



**The Wisdom of Catholicism.** Edited by Anton C. Pegis. New York, Random House, 1949. pp. xxix, 988, with bibliography. \$6.00.

To edit an anthology of Catholic wisdom seems an incredible and astounding undertaking, yet in spite of the obstacles in acquiring translations and investigating the vast literature of Catholicism, Doctor Anton Pegis, President of the Pontifical Institute of Mediaeval Studies of Toronto, has produced a monument of Christian literary gems. The basis of selection of the various authors was their contribution to the chronological development of different phases of eternal principles. The spinal column of the themes laid bare may be reduced to the two principles, God's love for man, and man's debt to God. At the center of human life stand the Incarnation and the Redemption. This history is a story of man's participation in the building of the City of God, and it is a participation enveloped in a world of grace and love—a world dominated by the wisdom of Catholicism.

Dr. Pegis begins with the post-apostolic author, St. Ignatius of Antioch. The Apologists and Alexandrian Fathers are omitted. The Golden Age of the Fathers follows of which the most prominent contributors are John Chrysostom and Augustine. In the period of scholastic mediaevalism, the most notable excerpts are those of Saints Bonaventure, Thomas Aquinas, and Bernard. Passing over several centuries, the editor chooses St. Teresa, and John of the Cross and others to depict the spiritual needs of their age. Sliding past many milestones which echoed Catholic wisdom, the editor enters the modern era with the writings of Leo XIII, Pius XI, Pius XII, Dawson, Maritain, and many others. Aside from a possible scholastic criticism of the selections, particularly St. Anselm's *Proslogion*, the choices represent vital and significant points of Catholic doctrine.

Two points on the editorship of this work may be observed. The first is that the sublimity of Claudel's *Satin Slipper*, since it is almost always difficult to understand, could be replaced by something from Mercier or Bossuet. The second is that the development of a character in a novel requires more than an excerpt, as Kristin in Undset's, *Lavransdatter*. It seems captious to make further observations since

the editor admits that as many prominent authors have been excluded as included.

As a whole, the book achieves the purpose of manifesting the wisdom of Catholicism, and we are deeply grateful to Dr. Pegis for his prodigious and scholarly editorship. V.T.

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**Hunter's Horn.** By Harriette Arnow. New York, The Macmillan Co., 1949. pp. 508. \$3.50.

Kentucky is famed for its colonels, horses, and its bluegrass, but anyone who has lived there will recognize the authenticity of Harriette Arnow's description of life in that part of Kentucky "where the scrub pine and the sumac are taking over the worn-out fields."

Around these unsophisticated people, with their elemental joys and sorrows, their rough speech and crude living, the author has constructed a substantial novel of compelling interest. It is essentially the story of one man's family and of his obsession, reminiscent of *Moby Dick*, which brings hardship and near disaster to his family.

It is regrettable that the author in her desire for authenticity, especially when recording the earthy speech of her characters, chose to sacrifice good taste on the altar of realism. This and a few poor characterizations are the only blemishes that mar an otherwise excellent and convincing novel. A.M.

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**The Road to Damascus.** Edited by John A. O'Brien. Garden City, N. Y. Doubleday and Company, Inc., 1949. pp. 248. \$2.50.

There is no adventure in life so exciting as the search for God. It is no wonder then that stories of such adventures should be of perennial interest. There is no more fascinating reading than the story of a soul that has found God, or to be more theologically precise, of a soul that has been found by God, for as Claire Boothe Luce reminds us the convert is discovered by grace not grace by the convert.

*The Road to Damascus* is as the sub-title tells us "the spiritual pilgrimage of fifteen converts to Catholicism." Most of the fifteen are writers and among them are such familiar names as Claire Boothe Luce, Evelyn Waugh, Fulton Oursler, Theodore Maynard, Rosalind Murray.

All roads lead to Rome; but it would seem that no two converts come by the same road, for the spiritual highway travelled by the convert is to a large extent determined by the peculiarities of his

own nature. Grace it must always be remembered perfects and does not destroy our nature. Thus we find that the spiritual odyssey of no two converts is alike.

The writers of these stories are aware of the impossibility of recording in a few pages a satisfactory analysis of the workings of grace in their souls, of their conversion from darkness to the Source of Light Itself. To do justice to this the most momentous happening in their lives, anything less than a full-sized volume is inadequate. Happily, not a few of the contributors to *The Road to Damascus* have already published *in extenso* the story of their conversion. The present brief stories should act as a fillip to the reading of more complete works in this genre.

H.K.

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**Dialogue with an Angel.** Poems by Sister Mary Jeremy. New York, Devin-Adair, 1949. pp. 47. \$2.00.

So much of modern poetry is amorphous and experimental that it is difficult if not impossible to criticize. By what rules shall it be judged? (It breaks all the rules.) To what tradition or school does it belong? (It is outside all schools and traditions.)

Fortunately, Sister Mary Jeremy's poetry is in the great tradition of Alice Meynell, Emily Dickinson, and Francis Thompson, and so there are rules and standards by which her work can be appraised. Her craftsmanship is excellent, there is a complete absence of saccharine religiosity, and in all her poems there is restraint and thought. If all the poems included in this slim volume were of equal merit with *Dialogue with an Angel*, *Night-Piece*, *Epilogue*, *The Iris*, we would have a new poet of the first rank. As it is we have at least a new poet and we are grateful.

H.K.

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**The Devil's Tramping Ground and other North Carolina Mystery Stories.** By John Harden. Chapel Hill, No. Carolina, The University of No. Carolina Press, 1949. pp. 178. \$3.00.

This collection of stories should appeal not only to native North Carolinians but also to all devotees of the mysterious. The Tar Heel State is the locale of these tales which embrace natural and, perhaps, supernatural phenomena, murders, disappearances, and historical mysteries such as the famous vanished colony of Roanoke.

The events are related simply and factually, and although possible solutions are offered most of these mysteries are unexplained to this day. Mr. Harden is to be commended for collecting and preserv-

ing these interesting stories. A word of praise is due to Mary Lindsay McAlister whose appropriate drawings introduce each story.

B.R.

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**The Philosophy of Existence.** By Gabriel Marcel. Transl. by Manya Harari. New York, Philosophical Library, 1949. pp. 96. \$2.75.

Jean Paul Sartre is said to be the foremost representative of French existentialism. There can be no dispute that his personality and his brand of existentialism has received an extraordinary notoriety in this country. Young Parisians, having found in his philosophy a new fad, have broadcast his writings to every foreigner in Paris and thus to the world. But Sartre's philosophy is no mere fad. It is a diabolical pessimism, an outlook on life that has the denial of God as its first principle. It reduces man to an excess, mucous mass, the result of a tragic accident that took the universe by surprise some million years ago.

But Sartre is by no means the best that French existentialism has to offer to the philosophical world. Gabriel Marcel, onetime teacher of Sartre, a Catholic and a profound thinker is not as well known as his notorious pupil, but he surpasses him in depth of ontological thought. With this short collection of Marcel's essays, the first principles and the general theme of his philosophical system appear for the first time in this country. An essay in refutation of Sartre's existentialism is also included, attacking the master of the Parisian side-walk cafes on his own home ground. Marcel, too, hates the essentialism and idealism of Kant and Hegel, but in his reaction to them he does not produce a pessimistic, despairing view of reality as does Sartre. His hopeful analysis of man and the universe is based on a profound realization that man's very existence is a mystery; that it can never explain itself. Hence, he does not invent man-made absurdities to explain it. Marcel's respect for the spiritual side of man's nature leads him to proclaim a firm conviction in supernatural reality. In fact, his whole philosophy of existence points towards the transcendent existence of supernatural life as its goal.

This book should be read by every philosopher interested in existentialism and especially by those who, having heard only of Sartre's brand, think existentialism in itself is evil and that it adds nothing to philosophical thought but more confusion. E.F.

**The Mystical Evolution in the Development and Vitality of the Church.**

Vol. I. By Rev. John G. Arintero, O.P., S.T.M. Translated by Jordan Aumann, O.P. St. Louis, Mo., B. Herder Book Co., 1949. pp. xlx, 358 with foreword by the Master General, biographical note, and introduction. \$4.50.

Sanctity is nothing less than the communication of God's very life. Embryonic in its beginnings, the process of deification is a vital growth; its realization constitutes a mystical evolution, until, in the order of intention, the soul "becomes God." This is Fr. Arintero's one central concept, the focal point of his whole work—a vast piece of theological writing in which sublime doctrine fired with great personal charity is made articulate with rare forcefulness and depth. The evolution is traced on a two-fold level, it is a study of ". . . that prodigious expansion of grace as the vital principle of a divine order, and of its multiple manifestations and glorious effects in the Church as a bio-social organism and in each of the faithful as members of that mystical body."

Father Arintero long ago achieved renown in Europe as a scientist, a theologian, and a spiritual director of great holiness. The prime witness to his stature is a monumental four volume work called *The Development and Vitality of the Church*. The third volume of this project, treating of the mystical evolution (the others consider an organic and a doctrinal evolution), is the burden of this present translation. A second completing volume is in preparation.

This first work of Father Arintero to be made available in English invites comparison with the writings of his fellow religious Father Garrigou-Lagrange—especially with the latter's *Three Ages of the Interior Life*. Both are characterized by a vastness of scope, an integral approach, and a unity which all truth attains in its higher reaches. Both are doctrinal, luminously so—in the spirit of great orthodox mystical writing, in the tradition of St. Thomas and St. John of the Cross. But Father Arintero has eschewed the strict scholastic method which the French Dominican succeeded in wielding so deftly. Fear of excessive systematization led him to adopt the less precise, more animated expression of Holy Scripture, to prefer the language of the saints who knew of the great mysteries in an experimental way. Whereas the *Three Ages* is a synthesis, a balanced presentation of all the aspects of the inner life within a logical framework; the *Mystical Evolution* is rather an organic elaboration upon one theme. It is a practical book but only on a very elevated plane. It is meant to enkindle and inflame without explicit moral exhorta-

tion. Its style is vigorous and positive but loose, occasionally abrupt.

Something of the spirit of the early Fathers moves in its pages—an impatience with the limitations of pure reason before the incomprehensible; with attempts to precise and thereby to truncate, to substitute mentally contrived formulas and patterns for the ineffable reality. There is a danger in the temptation to flatter the intelligence with convenient, inaccurate divisions. The soul may rest contented in its apathy; it may fail to grow inwardly, to perceive that the inestimable gift of God is one of life.

W.J.H.

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**The Spanish Struggle for Justice in the Conquest of America.** By Lewis Hanke. Philadelphia, University of Pennsylvania Press, 1949. pp. 179 with notes and bibliography. \$3.50.

Such is the glory of the virtue of Justice that the Holy Spirit calls him just who is consummate in the practice of all holiness and in no wise remiss in the service of the Lord. This thing of giving to each his own seems to excite especial admiration in heaven and on earth. And yet it is a delicate thing, surely measured only by the most unshakable of minds—but for all that, a powerful thing, of itself able to bend the courses of conquerors.

This book turns into history the conflict between justice and empire which grew in that Spanish world exploding across the Ocean Sea after Columbus discovered America. It was something peculiarly Spanish and splendid that the deliberations of theologians tracing the laws of God in the politics and economies of their times could stem the gold-greed and blood-lust of conquistadores, that the sermons of shavepate friars could sway the council chambers of the most imperious empire of the 16th century. It could be done and it was done. This book is its record, a scholarly work with ample references, the carefully weighed gists of innumerable documents, which has not nevertheless relinquished all those anecdotes and comments that color and move the printed page and lend the story the quality of life.

It purposes to show that the Spanish conquest of America was more than a military and political exploit, that it was “one of the greatest attempts the world has seen to make Christian precepts prevail in the relations between peoples.” The battle lines were drawn up for a spirited defense of the rights of the Indians, a defense stemming from, and impelled by the deep convictions of those Christian principles that all men are equal before God and that every Christian has a responsibility for the welfare of his brothers.

The author drafts and details the accounts of the four great

colonial questions that shook the consciences and purses of 16th century Spaniards, cleaving them more or less cleanly into pro-God and pro-gold, that is: Could Indians live like Christian Spaniards? Could the New World be colonized peacefully with Spanish farmers? Could the Faith be preached by peaceful means alone? Could the *encomienda* system be abolished? He poses the questions and returns the answers that emerged from the struggle of Christian principle and unchristian passion. He describes, among other matters, that astounding decree of Charles V suspending his rolling military operations until the theologians and jurists could judge of their justice, and he probes the Spanish probing into the ticklish questions of the justice of political dominion.

In all, this is a book that can gladly be recommended: to the historian and student of history, to the Hispanophile, to anyone who loves the fight for justice, and most particularly to Dominicans who will find Bartolome de Las Casas playing the hero's part, and the rest of his brothers a sturdy supporting cast. For this good service we can give Mr. Hanke an extra vote of thanks to add to his merited reputation.

M.M.S.

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**The Mother.** By Joseph Cardinal Mindszenty. St. Paul, Minn., Radio Replies Press, 1949. pp. 160. \$2.95.

"We who have known this *rock* of a man. . . ." Thus in a word Fernac Nagy, former Premier of Hungary, described the character of Cardinal Mindszenty, and thus he has appeared before all the world. He was an unyielding obstacle to persuasive communistic propaganda and consequently became a victim of communistic violence. Cardinal Mindszenty's voice had been silenced and it may never be heard again, but he still speaks to the world through his compelling example and through the recent translation of his book, *The Mother*. From the pages of this book we can glean a finer understanding of his strong spirit. It is a spirit that the world at large has not fully appreciated. Some commentators have spoken of him as a man with an iron will who found it hard to be unyielding in any circumstances, giving the impression that his strength was merely a matter of temperament. But such a summation could not be a true analysis of the character of the man who wrote this book. For a man such as that would lack understanding, gentleness, sympathy and a compassion for the weaknesses of humanity. Far from lacking these qualities, the Cardinal, in order to have written *The Mother*, must have excelled in them.

The truths that the Cardinal has explained in his book are of vital importance. Perhaps the prestige of the Cardinal will be enough to prompt people to read it, and edified by his example, to put into practice the principles which the Cardinal held to be of such great importance that he gladly sacrificed himself that they might not be forgotten.

G.M.

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**The Southern Colonies in the Seventeenth Century 1601-1689.** By Wesley Frank Craven. Louisiana State University Press, 1949. pp. 451, with index and critical essay on authorities. \$6.00

This book is Volume I of the extended *A History of the South*, a ten volume series designed to present a balanced history of the culture of the South from 1607 to the present. Though first in the series, this volume is actually the 3rd to appear. *The South During Reconstruction* by E. Merton Coulter, Vol. VIII, and *The Development of Southern Sectionalism* by Charles S. Sydnor, Vol. V, preceded it in that order.

The task which confronted the author of this volume was undoubtedly the most difficult of the entire series, for, in his own words, he was called upon "to write of the South when there was no South." The Southerners of that time were not Southerners at all, scarcely even Americans. "They were Europeans and, for the most part, Englishmen." They were the heirs and partisans of the British conquest of North America at the expense of the Spanish and French Empires. This Southern colonial empire, diverse and disunited though it was, brought forth a specific colonial type—the Georgian culture of Virginia, matrix of American settlement in the South, as the great Puritan Commonwealth of Massachusetts was in the North.

The author traces the history of early Spanish settlements in Florida, the British settlements at Roanoke Island and Jamestown, the growth of the Virginia settlement, then the colonization of Maryland and the Carolinas. He has chosen to handle this wide and sprawling field of Southern history with a justifiable pragmatism, not seeking to read into it those specific markings—geographic, political and social—which appear in the later South. It is simply a study of British colonization. Among the colonies themselves, indeed among the various English Companies that undertook the colonization, there was a diversification of purpose that forbade any prevision of a united and characteristic South.

The history of these times is not peaceful reading. All of the political and religious disturbances of England were transplanted to



Colonial soil, and there were added besides native controversies that stemmed from the uncertainty of colonial life, the undeveloped status of the country, and the restlessness of the pioneer soul. But it is a history worth reading for it is a history of beginnings. In it we find the first battles on all the great issues of American society—the attitude towards England, relations of Church and State, and the unity of the colonies among themselves. Not Southerners alone, but all Americans, need a better knowledge of these beginnings. Dr. Craven and all the authors and editors of *A History of the South* are doing American scholarship and American citizenship a real service with their solid, impartial, unsentimentalized presentation of Southern History. D.R.

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**Francis the Good. The Education of an Emperor.** By Walter Consuelo Langsam. New York, The Macmillan Company, 1949. pp. 205. \$3.50.

The Austria of today, divided into sectors by the Allied Powers, is hardly even a shadow of the great empire of a century and a half ago. At the close of the eighteenth century Austria meant a mighty far-flung state with lands in varied regions of Europe, the greatest power of Central Europe, the leading German state. *Francis the Good* is the first volume of a projected three volume biography of the sovereign of that Austria, Francis II, ruler of the Habsburg dynasty in a critical transition period, the Napoleonic era. Ascending the throne as the first wave of the French Revolution struck Europe, the youthful emperor saw the rise and fall of Bonaparte, the dissolution of the Holy Roman Empire, and the brief triumph of the old absolutism.

Francis was the product of a tradition, carefully groomed in the ideals of the enlightened, benevolent despots. This introductory volume carries the narrative of his life to his twenty-fourth year, when he succeeded his father, the Emperor Leopold II. As the subtitle of the work indicates, it deals with the education of the young Habsburg Archduke—his early years in the Tuscan court at Florence and his tutelage in Vienna under the eye of his uncle, Joseph II. The book gives an insight into the personal and private life of the youth, his character formation and preparation for governing. More attention is given to a discussion of his tutors and program of education than to his family and social relations, though a brief description of his early wedded life is presented at the end of the work. The third chapter gives a review of the Europe of 1792, when Francis took his place among the sovereigns of the Old World.

Mr. Langsam, author of several works on Austria and modern Europe, especially *The World Since 1914*, has presented students of history another critical and scholarly work. For this very reason, however, it will have a limited appeal, even to those readers partial to biographical or historical studies. The author presents a picture but fails to paint it in vivid colors; he sketches the man but neglects to give him life; he creates a scene but is unable to endow it with the soul of atmosphere. One minor detail will also bear criticism. On pages 28 and 29 "Benediction" (i.e. Benediction of the Most Blessed Sacrament) rather than "Blessing" would be a more accurate reading.

F.H.

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**Henry the Eighth.** By Theodore Maynard. Milwaukee, The Bruce Publishing Company, 1949. pp. 412 with bibliography. \$3.75.

Dr. Maynard's biographical talent is especially evident as he returns once more to the field of secular history. As in his earlier volume on Elizabeth, he has blended a popular style with an equal regard for historical accuracy. Thus the reader can profit with pleasure as an important chapter of English history unfolds before his eyes in the life of Henry VIII. Too many misconceptions have arisen about this infamous king and the period in which he reigned. The subject has therefore merited the thorough and straightforward treatment that the author has given it.

While the marital adventures of Henry have been the basis of not a few lurid novels, the author sees Henry as not primarily lustful, but avaricious. His was a strangely paradoxical character, pious; orthodox and extremely scrupulous; yet these very traits seem to have disguised an immense egotism and prodigality. How far that hypocrisy deceived even himself we do not know. The gradual perversion of the king, and the resulting schism are frankly told. In the process the characters of his advisers are exposed. Men such as Wolsey, Cranmer, and Cromwell are held equally to blame for the resulting catastrophe. Living in close contact with saints and sinners, Henry seems to have been totally blind to the good. The wages of sin are often paid even in this life, and certainly Henry tasted them. R.H.

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**Apostolic Legations to China.** By Antonio Sisto Rosso, O.F.M. South Pasadena, Calif., P. D. and Ione Perkins, 1948. pp. 502. \$6.00.

This study is centered about the three Apostolic Legations, sent by the Holy See, to China. These three Legations of the eighteenth

century were a measure intended to settle the many missionary problems which arose as a consequence of three centuries of maritime discoveries, the European Renaissance, the growth of missionary organization, and the missionary attempts at accommodation to the ancient civilizations of the East.

The book is divided into three parts. The first outlines the historical antecedents, such as the maritime expansion and the religious policy of the colonizing powers, the resumption of the Catholic missions, and the origin and evolution of the controversy about missionary practice, to make these three Legations to China understood. The second part relates the story of the Legations from 1705 to 1725, and serves the purpose of a chronological commentary to the relative documents. The third part, which may be considered the core of the study, contains thirty-three documents which are preceded by a critical introduction containing the pertinent references and the study of their authenticity, date and identification of the persons mentioned. The documents are translated directly from the originals which are preserved in the various archives of Pei-p'ing. Rome and Paris, but only the unpublished originals are included alongside the translations. The chronological order is strictly followed in all three parts, avoiding thereby the unnecessary anticipation of facts which may mislead the reader.

C.J.B.

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**The Catholic Reformation.** By Pierre Janelle. Milwaukee, Wis., Bruce Publishing Company, 1949. pp. x, 367 with index and bibliography. \$4.50.

In this excellent work, Pierre Janelle presents a thesis that dispels an age old misunderstanding of the true nature of the Catholic Reformation.

The author refutes the error of Protestant writers who describe the abuses in the Church as the direct result of false doctrine. It is shown that these abuses were the effects of faulty administration and of poor organization subjected to the encroachments of the temporal rulers. The fact that the Catholic Reformation had started before Luther arose and that this movement was unified and strengthened by the Council of Trent is made most evident.

An account of the effects of the Catholic Reformation on the education, art, and literature of this period of world history is presented in brief chapters. All are combined to form a scholarly and accurate picture of a movement that was of vast importance both to the Church and to the world.

D.B.C.

**The Story of Matt Talbot.** By Malachy Gerard Carroll. Cork, The Mercier Press, Ltd., 1948. pp. 110. 8/6.

**Matt Talbot The Irish Worker's Glory.** By Rev. James F. Cassidy, B.A. Westminster, Md., The Newman Bookshop, 1948. pp. 62. \$0.90.

Malachy Carroll's personal knowledge of the character, customs, and habits of the Irish enables him to reconstruct the atmosphere which pervaded the Ireland of Matt Talbot's day. In his treatment of Talbot's boyhood and early life he introduces the reader into intimate contact with the members of Matt Talbot's family, placing due emphasis on the strong bonds of love and sacrifice which unite the members of an Irish family.

Relating the story of Talbot's fifteen years of slavery to drink, the author points out three traits which marked Talbot as an exceptionally principled man who would not, even under the deadening influence of alcohol, abandon his Sunday Mass obligation; nor relax his guard against impurity of thought, word, or deed; nor rob his employer of a minute's time by being late in reporting for work.

In his twenty-eighth year, becoming aware of the selfishness of his drinking companions by their careful avoidance of a penniless man, Matt Talbot determined to take the pledge. To accomplish this conversion and the subsequent victories over the paralyzing temptations of the devil he sought his strength in confession and return to the sacraments. Thus began a life of unflagging devotion to God which drew him ever up the ladder of contemplation. His waking hours became for him a period of prayer, as all his actions and thoughts were performed for the glory of God, Whose presence he ever felt. To him there was no such thing as free time. To commune with God and His saints was a treasure which he could not neglect nor forget. His long vigils in the presence of the Blessed Sacrament; his avidity for the Holy Sacrifice of the Mass; his prayerful devotions to the Sacred Heart, to our Blessed Mother Mary and her Rosary, coupled with his fast and abstinence, and self-imposed bodily mortifications and disciplines, gained for him a reputation for holiness which savors of the men of God in the ages of great sanctity.

Fr. Cassidy, in his book, has not attempted a biography at all. Rather, he has unfolded the outstanding virtues of Matt's life, with a view to presenting him as an example for all workmen. In nine chapters he shows the practical spirituality of Matt Talbot, which stands as a challenge to workers who would compromise a principle for the sake of human respect.

L.P.

**Burnt Out Incense.** By Rev. Fr. Raymond, O.C.S.O. New York, P. J. Kenedy and Sons, 1949. pp. 457. \$3.50.

We look on the Catholic Church in the United States as a beautiful building. The foundations were laid at the very beginning of our country's history. The keystone is, of course, Christ. The rest of the structure is composed of the finely quarried stones that are the dioceses and religious orders, the bishops and priests, the sisters and lay members of the Catholic Church.

One of the most beautiful stones in the foundation has been the Trappist monastery in Kentucky. Hidden for many years by a cultivated ivy of obscurity as well as by a rank weed growth of ignorance and prejudice, this stone has come to light again. Interest in this stone has been excited by the recent resurgence of recognition of religious values, especially as found in the monastic life, in contemplation. Fr. Raymond, O.C.S.O., in this book *Burnt Out Incense* has done wonderful work for us in cutting down the weeds and pruning the vine to reveal the beautiful shape, the well cut proportions and the nicely chiselled lines of this stone, the Trappists in Kentucky. First quarried in France, it was brought over here at much labor. Throughout the stone run the fine red lines of suffering that its construction entailed. We follow the whole process of the stone polishing. The harsh chisel marks of the rough cut are smoothed over through the years in the formation of the beautiful marble piece that it is today. The metaphor does not permit us to continue with a description of the growth of the monastery in Kentucky. However, the foundation of new houses in other parts of the country has received recent attention in other sources to be well enough known.

Fr. Raymond does not bow to criticism of his method of historical writing, but only rises up to seek greater skill in his style. His purpose is accomplished in a book that is not the heavy tome of history. This book, like his others, is history set in noveltype outlines. It makes history attractive and enjoyable to amateur historians as most of us are.

A.S.

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**Saint Catherine in Tuscan Painting.** By George Kaftal. Oxford, Blackfriars, 1949. pp. 133, with illustrations and bibliography. 10s. 6d.

*Saint Catherine in Tuscan Painting* is the second in a series of books on Dominican Saints in art. The first in the series *Saint Dominic in Early Tuscan Painting* set a high standard in scholarship and

artistic achievement which has been at least equalled, if not excelled, in the present book.

Dr. Kaftal has selected thirty-four illustrations depicting the Saint and scenes from her life. The innumerable admirers of this great Dominican 14th century mystic will be delighted to find many representations of the Saint which have hitherto been unavailable.

The text chosen to explain the illustrations is a 17th century English version of the Life of Saint Catherine of Siena by Ambrosio Caterino da Siena. The English version is the work of John Fen Priest and has been long out of print. The slightly archaic English complements perfectly the style of the Tuscan art, and it is seldom that one finds a book on painting in which text is so happily wedded to illustrations.

Dr. Kaftal merits the sincere gratitude of everyone who in any way belongs to the great family of Saint Dominic. H.K.

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**The Day with Jesus and Mary.** By the Dominican Sisters. Milwaukee, The Bruce Publishing Company, 1949. pp. 143. \$2.00.

With their fourth work now published, the Sisters of the Congregation of the Immaculate Conception of Great Bend, Kansas, once again have given to all communities of Sisters a book of worthwhile spiritual value. Having as its compilers Dominican Sisters should not limit such a book solely to these Sisters. Any Sister will find matter for meditation in this book.

A Sister's day approximately begins at five o'clock in the morning and ends around ten at night. *The Day With Jesus and Mary* takes these seventeen hours as markers and endeavors to recall each Sister to recollection at the beginning of each hour. Dedicating herself and her tasks to God each hour, the Sister should find the mysteries of the Rosary, as presented in this small book, great aids in persevering in such acts. Two saints are given as models for each meditation. The faculty of blending these different saints' lives together and yet preserving one theme is a valuable asset of this book. Unity predominates. An appropriate Scriptural quotation also heads the chapters and a prayer concludes them. This hourly systematization might appear formidable to some readers. In truth, though, the chapters' subject matter lends itself to meditative perusal at anytime. The genuine merit of the matter is found in the presentation of the mysteries of the Rosary as seen in the lives of the Saints.

The chief concern of this book is with furthering acts of the

presence of God. The virtues that are needed in a life of prayer are demonstrated and exemplified precisely and helpfully in these pages. Avoiding regimentation in her life of prayer, the Sister who uses this book should find abundant matter for meditative reflection.

R.J.G.

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**This Is Catholic Fiction.** By Sister Mariella Gable, O.S.B. New York, Sheed & Ward, 1948. pp. 45. \$0.50.

This booklet may be poor in the number of its pages but it is rich in ideas and expression. Within its pages, Sister Mariella Gable's eloquent pen manages to discuss the problems and deficiencies of Catholic fiction, give a concise evaluation of George Bernanos, heap deserving praise on Graham Greene, J. F. Powers, etc., and at the same time, decry the materialism and mediocrity that is prevalent in modern Catholic life.

Undoubtedly, all of her readers will not agree with the convictions of the author. For instance, Evelyn Waugh's adherents will be disgruntled at the phrase, "the pale spirituality of *Brideshead Revisited*," while harassed professors and seminarians will not take too kindly to the author's suggestion that a course of literature be established in seminaries. However, all Catholics, who have any interest whatever in literature should find this slim volume stimulating and provocative of thought. Its value cannot be measured by its cost.

H.R.

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**The Real Meaning of Plotinus' Intelligible World.** By A. H. Armstrong, M. A. Aquinas Paper No. 11. Oxford, Blackfriars, 1949. pp. 11. 1/-.

The author of this pamphlet in the "Aquinas Papers" series is to be commended for the bold accomplishment of an unenviable task. Within the narrow confines of eleven pages, he has subjected Plotinus' loftiest and most fascinating doctrine to remarkably penetrating analysis. The pamphlet has two parts: first, a sketch of what Plotinus meant by his intelligible world, an explanation in terms of the philosopher's own system. This is one "real meaning." The author indicates another, exposing briefly what he thinks is Plotinus' real meaning with respect to the objective truth on which his mind was bearing. Mr. Armstrong's study is, on the whole, a satisfying one. He brings to it zeal for the truth and a relish for the subject at hand and its exponent. There is evidence of earnest fidelity to the spirit and purpose of *philosophia perennis*. We await future publications

in this series, happy in the assurance that Thomists are not merely studying; they are thinking. P.R.

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**Normae Generales Juris Canonici. Commentarium Libri I Codicis Canonici.** 2 vols. By Dr. Gommarus Michiels, O.F.Min.Cap.Tournai, Belgium, Desclee & co., 1949. pp. xxii, 705 and xx, 783. 600 Francs Belges.

This commentary on the first book of the Code is a new edition of Dr. Michiels' work which first appeared in 1929. In the twenty intervening years the author has had ample opportunity to improve his original manuscripts by adding to his own exposition (the second edition has over 400 more pages) and by reexamining and reconstructing almost every question in the light of the literature which has appeared on this subject since 1929. The result is a substantially different edition, thoroughly redone, notably enlarged.

While Dr. Michiels keeps his original order, since that derives from the Code itself, he nevertheless has added much by way of explanatory material to each question. The first volume briefly sets out the general notions on the Code, then exposes the seven preliminary canons which determine the juridical efficacy of the Code, and finally, using by far the greatest part of the book, explains the first title *De Legibus Ecclesiasticis*. Volume II exposes the second to the sixth titles in the Code.

The first edition in 1929 was received very favorably by canonists the world over. Father Darmanin, O.P., writing in the *Angelicum*, said that the author deserved high praise for his scientific procedure, his clarity, his use of almost all the available literature, old and new, concerning his subject, and more particularly for his fair treatment of controverted points. Such praise came also from Louvain, Salamanca, Mainz, and Madrid. It is therefore altogether probable that this new edition will receive even greater praise from those canonists who are competent to judge the work. R.H.

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**The Next Thing.** By Katherine Burton. New York, Longmans, Green & Co., 1949. pp. 246. \$3.00.

Eighteen years ago Katherine Burton entered the Church, and since that time she has led an active and interesting life. Her activities brought her into contact with the Catholic hierarchy, social workers, and literary personages. During the same period she acquired a repu-



tation as a competent biographer. At present she is the editor of the woman's page of the *Sign*.

The author's literary skill has framed the struggles and triumphs of her life into a very readable volume. This book should find a satisfied audience not only among the many Katherine Burton readers but also among those who find the story of any convert absorbing reading.

U.R.

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**Thomistic Philosophy.** Vol. III. 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, 1949, pp. xii, 486. \$3.50.

One of the basic difficulties in teaching the philosophy of Saint Thomas in our American Catholic colleges and universities has been the lack of a satisfactory textbook in English adhering strictly to the doctrine and method of the Angelic Doctor. With the publication of this third volume containing the translation of the moral part of Father Grenier's *Cursus Philosophia* such a textbook has been finally completed. These three volumes, the Logic and Philosophy of Nature, the Metaphysics, and the Moral Philosophy, so ably translated by Father O'Hanley, makes available to the college youth of America, in the succinct and scientific method of the schoolmen, the principal tenets of Thomistic Philosophy.

This third volume is divided into four sections covering the ethical part of Thomistic thought. To one unfamiliar with the Latin terminology and stringent mode of procedure of the Scholastics the book will appear stilted and hard to read. But it must be remembered that this is a difficulty to be encountered in any translation, especially that of a scientific treatise. Despite this inevitable shortcoming this translation of Father Grenier's scholarly work seems well suited for the teaching and learning of the method as well as the doctrine of Thomistic Ethics.

J.E.B.

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**Interpreting the Sunday Mass.** By William R. Bonniwell, O.P. New York, P. J. Kenedy and Sons, 1949. pp. ix, 133. \$2.25.

Father Bonniwell's latest book is something that will be welcomed by the clergy as well as the laity. Simple and concise in itself, it represents many years of zealous research in the liturgy. From the many volumes on the liturgy, he has compiled a study of the more important principles and facts for interpreting the Sunday Mass. A

brief history of each variable part of the Mass is included to furnish an intelligent appreciation of the missal. He has restricted this study to the liturgy of the Sunday Mass as found in the Roman Missal.

The book has many pleasing aspects. It is interesting and adapted to the average reader. The author treats of the difficulties which the missal user generally encounters and answers these difficulties in a very excellent and logical fashion. There are many sample texts to elucidate the meaning of the principles of interpretation. The missal user will profit in many ways from this book. S.M.

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**The Spirit Enshrined.** By Rev. Anthony Pattison, O.F.M.Cap. New York, Joseph F. Wagner, Inc., 1949. pp. 232.

Every soul in the state of grace is a temple of the Holy Spirit. By His presence the divine Spirit teaches the soul the ways of Christ and leads it to holiness of life. One soul was chosen by God to be the perfect temple of the Holy Spirit, the Virgin Mother of Christ. *The Spirit Enshrined* is a collection of discourses on the indwelling of the Holy Spirit in her soul and of the effects of this indwelling in Mary's life.

The harmonious combination of doctrine and application in each chapter recommends this book for use during meditation and as a source for sermons on the Holy Spirit and the Blessed Virgin. The first section of the book is a good treatment on the theological virtues and the gifts as they are in themselves and as they can be found in the virginal soul of Mary. R.M.

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**Les Dominicains ou Freres Precheurs.** By the Very Reverend E. A. Langlais, O.P., Dominican Convent, St. Hyacinth, P.Q., 1942. pp. 253. \$1.00.

Father Langlais, Novice Master of the Convent of St. Hyacinth in Quebec, has written an excellent book about St. Dominic, his Order, and its work. Although it is especially intended for the young men of Canada, it may be read with profit by all interested in the life and labors of the Friars Preachers.

The life of St. Dominic, the ideal of his Order, the means provided for the attaining of this end, are all to be found in concise, readable chapters. Special attention is given to the rôle of Our Lady in the Order of Preachers and to the accomplishments of the sons of Dominic throughout seven centuries of service to the Church.

Father Langlais gives a complete account of every phase of Do-

minican life and presents the principal episodes in the lives of the Saints of the Order. There is also a brief history of the Dominicans in Canada with special attention given to its mission field in Japan.

It is a commendable study of the life of those who serve the cause of Christ under the banner of St. Dominic. R.D.

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**She Who Lived Her Name.** By Marie Rene-Bazin. Westminster, Maryland, The Newman Press, 1949. pp. 209. \$3.00.

In these days when men seek spectacular success we do well to pause and consider the achievements of Eugenie Marie Joseph Smet — Mother Mary of Providence — foundress of the Society of the Helpers of the Holy Souls. In this biographical study, Marie René-Bazin, daughter of the French novelist, details a height of heroism achieved through the simple and unpretentious daily actions of a religious.

“Since God is your Providence, you must be His. How can you refuse anything to Him Who gives you everything?” In these words did Mother Mary of Providence sum up her entire life and the spirit of the Institute she founded. She was struck with the marks of love which Providence showered upon her. Accordingly, when that same Providence spoke to her of the neglected suffering souls in Purgatory she resolved to return those tokens of love through an order dedicated to the liberation of those souls through acts of love. So confident was she in Providence that she asked five signs as testimony of approval for the founding of the order. These were granted her. But God outdid Himself! For there were five things which she dreaded in her life and these were added to her for her sanctification. Her life is best described with the word *fiat*. It began on the commemoration of Mary’s *fiat* March 25, 1825, and ended on the commemoration of the *fiat* of Christ in the Garden of Olives (Tuesday in Septuagesima week, February 7, 1871), continually breathing out at each new suffering and grace her own confident *fiat*.

The author has given us a finely and delicately drawn picture of a joyous and heroic soul. Touches, reminiscent of her father’s supreme descriptive strokes, may be recognized in instances, but beneath it all stands the devotion of the religious for her Foundress and it is this which gives to the sketch its fire and life. Although there do occur occasional overlappings of periods and events, they do not seriously detract from the over-all picture of the wondrous workings of Divine Providence in the soul of a religious founder. This work

will prove a comfort and inspiration to the many hidden holy souls whose claim to sanctity is their unfailing devotion and confidence in Divine Providence. F.M.

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**Marie-Claire Tremblay.** By Pierre Tremblay, O.P. Ottawa, Montreal, Editions du Levrier, 1949. pp. 375. \$2.25.

Ten years have passed since the edifying death of young Marie-Claire Tremblay. The story of this remarkable Canadian girl seems fairly simple. Forced to withdraw from school before she completed the fourth grade, Marie-Claire remained at home for several years, then spent the final six years of her life in a hospital. In the hospital she suffered, prayed, and organized a Catholic Action group among the patients.

The real story of her life, however, is contained in her absorbing love of God and in her faithful service to Him. Although she had attended school for less than four years, this child has left us a detailed account of the marvelous graces she received from God in her ascent to the heights of the spiritual life. She recorded these graces out of obedience to her spiritual director.

This volume includes passages from Marie-Claire's *Journal* and her correspondence, and a commentary by the author, who, incidentally, is not related to Marie-Claire. Lay-people will find in these pages an invitation to abandon spiritual tepidity; those dedicated to the service of God will find here a new stimulus toward perfection.

A.L.D.

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### BOOKS RECEIVED

- ANGELOLOGY OF THE OLD TESTAMENT. By W. G. Heidt, O.S.B. Washington, D. C., Catholic University Press, 1949. pp. 119. \$1.50.
- CARDINAL MERCIER. By Henry L. Dubly. Cork, The Mercier Press. pp. 301.
- CHURCH AND STATE IN GUATEMALA. By Mary Holleran. New York, Columbia University Press, 1949. pp. 359. \$4.75.
- DEVIL'S FOOD. A novel. By Dorothy Fremont Grant. New York, Longmans, Green & Co., 1949. pp. 282. \$3.00.
- GUIDE IN MENTAL PRAYER. By Joseph Simler, S.M. St. Meinrad, Ind., The Grail, 1949. pp. 167. \$2.00.
- HANDBOOK FOR FORTY HOURS' ADORATION. By Dominic Unger, O.F.M.Cap. Westminster, Md., The Newman Press, 1949. pp. 70. \$3.00.
- THE HAPPINESS OF HEAVEN. By a Father of the Society of Jesus. Westminster, Md., The Newman Press, 1949. pp. 372. \$2.50.

- THE INTERIOR LIFE. By Rev. Joseph Tissot, Transl. by W. H. Mitchell, M.A. Westminster, Md. The Newman Press, 1949. pp. 292. \$3.00.
- THE PRIEST AT HIS PRIE-DIEU. By Robert Nash, S.J. Westminster, Md., The Newman Press, 1949. pp. 300. \$3.00.
- QUAENAM SIT SOLEMNITAS VOTORUM IUXTA SANCTUM THOMAM. By Albertus Santamaria, O.P. Manila, University of Santo Tomas, 1949. pp. 228.
- REASON TO REVELATION. By Daniel Saunders, S.J. St. Louis, Mo., B. Herder Book Co., 1949. pp. xv, 241. \$3.50.
- ROSARY MEDITATIONS. By Leo M. Shea, O.P. New York, The Declan X. McMullen Co., Inc., 1948. pp. 75. \$1.00.
- SCALE THE HEIGHTS. By Canon Paul Marc. New York, Frederick Pustet Co., 1940. pp. 236. \$3.00.
- SOCIAL ETHICS (NATURAL LAW IN THE MODERN WORLD). By J. Messner, J.U.D., Dr. Econ. Pol., transl. by J. J. Doherty. St. Louis, Mo., B. Herder Book Co., 1949. pp. 1,017. \$10.00.
- WHERE IS THY GOD? By Fr. James, O.F.M.Cap. Cork, Mercier Press, 1948. pp. 180.

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#### PAMPHLETS RECEIVED

- THE LOVE THAT WAITS FOR YOU. By Msgr. Fulton J. Sheen. National Council of Catholic Men, Washington, D. C. pp. 112. \$0.35; \$21.00 per 100.
- A PAINTING BOOK OF OUR LADY OF FATIMA (44 drawings). By Sister Mary Ansgar, O.P. The Bloomsbury Publishing Co., Ltd., 34 Bloomsbury Street, London, W.C.1.
- TRUTH ABOUT CHINA'S CRISIS. By L. J. Maloof. *Our Sunday Visitor* Press, Huntington, Indiana. pp. 143. \$0.75, cloth.