



The Cardinal's Story. By Stephen K. Swift. New York, The Macmillan Company, 1949. pp. 328. \$3.75.

At the outset of *The Cardinal's Story*, Stephen K. Swift tells his reader of his aims in putting forth this book. He wishes to give a brief but interesting narration of the rise of Cardinal Mindszenty to the Primacy of Hungary. This he fulfills with the help of numerous eye-witnesses, including a range from peasant to Communist secret police. In the account is depicted the color of the time and the people associated with the Cardinal. Mr. Swift points out that he wishes to allow the facts of the case to speak for themselves, and for the most part dispenses with any commentaries. The reader is left to judge for himself the "true color" of the Mindszenty story. The author makes his wishes a reality by the aid of vivid descriptions of the cruelty of the Communist jailers toward their victims. A complete stenographic record of the minutes of the trial fills in the middle section of the book.

Mr. Swift, correspondent and editor, does well in ordering the facts to give a true and complete view of the situation. Many examples are pointed out proving the devilish perfection involved in the Communistic attacks against the Church and political enemies. "Elimination of God" demands an all-out effort by this philosophy, and no means are inept toward gaining that end. The abuse of medical science is seen in the treatment given by Communist doctors for the forcing of "confessions" from political prisoners. One is amazed, as were the tormentors, at the stamina of the human spirit under persecution, when reading of what Cardinal Mindszenty underwent before his "trial." Catholics can be proud of having such a source of strength in this Prince of the Church.

The sermons and addresses of the Cardinal included in this volume give ample evidence of his deep love of his God, his Church, and his country. He staunchly held that no good Catholic could be unfaithful to his native land. How this made the circumstances of the trial seem so inconsistent with the character of this man! For the Communists created their own stories and news items, sent them to

foreign papers, and hoped either to convince the world of the "guilt" of this prisoner, or at least, to create enough doubt about his complete innocence that everyone would be confused, and the Communists could go on about their way uninterrupted. At the "trial," they made a farce out of truth and justice. One needs only to read the minutes in this book to be convinced. If not satisfied with the newspapers' treatment of Joseph Cardinal Mindszenty's true status of a martyr for a Divine cause, then this complete factual account will clear away any doubts and establish the mind as to the real issues involved between the anti-God and God and His Church.

F.M.C.

The New Renaissance of the Spirit. By Vincent A. McCrossen. New York, Philosophical Library, 1950. pp. 252. \$3.00.

Professor McCrossen is a man of grand vision. He views the history of the world in *The New Renaissance of the Spirit* in sweeping glances. History is for him not the record of a series of casually linked events; it is the panorama of the struggle between two fundamental sets of values, the sensate and the spiritual, the finite and the infinite, the Devil and Christ.

Prophecy and warning are the aim of this new work. The author sees the eventual disintegration of our modern materialistic civilization and the growth of a spiritual age the like of which the world has not yet seen. In this he fully realizes his departure from Spengler, Ortega y Gasset and other prophets of the ruination of modern materialism by his added positive note of the simultaneous growth of the world of spiritual values along with the destruction of its opposite. Here the author is decidedly optimistic and dwells as thoroughly on his positive thesis as on its negative counterpart.

To do this, Professor McCrossen completely analyses the rise and fall of the opposing sets of spiritual and material values through the course of ages, pointing out what happened to Hellenistic culture, the Roman Empire, the Middle Ages, and what is now happening in our own day. He also offers valuable criticism of the part such authors as Sorokin, Spengler, Ortega y Gasset and his own paragon, Dostoevski, have contributed to giving direction to the process of development.

Sadly, this work suffers from certain limitations, which, in one aspect at least, seems to flow from the very nature of the subject being treated. For example, when speaking of forces that are universal in their effect, it is necessary to make what appear to be grand general-

izations. Hence, the reader may be easily wearied of the constant use of the future tense along with the mention over and over again of what has happened and will happen in terms of cultures, civilizations, movements, nations and the like. This limitation, however, may only be present to the reader who lacks the eagle-eye view of world history and literature of the author. There is this one other aspect that does make the book less appetible in itself: its apparent confinement to an awkward style that lacks the occasional figure of speech that holds the reader's attention, and its repetition of a few choice phrases, e.g., "sensate values," *ad nauseam*.

The New Renaissance of the Spirit views the world problem in a genuinely Catholic light, and Vincent McCrossen argues that the only solution to the impending disaster, the only way to avoid the catastrophe or at least lessen its terrible effects is to turn to the Church, to the teachings of the great modern Popes, to the New Testament, to Saint Thomas Aquinas, to our own contemporary seers, Newman, Chesterton, Péguy, Thompson and Dostoievski. But he wisely waits till the end of his work to point out that all this revolves around our response to the message of Our Lady of Fátima, and he completes his own contribution toward hastening the *new* renaissance of the spirit with Mary's *Magnificat*. A truly Christian work.
W.P.H.

The Soul. A Translation of St. Thomas Aquinas' "De Anima." By John Patrick Rowan. St. Louis, Mo., B. Herder Book Co., 1949. pp. 291 with notes and index. \$4.00.

A sound philosophical study of the soul is especially timely today, when much modern psychology either ignores or absolutely denies its existence. In twenty-one questions St. Thomas discusses such matters as: Whether the angel and the human soul differ specifically; Whether the soul is in the whole body and in each part of it; Whether the soul is identical with its powers. The value of such a treatise is at once evident. Objections are proposed, a response is given, finally the objections are answered. There are no loop-holes, nothing left up in the air, every problem is met and solved. The orderly arrangement and penetrating treatment of the Angelic Doctor prevail throughout.

On the whole, Doctor Rowan's translation is excellent. He has remained faithful to the thought and expression of the original, at the same time rendering it into clear, readable English. Two kinds of footnotes have been added by the translator: exact (a rarity) cita-

tions of authors by St. Thomas, and explanations of terms and points which seem obscure to modern readers. A comprehensive index is also included.

This, and other translations of the works of the great Aquinas will always be welcome and should receive a warm and eager response from present-day readers who think as well as read. J.P.R.

The Mass. By Dom. Bede Lebbe, O.S.B. Westminster, Md. The Newman Press, 1949. pp. 168. \$2.50.

Catholics love their Mass. They know that it is the very heart of their religion. Dom Lebbe, recognizing this, seeks, by his small writings on the Mass, to introduce those same Catholics to a fuller appreciation of what is meant by the Sacrifice at the altar, and what is meant by all the motions, adornments, bells, and other liturgical accessories unfolded before their eyes each time they witness the Mass. He emphasizes the real notion that must exist in the minds of Catholics—the Mass is a time for all in church actively and collectively to offer their prayers, yes, even themselves, together with the priest and their crucified Model, to the Father and Creator of all things visible and invisible.

Following the main section of the book given over to the Ordinary of the Mass, there is added an appendix which names and describes liturgical books, types of altars, altar breads, short lives of the Saints of the Canon, prayers after Mass, and the Dialogue Mass. Spaced throughout are various illustrations such as pictures of the chantry in a Roman Basilica, the Mass being celebrated as the priest faces the congregation, and a view of the high altar in a church in Belgium.

There is such a wealth of material surrounding the liturgy of the Mass that has been accumulating ever since the days of Our Lord, that a real problem is presented to the author attempting to give a satisfying but fundamental view of what is involved in the ceremony of the Mass. This author, for the size of the book, does a pleasing piece of selecting essential and historical facts. His style is very readable and so, popular. The author refers to the Penal days in Ireland when the Mass was outlawed by English rulers, and as a consequence manifests his deep love of the Mass which generations of Irishmen suffered so much for, and gained so much more for doing so.

F.M.C.

The Catholic Church and the Knights of Labor. By Henry J. Browne. Washington, D. C., The Catholic University of America Press, 1949. pp. xix, 415. \$4.50.

Father Browne gives us, in his book on the Catholic Church and the Knights of Labor, the first full account of the relations of the Church with this labor organization.

The Knights of Labor was one of the first attempts at large scale labor organization in this country. Up to the time of its foundation, American workers had been exploited by big business, just as they were in other countries. Low wages, bad working and living conditions, and child labor were almost universal. Organized labor, such as the Knights of Labor offered, was one of the chief means which the laborer had to extricate himself from his sorrowful plight. But, due to the unpopularity of such organizations with big business, they were secret organizations, prescribing oaths of secrecy for their members. So it was with the Knights of Labor. This secrecy and the presence of so many Catholics in the ranks of the Knights, brought them under the wary observation of the Church in this country. For, following the pronouncements of Rome, she looked with distrust and condemnation on all secret societies because of their anti-social character. A long drawn-out struggle ensued. On the side of the Knights, Terence V. Powderly, their leader, attempted, by changing its laws and dropping its secrecy, to keep the society from being condemned by the Church. On the side of the Church, however, the bishops were undecided as to their line of action, since they had no clear-cut norm on which to go. Some bishops were for condemnation; others were for a neutral stand until further developments; still others were in favor of the Knights. Cardinal Gibbons' defence of the organization both in this country and at Rome, after the clauses imposing secrecy and oaths had been removed from its constitutions, brought about its approval by the Church. This struggle also had the effect of contributing to the issuing of *Rerum Novarum* by Pope Leo XIII. It brought out, as did many of the struggles and abuses of labor in other countries, the need of definitive legislation on the part of the Church concerning labor.

Father Browne has given a complete and well documented history of this phase of the Church and labor in this country. He has given us the truth of the matter. His style, however, is heavy, and repetition is not uncommon in the book which makes it a little uninteresting and hard to read. For the historian, though, it should supply a wealth of information on a period that cannot be neglected.

A.F.

My Three Years in Moscow. By Walter Bedell Smith. New York, J. B. Lippincott Company, 1950. pp. 335. \$3.75.

General Smith has given to the American public an important study of the whole framework of Soviet Life. This study covers three very crucial years in Russia and General Smith's candid report of what he saw and did, gives every American a first-hand report of the relations between the United States and Communistic Russia during a perilous period.

The author paints for the reader a very vivid picture of the enslaved Russian people as they live today under a reign of communistic terror, as well as a thumbnail sketch of the members of the Politburo. The former Ambassador to Russia gives us in a clear and simple style a profound knowledge of the basic satanic tenets of Communism and its demonic aims. The chapters on "Religion in Russia," "Doom of the Individual Farmer," "The Propaganda Machine," and "Goals of Soviet Policy" will be enlightening to the reader and sometimes amusing when General Smith tells of his personal experiences.

My Three Years in Moscow was written for the American public. General Smith should be commended for his successful efforts. Let not the fruits of this important study in such a deepening crisis with Russia be wasted.

T.K.

Collected Letters of Saint Therese of Lisieux. Ed. by the Abbe Combes, Transl. by F. J. Sheed. New York, Sheed and Ward, 1949. pp. xvii, 394. \$3.75.

Once again Sheed and Ward has put its best foot forward by bringing to us "everything in the way of letters that can be found" that came from the pen of the Little Flower both before and during her life at Carmel.

This collection is valuable because it was written entirely by St. Thérèse herself, without commentaries on her doctrines which may have been colored or even misrepresented by preconceived theories. In the definitive edition of her autobiography only 51 of the total number of 214 letters or notes written have been included. True, they are the more important ones, yet a wealth of clarifications and amplifications has now been made available.

Ready reference is made possible by the chronological and also personal indices in the back of the book.

Mr. Frank Sheed had proven himself a linguist of no mean abilities as the simple, flowing style clearly indicates.

R.M.G.

La Vie Est Sacree. By M. A. Ricaud, O.P. Desclee de Brouwer, 1949. pp. 303 with notes and bibliography.

Human life is sacred both naturally and supernaturally: naturally because God alone has absolute right over it; supernaturally because every human being is a potential heir of heaven. Looking at the beginning of human life in the light of this principle, P. Ricaud presents in detail Catholic moral teaching both as regards those sins destructive of human life at its very inception, and as regards the necessity of administering Baptism whenever there is possibility of the presence of human life. In addition there is a full discussion of the principal objections against the Catholic position, a critique of certain sociological aspects of this problem and separate, special instructions directed to married couples, the medical profession and to priests. The value of this work lies in this, that both the general principles of moral theology and the particular principles of the special theological tracts involved—those for example on justice, temperance, charity, Baptism—are focussed upon this one problem, and arranged concisely and orderly. To priests and students with a reading knowledge of French, this book provides a useful compendium of this phase of moral theology. C.O'B.

The Great German Mystics. By James M. Clark. Oxford, Basil Blackwell, 1949. pp. 121 with bibliography and index. 12s. 6d. net.

This excellent little work is the Fifth Volume in a project entitled Modern Language Studies. Professor Clark, writing at Glasgow University, was able to compile and evaluate all the extant literature on the mystical movement of the 14th century in Germany. Thus the work is not in the line of orthodox hagiography but is rather a historical and literary critique, with special emphasis upon the contribution of later scholarship in delivering up the real Eckhart, Tauler and Suso out of the tangle of legend and religious bias. Yet the author manages to communicate something more than a mere historical survey. While it is not always evident that he knows just what a mystic is, he indicates that he knows what they ought not to be and he manifests a kind of instinct, enforced by sound historical judgment, for what is best in the mystical tradition.

In this whole process Suso and Tauler come off very well, especially Suso, whose writings, in addition to doctrinal solidity and great devotional merit, are deemed to have high literary value. The author mentions the extraordinary success of *The Book of Eternal Wisdom* which in the late Middle Ages was more widely diffused

than the *Imitation of Christ*. Tauler is the preacher *par excellence*, and of the three, the one best able to strike a middle ground of communication in which the mystical flight and the homey example alternate within the same sermon. His debt to Eckhart is acknowledged and the Protestant claim upon him as a precursor of the Reformation is scouted. It is one of the merits of his criticism that Professor Clark rejects any inference that Eckhart, Tauler or Suso ever contemplated a perfecting of their teaching or an extending of their undoubted personal influence outside the fold of their Order or their Church. All three were eloquent and learned Dominicans who prided themselves on their avowed dedication to the service of truth.

The controversial Eckhart seems to have inspired contention all his life and for centuries after his death. This great Dominican, probably the outstanding friar in Germany at the time, lived to see twenty-eight of his propositions condemned by the Holy See, but even after his submission the battle raged, and rages still. In fact one of the chief values of this little work is the very judicious appraisal of the critical scholarship on Meister Eckhart. On the one hand there is the heterodox position that Eckhart is the forerunner of Protestantism, the Father of German Philosophy, a predecessor of Hegel and Schopenhauer who admittedly read and admired him. On the other side is the powerful, and perhaps final, decision of Denifle that Eckhart was a second-rate scholastic, thoroughly indebted to the scholastic tradition for the truth he does possess, and yet led astray by false doctrines derived from Plotinus and Pseudo-Dionysius.

Of great contemporary interest is the author's answer to the major historical question proposed by such a study. The question is—why do we find such a flowering of mysticism in this particular region at this particular time? He concludes:

“The growth of mysticism was then due to the impact of scholastic philosophy on educated women in nunneries. The friars had to express philosophical and theological ideas in a garb that would make them intelligible to women. The nuns stimulated the pastoral work of the friars and the friars encouraged the nuns to press on in the search for perfection” (p. 5).

D.R.

Satan. Les Etudes Carmelitaines. Bruges, Belgium, Desclee De Brouwer, 1949. pp. 666. 180 frs.

A group of thirty-three theologians, historians, psychiatrists, etc., have collaborated in this comprehensive and extensive work on de-

monology. The volume deals with the existence and nature of Satan, the history of his recorded activities in the world, possession, pseudo-possession, exorcism, and the treatment the demon has received in art and literature.

Some of these French essays will appeal only to scholars or speculative theologians, e.g., there is a lengthy consideration of the controverted peccability of Satan that arrives at no definite conclusion; yet the "Confessions of a Possessed" is more terrifying than the majority of fictional "horror" stories, and several essays present a highly interesting discussion of the devil in literature from the *Divine Comedy* down to the present day.

"The most artful ruse of the demon," stated Baudelaire, "is to persuade you that he does not exist." If this be true, then the devil probably never duped more souls than at the present time, for certainly there is a widespread belief that demons belong in mythology. The impact of this book should shake, if not shatter, some of this unbelief.

R.M.

Aquinas Selected Political Writings. Ed. with an Introd. by A. P. D'Entreves. Transl. by J. G. Dawson. Oxford, Basil Blackwell & Mott, Ltd., 1949. pp. xxxiii, 199. 9s. 6d.

St. Thomas never wrote a complete and systematic treatment of Politics. This fact has frequently and justly been bemoaned. Yet Aquinas did scatter numerous political principles throughout his *Summa Theologica*, *Summa Contra Gentiles*, the commentaries on the *Sentences* of Peter Lombard, and the *Nicomachean Ethics* and *Politics* of Aristotle. He also wrote two purely political works: *De Regimine Principum*, and *De Regimine Judaeorum*.

The present book performs a most useful task in gathering ample selections of this matter into one volume. The Latin text and the English translation are presented side by side without any commentary or critical analysis. The introduction, however, outlines a political evaluation of the Angelic Doctor, which, though open to some objections, is on the whole laudatory. This work will prove an invaluable aid to anyone seeking the political principles of St. Thomas.

R.M.

An Introduction to Ancient Philosophy. By A. H. Armstrong. The Newman Press, Westminster, Maryland, 1949. pp. 232. \$3.25.

As any introduction supposes the value of more intimate acquaintanceship, its success can be judged on this basis, that it stimu-

lates interest in the subject introduced and offers no unnecessary impediments to further familiarity. An introduction to philosophy should, more than most, be aimed at persuading the reader to seek out the master's work for personal examination, providing not only the elementary knowledge initiating an inquirer into the field, but enriching this with an element of attractiveness and suggestion and promise of reward.

On the whole, Mr. Armstrong's introduction to philosophy accomplishes this purpose, especially in his presentation of Plato and St. Augustine. In the case of Aristotle, he does not give the same impression of enthusiasm; nevertheless he does not slight him and no one can finish the book with the notion that the Stagirite is anything less than vital to an understanding of philosophy. However, Plotinus, who is inherently more difficult, is not presented with the same force.

The text is written clearly and simply, at least to the degree that the matter permits. Some of the systems contain their own obscurities and contradictions, which no clarity of style can remedy. The origin of the book in a series of lectures given in London to the Newman Association is often apparent in the informality of style.

Particular attention is paid to the genesis of the systems discussed, both in regard to the earlier thought from which they borrowed or evolved and in regard to the particular historical conditions in which they were conceived, and the basic intellectual concern and approach of the philosopher in question. This, along with the constant reference to Christian thought as to a commonly understood standard, gives the book a movement and unity particularly useful in a subject diffuse by its nature.

Naturally Plato (with Socrates), Aristotle, Plotinus and St. Augustine stand out in a history of philosophy like four towers of a suspension bridge, higher than any other parts and largely supporting them, and to these four the greater part of the book is devoted. Preceding them and between them, adequate and interesting accounts are given of the philosophies of lesser moment; those that were the reflections of the masters in the disciples and those that were more or less independent and even in opposition to them. The effect, then, is one of well proportioned completeness, and this in a relatively brief account.

The book offers an easy and approachable analysis of the main doctrine of ancient philosophy, with some enlightening interpretations and suggestions, and a brief but well selected bibliography adding to its value.

M.M.S.

Old Testament Stories. By Dom Hubert Van Zeller, O.S.B. Westminster, Md., The Newman Press, 1949. pp. x, 216. \$2.50.

A twofold purpose is made evident in this book: first, to present the truth of the Old Testament without distortion; second, to bring out the historical continuity of the Old Testament's many books. This purpose is fulfilled remarkably well on both scores. The Old Testament is presented in the form of a historical narrative that unites all the books sharing in the exposition of the entire span of time "from Creation to Christmas," as the author aptly puts it in his introduction. As is to be expected in a book of this length, the author makes no pretense of presenting all historical details. He omits certain parts of the Bible that make no direct contribution to his purpose. Since the exclusion affects the beloved stories of Tobias, and others, an appendix is utilized to present them individually.

Written for young people, the text is clearly presented in interesting and readily understandable language that makes it quite suitable for its purpose as a textbook in Catholic schools. The absence of dates or references to chronological problems has the singular effect of concentrating attention on the events described. For the more inquiring reader, a chronological chart at the back of the book covers all important figures and events from Abraham to the death of Herod in 4 B.C.

Like all dependable exponents of the Bible, the author realizes that no exposition of the Bible should replace it, but rather encourage its use. He is, therefore, to be commended for his well placed exhortations to study the inspired original from which his history is taken.

L.S.

Life and Miracles of St. Benedict. By Pope St. Gregory the Great. Newly translated by Rev. Odo J. Zimmermann, O.S.B., and Rev. Benedict R. Avery, O.S.B. St. John's Abbey Press, Collegeville, Minn., 1949. pp. xv, 87. Cloth, \$2.00; paper, \$.90.

The simple cover of this little book certainly does not betray the immeasurable treasure that lies within, for this pithy biography of the great St. Benedict, the Patriarch of Western Monks, written by the astute scholar, pope and saint, Gregory the Great, must be acclaimed as nothing less than a veritable treasure. If the reader thinks himself a stranger to the life and character of this venerable man, one or two readings of this book will engender the familiarization of true friends.

Life and Miracles of St. Benedict is the second of the four books

in the *Dialogues* of St. Gregory the Great. Both from the general title and the acquaintance with the second book, it is evident that St. Gregory employs a literary device (one commonly used by the pagan philosophers and the early Fathers of the Church), that of dialogue. St. Gregory's eager and querisome listener affords the saint ample opportunities both to recount the interesting highlights of St. Benedict's life and to extract the fruitful spiritual lessons contained therein for his readers.

It should provide brief but excellent matter for the spiritual reading of both men and women Religious. St. Gregory's exposition of St. Benedict's "way of perfection" is realistically portrayed in a manner easily apprehendable by all.

The effective fluency of the translation speaks very well for the ability of these translators. Their use of modern words and phrases enlivens interest and quickens the reader's desire to continue the reading to the very end.

E.G.F.

Albert Einstein: Philosopher-Scientist. Edited by Paul A. Schilpp, Vol. VII, 1949. Evanston, Illinois, The Library of Living Philosophers, Inc. pp. xvi, 781. \$8.50.

In accordance with the plan projected by the editors of this philosophical series, the volume dedicated to Albert Einstein contains his intellectual autobiography, followed by twenty-five articles dealing with interpretations and criticisms of his works by contemporaries, then Einstein's reply to these comments, and finally a comprehensive bibliography. The treatment thus afforded is exhaustive, and the volume succeeds in preserving the major portion of Einstein's thought for posterity. The non-technical presentation of most of the articles makes the volume intelligible for the average reader, although some background in the physical and mathematical sciences is generally presupposed.

The intellectual autobiography shows beyond all doubt that Einstein's interests were as much philosophical as scientific. His discussion of the nature of thought and truth (p. 7) leads one to suspect, however, that he will be more remembered for his science than for his philosophy. The reason for this is that he, like most of his contemporaries, makes broad generalizations on the basis of researches on too restricted a portion of reality. No philosopher by training, he does show remarkable originality of thought in his treatment of the relations between space and time, and deserves to be called a "philosopher by implication" (Reichenbach—p. 291). His theories of rela-

tivity have raised what are regarded by some philosophers as serious epistemological problems, and Einstein has done what he could to solve them. The philosophy evolved in the process reduces to a middle course between the positivism of March and the idealism of Kant; its most striking feature is its expressed "faith in the simplicity, i.e., intelligibility, of nature" (p. 63) and the "belief that nature embodies an ideal of mathematical simplicity" (Lenzen—p. 384). On the basis of this "belief," Einstein lays rather naive claim to belonging "to the ranks of devoutly religious men" (p. 285).

The critical articles may be divided into two categories—those written by his scientific colleagues, and those written by philosophers. The scientists seem generally to confuse the philosophy of science with the popularization of science, and thus by accident have contributed some very readable articles on modern physics, which this reviewer regards as the volume's chief asset. Born, Pauli, and Heitler attack Einstein for his rejection of quantum theories as ultimate explanations; in so doing, Heitler gives a particularly good description of Bohr's complementarity principle. DeBroglie contributes a description of the general relativity theory that is easily understood, Infeld writes similarly on relativistic cosmology, and Bohr elaborates further on complementarity, showing how "an essential element of ambiguity is involved in ascribing conventional physical attributes to atomic objects" (p. 210). All of these will make very enjoyable reading for the mathematical physicist.

The philosophers have not fared so well in their task. Ushenko seems to have sounded the keynote for most of his colleagues when he says: "I shall disregard (traditional philosophers) in favor of philosophers who were inspired by Einstein in starting an entirely new departure of metaphysics, including both epistemology and ontology" (p. 609). The results cannot be of much interest to a Thomist. Lenzen and Northrop show the most erudition, possibly because they restrict themselves to an objective analysis and summary of Einstein's writings. Wenzl is the only one who even mentions scholasticism; his awkward application of potency and act to the concept of light (p. 589) shows a little promise, but his classification of *Materia prima* with Anaximander's *apeiron* and classical physics' *ether* (p. 585) reveals his knowledge of scholasticism to be at best superficial. Reichenbach indicates the limited horizons of his fellow moderns when he concludes: "all the philosophers can do is to analyze the results of science" (p. 310). Such an outlook sufficiently explains the absence of sapiential criticism.

As a collection of relevant material on Einstein, this volume is

undoubtedly a success. Its most serious limitation is the philosophy of science contained therein, and the absence of philosophical appraisal by a Thomist of the calibre of Charles DeKoninck or Jacques Maritain.
A.W.

Treatise on Prayer and Meditation. By Saint Peter of Alcantara. Transl. by Dominic Devas, O.F.M.; together with a complete English version of "Pax Animae" by John of Bonilla. Westminster, Md., The Newman Press, 1949. pp. xv, 211 with an introduction and a sketch of the Saint's life. \$2.50.

Many books have been and are being written about prayer and meditation, but the best of these have always come from the pens of the saints. They have traversed the way and now can indicate for us the paths of light and the ways of darkness. Saint Peter has done just this.

After a brief introduction, Saint Peter presents two series of meditations for those not yet proficient in the practice of meditation. Easy and yet not oversimplified, these meditations will give the beginner a good start on the way to more profound meditations. Following these meditations, St. Peter explains the various parts of meditation and then gives a short treatise on the nature of devotion.

But why so much emphasis on prayer and meditation? St. Bonaventure gives us the answer: "If you would endure with patience the adversities of this life, be a man of prayer. . . . If you would live with a gay heart, and pass lightly along the road of penance and sacrifice, be a man of prayer."

Pax Animae, originally written in Spanish, was first published at Alcalá in 1580. Since then its many editions have been attributed to many authors. Now, however, with some degree of certitude, it is thought to be the work of John of Bonilla. Yet the authorship as well as the book itself would be of little importance if its counsels did not lead us to a better life, a life centered on God and not man; a life which concerns itself with spiritual things and not material things; in short a life of Christian perfection. One who perseveres in the application of the principles laid down in this short treatise is sure to advance along the way of Christian perfection. R.M.G.

The Man on Fire. By Mary Fabyan Windeatt. St. Meinrad, Indiana, A Grail Publication, 1949. pp. 193. With illustrations. \$2.50.

It has been said that to keep company with the saints is to stay close to God. Both the author and the publisher are to be congratu-

lated and thanked for providing the young folk the opportunity for making and developing a friendship with St. Paul. The result of this association will be a greater love for God and His Church.

Originally appearing in *The Torch* as a serial, *The Man on Fire* in its present book form is as delightful as it is exciting. Although primarily intended for youths, adults too will read this life of St. Paul, the Apostle, with the impression that they are eye-witnesses to the events narrated and intimate friends of the Apostle to the Gentiles and his companions.

Parents and educators will find *The Man on Fire* an excellent means of attracting the adolescent to read the lives of the saints.

D.B.C.

BOOKS RECEIVED

- FAIR AS THE MOON. By Fr. M. Oliver, O.Cist.R. Dublin, M. H. Gill and Son, Ltd., 1949. pp. 235. 12s. 6d.
- EMOTIONS AND MORALS. By Patrick O'Brien, C.M. New York. Grune and Stratton, Inc., 1950. pp. 227. \$3.50.
- WHITHER GOEST THOU? By Most Rev. E. K. Lynch, O.Carm. Retreat conferences for Religious. Westminster, Md., The Newman Press, 1949. pp. 371. \$4.75.
- THE LIFE OF OUR LORD JESUS CHRIST. By Maurice Meschler, S.J. Transl. by Sister Mary Margaret, O.S.B. 2 Vols. St. Louis, Mo., B. Herder Book Co., 1950. \$12.00.
- THE FRANCISCAN'S CLIMB TO GOD. By Dom Frei Henrique Golland Trindade, O.F.M. Transl. from the Portuguese by Conall O'Leary, O.F.M. Paterson, N. J., St. Anthony Guild Press, 1949. pp. 128. \$1.25.
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- PURGATORY. By Martin A. Jugie, A.A. Transl. by Malachy G. Carroll. Westminster, Md., The Newman Press, 1949. pp. 203. \$3.25.
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