



The High Green Hill. By Father Gerald Vann, O.P. New York, Sheed and Ward, 1951. pp. 136. \$2.25.

This book, the latest of Father Vann's to be published in this country, is "a collection of independent papers," having, however, according to the author, a certain unity in that they all deal with the Christian life. Not only is this true, but more can be said, for no one of the papers remains long away from explicit treatment of charity or its conditions and effects.

Readers acquainted with Father Vann have come to expect sound theology in a light, winning style. Whether the subject is the nature of the Mass, or the value of confession, or an exegesis of some verses of the Scriptures, this combination of strength and grace is never wanting. It is the fruit of the faithful adherence to the teaching of St. Thomas and the self-accommodating charity, making itself all things to all men, which have always distinctively marked the writings of this English Dominican.

There are fifteen papers in all, ranging from the fairly lengthy VIIth, "Man's Response to the Trinity" and XIIIth, "The Sacrifice of the Mass," to the briefer exhortations to self-abandonment, "Launch Out Into the Deep," and to the spiritual life, "The High Green Hill," from which the whole collection takes its name. Some of the papers are more personal, as "Confession and Health of Soul," others, as "The Apostolate of Satan" and "The Making of Art and the Praise of God," have a broader sweep; all are of one high quality.

There are many books that thoroughly cover theology and the spiritual life but often in a heavy-handed way. This is one of the books that brings theology back to life. M.M.S.

The Gifts of the Holy Ghost. By John of St. Thomas. Translated by Dominic Hughes, O.P. New York, Sheed and Ward, 1951. pp. vii, 293, with indices. \$3.75.

In his foreword to this book, Father Walter Farrell, O.P., notes that "The 'hard matters of mysticism' are the subject matter of this book, where John of St. Thomas treats them, not as a mystic, but as

a scholar of his times should. Both the approval of the mystics and the scholarly attack are pertinent to our time." This classic treatise on the Gifts is presented to the world at a time when war rages in many parts of the globe, while threats of war hang heavy over the face of the earth. Significantly, it was written while the author was chaplain of the Spanish forces in Catalonia, in 1674.

Yet the Divine movement effected through the Gifts is an impulse of peace and of love, not of war, hatred, bloodshed. For man is a pilgrim, on a road to be travelled. The virtues enable him to get along it, in a principally human manner. The Gifts enter in to elevate the will and intellect of man to easy mobility by the Holy Spirit. St. Thomas' principle is immediately evident in daily experience: Whatever is moved must be proportionate to its mover and the perfection of the mobile being as such consists in a disposition whereby it is disposed to be well moved by its mover. (I-IIae, q. 68, art. 1) By Faith and Charity man can know and love God. Man needs to be moved by God, and in a Divine way, to know and love Him perfectly. God in His goodness carries man forward to the Divine good by infusing into man's soul supernatural habits, called Gifts of the Holy Ghost. Briefly, the Gifts may be regarded as special expeditors in the economy of grace, as surpassingly efficient motivators in the working out of man's salvation.

The tract *De Donis Spiritus Sancti* is part of the monumental *Cursus Theologicus* of John of St. Thomas, who has been called the greatest of Post-Renaissance Dominican theologians. It comprises a commentary on q. 68 of the I-IIae of the *Summa*, with special consideration given each of the Gifts in turn. This treatise is hard going: we are faced with the epitome of rigid theological reasoning, which demands both an extensive background in philosophy and an adequate grasp of theological doctrine and method. However, for those who can take strong meat, here is a nourishing dish indeed.

The translation and editing of the text is first-rate. Father Hughes has prefaced the work with a splendid historical introduction, while Father James Egan, O.P., has provided the necessary theological introduction. There are three indices; it may be observed that the General Index is the finest this reviewer has seen in any book of recent publication. We must thank and congratulate the publishers for this latest contribution to Thomistic studies.

J.P.R.

St. Patrick's Summer. By Marigold Hunt. New York, Sheed and Ward, 1950. pp. 273. \$2.50.

Here is a new adventure in religious story-telling in which the

Saints come to life to teach twentieth-century children that their Faith can be far more interesting and exciting than they suspect. It is the story of a young boy and girl, living in the English country-side, who learn their catechism from St. Patrick who comes to visit them at frequent intervals. His place is taken by others such as Abraham, Eve and St. Cecilia. Each in turn instructs the children in the truths of the Faith and unfolds the beauty and enchantment of the Old Testament beginning with creation and following through with the Israelites' journey to the promised land. Other characters come on the scene also to teach them about the Mass and the persecutions that took place in England in former days.

There are two main features about this book which raise it above the ordinary run of children's story-books. One is the fact that the author, who appears to have an excellent grasp of Christian truth, does not hesitate to explain even the most sublime articles of the Faith, such as the Trinity. Secondly she has adopted a manner of exposition that the educators would call Socratic. That is, instead of the two children merely being exposed to the story-telling, they take an active part in the unfolding of the divine mysteries with their innate curiosity and simplicity. She has connected the narrative by an interesting plot which will delight youthful listeners. All of which contributes to making this an excellent book for instructing youngsters and at the same time showing them that such a thing can be very enjoyable.

M.C.

The Faith of the Roman Church. By C. C. Martindale, S.J. New York, Sheed and Ward, 1951. pp. x, 133. \$2.50.

Those who are acquainted with Father Martindale's writings will welcome the republication of this book. First published in 1927, its message is even more vital now than it was then. It brings the Catholic Church into sharp relief against the background of modern human dereliction and chaos whose existence no thoughtful person will deny.

Today's dialectical materialism and progressive hypothetical relativism leave in confusion the question of man's origin, and show him no goal but a so-called "progress" and "development." In this moral and intellectual wilderness the Church remains the one point of reference for every true course of life. She is the guardian of the doctrine of man's beginnings, the champion of man's dignity and the custodian of the means to man's final goal.

The word *faith*, as used in the title, applies both to the teachings of the Church and to the devoted adherence to them by the faithful.

The remarkably thorough treatment of this subject begins with the foundations of belief as they are found in the nature of God and man and God's revelations made to man. Then follows the exposition of Catholic doctrine. The two remaining parts deal with the Church in history and the Church in the world. Throughout the work the author proceeds in a logical, very readable manner that is stimulating and refreshing.

While the book is to be recommended to all Catholics who wish to know more of their faith and strengthen it, it is also especially ideal for non-Catholics who are sincerely seeking a true answer to the problem of human living.

L.S.

St. Paul's Gospel. By Ronald Knox. New York, Sheed and Ward, 1950. pp. 72. \$1.50.

This is a curious little book. The purpose is clear enough—to see what we know of Christ just from St. Paul, abstracting from the Gospels. The conclusions, too, on the whole, are evident. It is the ordering of the rest of the material in the book that will cause difficulty for the reader. This will include etymologies, history, and even startling exegesis, such as the statement that in 1 Tim. 2, 15, “almost certainly, our Lady’s childbearing is meant.”

As to the Pauline approach, Msgr. Knox holds that the vision of Christ pervaded everything that St. Paul did. With reference to the Old Testament, St. Paul considers the Old Testament always and only in relation to the New, and almost all episodes reach right down to us. Christ’s Divinity is taken for granted, it always crops up “whether he means it or not.” (In this chapter Msgr. Knox does not mention Eph. 5, 2, as he did in his previous work on the Sunday Epistles.) Did St. Paul consider the Incarnation of Atonement more important? Msgr. Knox digresses, and concludes with an ambiguous paraphrase of Gal. 2, 20. St. Paul considers the Mystical Body under three metaphors—the Bride of Christ, the Building of which Christ is the corner stone, and the Body of Christ. A good part of the last chapter, on the Risen Life of the Christian, is devoted to etymology.

The whole book will demand a slow and careful reading in order to fathom his conclusions, and the result will not be too satisfying. However, the treatise on the authorship of the Epistle to the Hebrews, and the problem of why in many places St. Paul does not propose Christ as an exemplar, are good.

This was originally a series of Lenten conferences delivered a year ago in London. Considered as sermons, even dogmatic sermons,

there is not enough of an appeal to the will. It seems best to classify this as a theology of St. Paul, and a very general one at that.

M.J.D.

A Philosophy of Form. By E. I. Watkin. New York, Sheed and Ward, 1951. pp. xxviii, 442, with index. \$6.00.

This is a reprint of a book first published thirteen years ago. Edward Watkin is a Catholic philosopher of singular profundity and originality. The publisher, Mr. Frank Sheed, at one time held high hopes for the intellectual inventiveness and productivity of the author. The present work sets out the latter's philosophy of being, life and God in much detail. Connections with, and divergences from other systems are pointed out, and one is, to say the least, surprised by the radical departure in doctrine and boldness of pursuit evidenced throughout. The quality of originality, of hard, almost fierce development of outlook and decision pervades the entire book. One must reckon Watkin a sincere, thoughtful philosopher, even if other considerations force one to disagree with his philosophy.

The outstanding defect of the book is confusion. This lack of orderliness and precision results, I think, from the intellectual abandon to which the author has evidently given his thought. There is hardly a single page wherein some statement or paragraph may not be qualified or denied outright. Watkin pays lip service once or twice to the genius of St. Thomas Aquinas, and then proceeds regularly to contradict or attempt to improve on the doctrine of the Church's Common Doctor. The author is certainly not a dilettante, but his interests, his personal tastes and half-formed impressions have led him, unfortunately, to neglect a number of fundamental truths and problems in philosophy, while pouring out in lengthy verbiage his views of other less basic questions. Terminology here is atrociously vague and inconsistent; it descends at times to a wallowing in words and phrases borrowed from current physics, and poorly applied to essentially immaterial realities. The use of the word "energy" is everywhere annoying and unsubstantiated. Watkin would have done well to throw out his apparent passion for original, "worked out" synthesis, and mastered—or even understood—the settled, certain doctrines of St. Thomas. For this reviewer, the publisher's blurb is a condensed indictment, not a recommendation: "at one moment identical with Thomism, at another tantalizingly different: Aristotelian without idolatry, Platonist where it chooses, but obviously a true synthesis, and not a patchwork." Nor is it "genuine scholasticism"; it is (we must suppose this at least) genuine

Watkinism, which is something *toto coelo* different. The author has done quite a bit of examining; but not enough. His outlook on life, on the spiritual and its primacy over the material, is devotedly Catholic. But five hundred pages of jungle maze and mixed up circle-dodging is too much. No busy truth-seeker has the time nor the right to look at reality through E. I. Watkin's personally-ground stereoscope.

J.P.R.

Beyond Humanism. By John Julius Ryan. New York, Sheed and Ward, 1950. pp. 193. \$3.00.

Mr. Ryan in this recent work presents to the Catholic educators of America his ideals of education in our Catholic colleges. The author is certainly equipped to speak on this subject, since for the past five years he has been a lecturer and writer on education, as well as General Advisor to the College Workshop of Catholic University. Prior to this he taught in various Catholic colleges.

The reason for this work is the fact that the distinctive features of Catholic education, whereby it differs from its secular counterpart, should be far more distinctive than they are; "I cannot help thinking that most of the classes in these subjects which I have had occasion to visit . . . have differed from similar classes in non-Catholic colleges only by being preceded and followed by a prayer." (p. 5)

Having stated the problem, Mr. Ryan then presents his solutions, which if accepted and put into practice, will tend to make our Catholic colleges more Catholic. Localizing the problem to the college level is certainly an imperfection in this book, for when we set out to solve a difficulty we must realize the full extent of that difficulty, and certainly, many of the situations which he presents as demanding reform exist in our elementary and secondary schools as well. It is true that the problem is more apparent in our colleges, but we cannot close our eyes to its existence elsewhere in our school system. Despite this imperfection, many of Mr. Ryan's ideas are very sound. Yet, others certainly could not be realized in the four year period allotted to the college student.

At times the author's style is facile and clear, at other times arduous and obscure. This could be the result of a lack of precision in terminology, as is evident when he speaks of the intellectual virtues of wisdom, science, and art (pp. 71-84), and especially when he considers the lay priesthood of the Mystical Body (pp. 46-60). Here, his loose terminology easily lends itself to an over-estimate of the

importance of this priesthood relative to the Sacramental Priesthood of Christ.

Despite these imperfections, *Beyond Humanism* is a book to be read and studied by every Catholic educator in America. Though they may not agree with all the ideas of the author, they will certainly find much food for thought within the covers of this volume. Moreover, they are sure to obtain many answers to the problem of how Catholic education is to be made more and more Catholic while yet existing in a world immersed in materialism.

T.K.

Our Happy Lot. By Aurelio Espinosa Polit, S.J. Translated by William J. Young, S.J. St. Louis, Mo., B. Herder Book Co., 1951. pp. xi, 245. \$3.50.

Here we have a consideration based on Sacred Scripture of various aspects of the vocation to the religious life. It is an eminently readable book, but this should not be understood as an unqualified recommendation.

In his preface the author warns that he makes no pretense to a scientific explanation of the texts he takes from Scripture. What he does throughout is to take the literal sense in its historical setting and then launch out into an accommodated sense. His approach, therefore, is devotional rather than technical.

Every vocation is different. There is the mysterious element in each one. Yet for all this there are certain fundamental principles that are common to all, and it is with these principles that the author deals.

He considers, accordingly, the divine election of each chosen soul, using the beautiful text of St. Paul: "And then He who has set me apart from the day of my birth, and called me by His grace, saw fit to make His Son known in me, so that I could preach His gospel among the Gentiles." (Gal. 1: 15, 16) This chapter is the best-conceived and most tightly-knit in the book.

In following chapters Fr. Polit considers the security of the soul who freely submits to his vocation. ". . . such is our happy lot, we are of those sheep of His of whom the Divine Shepherd said that no one could tear them out of His hand." Throughout, the holy texts are allowed to carry the weight of the argument: the reward of fidelity, using Matt. 19: 29, the "hundredfold" verse; the need for confidence in spite of personal deficiencies, because "I am with thee" (Jer. 1: 8); the promise of persecution and the glory of it; the dependence of the apostle upon Christ and his sterility apart from Christ. The author says, "This book is based entirely on faith, and was written only for

those who have faith; for others it makes no sense. It introduces no discussion or argumentation, it does not attempt to convince anyone who is not already convinced. It is a simple exposition of ideas which have been pondered over in the silence of contemplation . . . not arranged in scholastic order . . . but just as they have been transmitted to us by God in the freshness and simplicity of Holy Scripture."

In exposing the wealth of the Scriptures, Fr. Polit's own pen frequently outdistances his thought. He has, moreover, the most unhappy habit of giving you something with one phrase, taking it right back with the next. The reader sometimes feels that the writer has not really penetrated to the subject and predicate of his thought, and hence is indifferent to the matter of emphasis and subordination in any one sentence. The truth is that he writes very loosely, being content to sketch impressions rather than to chisel out precise formalities. Since the book makes no claim to scientific precision, we do not criticize this, but merely note it in passing.

The last section of the book is devoted to brief summaries of all the ideas treated in the earlier exposition, together with the texts used. Here there is no rhetoric, and the thought comes through clearly and vigorously.
P.G.

Art and Beauty. By Maurice De Wulf. Translated by Sister Mary Gonzaga Udell, O.P. St. Louis, Mo., B. Herder Book Co., 1950. pp. vii, 213. \$3.00.

The Schoolmen composed no special treatise with the title "Philosophy of Art." The need for such a treatise has become increasingly evident since Jacques Maritain's first mention of it in his *Art and Scholasticism* in 1923.

At that time the German Idealists had well begun to develop their subjective theories of esthetics. With revolutions in art as in every other field and with no sound philosophies to guide them, a complete state of confusion and general decadence was reached, the fruit of which we are still reaping. This state of affairs, denying the world the blessing of a flourishing art, caused scholastic philosophers to look into their systems for the bases of a diagnosis and cure of the disorders. Maurice De Wulf, amid his monumental works on the history of medieval culture and philosophy at the end of World War I, developed the thoughts contained in *Art and Beauty*, if not as a complete exposition of a Scholastic Esthetics, at least as a response to the errors of other theories with ample indication of the solutions to esthetic problems in Scholastic Philosophy. *Art and Beauty*, in its revised form,

leaves little to be desired on either the negative or positive side.

The author begins by orientating the reader with a general notion of the fine arts and the essential characteristics of any philosophy of art. Respecting the integrity of human knowledge, i.e. the subalternation of the sciences, he indicates the place of Metaphysics, Psychology and Ethics in the formation of such a philosophy, at the same time insisting that sufficient attention must be given to an inductive consideration of the products of art themselves and the effects they produce in us.

It is in the harmony of the deduction from higher philosophical principle and the inductive consideration of the world's greatest works of art that the formal perfection of the book consists. By using his thorough knowledge of scholastic philosophy and his cosmopolitan familiarity with the classical works of art, De Wulf takes the reader by the hand and leads him up the stairs of his philosophy of art. He takes his first step with the advice of Aristotle: that all things be understood through their causes. With Logic, Metaphysics and the rest of philosophy as his aides, he discusses the artist and his inspiration (the efficient cause), artistic beauty and order (the formal cause), and artistic purpose (the intrinsic and extrinsic final causes).

The long climb is eased along the way by a delightful chapter on the beauty of nature and it is terminated with a general consideration of the great artistic epic, the Thirteenth Century, when both Philosophy and Art were most vigorous.

Art and Beauty will bring to the intellectual world a new realization of some most fundamental truths: that art is intellectual; that beauty has its objective and subjective elements; that since the artist is a man, he and his art are subject to the laws of human conduct, i.e. morality. It will appeal to many who seek only an introduction to the meaning of art also, principally because of its simple didactic style, abounding in definitions, divisions and examples.

Sister Mary Gonzaga Udell is to be congratulated and thanked for making this valuable work available to English readers in such a smooth translation. And, incidentally, the same debt of gratitude might here be paid to all those Religious Women who have as a class been conspicuous as the translators of many important philosophical, theological and spiritual works, which otherwise would be out of our reach entirely. It is a humble but important task, and some day these scholarly, patient and devoted women will be duly recognized for their contribution to our present Catholic renaissance. W.P.H.

The Cross of God and The Love of Jesus, Vol. II. By Father Reginald Garrigou-Lagrange, O.P. Translated by Sister Jeanne Marie, O.P. St. Louis, Mo., B. Herder Book Co., 1951. pp. 448. \$6.00.

Latest on the steadily lengthening list of the translations of the books of Father Garrigou-Lagrange is this second volume of *The Love of God and the Cross of Jesus*. Published three years after the appearance of the translation of the first volume, it completes the summary of the theologian's doctrine on the spiritual life, a summary paralleling in content the doctrine presented in *The Three Ages of the Spiritual Life*, but offering it now in a much more simple and direct manner, shaped for the use of spiritual directors and interior souls, and largely omitting the analyses and controversies that make the *Three Ages* a work as much scientific as devotional. This book presupposes a docile reader, a reader primarily interested in meditating on the Mysteries of Faith with a certain simple eagerness. It aims at teaching and exhortation rather than argument. In it the deepest spiritual truths are exposed in a most clear and kindly manner.

There are three major divisions of the book: The Crosses of the Senses, the Crosses of the Soul and the Life of Union through Jesus and Mary. In the first part, the author shows the four principal ends of the crosses of the senses, after which he treats of them both psychologically and theologically. Throughout the book his doctrine is drawn almost entirely from the principles of St. Thomas and St. John of the Cross, and often illustrated with the words of St. Teresa of Avila. After laying down certain rules for practical guidance, he discusses more deeply both the trials of this period of the spiritual life, especially the temptations against chastity and fortitude, and the great and desirable results. This section concludes with an account of the union with God that ordinarily follows these purifications—a union, he says, not uncommonly given to beginners.

The second part, on the crosses of the soul, deals with the harder trials of more advanced souls, again teaching the need of these trials and giving their psychological and theological explanations. The trials treated here are particularly those against faith, hope and charity. The account never ceases to be at once profound and practical, solidly based on the Holy Scriptures and the canonized Doctors of the Church. The final chapter in this part describes various states of soul more or less similar to passive purifications.

While the first two parts of the book are largely concerned with a study of the activity and suffering of the soul advancing towards God, that is, with a more subjective consideration of the spiritual life,

the last part treats more directly of the goal itself, first of all, with the indwelling of the Blessed Trinity in the purified soul. Then the Priesthood of Christ, the Kingship of Christ and Christ as the Exemplar of free wills are treated from the point of view of this life of union with God, and two chapters are added to speak of the roles of Mary and Joseph. Preceding these is a study of the principles of the Apostolic life, considered as the overflow of the contemplative life, and also a study of the spirituality of St. Alphonsus Liguori, in a quasi digression, to show that his teaching is essentially one with that of St. Thomas and St. John of the Cross. There is, in addition, a study of the Sacrifice of the Mass with particular reference to the nature of the sacrifice performed. The book concludes with meditations on the Way of the Cross according to St. Thomas and meditations on the Mysteries of the Rosary.

This work of Father Garrigou-Lagrange is thorough, profound, simple and solid, and deeply moving, deserving of unqualified praise in every respect.

M.M.S.

Religious Life and Spirit. By Rev. Ignaz Watterott, O.M.I. Translated by Rev. A. Simon, O.M.I. St. Louis, Missouri, B. Herder Book Co. pp. viii, 408. \$6.00.

The realization of the urgent need among religious, especially women, for the periodical exposition of the living word of God impelled both the author and his translator to compile the present edition of *Religious Life and Spirit*. The author, working on the tried and proven principle that wherever the living word of God is seldom preached, both the light of religious truths becomes dim and the zeal for good grows cold (p. iii), collected and edited forty conferences which constitute the forty chapters of this book. The original work, entitled *Ordensleben und Ordensgeist*, was first published in Frieberg, Germany. Like the author, the translator gave these conferences to various communities of religious women. The energetic response to their direction and encouragement resulted in this translation.

Religious Life and Spirit is written in a warm and moving style. Fr. Watterott's own experience in the religious life, together with his understanding use of the directive principles of such masters of spiritual guidance as St. John of the Cross, St. Theresa, St. Francis de Sales and St. Alphonsus Liguori lends authority to these conferences. His adherence to the principles of St. Thomas Aquinas in several important places is not to be overlooked in the criticism of the merits of this work.

As stated by the author in his preface, this work was compiled with a twofold purpose in mind. Its first end is to make the work of preparing similar conferences easier. The clerical reader will be quick to agree that this first purpose has been attained. Secondly, it seeks to provide a good, sound source of spiritual reading for those religious who are unable to attend spiritual conferences.

In translating the original German, Fr. A. Simon, O.M.I., has used language which renders the many lofty ideas most intelligible to everyone. To all communities of religious, men and women, *Religious Life and Spirit* is unconditionally recommended for both public and private spiritual reading.

E.G.F.

Immortal Fire. By Sister Mary Just, O.P. St. Louis, Mo., B. Herder Book Co., 1951. pp. 598 with index.

To set out to compress in one volume the history of the missionary greats from St. Paul to the twentieth century apostle is indeed a bold and ambitious venture. The mere attempt is enough to win praise from the critic, and if the results of the attempt are somewhat faulty, then it behooves him to be lenient in his judgment. In eighteen chapters Sister Mary Just of Maryknoll considers the work, trials, and success of men and women who dedicated their lives to the spread of the Gospel of Christ throughout the entire world. The work is singularly complete, and, as a matter of fact, it is difficult to imagine how the author could have said more about her subjects. That, perhaps is just the trouble.

The historian, and especially the popular historian, more than any other type of author must be rigidly selective in his writing. He must not fail to give a complete picture of his subject, but he must avoid prolixity at all costs. The "biographical historian" must not pass over the times, the environment, and the cultural influences contemporaneous with his subject. But he must always keep in mind the fact that he is writing about a man and not about an era. In a very real sense "The man's the thing." To him all else must be rigidly subordinated as necessary but incidental.

Now it cannot be denied that in her chapters on the evangelization of England and the North American martyrs, Sister Mary has been painstakingly selective. These two chapters in the opinion of this reviewer, are the finest in the entire work. Unfortunately, however, this quality is not preserved throughout the remainder of the book. The section on St. Francis Xavier, for example, is far too detailed.

In a work of such broad scope some defects and oversights are,

I suppose, inevitable. For example, on page 276 the author mentions some of the more significant theologians who were present at the Council of Trent and passes over completely Dominic and Pedro Soto, both Dominicans, who played such an important part at the Council. The former, as a matter of fact, was the imperial theologian of Charles V. Also on page 169 we find the following: "The Dominicans . . . were especially qualified for work in cities and towns because of their ideal of poverty, their great mobility, and their freedom of action." Actually, the *raison d'être* for the establishment of the Friars Preachers in the larger cities was to be near the large universities, which, by reason of the intellectual character of their vocation, they were so well prepared to serve. Similarly, in speaking of the spread of the Faith in Indo-China the author makes no mention of the prominent part played by the Dominicans in that country.

While it is true that the faults we have mentioned (together, we might add, with many seemingly un-necessary footnotes) do have a detrimental effect on the book, still we cannot consider *Immortal Fire* as an insignificant contribution to missiology. But it is not the monumental work that its widely circulated advertisements led us to think.

J.F.C.

God, Man, and Satan. By Bernard J. Kelly, C.S.Sp. Westminster, Md., Newman Press. pp. 102. \$2.00.

"A temptation disclosed is half overcome." This pithy expression of St. Philip Neri might well be changed a little to express the message of Fr. Kelly's latest book, *God, Man, and Satan*. For truly, the devil disclosed is also half overcome. Publicity is the bane of his deceitful existence. If the Christian but knows him as the restless enemy of God, he cannot help but beg God's grace to keep the beast at bay. If, in addition, he sees him in all those things that bespeak his foul aims and logically traces his muddy footprints to all the evil and wickedness of the world, Christian wisdom and fortitude will expose the now hidden corruption and with heavenly help will cast it down into the fires from whence it came.

Fr. Kelly's essay, is not a lurid tale about a real bogey man. It is a methodical analysis of Satan's rôle in the scheme of things. For a greater part of the work, Fr. Kelly comments upon the presence and influence of Satan in various incidents of both the Old and New Testaments. For this very reason alone, the book merits for itself a place in the hands of every Christian. For certainly a new perspective towards these inspired books is clearly offered.

In the field of hygiene, the motto proffered as indicative of the first step to success in the combat with disease is: "Know your enemy." It would be well for all Christians who should be interested in their spiritual health to adopt the very same motto. The book, *God, Man, and Satan* provides that necessary knowledge. It gives the devil his just due; it shows up Satan for what he really is . . . the enemy of God and man.

E.G.F.

Treatise on Preaching. By Humbert of Romans. Translated by the Dominican Students of the Province of St. Joseph. Edited by Walter M. Conlon, O.P. Westminster, Md., Newman Press, 1951. pp. 160. \$2.50.

As the editor states in his preface, this little book, composed in the thirteenth century by the fifth Master General of the Dominican Order, is a work more fundamental than most books on preaching. Unlike compilations of sermons or works dealing with the mechanics of good speech, this treatise concerns itself with the very office of preaching: its excellence, necessity, prerequisites and effects. Coming as it does at a time when the appreciation for preaching, both as to its necessity and effectiveness, is perhaps not what it should be, this work deserves a place in the library of every priest and also, of every cleric who intends some day to exercise this Apostolic office. In it, every aspect of preaching is set forth in such a manner as to preclude any doubt of its importance in the Divine plan of Salvation.

It is difficult to point out any one salient feature of this work, for the whole is a marvelous presentation of the traditional Dominican view of the excellence of preaching. Written by a man deeply spiritual himself, it maintains itself on a high spiritual plane throughout. Good preaching, according to Humbert, is an ideal to which very few attain; and yet, he so completely convinces by his arguments for its urgency, that the reader is fired with a zeal to prepare himself so as to attain that lofty height as a worthy messenger of God.

Humbert's consideration of the excellence of preaching is based on its Apostolic origin, its proximity to the angelic office, and its "divinity": ". . . for the Son of God became man precisely to hold it." As for its necessity, both the Old and New Testaments are replete with examples of God's insistence that His word be preached to those who stood in need of enlightenment; Humbert uses them all. In addition, his section on "The Harmful Effects of Omitting to Preach or of Refusing to Listen" offers adequate proof from everyday life, if such proof is necessary. Other chapters treat of the lofty ideals which

should motivate the preacher, the preacher's role as confessor, practical suggestions on the composition and length of sermons, and admonitions to the preacher himself to make his own life a sermon—to set an example of sanctity lest in contradicting his words by his personal conduct, his ministry remain fruitless. These and many other topics make the book a value to all preachers.

The translation is ably done, although here and there a few unwieldy phrases exist from too literal a rendering of the text. However, these Latinisms help to preserve the medieval tone of the work, and therefore, were perhaps intended. D.B.C.

A Saint in Hyde Park. By E. A. Siderman. Westminster, Md., Newman Press, 1950. pp. 159. \$2.00.

Once one has reassured himself that this book does not have our late President as its subject matter the reading becomes less curious and more worthwhile. *A Saint in Hyde Park* is not a satire! Our New Hyde Park in New York is not the setting for this story; rather is it England's famed Hyde Park—and particularly its Orator's Corner, Marble Arch. This open-air forum in London's Park is but the backdrop for one of its most distinguished and popular speakers: Father Vincent McNabb. Father McNabb, the famous English Dominican who was born in County Down, Ireland and who brought such renown and spirit to the active Catholic Evidence Guild previous to his death in June 1943 steps into the reader's room, introduces himself, gives instructions, and completely wins one's confidence and admiration. As he did in life, so he continues to do now through the pages of this book.

Without presumption it can be readily assumed that this introductory work of Mr. Siderman (a consistent non-Catholic heckler of Father Vincent for twenty five years!) is but the prelude to more numerous and more extensive studies on this saintly Dominican.

Dead less than a decade, Father Vincent, as he was called by all, already has assumed the air of a tradition or legend—an astonishingly healthy spiritual one at that. One might have feared that his idiosyncrasies and the growing fables concerning them would have obscured his supernatural qualities for years to come, as so often happens. This has not happened as *A Saint in Hyde Park* well attests. As in life, so now. In life Father Vincent was (to use an expressive vulgarity) a natural "character." He was a "great, lovable and *unique* personality." His ever-worn habit, his boots and haversack, his repartee, his sheer genius on and off the platform have not obscured

the gifted theologian, the absorbing preacher, the saintly religious that was Father Vincent.

As Father Bernard Delaney writes in his Epilogue, Mr. Siderman proves himself a serious and remarkable listener at Marble Arch. These collected anecdotes, charming tales, and moving utterances of the Dominican preacher are not apocryphal—they are a true picture of Father Vincent of Hyde Park fame. Necessarily then, it is a limited picture. This is the "platform personality." Yet enough of the requisites for a completed picture of the entire Father McNabb sparkle throughout the pages to make the reader impatient for a genuine biography of the man. Until such a time, surely Mr. Siderman's small book is a choice and most enlightening work on the beloved Father Vincent

R.J.G.

The Psychology of Sartre. By Peter J. R. Dempsey, O.F.M.Cap. Westminster, Md., Newman Press, 1950. pp. viii, 174. \$3.00.

Since the works of J.-P. Sartre are on the Index of Forbidden Books, and because of the basic vagueness of his teaching, we welcome an orderly and exhaustive study of Sartrean psychology. Father Dempsey gives the schema of his book in the "Foreword": "In our exposition, which constitutes the first part of the essay, an attempt is made to set forth the chief sources from which the psychology of Sartre derives, the psychologists who influenced him, phenomenology and Existentialism. Then an account is given of Sartre's concept of the world and man, of liberty, existential psycho-analysis, knowledge, imagination and emotion. In the second part the occasional criticism in the marginal notes during the exposition are co-ordinated and completed, and an outline of a positive reply to the problems raised is formulated."

A great deal of credit is due the author both on account of his genius in ferreting out Sartre's teaching, and also for his orderly presentation of it. His criticism of Sartrean psychology is excellent. He traces the doctrine to its very roots and then refutes it from the standpoint of a Thomist.

The book should be of primary interest to teachers of History of Philosophy or of any other subject into whose sphere the psychology of M. Sartre might enter. Father Dempsey's book is lucid, authoritative and complete, and well worth the study to anyone interested in Existentialism or current philosophy and psychology.

A.J.P.

Jesus In His Own Words. Compiled by Harold Roper, S.J. Westminster, Md., Newman Press, 1951. pp. ix, 314. \$3.25.

The Chinese have an expression to the effect that one picture is worth ten thousand words. A complete picture of Christ is surely worth the myriad opinions about Him that stream from the presses today. Fr. Roper has given us that picture, presenting Christ in His own words and deeds. He has imitated the holy founder of the Society of Jesus, St. Ignatius, by compiling a life of Christ, as taken from the gospels. As should be expected, he has not erred in imitating his Jesuit prototype.

Jesus In His Own Words is just that. It is a faithful record of Christ's life on earth from His birth to His ascension, arranged chronologically. To one who has had difficulty in forming a clear notion of Christ's life because of the variations, repetitions and obscurities of the four gospels, this book will bring order and clarity. Yet that order and clarity are attained without replacing the golden words of the gospel with the tinsel imaginings of men. A new force is felt in the words of a particular evangelist as one sees them enforced by the differently colored, though substantially similar words of another sacred writer. The parables take on a new, live meaning when the picture words are explained according to the every-day meaning they held for Christ's listeners.

Fr. Roper has completely subordinated himself to the gospels. He uses for text the Westminster version of the Bible, which adds a certain freshness to the Vulgate phrases that perhaps slide a little too smoothly into, and by the same token, out of our ears. The commentaries do not hamper the movement. They are only so long as to make clear the setting, meaning and time of Christ's words or actions. The authorities employed are such notables as Fr. Lagrange, O.P., Fr. Prat and Fr. Lebreton of the Society of Jesus.

For spiritual reading this book is fine. It contains all the recorded words of Christ, without intrusions by the author. It gives one a whole picture of Christ. It is very suitable for purposes of meditation. It is Christ's life and words, both of which are preeminently inspirational. The life is presented in episodic fashion, so that one may make a given episode the matter for a given meditation. If you have a choice between the latest devotional diversion and this, choose this.

V.M.R.

The True Story of Saint Bernadette. By Henri Petitot, O.P. Westminster, Md., Newman Press, 1950. pp. viii, 195. \$2.50.

Strictly speaking, Father Petitot's work is not a biography of St. Bernadette in that it does not give a chronological account of all the various events and circumstances surrounding her from the day of her birth till her death. Rather in his own words, it describes ". . . her moral progress, step by step from the beginning, as closely as possible, as she rose to sanctity. . . ." since ". . . Bernadette . . . was obviously not a saint from childhood. . . ." For this reason the book will be more helpful than a mere biographical sketch. The essentials, imitable by everyone, are presented. More than this, the essentials are most apropos of the present times: moral martyrdom, humility, simplicity, fidelity to the ordinary duties of one's state in life, etc.

Father Petitot also quite sensibly rejects the course of action employed by many biographers — that of completely overlooking or substantially minimizing the defects and imperfections present in those who eventually have been raised to a high degree of sanctity. To thus create a mythical and unattainable exemplar is not his purpose. Bernadette, as we have seen, was not a saint from childhood; she had faults and tendencies of temperament which if uncontrolled would have prevented her from attaining the degree of sanctity which eventually was hers. The author examines all these and notes her progress in controlling them, as she was moulded by the hand of God.

The book, written by a theologian, is founded on the time-proven principles of Thomistic theology. It is recommended as a good investment.
R.M.G.

In the Shadow of Peter. By Fr. Henry B. Shaw. Paterson, New Jersey, St. Anthony Guild Press, 1950. pp. ix, 158. \$2.00.

In the Shadow of Peter is a book about the conversion of the author himself. Although Fr. Shaw is not well known as some of the more recent converts to the Church, his story is an interesting and illuminating one. He is a convert from the Episcopal Church and now a priest in this country. He had studied for the ministry in that church and had become deeply interested in the ideals of the Oxford Movement of the past century. He tried to apply the principles of the "high" church to his life, many of which were taken from the Catholic Church. But the more he tried the more clear it became to him that one could not have Catholicism without the Catholic Church. He at last took the final step and was received into the Church.

The earlier chapters of the book show the utter confusion of the

Protestant churches today. Private inspiration in the interpretation of the Scriptures has led to wide divergence in opinion which leaves many in disbelief, half believing or in utter confusion. For Fr. Shaw, his entrance into the Church was a liberation from the prison of private opinion to the freedom of the Faith. The complete lack of authority in the Protestant church and the Supreme God-given authority of the Church were principle motives for Fr. Shaw's conversion. This seems to be a common note in many conversions. In the supernatural realm of faith, the foundation of all truth and consequently of our whole lives, human reason is completely powerless. Only by authority, divine authority, can reason grasp the truths of faith and proceed to a better understanding of the reasons for our existence here in this world. The Church has that authority.

Fr. Shaw's book produces that effect common to many works of this type. It presents in a different light the Faith which most of us possess from childhood, and as a result, tend to take for granted. Thus, it is worth while reading for Catholics, born into the Church: in it they can catch a glimpse of the inestimable value of the jewel that is theirs.

J.A.F.

Peter and Paul, Apostles. By Isidore O'Brien, O.F.M. Paterson, N. J., St. Anthony Guild Press, 1950. pp. xviii, 432, with end-sheet map. \$3.50.

Readers who are acquainted with Fr. O'Brien's *Life of Christ* know what to expect here: a solid work. They will not be disappointed. It amounts to a brief commentary on the *Acts of the Apostles*, since he does not treat of the life of St. Peter before the Resurrection, nor the life of St. Paul after his first Roman captivity. If he did otherwise, he would then be writing more from his imagination than from recorded history. It is to Fr. O'Brien's credit that he has not indulged in the modern vice of filling in the blank spaces with his own fancy; more so where the subject is sacred history. This does not mean, however, that it is dull reading. Indeed, there are many excellently written passages.

After an introduction on the background of Roman, Greek and Jewish history and languages, he takes the reader through the whole of the *Acts*. He relies quite a bit, apparently, on the works of Fouard, and the commentary of Camerlynck and Vander Heeren. Several problems are considered in some detail, chiefly related to apologetics: primacy, hierarchy, private interpretation, as well as the communism of the Church of Jerusalem and the ecclesiastical status of the young

men of Antioch (*Acts* 13, 1-3). Other problems, textual and historical, are only briefly touched or else bypassed. This is an advantage for the average reader, to be sure, but will be disconcerting to advanced students.

The value of this otherwise excellent work could be enhanced by the inclusion of more and detailed maps. Typographical errors might be corrected, e.g., the time of Gamaliel's death (p. 416); the spelling of Philemon (p. 422).
M.J.D.

Quest of Certainty. By John A. Cass. Paterson, N. J., St. Anthony Guild Press, 1950. pp. 210. \$2.50.

Father Cass explains in his "Foreword" the purpose of this book: "To explore the basic evidence for the certainties of life, and perhaps find as Plato put it, some word of God which will most surely and safely carry us through." In this exploration, he leads the reader through the labyrinths of Greek, Hebraic and Christian cultures and philosophies, arriving at the existence of God as the foundation of certitude, and the coming of Christ as the fulfillment of all the philosophies of the world.

The book is written in a very pleasing style. It is basically metaphysical, yet not written for those who are trained in metaphysics. An unusual amount of erudition has gone into the writing of this book, and yet it is not dry or uninteresting; rather, it holds the reader's interest because of the precision and brevity of the author's expression.
A.J.P.

Madame De Chantal. By Rev. H. J. Heagney. New York, P. J. Kenedy & Sons, 1950. pp. 285. \$3.50.

In *Madame De Chantal*, Fr. Heagney has portrayed in simple and clear style, the progress of a soul toward perfect union with God. The soul is St. Jeanne Frances de Chantal, known as "The Perfect Lady," because of her graciousness and kindness to all. Fr. Heagney's work falls naturally into three sections as his pen follows St. Jeanne Frances through her life as wife and mother, widow and finally, nun. Thus, it is a biography of a woman who lived a full life. As a wife she tasted bitter sorrow when her husband was struck down in a hunting accident, leaving her with the care of four young children. As a widow Madame De Chantal suffered humiliation and insult from her father-in-law, the Baron de Chantal. But from these trials she emerged to become with St. Francis de Sales, co-foundress of the religious Order of the Visitation.

This book is based on the writings of three relatives of the saint: Madame de Sevigne, the Comte de Bussy-Rabutin, and Mere de Chaugy; thus, it bears the note of authenticity, with all the enchantment of historical fiction. C.J.B.

Portrait of Saint Gemma, A Stigmatic. By Sister Saint Michael, S.S.F. New York, N. Y., P. J. Kenedy & Sons, 1950. pp. xvii, 248, \$2.75.

Portrait of Saint Gemma is not a biography in the ordinary sense of the word. When the reader has finished the book, he knows little of St. Gemma's everyday life, family, or friends. But he will possess a wealth of information about her spiritual life and its development, for this is the spiritual biography of St. Gemma.

The interior life of any saint will keep a reader's interest if for no other reason than the extraordinary events which surround and accompany that life. St. Gemma is no exception. From her seventeenth year until her death at twenty-five, she grew by leaps and bounds in the love of God. Her short life was one of deep and continual communion with Our Lord, The Blessed Virgin, her Guardian Angel, and St. Gabriel of the Sorrowful Mother. Hardly a day passed without a visit from one of them. Nor was she without temptations from the devil; many nights the evil spirit tormented her for hours at a time. Through it all she was ever sustained by her love of God. To show her love more fully, St. Gemma desired above all things to become a member of the Passionist Order. Our Lord promised her this favor, but little did she realize that her desire would be fulfilled in that true order of Christ's Passion, as a Stigmatic.

Such a story as this would lose much of its force if it were told by a third person. Sr. Michael realized this and lets the saint tell her own story. We are given enough by the author to follow intelligently the different phases of St. Gemma's spiritual development. The actual telling is by St. Gemma as she related her growth in her diary written at the command of her confessor and in various letters to her confessors.

St. Gemma is still an unknown saint in America. Few realize that she died in 1903 and was canonized by Pope Pius XII in 1940. This book, because it does not deal directly with her life, may make the reader seek a biography of the saint. Yet, eventually he will find himself returning once again to St. Gemma's own portrait of her life. J.L.

St. Thomas Aquinas on Aristotle's Love and Friendship (Ethics—Books VIII-IX). Translated by Pierre Conway, O.P. Providence, R. I., Providence College Press, 1951. pp. xvi, 132. Paper \$1.50; cloth \$2.50.

From the recently formed Providence College Press comes this admirable translation of St. Thomas' commentary on Aristotle's *Ethics*, Books VIII-IX. In his Introduction the translator remarks: "Man's whole pursuit of happiness is in a sense a pursuit of friendship, a pursuit of something more than himself, since he feels and knows that he is not complete alone. . . . Thus any discussion of happiness will involve a discussion of friendship as an integral part of happiness."

Having laid the foundation and, as it were, placed the discussion of friendship in its proper moral context, Father Conway proceeds to outline Aristotle's line of thought on the matter. The choice of subject should appeal to a broad section of readers, and thus serve as a significant introduction to a series of translations of the works of the Angelic Doctor.

The work of translation (both of Thomas' commentary and the text of Aristotle) is excellently achieved. Moreover, it is completed and enhanced by an Appendix of intelligent explanatory and illuminating notes. We welcome this presentation of the authentic doctrine of St. Thomas Aquinas and look forward to similar works in the future from the same Dominican press.

J.P.R.

One in Mind, One in Heart, One in Affections. Edited by the Rev. William R. Clark, O.P., Ph.D. Providence, R. I., Providence College Press, 1950. pp. 99. \$.50.

This excellent little work, though hardly longer than a good-sized pamphlet, contains a wealth of information and advice for married and engaged couples, and indeed for all those who want to approach marriage with intelligence and with moral rectitude. It has the advantage of great experience behind it, being the refinement of a series of courses on Courtship and Marriage given at Providence College and again at St. Pius Priory in Providence, R. I. The book is, in fact, a word-for-word account of the papers and discussions during the 1950 Lenten Series.

The form that is followed in presenting the material is very simple. There is first the main paper given by an expert in some field, then an actual account of the question-and-answer period, then a group of Questions for Review and Questions for

Discussion, these latter prepared as an aid to teaching.

The scope and extent of the articles is an admirable feature. The practical side of courtship and marriage has not been neglected, nor has it been so emphasized as to outweigh the material on the nature of marriage and its sacramental character. For example, there is a chapter on "Getting Acquainted" which brings out material on courtship and chastity; yet this follows a Chapter on "Getting Instructed" which discusses marriage as a Sacrament. There is a Chapter on Home Management by a Catholic couple, one on the Medical and Personal aspects of marriage (this is handled with a noteworthy combination of frankness and dignity) and a chapter on the Ceremonies and Contract of Marriage in which Civil Laws and Church Laws respecting marriage are discussed.

Although the pamphlet is less than 100 pages long, it is remarkable to note that it covers pertinent questions in every area where there is ignorance, prejudice, misunderstanding, lack of guidance. This little book is truly the fruit of experience, and in a field where experienced advisors are sorely needed. A great deal of credit should be given to Father Clark of Providence College who conducted the original lectures and then edited the book based upon them. Also, Fathers Dittoe and McKenna, two more Dominican priests from the same college, who were responsible for important chapters, and the anonymous Catholic doctor who wrote the chapter "Getting the Facts" should be highly commended. A valuable appendix includes the Nuptial Mass and Blessing, and Recommended Readings. D.R.

The Fathers of the Church, A new Translation, Vol. 10. Tertullian's Apologetical Works and Minucius Felix's "Octavius," translated by Rudolph Arbesmann, O.S.A., Sister Emily Joseph Daly, C.S.J., and Edwin A. Quain, S.J. New York, Fathers of the Church, Inc., 1950. pp. 430 with special introductions, notes, bibliographies and index.

Christianity in the second and third centuries was the victim of violent persecutions which sought to strifle it at the very outset of its rapid growth. To justify their actions, these pagan persecutors concocted every type of accusation in the hope of annihilating the Church. But these false charges were not to go unanswered. The Church had its defenders, its apologists, whose task it was to counteract these calumnies of the pagans. Numbered among these apologists are Tertullian and Minucius Felix.

This volume, the tenth in a series of translations of the

works of the Fathers of the Church, contains a few of the apologetical works of Tertullian and Minucius Felix. Three of Tertullian's five apologetical works are presented: His *Apology*, *The Testimony of the Soul*, and *To Scapula*. The *Apology* is by far the best of these. For besides revealing the fundamental elements of Christianity, it provides the reader with an insight into the practices and morality of Roman society in the second century. Tertullian here defends the Christian ceremonies from the distorted and vile notions existing in the pagan mind.

The *Octavius* of Minucius Felix, written in dialogue form, is similar in many respects to the *Apology*. His many references to the ancient philosophers are intended as an appeal to the pagan mind. Chapter nineteen could well be considered a summary of the principles of the early Greek philosophers.

The translators of these works have performed a praiseworthy task and deserve a vote of gratitude for translating well. They have made the minds of two great apologists of the early Church easily accessible to all. This, in itself, attests to the value of the volume.

G.H.K.

The Foundling. By Francis Cardinal Spellman. New York, Charles Scribner's Sons, 1951. pp. 304. \$2.75.

Cardinal Spellman's first novel will be greeted with eager enthusiasm by all those who have enjoyed his poetical volumes that have been published within the last few years. *The Foundling* tells the story of Peter Lane who was left in the Christmas Crib at St. Patrick's Cathedral and of his subsequent life as an orphan, composer, and soldier. It is a simple story, told in a very simple way.

Some of the *blasé critics* may set down *The Foundling* as maudlin and over-sentimental, but those who do have not really grasped the message of the novel. It may not go down as one of the masterworks of American Literature, but it will exercise appeal for some time to come. If the author does not have the character insight of a Bernanos, he does have a warmth that enchants. If he lacks the sprightliness of an Evelyn Waugh, he does have a style that never lags. If he is wanting in the rigid coherence of a Graham Greene, he does possess what may be termed "the story teller's habit."

The Cardinal has given the rights of his novel to the New York Foundling Hospital, which cares for all children regard-

less of their race, creed or color. This alone would be sufficient justification for the book. J.F.C.

Recruiting for Christ. By Rev. Godfrey Poage, C.P. Milwaukee, Wisconsin, Bruce Publishing Company, 1950. pp. viii, 190. Preface by Rev. Joseph Husslein, S.J., Ph.D. \$3.00.

Recruiting for Christ re-echoes the sentiment of Our Holy Father's Encyclical, *Menti Nostrae*, in which he said, "It is also necessary to recruit new workers with the help of divine grace. Therefore we draw the attention especially of the Ordinaries and of those engaged in any way with the care of souls to this most important question which is intimately connected with the future of the Church. It is true that the Society founded by Christ will never lack the priests necessary for its mission. Nevertheless, it is necessary for all to be watchful and to exert themselves, mindful of the words of Our Lord, 'the harvest indeed is abundant but the laborers are few,' and to be as diligent as possible in giving the Church numerous and holy ministers."

The author has not limited his treatment to the priestly vocation only, nor does he favor any group or congregation. His aim is, "to explain clearly and concretely just what is meant by vocation; how it can be detected in boys and girls how it can be fostered; and finally, how it should be directed to its ultimate fulfillment."

Via questionnaire and personal conversations with many prudent and reliable spiritual directors, superiors and superioresses, the author has gleaned much valuable information on the signs and qualifications to be looked for in determining a candidate's fitness for the religious life. His results should prove of invaluable assistance as ready and reliable reference for those who in any way have care of souls.

The book is divided into three parts, the general headings of which are: 1. The Explanation of a Vocation to the Priesthood and Religious Life; 2. Where to Expect Vocation to the Priesthood and Religious Life; 3. How to Encourage Vocations. W.L.P.

The English Catholics 1850-1950. Edited by the Right Rev. George A. Beck, Co-adjutor Bishop of Brentwood. London, Burns Oates, 1950. pp. xix, 640. 35s.

While Americans were gold-mining in 1849, English bishops commenced a unified drive for soul-mining among the thousands

of their countrymen who had either lost the Faith because of the reformation, or were ignorant in its principles, due to shortage of priests and lack of organization. In commemoration of the first hundred years of this revival of English Catholicism, Bishop Beck has edited this volume of varied essays.

In the nineteen chapters of the book, the new spirit spear-headed by the restoration of the English Hierarchy is analyzed and summed up from many aspects. Beginning with the sanctioning of the new movement which was begun by Pope Pius IX, and fostered in England under the valiant leadership of Cardinal Wiseman, the essays proceed to cover the labor and difficulties entailed in reorganizing dioceses, and in particular the Archdiocese of Westminster. The anti-Catholic opposition coming from the government, press, and people conclusively proved that this return of the Catholic Hierarchy required strong and patient men as leaders during these early years.

The large number of Irish Catholic immigrants to England caused many religious and social strains. Neither the religion of the Irish nor their poverty was desired by Protestant England. Many measures were taken to curtail Irish advancement in religious, social, and political spheres. This book gives a fine presentation of this evidence of bigotry. The rising influence of Catholics in the school system and universities is likewise well analyzed. Credit is given to the heroic and unselfish efforts extended by the secular clergy and the religious groups of men and women without whom, the over-all plan would never have attained fruition. Then, emphasis is placed on the rôle that the Catholic press played in spreading and encouraging belief in the truths of the faith, in breaking down the prejudice of ignorant and misled non-Catholics, and consequently, in increasing the number of converts, especially in the intellectual world.

Bishop Beck, after all the other essays have been presented in previous chapters, concludes by summing up the present status of Catholic England, and the foundations for an optimistic view of the future.

England is commonly assumed by most to be a religious country, regardless of what particular religion is in the majority. England has had, and still has, a large share in determining the moral actions of nations. Therefore, it is a good use of time to investigate just how religious is the average Englishman; what percentage of the population is actually church-going. If that percentage is woefully low, then, adjustment must be made in

the idea of the country being a religious land. This book does give an excellent over-all view of just how strong is the Englishman in his recognition of God.

As for illustrations, this volume is very generous. There are pictures of leading cathedrals, of influential cardinals and bishops, among whom are Cardinals Wiseman, Ullathorne, Manning, Vaughan and Newman. And then, photos of leading literary men such as Wilfried Ward, Robert H. Benson, Francis Thompson and Bede Jarrett are well spaced throughout the work. The book is written in a popular historical fashion. It can be a little tedious in places where emphasis is placed upon statistical graphs, but all this does serve to make the volume a fine work for reference. One thing is made quite evident by a reading of Bishop Beck's book, and it is this: The Church over the past hundred years has slowly in the face of great opposition, gained back much of the ground lost in the Reformation. However, she still has a tremendous task ahead of her before England as a nation returns to the Faith. Yet with God's help, she will continue to advance until that happy day when "Our Lady's Dowery" will once again be Catholic.

F.M.C.

Innocent III, Church Defender. By Charles Edward Smith. Baton Rouge, Louisiana State University Press, 1951. pp. vii, 203, with index and bibliographical note.

Innocent III, one of the greatest of the Canonist Popes, was above all a reformer. His reign was a constant opposition to the many evils of his day, especially nepotism, clerical absenteeism, irregular ecclesiastical elections, and violence against and even by the clergy. As Cardinal Lothario de Segni, he had given evidence of his exceptional ability in matters of law and diplomacy; as Innocent III, he employed all his talents in a determined effort to rid the Church of the diseases that threatened her from within and without. The climax of his pontificate was the famous Fourth Lateran Council. His goal was to restore the Church to such vital health by these reform measures, that she would rise and shake off the bonds of her enemies, and fulfill Innocent's fondest desire: the liberation of the Holy Land.

The present work is more concerned with the varied types of reforms than with the inauguration of the Crusades. As the author states in the preface, his intention is to set forth a detailed treatment of special cases which have received authoritative attention from the gifted pope. The book is extremely well

documented and the appendix contains a complete list of Dr. Smith's principal and secondary sources. It does not pretend to be a complete biography of Innocent and will have its greatest appeal to those who are already familiar with his life and especially his times.

To the general reader, however, the book will bear a striking similarity to a court record. Almost every paragraph is a new case, and names and places appear and disappear with a monotonous regularity. Each chapter is composed of a collection of cases in which Innocent intervened. Some of the situations make fascinating reading, but frequent repetition of circumstances tends to dull the reader's interest.

Dr. Smith has an unquestionable knowledge of the history of the Middle Ages, a knowledge so thorough that one wishes he had decided to undertake a complete biography of Innocent III. Such a work would have had a far greater appeal to the general reader than his present case-history. E.R.D.

Science and Common Sense. By James B. Conant. New Haven, Conn., Yale University Press, 1951. pp. viii, 371, with bibliography. \$4.00.

Dr. Conant's latest excursion into the field of "science for the layman" is interesting in rather an unusual way. On the surface it is nothing more than a straightforward exposition of what modern science is: how it developed, how it works, and what significance it has for the average intelligent layman. But, as might be expected in a book written by a distinguished educator, the straightforward exposition does not stop there; there are overtones, nuances, things left unsaid, that convey more about what Dr. Conant really thinks than the literal statements on the printed page. And these are what make this work interesting.

Viewed from the point of view of the scientist, the book contains little that could be regarded as objectionable; indeed, there is much that would commend it to the average reader. The style is facile, there is an abundance of illustrations, and the use of the case-history method supplies enough human-interest matter to ease the casual reader over the portions with heavier thought content. The coverage is also remarkable. Detailed examination is given to Boyle's study of atmospheric pressure, to Lavoisier's contribution to atomic theory, to Pasteur's analysis of the problem of spontaneous generation. The author dwells longest on the sciences of physics and chemistry, as befits their rôle as the prime analogates of modern science, but he also gives adequate

attention to the biological sciences, and surprisingly enough, to the historical, geological and paleontological sciences. The treatment is at an elementary level, of course, and in keeping with the book's title. The conviction is plausibly maintained throughout that scientists basically are reasonable people. In this connection, if there is any criticism that the scientist might levy at Dr. Conant, it is that he has possibly presented the reader with too little science, and too much common sense.

Viewed from the vantage point of the philosopher and theologian, however, Dr. Conant's work seems to be deficient even in the latter respect. The definition of science that is evolved throughout the first two chapters is purely a descriptive one, but through various "asides," this gradually takes on the essential note of systematic skepticism. The reader is cautioned away from any idea that science is a quest for certainty or is necessarily concerned with reality, and Dr. Conant would answer such queries as "'But is it true?' . . . only in terms of predicting probabilities as to the future course of science" (p. 294). The positive emphasis is on progress, fruitfulness, future development, but the *terminus ad quem* of all the activity is nowhere indicated. And the surprising thing is that the author thinks his ideas should be applied in the fields of philosophy and theology. "But if we are to be wary of dogmatism in science, we must be no less cautious as to philosophy, theology, and history. The acid of skepticism must be applied with equal boldness to religious documents and to scientific theories" (p. 261). For anyone other than a confirmed liberal, this is not common sense; it is nonsense.

Of course, the dialectical character of modern scientific investigation makes it possible to give a benign interpretation to most of the author's conclusions. Beyond this, his views on the relation between science and the state are very sound, and are well addressed to the general reader. Yet the overall impression created by the book is that the author's contact with modern science has dulled his appreciation for any "common sense" that transcends controlled experiment. And while such a sapiential deficiency might be condoned in the "run-of-the-mill" scientist, it seems to us inexcusable in an author with the credential of being president of a great American university. A.W.

Latin Treatises on Comets Between 1238 and 1368 A.D. Edited by Lynn Thorndike. Chicago, University of Chicago Press, 1950. pp. ix, 274. \$5.00.

This is a collection of several Latin manuscripts on comets, hitherto unpublished, and thus made available for the first time to students of medieval science. Included in the collection for purposes of completeness are English translations of the Aristotelian commentaries of St. Albert the Great and St. Thomas Aquinas dealing with comets: St. Albert's *Liber I Meteororum* (Tract. III) and St. Thomas' *Liber I Meteorologicorum* (Lect. VIII - X). Three of the works are anonymous. Those of identified authors include: *De essentia, motu et significatione cometarum* (1264), by the Dominican, Aegidius of Lessines; selections from the *Summa de astris* by another Dominican, Gerard of Silteo; and various shorter descriptions of particular comets by Peter of Limoges, Geoffrey of Meaux, and John of Legnano.

Of these treatises, the longest and most complete treatment is that given by Aegidius of Lessines. This learned Dominican undertook his opus after the comet of 1264 had appeared, when, as he says, he "heard that the minds of many were stupefied and their intellects thrown into suspense on the occasion of the 'tailed star'" (p. 103). A theologian, mathematician, and scientist himself, Aegidius then collated all known works on comets, went through them systematically, and finally presented in his manuscript what he believed should be retained, rejecting erroneous opinions. Thorndike has the highest praise for his scholarship, which was exceptional by medieval standards and even merits commendation when judged according to modern criteria. As the editor observes: "The use of past authors by Aegidius of Lessines is quite impressive, alike in the number to which he had access, in the accuracy with which he quotes them, in the thoroughness with which he exhausts them for what they have to say on his subject—which is sometimes little enough—and for the free and independent not to say novel and original way in which he combines them. Considering that he wrote nearly two centuries before the invention of printing, he had access to a remarkably extensive library. Some of his authorities were not accessible to me under recent conditions nearly five hundred years after the invention of printing" (p. 95). Thorndike presents another bouquet when he says: "That Aegidius was not merely a wide and thorough reader but also *au courant* with the most recent writings and publications, if we may use that term of the manuscript period, is seen by his use of the translation of

Aristotle's *Meteorology* from the Greek made in 1260 by another Dominican, William of Moerbeke. This also illustrates the capacity of himself and his age for textual criticism" (pp. 95-96).

The casual reader might be unimpressed by the physical explanations of comets given in these manuscripts, since the most plausible of these was that they were earthly exhalations ignited in the upper air. This, however, was perfectly consistent with the Aristotelian-scholastic physics of the spheres, and furnished an adequate, though provisional, explanation of the known phenomena associated with comets. That these scientists were following a postulational method in many respects similar to the method of modern scientific research can be seen from St. Thomas' analysis of Aristotle's methodology in treating of comets. In Thorndike's translation: "After the philosopher has disproved the opinions of others, he here begins to state his own opinion as to comets. First he shows the sure way to investigate this matter and says that in the case of things not evident to sense one should not seek certain and necessary demonstration as in mathematics and things subject to sense, but that it is enough to employ reason and show cause, so that we solve the problem by some possible solution which does not involve anything contrary to what appears to sense. So he follows this method in the present problem" (p. 82). For a statement written around 1270, this seems to us a pretty good description of the methodology of current astrophysical research. Granted that observational data were scanty in the thirteenth century, this in no way detracts from the intellectual acumen of these forerunners of the experimental era.

Dr. Thorndike's collection is the work of a competent scholar and it constitutes a significant contribution to the literature of medieval science. The treatises are too technical, of course, for the general reader. For Dominicans, however, they have a note of interest. Of the seven scientists whose works are represented, the four most eminent are Dominican theologians. Even in the golden age of the Order, the tremendous preoccupation of these men with sacred studies did not preclude their becoming experts in the physical sciences, and shedding the light of their greatness into the dark corners of medieval astronomical research.

A.W.

In Librum Beati Dionysii De Divinis Nominibus Expositio. Auctore Sancto Thoma Aquinatis, O.P., cura et studio Fr. Ceslai Pera, O.P. Turin, Italy, Marietti, 1950. pp. 430 with indices.

In XII Libros Metaphysicorum Aristotelis Expositio. Auctore Sancto Thoma Aquinatis, O.P. Editio jam a M. R. Cathala, O.P., exarata retractatur cura et studio Fr. Raymundi M. Spiazzi, O.P. Marietti, 1950. pp. 645 with indices.

These works of St. Thomas are the most recent to be issued by Marietti under the editorship of the Dominicans of the provinces of Italy.

St. Thomas' commentary on *The Divine Names* of the Pseudo-Denys was written at about the same time that the Angelic Doctor composed the *Contra Gentes* and it contains a wealth of matter on the many problems that face us in trying to apply suitable names to God. There is an excellent historical introduction written by Fr. Caramello and a lucid doctrinal synthesis by Fr. Mazzantini. This work represents one of the finest specimens of critical editions of Aquinas to date. It is enriched with copious indices, references, and textual observations.

St. Thomas' commentary on the *Metaphysics* is already well known to Thomists through Cathala's edition which was first published in 1935. The current edition has all the good features of the latter and presents a rational ordering of the text, carefully reviewed and corrected according to the most recent findings. The diversity of print makes the book quite easy to read.

We understand that Marietti is now working on some of the Scriptural Commentaries of St. Thomas. We can only hope that these will be of the same high quality as the present works.
J.F.C.

Armonie Divine del Rosario. By Rev. P. Alberto Vinci, O.P. Fierenze, Italy, Edizione "Il Rosario," 1950. pp. 281.

A modern Dominican missionary, who holds the degree of Lector in Sacred Theology, has presented this extraordinary series of conferences and meditations on a truly Dominican subject, Our Lady's Rosary. The readings, written in fresh, beautiful Italian, combine a concentrated wealth of erudition with a profound penetration of the mysterious realities here considered. There is a direct and compelling force here not often found in similar devotional works. The author has the happy faculty of opening our eyes to consider Divine truths and our

spiritual obligations from a particularly lofty viewpoint. This book is further enhanced by a large number of cuts from Fra Angelico, showing the various incidents related in the Rosary. If you can read Italian, by all means seek out this little treasure chest of Rosarian gold. J.P.R.

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