartary. By Abbe Huc, Edited by Julie Bedier. New York, Charles Scribner's Sons, 1948. pp. 219. \$2.75.

This thrilling volume relates the dangerous and exciting journey of Abbé Huc and Father Gobet in the years of 1844-1846. To study the character and manners of the Tartars, they left their peaceful Chinese mission at Peking, and travelled to Lhasa, the famous metropolis of the Buddhist world. The missionaries plodded their way through arid deserts and over frightful mountain passes; on camelback, on horseback, and often on foot. They encountered wild beasts and savage brigands; and for two years they endured cold mountain winds, and the burning desert sun.

Julie Bedier, a Maryknoll Sister, who spent fourteen years in China, has rendered a fascinating, readable tale from the original book. The volume is interesting, enjoyable, and exciting. We recommend it on all these counts. S.M.

The Church's World Wide Mission. By Bishop James E. Walsh, M.M. New York, Benziger Brothers, Inc., 1948. pp. 231. \$3.00.

This book deals, as the title proclaims, with the progressive carrying out of Christ's command to the Apostles: "Go, teach all nations." It portrays strikingly the ceaseless battle that the Church has always waged against the forces of unbelief and error, of ignorance and sin from the Ages of Persecution down to modern times. The author who has lived for eighteen years as a missionary in China has taken an active part in the fight against one of the chief of these forces, paganism. Thus he is able to depict with feeling the early Church's struggle against this same force, Her triumph and Her gradual growth throughout all of Europe. Many of the famous saints who helped in this great task—St. Austin, Pope St. Gregory the Great, St. Ansgar, St. Patrick, St. Boniface, St. Columba and a host of others—pass in review before the readers' eyes. The apostolic work of the Mendicants in the late Middle Ages is given its place as well as that of the Jesuits a few centuries later. In one chapter the pitiable state of the world before the Incarnation is touchingly described while in another, perhaps the most beautiful in

the whole book, the driving force behind the Church's expansion, namely Christian charity, is powerfully set forth.

This is a book that will make Catholics proud of their heritage and eager to share with others the spiritual wealth that is at their command in the Church. When the reader has finished it, he will realize fully that the Catholic Church alone can unite and save the world.

H.E.P.

Handbuch der Speziellen Pastormedizin. Vol. I. By Dr. Allbert Niedermeyer. Vienna, Verlag Herder, 1948. pp. xxiv and 508. Price: S 66.80, sfr. 29. 10% discount on purchase of entire work of six volumes.

This work on Pastoral Medicine, to embrace six volumes, is a new treatment of the problems in the field where Theology and medicine meet and overlap. It is designed to be of utility not only to the theologian, spiritual director and doctor, but also for jurist, guardians, teachers and psychologists. The author, Dr. Niedermeyer, is a doctor in philosophy, medicine and law and for years has been both teacher and practicing physician in social hygiene.

The first volume presents a general introduction to the problems of sex—its physiology, pathology, hygiene, ethics, sociology and metaphysics. Later volumes will treat of various problems in particular. An appendix entitled "Thomistic Studies on the Biology, Sociology and Metaphysics of the Two Sexes" offers a series of essays attempting to correlate and synchronize the teachings of St. Thomas Aquinas with those of modern science. A few of the topics considered are the Thomistic doctrine on the active and passive principles of generation, matter and form, the physiology and psychology of the sexes according to St. Thomas, and the inferiority and subordination of woman.

A.L.E.

Another Two Hundred Sermon Notes. By F. H. Drinkwater. New York, P. J. Kenedy and Sons, 1948. pp. 210. \$4.25.

Preaching and the preparation for it offer many difficult problems. Among the factors the priest must consider one of the most important is that of attaining unity in his talk. In this regard, a book such as Father Drinkwater's offers special advantages. In the first place the author is an experienced Catechist who has spoken frequently and who offers an orderly presentation of Catholic Truth. Secondly, the book is arranged with outline and choice of themes that should, above all, keep the remarks of the preacher coherent.

Again, unity can be maintained in a series of talks by using the system of development of ideas proposed by the well known English lecturer. The curate, pressed for time and unable to draw upon his own experience in preparing his Sunday talk, will find this work satisfactory. The outlines are arranged for every Sunday in the year and provision is also made for special occasions such as a Novena to the Sacred Heart or a talk on the dedication of a church.

J.O.

The Works of John Henry Newman. Sermons and Discourses. Edited by Dr. Charles F. Harrold. New York, Longmans, Green & Co., Inc., 1949. 2 Vols., with preface and introductions. \$3.50 ea. vol.

The sermons of Newman have stood the acid test of an irrev-erent century. Their endurance is due to many reasons; they offer a sincere expression of dogmatic truth; they have a literary greatness, a quality of "hardness" that frees them from sentimentality; but most of all, they expose the tremendous integrity and personality of their author. The constant demand for Newman's works has neces-sitated this new edition.

The Editor has succeeded in garnering the text, ". . . which bid fair to stand the test of time," and which help the reader ". . . to understand the many-faceted mind of the author."

The sermons are arranged chronologically; the twenty-nine of Vol. I covering the years of 1825-1839, and the twenty of Vol. II delivered during the crucial years of 1839-1857. Consequently, they range from the moving sermons of his Anglican days to the precise, confident discourses of his Catholic faith. The sermons have a Vic-torian air and a fastidiousness of language, strange to the modern literary mind; but they are tranquil, deeply moving, and quietly rhetorical.

These, incidentally, are the last two volumes completed by Dr. Harrold before his death last July; thus, with their publication, the editorship of this new edition will pass to other hands. W.J.H.

"Show Me Thy Face!" By Silvano Matulich, O.F.M. Paterson, New Jersey, St. Anthony Guild Press, 1948. pp. ix, 99. \$1.00.

"Show Me Thy Face!" by Silvano Matulich, O.F.M., is a group of simple and direct retreat conferences. Father Matulich said that when he gave them, they were so graciously received that he was induced to put them into book form. That he did so is a boon not only to those who heard him, but also to others who are

introduced to them for the first time. For the former, this book will be a help to recall their wonderful experiences during the retreat, and to consider more thoroughly what was said to them. For the latter, it will be an opportunity to gaze upon certain beautiful truths of the Faith, interestingly presented, and to have them impressed more strongly on their minds. All will like and profit by "*Show Me Thy Face!*"
N.B.J.

Dermot of Cashel. By Michael O'Halloran. pp. 28.

The Epic of Primate Creagh. By Michael O'Halloran. Dublin, The Catholic Truth Society of Ireland, 1948. pp. 16. 1/8.

Michael O'Halloran has penned for us in these two short but complete pamphlets absorbing incidents in the tumultuous history of Ireland. These are the tragic, yet inspiring, stories of Dermot O'Hurley, Archbishop of Cashel and Richard Creagh, Archbishop of Armagh, who died as martyrs of the faith in the Elizabethan persecutions.

He has painted for us a picture of confused times when Ireland was an emerald pawn between the perfidy of English Anglicanism and the vacillation of Spanish nationalism. To profess the Catholic faith in those times was dangerous; to act as shepherd to the flock was to court the niceties of English justice. Yet, at the papal injunction, Dermot O'Hurley and Richard Creagh were invested in the pallium and sent to Ireland to nourish the little ones of Christ. Their lives testify to the love and loyalty with which they undertook their commissions. As such, they were obstacles to England's feverish but futile attempts to tear the Irish from the faith of Patrick; and so they were martyred.

Dermot was betrayed to the authorities of Dublin Castle and subjected to torture that would make the Black Legend of Spain mere child's play. Still he clung to the faith and received the martyr's palm in 1584. Richard was also the victim of foul treachery and sent to the Tower of London. He confounded his accusers at his trial but was finally poisoned in 1585.

All Catholics of Irish descent would do well to read these pamphlets and learn something of the price their fathers paid to preserve their faith.
T.K.C.

Sixty Saints For Boys. By Joan Windham. New York, Sheed & Ward, 1948. pp. 404, with illustrations. \$3.00.

Joan Windham did it again! Somehow or other, this remark-

able English woman manages to keep abreast of her housework and other activities and still produce popular books on the saints for youngsters. This time it is *Sixty Saints for Boys*.

Written in her unique style as a storyteller, the book is sufficiently illustrated to capture the interest of boys in the lower grammar grades. Unusual features are the author's added elucidations and suggestions, designed to fascinate the young reader and to arouse his curiosity to learn more about the saints.

Unfortunately, not a few of the stories are legendary, but in many cases that is just about all that has been preserved for us about our patron saints. Besides, the original design of Joan Windham was to acquaint boys with the saints whose names they are likely to have. And *Sixty Saints for Boys* does just that. F.K.

Three Saints' Lives. By Nicholas Bozon. Transl. by Sister M. Amelia Klenke, O.P. St. Bonaventure, N. Y., The Franciscan Institute, 1947. pp. lxxviii, 124, with notes and bibliography.

Intended in its original form to be a dissertation for the doctorate degree, this study is now presented to the general reading public for its profit and edification. The study is a translation of three short saints' lives, "*La Vie la Marie Magdalene*" (504 lines), "*La Vie Sein(te) Margaret(e)*" (330 lines), "*La Vie Seint Martha*" (340 lines), put into verse by one Nicholas Bozon. The identification of the author has caused researchers great difficulty. But he is now generally identified as having been a Franciscan Friar of the thirteenth or fourteenth century of the Norfolk or Nottingham branch of the Bozon family. He was a Friar and a poet, and as a poet his aim was to compose poems of devotion suited to the capacity of the unassuming common people.

The author borrowed his material for these "lives" to a great extent from the celebrated "Golden Legend" of Jacobus de Voragine, O.P., who in turn has based them on the popular legends of his own contemporary period. That today the foundations for these "lives" are recognized as being historically untenable should not prejudice the reader either against the author or against the "lives." They are the expressions of a medieval mind voiced in the medieval atmosphere of faith in the nearness and the absoluteness of the supernatural to which miracles are not foreign.

Sister Amelia has made a faithful translation of poems burdened with the undue liberties of which Anglo-Norman poets availed themselves. The work of translation was particularly hampered by

the manifestly mediocre rhyme scheme of the poet and his bad verse, instanced in the excess or lack of syllables rendering the meter highly irregular. However, the translator has remained faithful to the poet, sacrificing a smoother and stricter meter to a literal rendition of the poet himself. The tremendous labor of research and patient attention to detail by the translator is displayed in her discussions of the numerous problems connected with this translation: the manuscripts, sources and date of composition of these poems, versification and language of the poems. She has appended notes on each of the poems, a bibliography, and an index of proper names and glossary. Outside of the specialists in these fields, these discussions will not interest the average reader but the "lives" may be read with profit by all.

F.M.

Girls, You're Important! By Rev. T. C. Siekmann. New York, Joseph F. Wagner, Inc., 1948. pp. 142. \$2.50.

This little book, written by Father Siekmann, author of *Advice for Boys*, is addressed to teen-age girls. Written in a straightforward, simple style, it covers the practical moral aspects of a great variety of subjects familiar to the high school girl, from the use of cosmetics to vocational guidance. The book intends to help girls realize the important place of womanhood in the plan of God, and to point out to them the means to fulfill that plan. Outstanding among the thirty-eight topics are conferences on prayer, the Mass and religious vocations. Not only teen-agers, but even parents and teachers will find this small volume interesting and useful.

J.B.

Canonical Legislation Concerning Religious. Authorized English Translation. Westminster, Md., The Newman Press, 1948. pp. 74.

This is an authorized English translation of most of the Second Part of the Second Book of the Code of Canon Law. Canons dealing exclusively with clerical Institutes are omitted. Included are extracts from other canons that refer to Religious. An Index concludes this handy little booklet which should be useful to Religious of both sexes who find it difficult to master the official Latin text of the Code of Canon Law.

J.T.C.

The Pauline Privilege and the Constitutions of Canon 1125. By Fr. Francis J. Winslow, M.M., J.C.D. New York, The Field Afar Press, 1948. pp. xiii, 112. \$2.00.

Fr. Francis J. Winslow is a priest of Maryknoll. The Maryknoll Fathers specialize in missionary works and problems, and, for over twenty years, Fr. Winslow has prepared these missionary specialists for their work by his office as Professor of Moral Theology and Canon Law at Maryknoll Seminary. Such an educational background is a unique one which goes far to explain this unique book.

The question of the Pauline Privilege constantly occurs for missionaries and missionary Bishops. Based on St. Paul's words in I. Cor. 7, 12-17, the application of the privilege in particular cases is certainly not always patent. In question and answer form the author fully explains and applies the privilege.

For cases not covered by the Pauline Privilege, the three Constitutions of Popes Paul III, Pius V and Gregory XIII dissolve marriages of unbaptized persons, provided, of course, certain conditions are present. Again in question and answer form, the priest of Maryknoll lays out the conclusions to be taken from the three Constitutions. To cover fully the field Fr. Winslow adds an explanation of canon 1127—the privilege of the Faith in doubtful cases—treated in the same way as the previous two sections. The appendix includes forms suitable for use in the exercise of the Pauline Privilege and a few cases. The index is complete.

The marriage bond is a most frequent case for priests in general. For missionaries the Pauline Privilege and canons 1125 and 1127 are usually involved. Here is a practical volume for the library of any foreign missionary.

M.S.W.

Catholic Religious Orders. Compiled by Oliver L. Kapsner, O.S.B. Collegeville, Minn., St. John's Abbey Press, 1948. pp. xxvii, 351, with bibliography. \$4.00.

This list of Catholic Religious Orders is most welcome. The term, "Religious Orders" is taken in the broad sense to include Orders, Canons, Congregations, Institutes and Societies. It treats of Orders for men and women, clerical and lay, surviving and extinct. Data is given on religious military orders, but not about secular ones. The country of origin and date of foundation are cited. Main entries are given in English, except for a few of the older orders known only by their Latin or their foreign name. However, the for-

eign name can be ascertained by information included under the main entry.

Symbols of the individual Orders are given in the general alphabet, with a reference to the Order signified, e.g., O.S.B. See Benedictine Sisters; Benedictines. Dominicans will find three pages of entries for their Order, with numerous cross references. The work has an excellent glossary explaining important terms relating to Religious Orders. This compilation merits high praise and is recommended to librarians, especially catalogers, and to all who wish to discover the variety amidst unity in the Catholic Church.

R.A.

Habitos Blancos sobre Tierras de Mexico. By Jesus H. Alvarez, O.P. Mexico, D. F., Camarena, 1948. pp. 336 with illustrations. \$8.00 (U.S. curr. ca. \$1.70).

This documentary work is a chronicle of the activities of the Order of Preachers in the country of Mexico from 1895 until 1947. Written by the Archivist of the Vicariate of St. James, the book has a particular interest in its presentation of the history of the Mexican persecution from the standpoint of the Dominican Order. Written in Spanish which is not too difficult to translate, this chronicle should prove invaluable to contemporary historians of the Catholic Church in Mexico.

G.C.

Iglesias Y Conventos Coloniales de Mexico. By Lauro E. Rosell. Mexico, D. F., Editorial Patria, S. A., 1946. pp. 312 with illustrations.

The author of this work has the admirable intention of reviving the interest of the Mexican people in the numberless religious structures which grace the capital city of Mexico. Senor Rosell gives a short history of each church and convent and accompanies his narrative with excellent illustrations. Readers of every land will find the descriptions of the destruction wrought by the persecutions of recent years of particular interest. Students of architecture and ecclesiastical art will certainly appreciate the worth of this pictorial history.

G.C.

The Servants of Relief For Incurable Cancer (1896-1946). Hawthorne, N. Y., Rosary Hill Home. pp. 44.

This brochure commemorates the fiftieth anniversary of the commencement of the work by Rose Hawthorne Lathrop among

cancer patients. It relates a story of compassion, holiness, and self-sacrifice. From the work of one woman, begun in 1896, it expanded into a new community of Dominican Sisters. It is almost impossible to read these few pages without a great deal of admiration for the accomplishments of the members of this flourishing Congregation.
B.R.E.

Unitas, International Quarterly Review of the Association Unitas, English Language Edition. Peekskill, N. Y., The Graymoor Press. pp. 76. Single copy .50 . . . Annual Subscription \$2.00.

This is the first number of the English language edition of a publication whose purpose is the furtherance of the cause of Church Unity. It is a valued addition to the Catholic periodical field, presenting as it does the principles and practice of this truly Christian cause. A noteworthy feature is a resumé of the efforts toward Church unity in all sections of Christendom.
C.O'B.

BOOKS RECEIVED

- AS OTHERS SEE US. By Henry Brenner, O.S.B. St. Meinrad, Indiana, The Grail, 1948. pp. 117. \$1.25.
- CHRONICLE OF THE NATIONAL TRUST OF ST. PAUL. Madrid, The National Trust of St. Paul, 1948. pp. 229.
- DIE GESCHICHTE UND GEBETSSCHULE DES ROSENKRANZES. The history and spiritual wealth of the Rosary. By Franz Michel Willam. Wien, Verlag Herder, 1948. pp. 231.
- KULIK'S FIRST SEAL HUNT. A novel. By Alma Savage. Illustrated by Anthony A. McGrath. Paterson 3, N. J., St. Anthony Guild Press, 1948. pp. 114. \$1.50.
- LITTLE BROTHER BEN. A story for children. By Mother Mary Paula Williamson, Religious of the Cenacle. Illustrations by Herbert M. Townsend. Paterson 3, N. J., St. Anthony Guild Press, 1948. pp. 95. \$1.25.
- THE LORD IS MY JOY. By Paul De Jaegher, S.J. Westminster, Md., The Newman Press, 1949. pp. 182. \$2.50.
- THE OLD TESTAMENT, A NEW TRANSLATION. By Ronald Knox. Vol. I. New York, Sheed and Ward, 1948. pp. 739. \$7.00.
- DIE MACHT DES REINEN HERZENS. On the Congregation of Our Lady of the Love of the Good Shepherd. By Oda Schneider. Wien, Verlag Herder, 1948. pp. 199.
- MENSCHENKUNDE IM DIENSTE DER SEELSORGE UND ERZIEHUNG. Essays on pastoral theology. Edited by William Heinen and Joseph Hoffner. Trier, Paulinus-Verlag, 1948. pp. 208.

- MISSARUM SOLLEMNIA. 2 vols. A commentary on the Mass. By Josef Andreas Jungmann, S.J. Wien, Verlag Herder, 1948. Vol. I, pp. 610; Vol. II, pp. 615.
- SAINT MARY—MY EVERYDAY MISSAL AND HERITAGE. By Abbot P. O'Brien, O.S.B. New York, Benziger Bros., 1948. pp. 1340. \$4.00.

PAMPHLETS RECEIVED

- L'AMOUR SEPARANT. Radio sermons delivered by Fr. Pichard, O.P. Paris—XIIIe, 35, rue de la Glaciere, 1948. pp. 61.
- BRIEF AN DIE TOTEN. By Diego Hanns Goetz, O.P. Wien, Verlag Herder, 1948. pp. 17.
- THE MASS YEAR, 1949. By Placidus Kempf, O.S.B. St. Meinrad, Indiana, The Grail, 1948. pp. 124. \$0.30.
- THE MESSAGE OF FATIMA. A unit of work for intermediate grades. Correlating the story of Fátima with other subjects of the curriculum, and the play "The Message of Fátima." By the Maryknoll Sisters, Novitiate. Maryknoll, N. Y., The Maryknoll Bookshelf, 1948. pp. 103.
- THE WAY OF THE CROSS. Translation by Edward Quinn. Oxford, Blackfriars, 1949. pp. 23 1/-.
- "PRAY LIKE THAT! . . ." By Chanoine J. Bouchat. Transl. by J. Robert Charette. Windsor, Ontario, J. R. Charette, 1948. pp. 75. \$0.25.

From THE BLOOMSBURY PUBLISHING CO., Ltd., 34 Bloomsbury Street, London, W.C., England.

- A CHRISTMAS PAINTING BOOK. Comprising 52 drawings by Sister Mary Ansgar, O.P., 1948. 2/6d net.
- A NATURE NOTE BOOK. Consists of outline drawings. By Sister Mary Ansgar, O.P., 1948. 1/-d net.
- FIRST COMMUNION SOUVENIRS. By Sister Mary Ansgar, O.P., 1948. 2/6d.
- THE STATIONS OF THE CROSS IN OUTLINE PICTURES. By Sister Mary Ansgar, O.P., 1948. 1/-.

From THE LIGOURIAN PAMPHLET OFFICE, Ligouri, Mo.

- HOW TO BE A GOOD PARISHIONER. By D. J. Corrigan, C.Ss.R., 1948. pp. 38. \$0.10.
- HOW TO BE PURE. By Donald F. Miller, C.Ss.R., 1948. pp. 10. \$0.05.

From OUR SUNDAY VISITOR PRESS, Huntington, Indiana.

- FAITH ON THE 5:15. By Rev. Thomas E. O'Connell, 1948. pp. 32. Single copy, \$0.20; 5 or more, \$0.15 each. In quantities, \$8.75 per 100.
- FORCING GOD OUT OF THE SCHOOLS. It's the Soviet Way. By J. F. N., 1948. pp. 6. Single copy, \$0.20. \$8.75 per 100.
- THE NEW CRUSADE. Addresses by Charles Fahey, Fulton Oursler, James McGurrin, Maurice Lavanoux, 1948. pp. 53. Single copy, \$0.25 postpaid; 5 or more, \$0.20 each; in quantities, \$10.00 per 100.

OUR LADY OF FATIMA'S MESSAGE TO THE WORLD. By Rev. Howard Rafferty, O.Carm., 1948. pp. 50. Single copy, \$0.20 postpaid; 5 or more, \$0.15 each; in quantities, \$8.75 per 100.

THE CHURCH LOOKS AT SOME SOCIAL QUESTIONS. Addresses by Rev. Joseph E. Schieder; Rev. John F. Cronin, S.S.; Rev. Donald A. McGowan; Rt. Rev. Msgr. F. Hochwalt, 1948. pp. 28. Single copy, \$0.20 postpaid; 5 or more, \$0.15 each; in quantities, \$8.75 per 100.

From **GEO. A. PFLAUM, PUBLISHER, Inc., 124 East 3rd St., Dayton 2, Ohio.**

THE SACRAMENTS. A project for grades 5 and 6. By Sister M. Justina, Mission Helpers of the Sacred Heart, Towson, Md., 1948. pp. 24. \$0.15. 10% discount on 2 to 99 copies. 20% discount on 100 or more copies.

TEN HAPPY LAWS. A project for grade 4. By Sister M. Justina, Mission Helpers of the Sacred Heart, Towson, Md., 1948. pp. 24. \$0.15. 10% discount on 2 to 99 copies. 20% discount on 100 or more copies.

From **RADIO REPLIES PRESS, 500 Robert St., St. Paul 1, Minn.**

JUST WAGES AND SALARIES. A commentary. By Raymond J. Miller, C.Ss.R., 1948. pp. 39. \$0.25.

THE PRESBYTERIANS. By Rev. Dr. L. Rumble, M.S.C., 1948. pp. 34. \$0.15.

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

CAN THE BIBLE BE THE ONLY RULE OF FAITH? By Francis J. Remler, C.M., 1948. pp. 34. \$0.05.

DON'T BE AFRAID TO GO TO CONFESSION. By Giles Lawlor, O.F.M., 1948. pp. 18. \$0.05.

STORIES ABOUT ST. FRANCIS. Book II, The Little Brothers. By Eusebius Arundel, O.F.M. Illustrated by Robb Beebe, 1948. pp. 80. \$0.75.