



Abbot Columba Marmion. By Dom Raymund Thibaut. Transl. by Mother Mary St. Thomas. St. Louis, Mo., Herder, 1949. pp. xiv, 488. \$5.00.

Union With God. By Dom Raymund Thibaut. Transl. by Mother Mary St. Thomas. St. Louis, Mo., Herder, 1949. pp. xxii, 273. \$3.50.

Ever since *Abbot Columba Marmion* was first published it has been accepted as the official biography of Dom Columba Marmion, and this in spite of the fact that the author writes in his preface: "The work we offer to the public is not presented as a complete biography, nor even as a biography at all in the modern sense of the word." The reasons for the success which this life of Marmion has achieved may be attributed in part to the author's understanding of his subject whom he knew for several years as his Abbot. The principal reason, however, for its success has been the fact that it is Dom Marmion himself who has written a large portion of this book, for his written word appears on almost every page. Sometimes it is an extract from his diary, if it can be called such, that tells the story of his life; sometimes it is a portion of one of his letters to one whom he was directing. This wise arrangement allows the reader to see the beginning, development, and completion of the spiritual doctrine that is contained in Marmion's classic work *Christ the Life of the Soul*. The late Abbot Marmion speaks again through this biography to those of a later age of the central theme of his whole life: "The conviction that Jesus is God . . . the principle of all perfection."

The second work concerning Dom Marmion which Herder offers again to the public is a collection of his spiritual letters. These letters have been arranged in an orderly fashion following the growth of the soul in union with God. They were written to souls in all states of life and thus have a universal appeal. As in all his works, the central figure is: "Christ, the God-man, in Whom dwells the fulness of Divine life, the life which He communicates to man." Besides giving wise counsel on the problems of the spiritual life, these letters offer a further insight into the holy soul of Columba Marmion for all those who respect and love this master of the spiritual life.

R.M.

The Great Mantle. The Life of Giuseppe Melchior Sarto—Pope Pius X.

By Katherine Burton. New York and Toronto; Longmans, Green & Co., 1950. pp. 224, with bibliography. \$3.00.

The peculiar task and talent of the hagiographer is, to a considerable extent, facilitated by a choice of congenial material. There is needed an attractive hero, a personality whose greatness possesses the capacity to charm. Someone like "Beppo" Sarto—the cobbler's son who, as Patriarch of Venice, knew a personal poverty so great that he had to borrow money in order to attend the Conclave where his own tears were not to dissuade the assembled cardinals from making him "Pio Decimo." In the story of this "parish-priest of the world" there is obviously the stuff of romance, but not nearly enough to conceal the unmistakable elements of sanctity.

Katherine Burton's reconstruction of his life is a pleasant one, somewhat fictionalized, with the focus all on the personal character of this simple man who differed so vastly from his predecessor, the polished Leo XIII. The volume is a slight one—the great issue of his pontificate, the Modernist Controversy, is dealt with quietly and competently in a single chapter—evidencing once more the already familiar qualifications of the author in this vein of writing. Not the least among them is an utter lack of pretentiousness.

W.J.H.

The Eye Listens. By Paul Claudel. Translated from the French by Elsie Pell. New York, Philosophical Library, 1950. pp. ix, 293, Illustrated. \$5.00.

Strange, this man Claudel. He sees beauty everywhere, but only because he sees all as a participation in the beauty of God. In this new collection of his essays, he caters to the universal appetite for the beautiful by poetically analyzing his personal attraction to the Dutch painters, stained glass windows, the Psalms, Cornelius de Lapide's commentary on Exodus, 28, 17-20, music, and even the human skeleton.

It is a matter of wonder to many that others can become enraptured by a painting or score of music in which their own untutored ears and eyes perceive only a confusion of color or sound. In his sometimes simple, sometimes profound, and always moving prose, Paul Claudel points out where beauty may be found. His essays, though primarily addressed to the student of the fine arts, the aesthete, speak to all; they call the wayfarer and beggar off the highways and into the gallery, the cathedral or the Museum of Comparative Anatomy. But, in his own words, "Everything that God makes, He gives to us, not only to look at, but to understand." Paul Claudel is therefore con-

cerned with his guest's appreciating the feast, not merely devouring it in animal fashion. That is, he would have the reader recognize the fine qualities of the food of art and nature in their relation to the Source.

In all fifteen essays, Claudel, in the fine translation of Elsie Pell, speaks to the reader in his direct, personal, and simple manner. He presumes you are interested in what he thinks, so he tells you frankly. Being a poet, he makes the utmost use of vivid and masterful, though characteristically homely, figurative language. And in his mystical interpretations of the beauties of stained glass windows and the pearl, he continually alludes to the Scriptures, the source of his spiritual insight.

One shortcoming of the book might be mentioned: the need for a happier selection of illustrations, which the price of the volume would seem to warrant. It is difficult to satisfy curiosity about some of the author's comments on particular works, e.g. Jordaens' *The Four Evangelists*, or *Old Women Saying Grace* by Nicolaes Maes, without searching extensively in outside sources. However, this lack does little to injure the literary and personal appeal of Claudel's words.

There is much to be gained by reading *The Eye Listens*, especially in these days when the beauty of the spiritual aspects of art is being slighted by so many modern artists and their coterie. Paul Claudel has made another contribution to the intellectual life of the Church, to the storehouse of Catholic literature of the highest quality in *The Eye Listens*.
W.P.H.

An Introduction to Holiness. By Henri Petitot, O.P. Westminster, Maryland, The Newman Press, 1950. pp. 176. \$2.50.

Père Petitot, already well known to all followers of St. Thérèse of the Infant Jesus through his previous masterly work, *A Spiritual Renaissance*, will be indeed welcomed with his latest work. Strictly, this is not a work on the Little Flower. Rather, it is a study of the road to perfection—but a study deeply imbued with the esprit of St. Thérèse. By herself, the author's favorite model, this modern flower of Carmel, reigns as gentle mistress of this book over many other prestiged persons who people its pages. It is to her, through emphasis on her spirituality, that we are introduced in the first pages; she it is who bids us adieu encouragingly on its last pages. From beginning to end, like a fine mist, St. Thérèse permeates this journey along the spiritual route, each step of which she knew so intimately.

"A specious and misleading mysticism—or misty schism—should not lead us to forget, that there never was and never will be another highway to perfection than the highway of the cross," Père Petitot

tells us at the outset (p. 15) and through ten estimable chapters points out the possibility for us to travel this highway—if we will it generously enough. Taking as his vantage point that “Christian asceticism must of necessity be both physical and moral” (p. 11) (a point oft times overlooked, or perhaps, passed over in these our modern days), the author moves into the realm of the active life that occupies such a paramount spot in every individual life. Here Père Petitot functions as a master. He fits in perfect position an absorbing treatment of “the unsuspected importance of religious art in the Christian life and apostolate” (p. 91)—an unique achievement in a work of this type. The third part of the book, *The Unitive Life*, leads to the summit of perfection: love of God and the demands made to us to journey to this heavenly acropolis.

Through all our travels along this path, saints conduct us, being deftly employed by the author for inspiration and guidance. Père Petitot has a disarming manner of having the saints talk to and with us—not being solely quoted for us. The translator, Malachy Gerard Carroll, has captured the unhurried, benevolent and inviting atmosphere of Père Petitot's writing. It is through this medium that Soeur Thérèse holds sway and yields her uniting force to introduce and instruct the reader through such personalities as Thomas Aquinas, the Cure of Ars, Teresa of Avila, Madeleine-Sophie Barat, and numerous other saints; at the same time even Henri Bergson and Paschal join her company. Devoid of muddling controversy and stifling technicality *An Introduction to Holiness* fulfilled the author's promise in his preface to prove “palatable for numerous readers,” each of whom will be grateful for this help along the road we must all follow to perfection.

R.J.G.

Gospel Gems. By Canon Paul Marc, Trans. from the French by Rev. Joseph A. Fredette, with Preface by the Most Rev. John J. Wright, D.D., LL.D.; Frederick Pustet Co., 1950, 226 pp. \$3.00.

This is a collection of simple, devout meditations on incidents seemingly chosen at random from the life of Christ. Thus, the first three meditations are on The Visitation, The Presentation in the Temple, and Jesus Lost and Found in the Temple. One wonders what principle of selection and omission was used. The author has a preference for treating of the women mentioned in the Gospel; more than this, he is more emotional than intellectual in his approach with the result that exclamation points are made to supply for forceful expression of clear-cut thought.

The book is definitely intended for those who do not read the

New Testament at all, or for those who read it without meditating on its fullness and meaning for their individual lives. It is an excellent book with which to introduce children to the inspired word of God, not as a substitute for the Gospel, but as a pious commentary and unfolding of it.

There are a surprising number of blank pages in the book, which leads one to think that the paper shortage is over. P.G.

The Greatness of the Soul and the Teacher. By St. Augustine. Transl. by Joseph M. Colleran, C.Ss.R. Westminster, Md., The Newman Bookshop, 1950. pp. 255, with notes. \$3.00.

This is the ninth in the "Ancient Christian Writers" series and the fourth dealing with the works of St. Augustine. Father Colleran has presented a translation that is readable and clear without sacrificing fidelity to the original text. In this he very ably follows in the excellent scholarly tradition already established in the previous volumes by the other contributors. Everything about this book serves as a grand incentive to read, in a studious as well as a prayerful manner, the great Christian thinker. The introduction to each treatise acquaints the reader with the content matter and at the same time presents a helpful guide in the form of an outline. Fifty pages of notes provide excellent clarifications and adequate references. Considered from any viewpoint, this superb rendering of Augustine leaves very little to be desired.

For Augustine, philosophy was not divorced from theology but led to it and found in it its only reason for existence. In this regard the moderns, including the scholastics, have much to learn. Therefore, though each of these present treatises deals with what appears to be philosophical subjects, they have for their final purpose the raising of the soul to a more profound knowledge and love of God. Thus Adeodatus, Augustine's inquirer in the second work, concludes with these words: "I shall now, with His help, love Him the more ardently the more I progress in learning." M.C.

La Espada y La Rosa. By F. Munoz Hidalgo, O.P. Madrid, Editorial Pueyo (Apartado, 322), 1949. pp. 206. 25 pesetas.

The Sword and the Rose is a Spanish work of sound spirituality for young men. In it are presented the truths of the faith in an excellent literary style. It is a series of fifteen meditations on the Mysteries of the Rosary, with exhortations to a life based on Christian morality. Various problems of daily life, e.g. the sex problem, are treated, and

daily bread is offered for the spiritual life. Father Muñoz presents in a novel-like manner eternal truths for meditation and inspiration.

C.R.A.

Vestments and Vesture. A Manual of Liturgical Art. By Dom E. A. Roulin, O.S.B. Trans. by Dom Justin McCann, O.S.B. The Newman Press, Westminster, Md. 1950. pp. xiv, 308. \$4.00.

Dom Roulin's avowed purpose in compiling the present treatise has been to offer a practical manual for all who have interest in liturgical vestments and appointments. He has been remarkably successful in this task. The book is utterly complete; nothing more could be asked. Of course, it is improbable that any two readers will entirely agree with all the author's contentions, but these are at least always forcefully and reasonably stated. There are well over three-hundred illustrations in this book, many of which are excellent.

P.R.

The Love of Jesus to Penitents. By Henry Cardinal Manning. pp. 122. The Newman Press, Westminster, Maryland. 1950. \$1.50.

That Penance is a sacrament given primarily for sinners is a truth all Catholics know. But to say that Penance is a sacrament *only* for sinners is to misunderstand Penance. The fact that some of the greatest saints went to Confession daily indicates to some extent wherein lies the real efficacy of this sacrament.

To dispel the idea of Penance as a mere negative thing, the remission of sin, and to show that it is, in reality, a tender manifestation of the infinite divine love, is the burden of this short but well known work of Cardinal Manning.

Penance, like the other sacraments, is a channel for the bestowal and the increase of divine grace. As such, it is, or it ought to be, a powerful influence in the spiritual life of every Catholic. It is the means, not only of remitting sin, but also of preventing future sin and of approaching closer and closer to that spiritual perfection toward which all are commanded to strive. Thus the author proceeds in the treatment of this sacrament.

The book is generously interspersed with rich quotations from both the Old and New Testaments and with examples from the lives of the saints. For all Christians, clergy, religious and laity alike, to whom regular Confession has become routine, this book will be both enlightening and helpful.

J.E.B.

The Essentials of Theism. By D. J. B. Hawkins. New York, Sheed & Ward, 1950. pp. 151. \$2.25.

Father Hawkins has presented to the public in his *Essentials of Theism* a rather condensed study of God and His attributes.

The author in this brief opus continually points out to the nominal philosophers of the day that reason can arrive at the knowledge of the existence of God and His attributes. Before embarking on this intellectual journey, Father Hawkins shows these nominal philosophers the shallowness of their arguments for the existence of God when they are based on a religious sense or mystical experience. Thus, having clearly demonstrated to the philosophers the errors of their approach to such a sublime subject, the author immediately begins to develop the mode of procedure reason takes to come to a knowledge of God. This phase of speculative thought is not as precise as it could be. The most apparent reason for this imperfection is the lack of precise terminology in the consideration of some of the proofs for the existence of God (pp. 53-54) as well as some of His attributes (pp. 75-76). Surely, this is an imperfection. Of what value is it for the reader in love with truth, if the author of a book should conceive things clearly, while in the expression of these concepts, his manner of expression is not as precise as perhaps his mode of perception.

Father Hawkins is keenly aware of a few of the problems in this study, and well aware of the fact that some schools of thought have offered solutions to these problems. However, we cannot agree with the author where he begins to consider some of these solutions by stating: "When two schools of thought, united in sound fundamentals, persist for centuries in contrary opinions on a particular question, it is fair to conjecture that neither is completely right and neither completely wrong" (p. 126). A Thomist must remember that compromise is not truth.

Due to the profundity of the subject, *Essentials of Theism* is a difficult book to read. It cannot be called the Theodicy book for the people.

T.K.

The Spirituality of St. Therese. By L'Abbe Andre Combes. Transl. by Msgr. Philip E. Hallett. New York, P. J. Kenedy & Sons, 1950. pp. xii, 164. \$2.50.

How many times have not people been misquoted simply because their words and ideas have been received into a mind already firmly set in personal convictions? Following their Divine Master, the saints have been victimized in this way. What they said, did and wrote was

received as light viewed thru colored glasses—what but distortion could follow? Thus it is quite necessary that the particular ways and ideas of saints—unified as being from and for God, diversified by the times, circumstances, and personalities—be explained in the light of firmly established, time-proved principles of sound theological doctrine. This volume is the result of just such an examination. It represents the result of much research and study, and all this not merely by a devotee, but by an eminent theologian. L'Abbé Combes, a Doctor of Sacred Theology, is professor of Ascetical and Mystical Theology and also of the History of Christian Spirituality at the Institut Catholique de Paris. As Master of Research in the Centre National de la Recherche Scientifique, he is well suited to fulfill the task entrusted to him by the Carmel of Lisieux—that of scientifically examining the doctrine of St. Thérèse in the light of what has been already presented to the public and also what is to be found in their archives and literary sources, all of which have been made available to him.

Because of the various qualifications of the author, this book represents a work not to be scanned rapidly, but rather to be pondered. Many of L'Abbé's conclusions, if withdrawn from their context, would be puzzling. When taken in context, however, they are indicative of keen theological reasoning which has not in the least been affected by an ardent devotion to Little Thérèse.

This work should be thoroughly read and lived by the followers of St. Thérèse.

R.M.G.

The Holiness of the Church. By Raoul Plus, S.J. Transl. by Mother Mary St. Thomas. Westminster, Md. The Newman Bookshop, 1950. pp. 140. \$2.00.

Her Holiness is the mark of the Church which is her very life-breath. As the Mystical Body of Christ, she is alive with the Holiness of her Head, which she communicates to His members. A book which touches on this subject, then, touches upon the very vitality of the Church. Why Father Plus' *The Holiness of the Church* has been reprinted, however, is difficult to understand. Even as an intended "outline" of this topic, it is still most inadequate.

In the first section "Catholic holiness in its principles," these principles are set forth neither clearly nor in logical order. Furthermore the citation of French freethinkers as witnesses to the Church's Holiness, if it has any apologetic value, becomes a deficit because of their adulteration of the Church's essentially supernatural character. The second section, "Catholic holiness in its results," comprising nearly two-thirds of the volume, is little more than a lengthy catalogue, inter-

spersed with comments, of holy people of France in the last century. Adding to the rather "French" tone of the book is the translation, which is little more than a transliteration.

Though its subject is of paramount importance in the life of the world, *The Holiness of the Church* is of little value even as a summary of this subject. C.O'B.

The Eucharist and Christian Life. Adapted by Most Rev. Aloysius J. Willinger, C.Ss.R. from the original work of Isador Cardinal Goma. Paterson, N. J., St. Anthony Guild Press, 1949. pp. xix, 198. \$2.00.

In *The Eucharist and Christian Life*, Bishop Willinger does an inestimable service to the English-speaking Church, by presenting as profound, clear and understandable an exposition of the dogma of the Eucharist as could be hoped for.

Before there can be a true devotion to the Eucharist, or a full knowledge and love of this unique manifestation of Divine Mercy, there absolutely must be a clear knowledge of what the Eucharist is and its relation to the spiritual life as the Church teaches and explains it. Herein lies the value of *The Eucharist and Christian Life*. Founded in an exact philosophical understanding of human psychology and theological understanding of the mystery of the Eucharist, it presents in precise language the relationship of the two with constant reference to the authority of the Fathers and Doctors of the Church, and especially, the Angelic Doctor. It was written, not as a text-book, nor as a series of pious reflections, but as an exposition, clear, simple, and matter-of-fact, of a fundamental truth of Christianity firmly held by the faithful.

Nothing is left unexplained in this orderly and concise work. It proceeds from a concept of the natural and supernatural life of man, through an explanation of the Real Presence as an object of worship and sacrificial communion to a final exposition of the text, "The bread that I will give is My Flesh for the life of the world."

The Eucharist and Christian Life may serve as a touch-stone for all who are interested in increasing their Eucharistic devotion, providing, as it does, an inexhaustible source of meditation for the priest, religious, and layman. W.P.H.

Take This Scapular! By Carmelite Fathers and Tertiaries. Carmelite Third Order Press, Chicago, Ill. 1949. pp. 270. \$2.50.

This book is presented to the loving clients of Mary's Scapular in the unique rôle of commemorating the first presentation of that scapu-

lar to St. Simon Stock, seven centuries ago, on July 16, 1251. Though timed in its publication to provide a most fitting reception for the commencement and the continued celebration of the 700th anniversary of such a joyful and gracious event, *Take This Scapular* will always prove to be a wellspring of good matter for the layman's spiritual reading and meditation. Third Order Directors and Novice Masters are invited to make use of its multi-topic contents in their monthly instructions to the Tertiaries.

Because it is a compilation of works by lay Tertiaries as well as by the Regulars of Carmel, the book has a personal appeal to all laymen but more especially to Tertiaries of other Orders. For here in book form, in actual publication, is the product of their common labor of prayer and righteous living.

Surrounded by the materialistic sensuality of a professedly Godless age, the harried Catholic frantically gropes for a sustaining hand. He will find that help and sure protection nowhere else but in Tertiary Life, the Religious Life for the secular. For in that life he dedicates himself to God and Our Lady in a very special way. Married or single, anyone may enter into this life. Its obligations are few and its fruits are manifold and rich above measure.

By all means then, congratulations and words of great praise are in order for those responsible for the compilation and publication of this book, *Take This Scapular*. One more signpost of fruitful Catholic literature, one more torch of Truth to lessen the darkness of error and despair, *Take This Scapular* is heartily recommended to the Third Order members of all the Regular Religious Institutes. E.G.F.

Poverty. By Pere Pie-Raymond Regamey, O.P. Translated by Rosemary Sheed. New York, Sheed and Ward, 1950. pp. 183. \$2.50.

In the foreword to this comprehensive and masterful study of what he terms "an essential element in the Christian life," Père Régamey presents his two-fold plan of procedure: to find the principles of poverty in Scripture and Tradition and, having grasped them, to employ these principles in studying the psychology of spiritual poverty and the virtues consequent upon it.

From the bitter account of the trials of the Jews in Exodus, through the mournful laments of Job and the Prophets, down to the sermons of Him Who had not whereupon to lay His head, the author traces the glorious but difficult rôle of the poor. He deftly pieces together all the words and deeds of Christ concerning poverty, and gives us the tools with which to fashion ourselves after the Divine Model. On almost every page can be found a concrete, down-to-earth means

of practising true poverty, easily adaptable to individual position and circumstances. Père Régamey makes, of course, the necessary distinction between material and spiritual poverty, but is careful to warn with Père Chevrier that "those who have poverty only as an interior attitude risk having no poverty at all." He devotes several pages to a concise consideration of the differences between the precept of spiritual poverty to which all are bound, and the counsel of complete renunciation of property which is the happy lot of a few.

The second section of the work begins with a fascinating, if mysterious, treatise on the poverty in the Blessed Trinity. From this point to the end, there is a gradual and well-ordered descent from the sublime reaches of the Trinity to the supernatural gifts which accompany true poverty of the spirit and finally, to the misery and sufferings of material poverty today. The author concludes with a fervent plea to destitute Christians throughout the world to supernaturalize their state, to be poor according to Christ. They must keep the proper balance, accept penury as their share of Christ's cross, and eventually, find their reward in the Kingdom which is *in* but not *of* this world.

The translation by Rosemary Sheed is excellent, as is fitting for so completely commendable a book. Religious, especially, will find it invaluable.

E.R.D.

Religion and the Rise of Western Culture. By Christopher Dawson. New York, Sheed and Ward, 1950. pp. xvi, 286, with notes and illustrations. \$3.50.

Those who are acquainted with Mr. Dawson's past works will receive his present work with much pleasure. He has again combined profound historical research and rational analysis to present a book well worth reading. This is the second series of the Gifford Lectures dealing with religion and culture. In the first series, he showed the influence of religion on culture in the many variant cultures of the world. In this series, he deals with the culture of which we are the offspring. Starting with the fall of the Roman Empire, he brings the reader down through the ages of European development. He treats of the barbarian invasions, their gradual conversion to Christianity, the rise of monasticism and the tremendous influence it had on western culture, and finally, the growth and decay of medieval society. From the analysis of these stages, he clearly shows that the western culture, still deeply rooted in the European people, is the product of the gradual assimilation of primitive barbarian culture to the Christian principles of the Catholic Church and to the culture of the old Roman Empire, the best of which was preserved by the Church. Western or Euro-

pean culture is truly the result of the Christian Religion. The conclusion of his work may be stated in his own words: "And the importance of these centuries of which I have been writing is not to be found in the external order they created or attempted to create, but in the internal change they brought about in the soul of the western man—a change which can never be entirely undone except by the total negation or destruction of the western man himself." J.A.F.

The Medal. The Story of Saint Catherine Laboure. By Mary Fabyan Windeatt. Illustrated by Gedge Harmon. Saint Meinrad, Indiana, A Grail Publication, 1950. pp. 107. \$2.00.

From the facile pen of the gifted modern hagiographer, Mary Fabyan Windeatt, has come another excellent biography for all of her ardent readers. For these, the author's name alone stands as sufficient proof of the book's merit, for in this as in her former works, she shows her ability to capture the true spirit of the saint and present it in a pleasant lively narrative. For others, a delightful experience awaits them in this present volume which will send them quickly to her other books.

Although we are inclined to think that any subject which she chose would be by that very fact of sufficient popularity, there can be no doubt about the perennial interest in her latest choice. The "miraculous" medal is the one most commonly used by Catholics today. However, as it often happens, we know very little about those things which are most familiar to us. Perhaps it was this reason that prompted Miss Windeatt to write the life of St. Catherine, the lowly confidante of the Blessed Virgin, who received from the latter the request to "have a medal made after this model."

Not only youthful readers (always the author's primary reading public) but older folk as well will enjoy this book, because out of the raw material of a tremendously appealing life the author has fashioned a fascinating tale about an ordinary person who experienced extraordinary things. All who read it will love the little Sister of Charity and will come to have a greater appreciation for the "miraculous medal."

M.C.

Cursus Manualis Theologiae Dogmaticae Secundum Divi Thomae Principia: De Gratia Christi. By Marcolinus Daffara, O.P. Turin Taurinae Marietti, 1950. pp. 1-215.

As is the custom of modern manualists, Father Daffara places his treatment of grace after that on the Incarnation, thus departing from

the order of St. Thomas. The content, however, of this section of his *Cursus* is a faithful exposition of the doctrine of the Angelic Doctor. Both as a digest of this doctrine for those who do not use the *Summa* itself, and as a supplementary aid for those who do, this new addition to Thomistic literature will be of great value. The order of St. Thomas' tract on grace is followed closely, his treatment summarized and supplemented with additions from his other works. The positive theology pertinent is amply presented; the errors and divergent scholastic opinions refuted with St. Thomas' own principles. The effective use of St. Augustine's works is especially deserving of mention. As a manual, this work fulfills its purpose and nature, by its conciseness, orderly exposition in traditional thesis form, and, above all in defining terms, in adherence to fundamentals, without the endless meanderings for which this particular tract offers opportunity. Every tract on grace adds its interesting contributions. One of Father Daffara's is a short question concerning the essence of actual grace. The merits of his work, then, recommend it to all students of theology.

C.O'B.

Proust's Way. By Francois Mauriac. New York, Philosophical Library, 1950. pp. 105. \$3.00.

Francois Mauriac (like Chesterton), is one of those writers who say more than they write. At the end of a paragraph the reader stops, outdistanced by the headlong flight of the writer. The writer, a sort of mental-mountaineer, leaps from idea to idea; the poor reader lacking the intuition of these men drags himself from point to point laboriously forging a chain of thought. Such writers are the despair of those who read them as they run; they are the joy of those who read them as they should—savoringly.

In his book, Mauriac devotes only fifty-eight pages explicitly to Marcel Proust (the rest of the book is about Jacques Riviere, poet-publisher, and friend of Mauriac and Proust). No doubt Mauriac could have written many pages of literary gossip about Proust, the invalid genius, who spent the greater part of his life between the cork-lined walls of a Paris apartment. But he didn't. Mauriac is not interested in gossip, he is interested in souls.

The picture of Proust that is revealed for us in these few incisive pages, is as tragic as a Rouault clown. Rouault's clowns are tragic because they are men dedicated, and it is truly tragic to be dedicated to clowning. Proust also was a man dedicated, dedicated to creating a masterpiece that would, like Frankenstein's Monster, destroy its crea-

tor. Mauriac, looking at the dead Proust, sees the tragedy of such a dedication:

"His hands were not joined, but his arms floated like those of the vanquished; the crucifix was not resting on the motionless breast. Does such a work, we were thinking, imply even the renunciation of God? God is terribly absent from Marcel Proust's work." And further on:

"There then is the man of letters in his paroxysm, the one who made an idol of his work, and whom the idol devoured."

What was this idol that Proust had created? It was the gargantuan seven-volume novel *Remembrance of Things Past*, according to Mauriac the most powerful romantic work of the era, the novel that placed Proust in the ranks of the great European novelists. The weakness and limitation of the novel, even from the literary point of view, is its immorality, or at least amorality. "The human conscience is absent from it. Not one of the beings who people it is acquainted with moral anxiety, or scruple, or remorse, or desires perfection. Scarcely a one who knows what purity means." This is the idol to which Proust dedicated his life.

The tragedy of Proust was that he lived only for his art, and the lesson contained in Mauriac's book is that Proust, in not living for God, suffered as writer and man. It is a lesson that all artists and writers would do well to learn. H.K.

The Confederate States of America. 1861-1865. By E. Merton Coulter. Louisiana State University Press, 1950. pp. x, 644, with index and critical essay on authorities. \$7.00.

This is the fourth published volume in the ten-volume series *A History of the South* sponsored by Louisiana State University and the Trustees of the Littlefield Fund for Southern History at the University of Texas. Chronologically it is the Seventh Volume in the Series and deals with the crucial war years. However, as the author points out, since the scope of the book and the series is the whole complexus of Southern History, the war years ought not to be treated as a purely military and naval account. The result has been that the reader is treated to a much broader picture of the South during that period, a picture which could be called a composite photo, a montage of politics, economics, diplomacy, religion, morality and war. The war casts its shadow everywhere but the shadow falls on the whole South—that paradoxical, shortlived queen of American culture, beautiful, easy-going, fervent, wonderfully temperamental but incapable in the last analysis of organizing the great economic and spiritual front which

was necessary to carry off the vast project of Secession.

Professor Coulter, who took up the work on this period after the unfortunate death of Charles W. Ramsdell, has done an admirable job of presenting the intra-bellum South in its true historical context, without emotion or soothsaying, and with a fine sense of the complexities which baffled and finally broke the Confederate leaders and the Confederate armies. And yet he allows himself a pertinent simplification.

"Why did the Confederacy fail? The forces leading to defeat were many but may be summed up in this one fact: the people did not will hard enough and long enough to win. . . . It never succeeded in developing an *esprit de corps*, either in its civil or military organization, and in that sense it did not deserve to win."

And on the other much-mooted question of this period—the morality of Secession—the author concludes:

"There was nothing immoral or evil in Secession and in the attempt of the South to establish its independence. . . . The fall of the Confederacy was an example of might making right; but in the light of subsequent history, including even the Reconstruction of the Union, who is there today to argue that in this instance might was not ultimately to prove right in the preservation of the country?"

D.R.

Of God And His Creatures. An annotated translation with some abridgment of the *Summa Contra Gentiles* of St. Thomas Aquinas, Joseph Rickaby, S.J., M.A. Lond; B. Sc. Oxon. The Carroll Press. Westminster, Maryland. 1950. \$6.50.

In the preface to his book, which was first published in 1905, Father Rickaby proposes to present the doctrine of St. Thomas Aquinas to the modern world as a thirteenth-century church "refitted, repainted, restored, repaired and modernized" for a twentieth-century congregation. This purpose is indeed noble. The modern world can view with profit the edifice built by the greatest intellectual architect. The reader approaches this translation with great expectation, hoping to find in it the same beautiful arches and stained glass windows which supported and adorned the original work of Thomas. He leaves the present work disappointed. It is not the work of the Angelic Doctor!

Every draftsman, every brick layer, every hod-carrier knows that a building cannot be restored, nor its brick "pointed" if one should throw away the original material. Father Rickaby has discarded much of St. Thomas' work, more than is justified by "with some abridgment" on the title page. A hasty glance at the table of contents indi-

cates that whole chapters are omitted. Reading the "modernized" *Summa Contra Gentiles*, one notices that there are sections where many arguments of St. Thomas are reduced to one or two by Father Rickaby. For example in Book IV, Chapter XLV, where St. Thomas mentions several beautiful reasons for the fittingness of the Virginal Birth of Christ, two are selected and reduced to one short paragraph in this translation. Father Rickaby, in Book II, Chapter XLVII, translates one proof to demonstrate that subsistent substances are voluntary agents; St. Thomas has four. The three arguments which were omitted bring out in greater detail the teaching of St. Thomas.

Father Rickaby has used a clear style and an excellent choice of words to translate those portions of the *Summa Contra Gentiles* which he has selected. D.B.C.

Must It Be Communism? By Augustine J. Osgniach, O.S.B., Ph.D. New York, Joseph F. Wagner, Inc., pp. viii, 448.

Socio-economic and political works on Communism have been legion in the past decade, but there has unfortunately been a dearth of material written on the nature of Communism as a philosophy of life. In *Must It Be Communism?* Dr. Osgniach sets out to remedy this situation, and in a large measure he succeeds.

His work breaks up into four grand divisions: "Basic Questions," "Non-Christian Solutions," "Christian Solution," and "Views of a Technician." The first of these sections is principally historical and traces the rise of individualism and the dissolution of the guilds. In "Non-Christian Solutions," the author treats of Economic Liberalism and Communism *in specie*. In the third section the "Christian Solution" is proposed in accordance with the encyclicals of Leo XIII, *The Condition of Labor* (1891), of Pius XI, *On Reconstructing the Social Order* (1931), and of Pius XII, *Sunmi Pontificatus* (1939). Part Four, written by Jerome L. Toner, O.S.B., Ph.D., is devoted to an explanation and elaboration of the phrase "right to a living wage," the Closed Shop, and Economic Obstacles to the Social Action Program.

In his explanation of the economic and political tenets of Communism, Professor Osgniach is thorough and penetrating. His delineation of the genesis of Communism is drawn out clearly and logically, although his tendency in this section is to be a trifle too verbose. His citations from the Supreme Pontiffs are appropriate and to the point. The observation that "Communism is aided in its growth by three paramount traits in our modern life: religious ignorance and decay, naturalism, and economic and group selfishness" (p. 441), shows a keen penetration of the spirit of the Twentieth century. A further ex-

planation of Naturalism as it engenders and disposes towards Communism, however, is omitted. Since Naturalism, especially as it has been proposed by Dewey, has characterized the intelligentsia of America for the greater part of the century, an elucidation of its pernicious teachings not only in themselves, but also in their relation to Communism, would have aided the average reader immeasurably.

Although the book purports to be almost exclusively an exposition of the philosophy of Communism, we are forced to wade through page after page, chapter after chapter of economic history and statistics. Admittedly all these have their place, but certainly they should not hold such a place of prominence in a philosophical work. In but one chapter, "The Materialistic Conception of History," is the matter treated exclusively philosophical. To assign as the *point de départ* of Communism, "an immanent impulse towards progress in all matter" (p. 452) is to disregard the fact that Marx, Engels, and Stalin have insisted that Dialectical Materialism takes its beginning from a negative principle, the denial of the existence of God. This lack of sufficient emphasis on philosophy in a work which is supposed to be so philosophical in nature proceeds perhaps from the apparent eclecticism of Dr. Osgniach, who mentions St. Augustine, St. Thomas, Duns Scotus, Dante, and Suarez in one breath as the intellectual giants of the Church.

But make no mistake. The book is significant and vital. It shows clearly the immorality of Communism as a way of life; but in its stress on socio-economics and politics, it cannot help but disappoint the reader who expects a profound yet palatable philosophical exposition.

J.F.C.

Mental Prayer and Modern Life: A Symposium. Transl. by F. C. Lehner, O.P., with Preface by Walter Farrell, O.P. New York, P. J. Kenedy and Sons, 1950. pp. ix, 202, with notes. \$2.75.

More and more men are beginning to feel the necessity of withdrawing from the hustle-bustle of the world's activity into the serenity and peace of communion with God. To many, however, this desire seems to be vain unless one were to enter the religious life. Yet this is not necessary. Men and women, living amid the churning waters of life in the world, can attain a high place in the contemplation of their Creator even as they work in the world. They can use these churning waters and harness them for the service of God by making them the means of contemplation.

Mental Prayer and Modern Life is a series of seven essays, translated from the French by Father Francis C. Lehner, O.P., which will help those who truly desire to unite themselves with God. This book is

a guide along a road which is very steep and at times discouraging: the road leading to closer communion with God in all our actions. Before we can begin the journey we must know our destination and the means whereby we will attain it. Father Lehner in his selection of these essays takes us in an orderly and logical sequence to our goal. Lest we miss the goal itself, the first essay by Father Paul Phillippe, O.P., treats of the notion of mental prayer as it has been considered down the ages. When we have finished this essay, the true idea of mental prayer is fixed in our mind. As we pass along the way we find that we are not alone, but have the aids of the Holy Ghost. These theological considerations are unfolded in the second section. The third and final part treats of the practical means by which our every minute may become a minute of prayer. The bus, the subway, the office, the home—all can be the means of lifting our mind and heart to God. This section shows how others are putting into action what we ourselves dream of doing but seldom do: transferring the words of the Gospel into action in our everyday lives.

In his preface, Father Farrell sums up the value of this book: "We must pray, pray much, pray always. We can, from the agonized depths of a troubled heart, repeat the demand of the Apostles: Lord teach us to pray. This present translation ministers to that desperate necessity, thoughtfully, understandingly, prudently."

The writers of these essays have taken a great step forward in explaining more fully to all of us the meaning of mental prayer and its practical application. Father Lehner's work shows scholarship in his translation and in the footnotes which explain certain difficulties the essays may cause.

J.L.

Main Services of Holy Week and Glorious Resurrection. Compiled by Rev. Julius Grigassy, D.D. Transl. by Rev. Stephen Loya and Rev. Joseph Jackanich. Braddock, Penna. pp. 320 with illustrations. \$1.75.

Lenten Devotions. Edited by Rev. Julius Grigassy, D.D. Transl. by Rev. Stephen Loya and Rev. Joseph Jackanich. Braddock, Penna. pp. 32. \$0.15.

These two works have been produced and approved for the use of the faithful of the Greek Rite (Byzantine-Slavonic) in the United States. The complete text of each is given in both the Slavonic and English languages. The translation into English is well done. The text is so arranged that corresponding passages appear on opposite pages for convenience in following the ritual.

In both books the textual arrangement is good, and their size and durability makes them very suitable for the use for which they were designed. Their possession and use by the faithful of the Byzantine-Slavonic Rite should prove profitable to them through a more intimate participation in the Lenten and Holy Week liturgy. L.S.

Out of My Later Years. By Albert Einstein, New York, N. Y., Philosophical Library, 1950. pp. viii, 282. \$4.75.

This volume of collected essays by Albert Einstein gives a representative cross-section of his thought during the past fifteen years of his life. It is an anthology similar in design to *The World As I See It*, which was published in 1934, but it is more general in its scope, reflecting as it does the broadened outlook of the author in his later years. In addition to the essays on science, on which of course Einstein is most qualified to speak, there are sections of the book devoted to his convictions and beliefs, public affairs, science and life, personalities, and finally a selection of essays on his people, the Jews.

For a man of such highly specialized technical skill, Einstein has written interestingly and well on this diversity of subjects. His style is lucid and engaging, and he is enough of a rhetorician to present even specious arguments in a convincing manner. As in previous works, his popularization of physics continues to be the best commentary obtainable on his own more technical works.

As to his excursion into non-scientific fields, he makes the common error of thinking that the scientific method holds the solution to all the world's difficulties. Philosophy and religion for him are strictly concerned with values; he uses John Dewey's celebrated distinction that science is concerned with what *is*, religion with what *should be*. The Jews are not God's chosen people, but a people with "the democratic ideal of social justice, coupled with the ideal of mutual aid and tolerance among all men." The goal of human life is "a community of free and happy human beings who by constant inward endeavor strive to liberate themselves from the inheritance of anti-social and destructive instincts."

Thus Dr. Einstein reveals himself to be a thorough-going proponent of naturalism. His essays make interesting reading, but their philosophic content, seen from the point of view of the supernatural, leaves much to be desired. A.W.

Saint Augustine of Hippo. By Hugh Pope, O.P., Westminster, Md., The Newman Press, 1949. pp. xix, 408, and 4 maps. \$4.00.

This is a reprint of a work that appeared originally in 1937 and

has since laid claim to be one of the classic treatments of the life and times of the Bishop of Hippo. Written in a scholarly yet fluent manner, it gives a well-documented account of the setting in which St. Augustine lived and labored, of the details of his life and the many aspects of his character. Special sketches are furnished of his preaching, his letter writing, his understanding of the world of nature and his rôle in bringing the Donatist schismatics back into the true fold. The work concludes with an annotated list of the saint's writings that will be indispensable to the Augustinian scholar.

Father Pope's chapter on "St. Augustine the Preacher" should be required reading for every Dominican—indeed for everyone who is called upon to exercise the office of preacher. The author has done a splendid job of weaving numerous quotations from St. Augustine's sermons into his context, so much so that the eloquence of the learned Doctor flows spontaneously from his pages. He communicates such zeal for souls that the reader will feel urged to put down the book immediately to begin preaching the word of God himself.

Other notable features are the author's impartial treatment of the controversy between St. Augustine and St. Jerome, and his clear-cut refutation of LeClerc's assertion that St. Augustine was intolerant in his use of the *compelle intrare* against the Donatists. In the latter he gives a complete account of the saint's position on the use of civil forces in dealing with heretics.

While some passages of this book are far from being light reading, on the whole it is a splendid study of the Bishop of Hippo and a contribution to Augustinian literature worthy of the saintly Dominican who wrote it.

A.W.

Certainly I'm a Catholic. By Thomas McDermott. Milwaukee, The Bruce Publishing Company, 1950. pp. 154. \$2.50.

Certainly I'm a Catholic, by Thomas McDermott, is in the resurging, convinced, confident Catholic mood. Mr. McDermott a young Washington attorney at law, graduate of St. John's University and lawyer by way of Marquette, has not lived a sheltered life. After working with a Midwestern law firm, he served with the legal staff of the Reconstruction Finance Corporation and later with the National Labor Relations Board. His faith has been tried and he has tried his faith in his milieu. *Certainly I'm a Catholic* is the result of his conviction that Catholicism holds the only workable solution to today's problems. He hopes to bridge the gap between Catholics and non-Catholics by showing one and all the workability of the faith.

The young lawyer's logical mind is apparent in his pages. He says much in few words. His first chapter, "Catholicism Or Chaos," asks, abstracting from the gift of Faith, why he is a Catholic. His succeeding chapters explain that Catholicism alone gives him worthwhile answers to life's questions.

The second chapter, entitled "I," asks the fundamental questions—what, whence, why, whither I. He gives the extreme materialist answers and the extreme spiritualist answers. The sanity of the middle way shines in the Catholic solution. "They," the third chapter, deals with the family, society and the state. Continuing his pronominal way, "We" are treated by Mr. McDermott in his fourth chapter. He, in his temerity, points out that science (even with its scientific method), education, democracy and capitalism have not saved us from war and depression. These, to succeed, must rest on the solid theological foundation of man's essential equality before God; not to mention His existence, without Whom men would not have rights and would be foolish to accept duties. "But," the fifth chapter, ably deals with the current catcalls hissed against the Church.

Mr. McDermott concludes that only Catholicism is consistent, reasonable, steady. Only the Church gives a ticket good all the way to heaven. Only her truth is vital enough to fight the definite, forceful falsity of Communism.

Thomas McDermott's writing is not polished. A few of his sentences are unwieldy, but his gaucherie is almost in keeping with the directness and candor of his approach. His book proves him right when he says—"Certainly I'm A Catholic." God can use many like him.

V.M.R.

Handbuch der Speziellen Pastoralmedizin. Vol. II. By Dr. Albert Niedermeyer. Vienna, Verlag Herder, 1950. pp. xii and 496. Price, \$66.80, sfr. 29. (Discount on purchase of entire work of six volumes.)

Two years ago Dr. Niedermeyer inaugurated his monumental work on Pastoral Medicine with an introductory volume treating in a general manner of the problems of sex. Now he begins discussing each problem in particular, turning his attention in this volume to the problems of marital life—sterility, impotency, the Ogino-Knaus rhythm theory, artificial insemination, and a concluding section on marriage counselling.

Dr. Niedermeyer adequately and deftly treats every facet of each problem. Each section is concluded with chapters devoted

to the social implications and the relationship of the problem to the principles of Moral Theology. Much can be expected from the future volumes in view of the high standards set by the two already published.

F.H.

Fitting God into the Picture. By Mary Lewis Coakley, Milwaukee, The Bruce Publishing Company, 1950. pp. 223. \$2.50.

To formulate the doctrine of Divine love in such a manner as to convey a message even to the indifferent is no light task. To be told that "God is love" oftentimes falls on deaf ears. And yet a realization of love of God and neighbor is absolutely necessary for those who would lead a Christ-like life and attain salvation. It is the intention of the author of this book to awaken such a realization in the mind of the reader.

Mary Lewis Coakley presents many of her own experiences as encouragement to others in their struggle for spiritual progress. She manifests the numerous opportunities which Catholics have to accept a sincere belief in God's guidance and the many ways in which they can put into practice the principles of their faith. Her exposition of this practical guide to a Christian life contains valuable elements for the development of a deep sense of the presence of God. As we read what she puts forward on this subject, we see the need for a more personal contact between Almighty God and helpless mankind.

Fitting God into the Picture possesses a certain simplicity, combined with a delicate manner of expression. At the same time, there is a deep appreciation and understanding of divine grace and of human striving, of the value of self-denial and the recognition of love for God.

G.H.K.

Nineteenth Century Studies. By Basil Willey. New York, Columbia University Press, 1949. pp. 283. \$4.50.

Professor Willey gives us in his latest book a group of very interesting and readable studies on certain Nineteenth century writers. The theme of the book "to consider the development of religious and moral ideas of the 19th century" gives a unity to the separate penetrating essays on Coleridge, Thomas Arnold, Newman, Carlyle, Bentham, John Stuart Mill, Auguste Comte, George Eliot, Matthew Arnold.

In his enquiry into the history of religious and moral ideas, the author very lucidly re-creates for us the great theological

battleground of the 19th century. In one camp were such men as Coleridge, Matthew Arnold, who although differing so greatly in outlook, were of a mind in opposing the rationalistic legacy of the 18th century. "The new demand," writes Professor Willey, "was for an interpretation of the whole range of human experience which should be richer, more deeply satisfying, than the old, dry, superficial rationalism."

Leaders in the camp of the rationalists were Auguste Comte who "aimed at a systematic unification of all known truth on the basis of scientific method," and John Stuart Mill, chief exponent of Utilitarianism, which taught that "actions are right in proportion as they tend to promote happiness, wrong as they tend to promote the reverse of happiness."

The reader does not have to read too closely between the lines to discover to which camp the author's heart and head belong. In his sympathetic study of Newman he writes:

"The perennial strength of Catholicism was never more strikingly displayed than when, by-passing the new scriptural criticism and forestalling scientific agnosticism, it showed itself—what popular Protestantism in general certainly was not—invulnerable to both."

Newman saw more clearly than his contemporaries that the final battle would be between Catholicism and Rationalism, that all the other participants would be early casualties, and that when these antagonists met, "then indeed will be the stern encounter, when two real and living principles, simple, entire, and consistent, one in the Church, the other out of it, at length rush upon each other, contending not for names, and words, or half views, but for elementary notions and distinctive moral characters."

Professor Willey hopes "in a projected sequel, to fill in some of the gaps and bring the story down to the end of the century."

H.K.

The Bump On Brannigan's Head. By Myles Connolly. New York. The Macmillan Company, 1950, pp. 157. \$2.50.

Twenty years have passed since Myles Connolly's *Mr. Blue* first appeared with twelve reprintings to its credit, the latest in 1949. At last he has written a second novel, *The Bump on Brannigan's Head*, which will be welcomed by the many thousands of readers here and in England who have enjoyed the former book so much.

The new story takes place in a typical suburban city of the

United States and involves the usual natural every-day characters of ordinary life. The problem facing the Brannigan family is a common one: the patent contradiction of the Gospel teachings by the lives of the majority of Christians. However, let not this very serious and real dilemma be misleading. The story of how one family, or rather as it turns out, one town, attempts to solve this problem is told with a lightness and gayety that will provoke many a laugh. When sadness strikes it is not for long and the reader's heart-strings are lightly loosened for more comedy. The Brannigan endeavor to fulfill literally the evangelical precept "Love thy neighbor" sets off a whole chain of similar resolutions on the part of his fellow-townsmen. But before the week is out more than one turn of events leaves the reader humorously guessing as to the final outcome of this attempted transformation.

The long interval since his first novel will lead many readers to expect advanced improvement in the present book, but in this they will be somewhat disappointed. Mr. Connolly has spent many years in Hollywood producing motion-pictures and writing screen-plays, which definitely has influenced his style and characterizations. At times, like all matinee idols, the persons in the story are unreal and the situations illusive. There is no penetration of personalities involved that will make any one of them endure the way Mr. Blue has for so many years. Although the cross section of individuals is fairly complete, ranging all the way from the devout Mrs. Brannigan to the atheistic Doctor Agar, each has at times an artificial ring. Newspaper editor Glover's tactics are so nauseating that the reader is quickly bored and left wishing the author had shortened their part in the narrative considerably. But perhaps the book should be read in the same spirit in which the movies are attended today: take what is presented and enjoy it, but look not too deeply for an understanding of real life.

The book provides enjoyable reading for all and will be taken by some for more than comedy. The problem around which the plot is built is familiar to Christians, but because the solution is somewhat tenuous, the intrinsic value of this book is not a little diminished.

M.C.

The Mystery of the Charity of Joan of Arc. By Charles Peguy. Transl. by Julian Green. New York, Pantheon Books Inc., 1950. pp. 216. \$3.00.

The story of Joan of Arc's spiritual awakening flows forth from the masterly pen of Charles Pèguy in a language which

treats the most sublime and profound truths of the spiritual life in a style remarkable for its utter simplicity and clarity.

Julian Green is to be commended not only for bringing this book to an English-reading public, but also for the excellence of his translation. With a few exceptions, the translator has transferred the beautiful expression of Pèguy into lofty yet simple English.

The book deserves every literary praise and bouquet that is proffered it. However, the same cannot be said of its content. Most of the book can be praised both for the thoughts expressed and the mode of expression. However, there are several ideas, undercurrents, and implications which jar the mind of the theologian.

Some of these notions are contrary to Scripture or Tradition, while others are opposed to the teachings which the Church's theologians have advanced for centuries. It is true that this is an imaginative work, that as a result the author has a right to exercise a certain liberty as to the situations, conversations, and thoughts of his characters. Yet this right does not extend to the realm of the factual, the realm of reality. He certainly is on dangerous ground when he chooses to wander from this path.

Thus Mary is depicted in the Passion sequence as a woman overwhelmed with grief, tears stream from her eyes in a ceaseless torrent during the whole of Christ's Passion. Is this the true picture of Mary? No. Mary's grief, while greater than the grief that any mother ever bore or will bear, was at the same time a controlled grief. Her soul was not overwhelmed with sorrow, for she knew that all this was necessary in order that His mission be accomplished.

There are several implications in this same sequence to the effect that Mary was not aware of why Christ was being crucified, or at least that she was not fully aware of it. Such an interpretation of Mary does her great and grave dishonor.

There are several other ideas which are also erroneous. Pèguy attributes a lack of understanding to Christ: "He instinctively disliked tradespeople. He knew nothing about trade. About business. . . . He was inclined to believe that all tradespeople were thieves." (p. 157) Such a notion is completely repugnant to Catholic Faith. Christ is accused of imprudent action in the Temple sequence during His discussion with the Doctors of the Law, for Pèguy in speaking of the brilliance of Christ's wisdom says, "He had let it be seen too clearly. He had let it be seen

too much." (p. 147). Mary is called "His foster mother." (p. 151)

These and a few other ideas which are at best in bad taste do much to detract from the intrinsic merit of the book. It is a work that can be read with profit by the theologian, since he is equipped to sift the chaff from the grain, but it is not a book which should be read indiscriminately. Most readers would profit from many of the noble thoughts and sentiments expressed in its pages. However, due to its theological misconceptions, we do not think that it is a book which should be read by those whose theological background is weak. R.D.D.

In the December 1949 issue of *DOMINICANA* a review of Sister Assumpta O'Hanlon's book, "*The Queen's Own*," stated that Mother Mary Potter was a Dominican. Mother Mary Potter founded the Congregation of the Little Company of Mary, having previously made her novitiate in a convent of the Sisters of Mercy in England. *DOMINICANA* regrets the error.

BOOKS RECEIVED

- GOD AND THE SOUL. Sermons for the Sundays of the Year. By Rev. Henry Mohr. Trans. by Rev. F. J. Klemmer. St. Louis, Mo., B. Herder Book Co., 1950. pp. 304. \$4.00.
- PAGEANT OF THE POPES. By John Farrow. New York, Sheed & Ward, 1950. pp. 376. \$4.50.
- WAR OR PEACE. By John Foster Dulles, New York, The Macmillan Co. 1950. pp. 266. \$1.00.
- A PILGRIM'S GUIDE TO ROME. By Harry Weedon. New York, Prentice-Hall, Inc. 1950. pp. 201. \$2.75.
- WHAT MUST I DO? Complete Information on Convent Life And What It Means to Be a Sister. By Sr. Mary Paul Reilly, O.S.B. Milwaukee, Wisconsin, The Bruce Publishing Co. 1950. pp. 96. \$1.60.
- PEARRE UND LAIE. By Karl Lechner. A treatise on the participation of the laity in the pastoral work of the clergy, emphasizing especially the problems encountered in the large cities. Vienna, Verlag Herder, 1949. pp. 85. S. 12.80, sfr. 3.60.
- THE POPES AND HERESY IN THE THIRTEENTH CENTURY. By Rev. Albert Clement Shannon, O.E.S.A., Ph.D., Villanova, Pennsylvania, Augustinian Press. 1949. pp. 138.
- THE APOSTOLIC PARISH. By Rev. James J. Navagh. New York, P. J. Kenedy & Sons. 1950. pp. 166. \$2.75.
- FACING LIFE. Meditations for Young Women. By Raoul Plus, S.J. Westminster, Md., The Newman Press. 1950. pp. 158. \$1.50.
- FACING LIFE. Meditations for Young Men. By Raoul Plus, S. J. Westminster, Md., The Newman Press. 1950. pp. 121. \$1.50.
- THEOLOGICA BIBLICA. By P. F. Ceuppens, O.P. Vol. II. De Sanctissima Trinitate. Casa Editrice Marietti. Turin. pp. 293.
- THE NATIONAL CATHOLIC ALMANAC. Compiled by The Franciscan Clerics of Holy Name College of Washington, D. C. Published by St. Anthony's Guild. Paterson, New Jersey. 1950. pp. 832. \$1.50.

- THE OLD TESTAMENT. A new translation from the Latin Vulgate by Msgr. Ronald Knox. New York, Sheed & Ward Inc. 1950. pp. 1604. \$5.00.
- THE CHURCH IN THE NEW TESTAMENT. By Rev. Sebastian Bulough, O.P. Westminster, Md., The Newman Bookshop, 1950. pp. xvi, 257. \$2.75.
- PSYCHIATRY AND ASCETICISM. By Felix D. Duffey, C.S.C. St. Louis, Mo., B. Herder Book Co., 1950. pp. 132. \$2.00.
- THE LIFE AND REVELATIONS OF ST. GERTRUDE. Transl. by the Poor Clares, Kenmare, Co. Kerry. Westminster, Md., The Newman Press, 1949. pp. xlv, 570. \$4.00.
- SHEPHERDS IN THE MIST. By E. Boyd Barrett. New York, The Declan X. McMullen Co., Inc., 1949. pp. x, 102. \$2.00.
- NO UNCERTAIN SOUND: SERMONS THAT SHAPED THE PULPIT TRADITION. By Ray C. Petry. Philadelphia, The Westminster Press, 1948. pp. xiii, 325. \$4.50.
- PREACHING IN THE GREAT TRADITION. By Ray C. Petry. Philadelphia, The Westminster Press, 1950. pp. 122. \$2.00.

PAMPHLETS RECEIVED

From OUR SUNDAY VISITOR PRESS, Huntington, Indiana.

- HOME WRECKERS. By Rev. John S. Kennedy. 1950. pp. 18. \$0.20.
- ST. THERESE: MESSENGER OF THE CHILD JESUS. By Rev. Howard Rafferty O.Carm. 1950. pp. 24. Single Copy, \$0.20. In quantities \$8.00 per 100.
- OUR SAINTS AND KINGS AND THE PRINCE OF PEACE. By Rev. John J. Dougherty. 1950. pp. 40. Single copy, \$0.20. In quantities \$9.50 per 100.
- THE UNKNOWN GOD. By Rev. Edmond D. Bernard. 1950. pp. 40. Single copy, \$0.20. In quantities \$9.50 per 100.
- IN THESE OUR DAYS. By Chaplain Wm. J. Clasby (Lt. Col.) USAF 1950. pp. 48. Single copy, \$0.25. In quantities \$10.00 per 100.
- OPENING THE GATES. By Neil Gargan, S.J. 1950. pp. 24. Single copy, \$0.20. In quantities \$8.00 per 100.

From THE NEWMAN BOOKSHOP, Westminster, Md.

- JESUS IN THE ROSARY. By Fr. Monsabre, O.P. 1950. pp. 64. \$0.15.

From GRAIL PUBLICATION, St. Meinrad, Indiana.

- THE GLORIES OF DIVINE GRACE. Part V. The Acquisition, Exercise and Preservation of Grace. By Matthias Scheeben. Trans. by Patrick Shaughnessy, O.S.B., S.T.D., 1950. pp. 155. \$0.25.
- IT'S REALLY A SECRET. Devotion to Mary. By One Who Found Out. 1950. pp. 31. \$0.10.

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

- A SPRING PAINTING BOOK. Pictures for Lent and Easter. By Sr. Mary Ansgar, O.P.

From THE TIMES PUBLISHING COMPANY, London, England.

- CATHOLICISM TO-DAY. Letters to the Editor reprinted from The Times. 1949. pp. 58. \$0.20.