



The Theology of Religious Vocation. By Edward Farrell, O.P. St. Louis, B. Herder Book Co., 1951. xii and 228 pp., with bibliography and index. \$3.50.

Here is a new inquiry into a problem that has never been given adequate treatment in the history of systematic theology—the problem, namely, of the nature of religious vocation. Fr. Farrell makes telling use of a fundamental Thomistic approach, one strangely enough that has hitherto been unattempted in this field. He analyzes vocation in the light of accepted doctrines on virtues and their influence on human acts, and is enabled thereby to arrive at a real definition of religious vocation. Essentially, this is seen to be a most intense act of devotion, made in a magnanimous mode. From an elaboration of this, the author then evolves workable principles that can be used profitably by spiritual directors in guiding prospective candidates for the religious state. The utility of these practical norms will be apparent not only to vocation counsellors, but to all those in any way concerned with recruiting campaigns for religious institutes.

There are several noteworthy features of this work. First of all, as its title indicates, it is a theological study; as such, it deals with the speculative principles that lead to practical norms in vocation counselling. Such a study, of course, presupposes a scientific background on the part of the reader. Secondly, and intimately connected with this, the book has a revolutionary character because of the conclusions reached by the author. Fr. Farrell takes exception to teachings previously accepted among theologians on this subject, notably those of Canon Lahitton. Thus he does not merely state his conclusions in summary and popular fashion, but rather gives detailed justification for every step in the process leading to his results. The thesis is well defined, the arguments are proper and well-knit, the conclusions follow with logical force. Despite this, the treatment is not dull or text-bookish. The author writes clearly and well, with fresh imagery and exemplification. Finally, the needs of theologians as well

as spiritual directors are kept in mind in the course of the development. An orderly treatment is followed, summarizing conclusions are liberally interspersed throughout the presentation, and the table of contents is set up in outline form for convenience of reference. The practical norms arrived at are reserved for a concluding chapter where those interested only in proximate applications will find them without having to delve into their technical justification.

Fr. Farrell's book is therefore a valuable contribution to vocation literature. Apart from its immediate value in this field, however, it has another notable merit. The writer evidences a profound penetration of St. Thomas' moral doctrine as set forth in the second part of the *Summa*. His application of this knowledge, particularly of the general principles of the *Prima Secundae* as applied to the matter of the *Secunda Secundae*, serves well as a model for future Thomistic studies. Theologians, student and advanced alike, whether interested in the nature of religious vocation or not, will benefit from study and imitation of the methodology set forth in *The Theology of Religious Vocation*. A.W.

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

Vol. II. By Very Rev. John G. Arinterro, O.P., S.T.M. Translated by Jordan Aumann, O.P. St. Louis, Mo., B. Herder Book Co., 1951. pp. 518, with Index. \$6.00.

There is no danger in this second volume of Father Arinterro's great work of "excessive systematization." Life as it is dynamically realized in living beings is never cut to a rigidly logical pattern, and it is most precisely with *life*, with the transcendent life of divinity within men's souls and within the Church as a society that the author is concerned. In the first volume we saw what constitutes the divine life of grace, brought to us by Jesus Christ. There the multiple operations of grace were delineated and traced, with particular emphasis on the theme of deification. The present volume continues and expands this glorious theme, and is divided into two parts: the mystical evolution of the individual, and the mystical evolution of the entire Church. Father Arinterro examines the interior growth and development along the classical lines of the three ways or stages of the interior life. He is an unsurpassed master in describing and explaining the successive steps or states of prayer in the faithful soul. It is always intrinsically difficult to attempt to expose

the actual spiritual experiences of the saints, for human words indeed fail us in expressing the truly ineffable, as all the great mystics have repeated, from Dionysius to Teresa of Avila. Nevertheless, the author has included eighteen lengthy appendices, wherein the most authoritative and recognized spiritual writers speak for themselves. This is not the least valuable feature of a thoroughly sound and inspiring book. The translation of Fr. Arintero's Spanish may strike the American ear as somewhat stilted, but there is no doubt as to its fidelity to the author's thought. This latter quality is, according to St. Thomas himself, more desirable in a translation than even the most graceful idiomatic style.

J.P.R.

Our Saviour and His Love For Us. By Father Reginald Garrigou—Lagrange, O.P. St. Louis, Mo., B. Herder Book Co., 1951. pp. ix, 389. \$6.00.

"Matters that concern the Godhead are, in themselves, the strongest incentive to love and consequently to devotion, because God is supremely lovable. Yet such is the weakness of man's mind that it needs a guiding hand, not only to the knowledge, but also to the love of divine things by means of certain sensible objects known to us. Chief among these is the humanity of Christ. . . ." With these words of St. Thomas Aquinas, Father Garrigou-Lagrange exposes neatly and simply the basic reason for writing this book about Our Lord Jesus Christ. Again he says, "The purpose of these pages is to invite souls to the contemplation of the mystery of Christ." This book is a sequel to the volume by the same author entitled *Providence*; an elaboration, in fact, of the greatest and most effective act of God's Providence for men.

The earthly life of Our Lord has been studied and described from almost every possible point of view, in every age, by all manner of men, from the Divinely inspired pages of the New Testament to the most recent sorry and defective attempts of the modern rationalists. In addition to the lives of Christ that closely follow and elucidate the Gospel accounts themselves, two principal types of books exist—the complete and exact theological analyses of the scholars and the descriptive, affective works written for pious meditation. Fr. Garrigou-Lagrange, to use a description that he himself favors, tries to rise above these extremes to a mean that includes and transcends the perfections

of both. His work is thoroughly sound from the theological point of view, but this is not its only excellence. It can also be recommended without hesitation as a source of meditation, as a book for spiritual reading, well designed to foster devotion.

A lifetime spent in studying, teaching, preaching and writing about the doctrine of St. Thomas has founded the author in a certain assured theological solidity. His works are already accepted in the long line of authentic Thomistic interpretation. What this book contains over and above this, and what will come as a pleasant surprise to many, is the warmth in tone, the aptness of the volume to arouse a true devotion.

Dividing the work into two main parts, the author first provides a picture of the Incarnate Word Himself, and he prefaces his matter by a short introduction on the interior life. This is an approach he has used before. In this part, entitled "The Mystery of the Incarnation and the Personality of the Savior," the truths of Faith concerning Christ are elaborated clearly and forcefully from the texts in the Gospels, the sermons of St. Peter, the Epistles of St. Paul and the books of the Prophets. The features of Our Lord's personality, sanctity, human intelligence and human will are formulated and detailed from these same Scriptural bases, but with more assistance from theological reasoning.

In the second part of the book, entitled "Our Savior's love for Us and the Mystery of the Redemption," the love Christ showed in His sacrificial death on the Cross is first manifested in itself and then in its various aspects, in the quality and power of His prayer, in His priesthood, His merits and victory, in the sacrifice of the Mass which derives its value from that redemptive death, in the fruits of the Redemption in the Virgin Mary and in the Church at large. These are only some of the principal parts of the central doctrine proposed in great wealth and harmony of detail, so that all the partial elements concur to emphasize the central mystery of Christ's redemptive love.

A few errors in proofreading mar the book. For instance, on page 351, "certain souls" are left "totally devoid of the . . . effective elements normal to prayer"; the sense is obviously: "*affective* elements." Again, the text from the first chapter of St. John's Gospel, which is used to introduce chapter XXI, is offered in this surprising version: "And of His *failure* we all have received, and grace for grace."

This book is a translation of *Le Sauveur et Son Amour pour Nous*," published in 1933 by Editions du Cerf (Paris).

M.M.S.

The Corporative State. By Joaquin Azpiazu, S.J. Translated by William Breshnahan, O.S.B. St. Louis, B. Herder, 1951. pp. viii, 263 with index. \$4.00.

Father Azpiazu's work is a consideration of the remedy proposed by Leo XIII and Pius XI to restore social order, namely, the corporative system. It is not a handbook directed to immediate action, but rather an exposition of the principles presented by the Popes.

The importance of this book is evident when we remember that the corporative system is a middle way between rugged individualism and socialism. If the true nature of the corporative system is not correctly understood this balance is destroyed. An example of this lack of equilibrium is found in Italy (1922-1943). Because of the identification of corporatism and fascism by Americans the corporative system of the encyclicals has been slighted even by many Catholic authors. There have been books concerned with the practical aspect of corporatism, but the cloud of suspicion will be dissipated only by knowledge of its sources and principles.

In the "30's" it was the Communists who influenced the trade unions while Catholic leadership was entirely too small in proportion to the number of Catholics who were members of those unions. There are two trends in present day economy: one towards the "super state" and the other towards cooperation between labor and management not only in immediate objectives as wage and hours but in general, plans of co-operation and ownership. Catholics must lead the way to the latter end.

Father Azpiazu had divided his book into three parts: the corporative society, corporative economy and the corporative state. The chapters which pertain to the corporative society are the most abstract section of his work. Here the author explains the fundamental relation of the individual to the corporative society and the different theories, both Catholic and non-Catholic, on corporative formation. In the second division the author discusses the principles and problems of corporative economy against a background of Christian morality. The third part of this volume touches the relationship of the corporative system

and the state. It is here that Father Azpiazu's work shows certain defects. An American author would have placed greater emphasis on this relationship. Father Azpiazu only implicitly touches the freedom allowed in choosing the form of political government in the Catholic corporative system. Nevertheless *The Corporative State* has succinctly exposed the nature and axioms of the corporative system which American Catholics must assimilate in order to develop a social order which cooperatively promotes the general welfare and, at the same time, protects individuals in the exercise of their personal rights. C.B.

The History of the Popes. By Ludwig, Freiherr Von Pastor. St. Louis, Mo., Herder Book Co., 1950. Vol. XXXVI, pp. xii, 513; et Vol. XXXVII, pp. xii, 458. \$5.00 each.

These two volumes embrace a period extending from 1740 to 1769. The reigns of two popes, Benedict XIV (1740-58) and Clement XIII (1758-69) are exhaustively treated, giving a picture that can be truly called the lives of the popes. Within this period, the age old problem is quite evident: the temporal powers striving to strip away the power and influence of the papacy. Leaders such as Von Swieten of Austria, Pombal of Portugal and Wall of Spain head the offensive against the Pontiff's temporal powers. The unique feature of this attack was the form it took—that of an anti-Jesuit purge. The Society of Jesus, a very powerful instrument perfectly obedient to the call of the Pope, was rocked to its foundation in the countries mentioned above. The failures of individuals—always a ready excuse to criticize any organization—presented the Church's enemies with the excuse to disqualify the part of the Church represented by the Jesuit Society. Pressure was continually brought to bear on the Pope in the hope of forcing an order of suppression against the Society. The Popes, not finding so drastic a measure necessary, or at all warranted, had to exercise great patience and prudence so as to forestall open persecution on a wider scale against the then already oppressed Jesuits.

These two volumes clearly reveal the intrigues of the temporal rulers in contrast to the justice championed by the then reigning Popes. During these years, the Jesuits suffered terribly; and through it all, the General of the Society advised silence and faith in God's Providence. Some members disobeyed under the

trials and fell away, but the Society as a unit remained faithful and has long since survived its enemies.

The author, Von Pastor, has done a very scholarly work in these volumes. His style is not as facile as a reader would like it to be, yet, a serious reader of the lives of the Popes would not find this too severe a barrier. F.M.C.

The True Likeness. By R. W. Hynek. New York, Sheed and Ward, 1951. pp. 96, with 26 plates. \$3.25.

This book is a medical study of the authenticity of the Holy Shroud of Turin by a Czechoslovakian physician who was led back to the Church by his findings. For those who are uninformed about this sacred relic of Christ's Passion, Dr. Hynek begins his work with a brief but adequate account of the Shroud and its turbulent history.

Most of the author's arguments for the genuineness of the Holy Shroud are based on a series of photographs of the relic taken in 1898 by an Italian photographer commissioned by the authorities. What had appeared to be a faint brown outline on the cloth, produced on the negative plate a positive image, unmistakably that of a human being. After examining the photographs with precise scientific thoroughness and comparing the details of the wounds with the account of the Passion and Death of Christ in the Gospels, Dr. Hynek has come to the conclusion that the Shroud which is venerated in Turin is without doubt the very cloth in which the Body of Jesus was wrapped before His burial. It must be stated that not all scholars are convinced of its authenticity, but to this reviewer the arguments of an expert and competent physician seem completely tenable.

Not so convincing are Dr. Hynek's speculations about the minute details of Christ's Passion. When he departs from the mute testimony of the evident markings on the Shroud and begins to expand upon the probable meaning of words in the Greek Gospels, the doctor's cogency (together with his authority) diminishes. However, his chapter on the physical cause of the Death of Jesus upon the Cross provides the reader with a mental image of that horrible torture which will move him profoundly, especially when he realizes that the bodily agony was but the least of Christ's sufferings.

Though a work of this nature must necessarily employ a good deal of medical terminology, such observations as "the

colourless liquid in the pericardium was not a transudate, but a serose inflammable exudate of traumatic origin," will mean little to the general reader. Nor must the reader expect to see in the photographs of the Shroud a clear indication of every marking which is mentioned. It must be remembered that the investigations were carried on with scientific instruments and were not left to the limited powers of the naked eye. After weighing Dr. Hynek's arguments, however, the reader will conclude that the image he beholds in these remarkable plates is indeed *The True Likeness*.
E.R.D.

Stimuli. By Ronald Knox. New York, Sheed and Ward, 1951. pp. iii, 214. \$2.25.

The title of this volume by Msgr. Knox might be misleading to the reader, but after perusing a few of these excellent short, short sermons, he will undoubtedly see how appropriate the title really is. A stimulus is an incentive, something that rouses the mind and in this case such an incentive may be found in one, many or all of the seventy-one sermonets found in this work. The author attributes their brevity to the fact that each one appeared as a Sunday feature in the London Times "where space is hard to come by." The lengthiest sermon of the lot is not more than two pages long, so for those who prefer their sermons short and to the point, this is the book they have been looking for.

The author uses the liturgical cycle, the lives of the saints, and the faults and problems of everyday life as the foundations for his themes. Here is excellent material for meditation and here too is sermon material in condensed form which can be expanded very easily. In each sermon the lesson to be learned is given in a few words, but with such force and eloquence that the reader cannot help but recognize himself in at least one of the seventy-one passages and benefit by the sometimes stinging admonitions of the author.

The following extracts will, it is hoped, illustrate the very human and skillful approach the author uses to reach the heart of his readers. The first was obviously written during Lent and commemorates the feast of the ever popular St. Patrick about whom the author writes: "it was like him to die in Lent" because of the rigorous penances the saint inflicted on himself. The lesson he draws for his readers is summed up in one sentence: "A life

which leaves no room for physical self-denial in its programme, lacks, it is to be feared, either humility or love." The other is from the section on every day faults and problems and is entitled *Idleness*: "An unbraced mind can be a very feeble instrument." These are but a few of the very many eye-catching, thought provoking phrases and sentences which the reader will come upon in this book. It is that type of book which one never tires of reading again and again. M.J.C.

The Revolt Against Reason. By Arnold Lunn. New York, Sheed & Ward, 1951. pp. xiv, 273, with Index. \$3.25.

The author intended this book to be a revised edition of *Flight from Reason*, which he published in the late Twenties. However, a close survey of the present-day intellectual scene convinced him that the subject required completely fresh and more exhaustive treatment. Hence, the new material in this book is, according to the publishers, greater in volume than the whole of the earlier work.

Lunn has definitely perceived the outstanding intellectual defect of his age in what he describes as the tragic bankruptcy of the modern world, the revolt against reason. His basic solution is equally sound, and it is a return to the true, orthodox "rationalism" of Christianity. Both of these insights are lamentably lacking in the vast majority of modern philosophers, scientists, statesmen and literateurs. Mr. Lunn traces the fatal defection, from the screaming anti-intellectualism of Luther, through the aberrations to the other extreme in the period of the Enlightenment, down to the chaotic semanticism of our own day. There is a dialectical, even polemical ring to the book, as modern "creeds" and "fideisms" are shunted back and forth under the penetrating beam of sound reason.

There are a number of remarkably accurate definitions here: of rationalism (p. 49), scientism (p. 87 sqq), Darwinism (pp. 109-10), etc. The judgment on Einstein's relativity as unfortunate and undermining is accompanied by a soundly convincing, if somewhat bemusing, expose of the logical absurdity of a position such as that of total relativism. We can fear, with Chesterton, that we are on the road to producing a race too mentally modest to believe in the multiplication table. Especially worth remembering is Lunn's aphorism: "It is arguable how far men can be

converted by sound arguments but it is certain that they can be perverted by unsound arguments."

However, the book is not entirely free from errors of fact and judgment. The council of Vienne is written *Vienna*. One can hardly agree with the statement that, "The reasonableness of Catholicism is, of course, a question of opinion." Nor could one expect St. Paul and the Apostles to "prove the Resurrection" (Mr. Lunn's repeated reference to "proving" and "demonstrating" the truths of the Faith is very unfortunate). Anselm's position with regard to the existence of God and the power of reason is misstated and thoroughly misunderstood. Even more puzzling, and certainly mistaken, is the author's critique of what he calls Aristotle's "beliefs" about God. This particular chapter, entitled, "The Ultimate Heresy," closes with a quotation from Dean Inge, with which, contrary to Lunn's assertion, St. Thomas Aquinas would most emphatically have disagreed! Lunn has struck bottom, attempting perhaps to bend over backwards in his description of science's "liberation from the despotism of Aristotle" at the Renaissance, and its subsequent advance, freed from the teleological outlook." The types of reasoning called *a priori* and *a posteriori* are incorrectly defined. In fact, the chapter entitled "The Pedigree of Modern Science" is woefully inadequate and confused.

There is little point in continuing this list of inaccuracies and errors in Lunn's data and arguments. He is a clever controversialist and a forceful thinker, but he is in dire need of a solid course in Thomistic philosophy and traditional Catholic Theology. This is especially regrettable, since his mind, as well as his heart, is surely on the side of the angels. J.P.R.

Calvary and Community. By M. Harrington. New York. Sheed and Ward. 1951. pp. 329. \$4.00.

This book is one long, beautifully-exposed meditation on the significance of sacrifice in general and the holy Mass in particular. Emphasis throughout is on the value of the Mass to men in community. It makes for very fruitful reading. It will become apparent to the reader that the author has thought long and lovingly on this subject and that he has read and reread the Bible with the subject of sacrifice in the back of his mind. His insight into the Old Testament in particular is wonderful. Incidents of parallel significance he ties together and illumines the basic

identity existing between them. His treatment of creation is especially fine. The first impression is that he is wandering aimlessly, but gradually the fundamental unity of his conception becomes clear. He is altogether at home with metaphysical, cosmological and psychological thought and is continually calling upon this knowledge. The style of the book differs from place to place. In the early parts it is simple and direct, almost condescending, as if he were explaining these truths to children. In other places it becomes almost poetical. In these places the style is that of a man trained in the classics and with a fondness for quoting poetry and paraphrasing it. The character of the exposition is preponderantly dogmatic, presented in a reflexive, well-digested manner; occasionally, however, it descends to mere imagination where the images are strained and arbitrary. It seems needless to make the point that Christ had blue eyes (how does one know that?) or to admit even the possibility that Simon and Anna were a pair of muddled old people living out their lives in the temple.

The sacrifice of the Mass is the most sublime act of worship possible to man, by reason of the nobility of the Victim. Mr. Harrington (or is it Father Harrington?) traces in a way most agreeable to the logical mind, the creation of man, situated midway between pure spirit and pure matter, through the lapse of Adam and the wreck of the Sacred Community consequent thereupon, and then the long history leading up to Christ, offering Himself a holocaust for sin. The remainder of the book considers the Mass as the treasure of the Catholic Church.

In the chapter dealing with the death of Our Saviour on Calvary, the author states that Christ, on the Cross, suffered, among his other torments and as it were, crowning them all, the withdrawal of the Beatific Vision. I read this section several times to see if he were really saying what I thought he was saying: Christ lost the Beatific Vision. Sure enough, he was. Yet, according to the vast majority of theologians this cannot be held. It is their common teaching that Christ always possessed the Vision of God as He is in Himself and that He retained this constant source of joy even during the most bitter moments of the Passion. Once possessed as a habit this Vision cannot possibly be lost, nor can it be voluntarily relinquished. The only possible way that it could be lost would be through sin, which is impossible to one possessing the Vision, and in any event was impossible for Christ.

It is curious that the *Summa* is referred to exactly once in the entire book, and that single reference is in this particular chapter, and in this very paragraph. The two articles to which reference is made (p. 151) do relate to matter treated in the paragraph but there is possibility that some, lacking easy reference to the *Summa*, might conclude that St. Thomas endorses this, Christ's loss of the Beatific Vision. He does not. When imagination is given loose rein, there is always danger of sentimentality distorting truth.

However, there is much good to be gained from a reading of the book. Certainly it will deepen one's appreciation of what we have in the Mass. To quote Padre Pio: "If men only knew how the Eternal Father regards this Sacrifice, they would risk their lives to be present at a single Mass." P.G.

One and Holy. By Karl Adam. Translated by Cecily Hastings. New York, Sheed and Ward, 1951. pp. vii, 130. \$2.00.

The chapters of this book were delivered as lectures to a large audience of the "Una Sancta" movement of Stuttgart and Karlsruhe, Germany. In them Karl Adam discusses the possibility of reunion between Catholics and Protestants.

Father Adam begins with a brief history of the Great Western Schism, which caused the intense anti-papal feelings in Germany. The Church in the opening years of the sixteenth century was still suffering from the ill effects of the Great Schism, grievously sick "because of the sins of men, and especially because of the sins of priests and prelates." Then there appeared the arrogant Martin Luther who in his own subjective way "sought to heal the festering wounds in the Church."

This revolutionary movement which resulted in the formation of the various Protestant Churches rocked the "One and Holy" Church at its foundation. But Christ's Church did not disappear. Dr. Adam points out that the doctrines of Luther and of the original Lutheranism approach more closely to Catholicism than the Lutheranism of today; also that the first step for Protestants sincerely seeking a reunion should be a return to their own origins. Catholics for their part are bound to desire and pray for that unity for which Christ prayed: "that they all may be one, as Thou, Father, in Me and I in Thee." But this unity of faith cannot be had without a unity of charity. This therefore is Dr. Adam's hope—that by a positive love of Christ and of one

another, on the part of all, there may be for all Christians, "One God, one Christ, one faith, one baptism, one Church—Una Sancta."
H.O'B.

We Work While The Light Lasts. By Dom Hubert Van Zeller, O.S.B.
New York, Sheed and Ward, 1951. pp. 166. \$2.25.

Dom Hubert Van Zeller's latest work is a series of delightfully written essays presenting the old Benedictine idea that work is prayer. Work, for him, means all the duties that God has given us to fulfill for sanctification; our occupation, our prayers, our social contacts, and our interests. He skillfully develops this idea into a dynamic pattern of Christian living which should stimulate the enthusiasm of the general spiritual-reading public.

Dom Hubert warns us to avoid making our occupation our absolute good, because this causes everything else to take on a material character. This means that the Catholic cannot do his work now, and after work say a few prayers, and still later seek happiness in entertainment. This is an escape from reality and leads only to confusion. Rather, look upon work as God given. In it, and only in it is sanctity to be found. In it, the individual will find both happiness and God. This is reality, this is truth, and happiness can only be found in truth.

He then discusses the relationship of man towards other men. Friends are to be considered as belonging to God and only lent to us. We must seek their happiness first, and then, in this way happiness will accrue to us, as the happiness of the part follows the happiness of the whole. As for marriage, it must be remembered that it is above nature, having been raised to a sacrament. It can present many shocks to those who drift into it unprepared. If it is based upon lust, it will end in disgust.

The final essays cover the relationship of man to God. The author emphasizes that we receive our limitations, as well as our talents, from God. To complain, then, that we could be a better person if we had better health, or intellect is to complain against the will of God. It is taking refuge in unreality. We must, then, work with what we have and concentrate only on God. We should avoid reflection on self in prayer as it causes maladjustment and spiritual neurosis.

He concludes with the advice that we should develop the habit of living in the present, for the present moment is the only reality for us. To live in the past or future is merely to escape to

a dream world. God has given this moment and we must seize it and bury ourselves in Him, being concerned about nothing except being continually united to the divine will. The result is detachment from the confusion of the world, and nothing matters then except God—and perseverance. J.H.M.

Unless Some Man Show Me. By Alexander Jones. New York, Sheed and Ward, 1951. pp. xii, 162. \$2.50.

The Church has very wisely provided that all seminarians take courses in Sacred Scripture, and that the very first of these should be a course of General Introduction to the whole Bible. This course treats of the doctrine of Inspiration and also of the senses of Scripture. Now, it stands to reason that if it is good for seminarians to study these as preparation for a correct understanding of the Bible, it should also be good for the laity. Anyone, priest or layman, will meet with difficulties of interpretation right from the very first chapter of Genesis.

Fr. Jones has here provided just such a course for the average reader, with particular reference to the Old Testament. In the first chapter he intends to show that there *are* problems of interpretation in the Old Testament, and that there is sometimes an apparent discord between the Old and the New Testament, which must be harmonized. In the second chapter, he gives a general treatment of the nature of Inspiration, and its relation to revelation and inerrancy. Then he takes up the problems of interpretation of the senses: how we should interpret, who can properly interpret the meaning of any passage of the Bible, etc. In the following ten chapters he applies these principles to particular Books of the Old Testament, chiefly Genesis. The last four chapters, and particularly the last two (as Fr. Jones himself implies), are directed to the Jews. There are some good arguments here for Catholics, but there are also some good propositions for meditation on the providence of God. Truly the Old Testament finds its fulfillment in the New.

The style of the whole book is rather of a conversation than of a textbook. Perhaps some of the examples and illustrations will be understood more readily by British readers, since they are taken from English history, customs and literature. But the doctrine is clear, and the American reader need not fear failure to grasp the conclusions of Fr. Jones' teaching. M.J.D.

Saint Thomas Aquinas. By Father Angelus Walz, O.P. Translated by Fr. Sebastian Bullough, O.P. Westminster, Md., Newman Press, 1951. pp. 254 including footnotes, bibliography and indices. \$3.50.

This book is a mature biographical study developed over a period of twenty years by the well-known German Dominican historian, Father Walz. In its first form, which appeared in the review *Angelicum* in 1926, it fulfilled the request of the Regent of the Angelicum for a scientific study of the life of St. Thomas. The present book contains the substance of that first work with the additions and corrections suggested by more recent researches. The result is a solid, scholarly biography which can safely be called definitive in its field.

The excellence of a book of this sort would seem to depend principally on two factors, that is, the scope of the sources used and the discernment employed in their selection on the one hand, and, on the other, the exactness of balance of the judgments passed. In both respects, Father Walz' name is its own guarantee.

The ordinary biographical material of place, name, date and fact is carefully weighed for certainty, probability, possibility or rejection, and presented in an orderly fashion, which would also ordinarily make dry and rather dull reading. Only the obvious love of his subject saves the writer from this defect. Three chapters, on the character of the saint, his writings and the honors paid to him by the Church, are added to the strictly biographical sections.

The book is thoroughly footnoted and indexed, has a massive bibliography, a map, chronological tables and three illustrations. The translator has added some references and a note on the organization of the Dominican Order. M.M.S.

Religious Obedience. By Ferdinand Valentine, O.P. Westminster, Maryland, Newman Press, 1950. pp. 128. \$2.00.

In our modern age many problems have arisen with regard to the religious life of the sisters in the active apostolate. "Getting things done" is the modern keynote and it has penetrated the walls of the convents of religious. How these women called by God are to cope with problems arising from intense activity is one of the great difficulties of modern religious life. The more active the work, so much more should it be supernaturalized by prayer. Moreover, a predominance of human motivation in this

holy life will lead one away from the ideal, and supplant the supernatural with the natural. Therefore, a good foundation in the vows is a necessity. The vow of obedience, especially, the greatest among the three, must be well known both to superior and subject.

Father Valentine's goal in this book is to show religious women what exactly is expected of them. This they must know in order to avoid contamination from the modern ideas which they are battling against during their lives in the sisterhood. The obligation of superior and subject has to be clearly defined in order that both may attain more quickly and perfectly the end for which they entered the religious life. One should not hinder the other in this struggle for the supernatural crown and one of the most important preventives in this regard is an exact knowledge of what is expected under obedience of each religious whether her office is to obey or to command.

This short compendium on obedience is worthwhile not only for religious women but also for men. It gives the nature of the vow and the virtue in a very down to earth fashion which allows for a quick understanding in a clear manner. Father Valentine's book shows in a reasonable manner that, "Obedience alone provides the necessary directions, pointing infallibly down the right road."

T.M.

Cardinal Newman. By J. Lewis Mays. Westminster, Md., Newman Press, 1951. pp. 304. \$3.25.

The purpose of this book is not to present a detailed biography concerning every moment in the life of this great churchman. Rather, it is something novel, yet within the scope of biographical literature. The author's intention is to bring to his audience some idea of the profound impression Newman has made on the author himself. Mr. Mays has projected this deep impression upon the pages of his book in such a manner that he has achieved more than his purpose. The reader cannot help but be influenced by Newman's many-sided genius. The literary beauty of the author's pen is the powerful instrument whereby he accomplished more than he intended. Because of his style, one will not read many pages before he feels a certain presence with the humble Cardinal; in his youthful days at Oxford, in his zealous life as a parish priest, through the years of doubt and final peace which came with conversion, and in those last joyous days,

when the labors of his great genius were recognized and rewarded.

The author is to be congratulated for bringing forward such a noble study in such a simple way. T.K.

Guide to the Documents of Pius XII. By Sr. M. Claudia, I.H.M.; with Foreward by Edward Cardinal Mooney. Westminster, Md. Newman Press, 1951. pp. xxviii, 229. \$6.00.

This bibliography is an excellent guide to the directives which the Pope has given to the world during the first ten years of his pontificate (1939-1949). It was first planned as a supplement to Sr. M. Claudia's *Guide to the Encyclicals of The Roman Pontiffs from Leo XIII to The Present Day* (1878-1937). But the need for a more comprehensive work was evident to the compiler. This latest work is not limited to the *Acta Apostolicae Sedis*, but includes allocutions and informal addresses as well. "It is aimed to list, therefore, all texts which have appeared in print in official or semi-official publications."

A glance at the contents will give a good idea of the scope of the work. General collections of documents are listed first. These are followed by biographies and general commentaries on the life of the Holy Father and his work in promoting the Kingdom of Christ. Next, there follows a section listing works "About Papal Documents." The individual documents then follow in one chronological sequence. It is interesting to note that the first document, *Dum Gravissimum* (Mar. 3, 1939) is an invitation to peace. The last, also, concerns itself with the same subject.

For each entry the title is given (the first few words of the original text), the type of document, the date of writing or delivery, and a brief note on the content. The Latin superscription is also given for all official titles appearing in the *Acta Apostolicae Sedis*. Sources of the texts are next given, the original language first, followed by the translations which are grouped in alphabetical order by language. At the end of each entry there are commentaries. Full bibliographical data is cited for all references with the exception of those included in the general bibliographies.

Cardinal Mooney has stated in the Foreword to this work, ". . . that all roads to truth really lead to Rome. The author of this Guide . . . has succeeded, by dint of careful and intelligent research, in making the road to Rome more accessible."

R.A.

The Externals of The Catholic Church. By Rt. Rev. Msgr. John F. Sullivan. Revised by Rev. John C. O'Leary. New York, P. J. Kenedy & Sons, 1951. pp. xi, 403. \$4.50.

The Catholic Church, the Mystical Body of Christ, is a living organism. Moreover, by reason of an attribute called indefectibility, it will live until the end of time. Its substance, the truths of salvation imparted to it by Our Lord, is preserved from corruption, as well as the means of salvation committed by Him to its care.

Nonetheless, like any living thing, the Church manifests its life in accidental changes, in its adaptability and responsiveness to the tempo of contemporary society. It is our boast that the Church is ever abreast of the times; it has met the challenge not of a particular era, but of every era in particular. Especially with regard to its government, its apostolate, and the externals of worship, the Catholic Church fuses the past and the present, savoring venerable traditions with the spice of modern ingenuity.

This transformation of incidentals might well be illustrated in the period bracketed between the first edition of *Externals of the Catholic Church* and this fresh revision. The new Foreword and Preface point out that the vast changes within the Church since 1917 have rendered obsolete previous editions of this well-known compendium of Catholic usage, and have provoked the need for a complete renovation of the book. Unfortunately, this renovation is not as complete as one might hope for. It is instead a compromise, favoring the popularity of the old work, rather than the demand for a new one. To our mind, the up-to-date patches reveal only that the whole fabric is out-of-date.

The revision neglects church affairs of recent importance and is principally concerned with harmonizing the contents of the earlier editions with the latest information on these same subjects. The addition of brand new topics and the omission of old ones is slight. Thus, what the book considers is still the same, what it says is much the same, the revisions being by way of postscript.

The most striking sign of the progress of the Church in our times has been the abundance and growth of organizations among the laity. This is mainly attributable to a growing recognition by the laity of the Church's proposed remedies for social problems, as well as to the evolution of the doctrine on the Mystical Body and the Lay Apostolate. The basic philosophy of these

movements does not belong, of course, in a book devoted solely to Catholic practice, yet some study of the history and makeup of the foremost societies is called for. The book's revised treatment of this field of lay organization consists simply in the re-printing of several paragraphs on each of the important societies of 1917, plus the bare mention of new ones.

In the chapter on popular devotions, devotion to the Infant of Prague is neglected. Devotion to the Sacred Heart still occupies five pages while a half-page is newly dedicated to the Immaculate Heart of Mary.

The revisor has chosen to abbreviate the chapter which concerned the religious institutes. Anyone aware of the hundred-fold increase with which the institutes in America have been blessed, might question this decision. There are other topics which could more aptly have been abridged—to cite a few examples: the tracts on Church architecture, the development of the organ, the consecration of churches, the blessing of church bells. Three times (pp. 53, 64, 247) the reader is reminded that the Holy Oils derive their significance from the fact that the athletes of old were in the habit of massaging their muscles with oil!

This new edition has the advantage of a more extensive index, though there are more than twenty mistakes in the alphabetization.

The "Externals of the Catholic Church" has been revised but not revived. The publishers should not have disturbed its slumber.
D.N.

The Power of the Sacraments. By Most Rev. George Grente. New York, P. J. Kenedy & Sons, 1951. pp. xi, 236. \$3.50.

Ask any Catholic: "How many Sacraments are there?" "Seven," he will brightly reply. Then follow this up by asking further: "Who instituted them?" Without a doubt he will admit Christ as the Institutor. Yet, press the examination somewhat further and that familiar vagueness which hovers about the vital position maintained by the Sacraments in the soul-saving work of Christ and His Church will surely come into view. What the Sacraments truly are is simply not known by many Catholics. Do they care at all to learn about them? The Archbishop of Le Mans, the Most Rev. George Grente, certainly felt Catholics everywhere desired further instruction on this aspect of their re-

ligion, and what is more, he supplemented this opinion with a book that explains the role of the Sacraments easily, thoroughly and profitably to the reader.

His book proclaims the majesty of the Sacraments from cover to cover. It argues strongly for a greater piety and more frequent reception of the Sacraments by all Catholics. Know these fountains of grace, then love will have room to grow, and service, an opportunity to express itself.

The chapters have a logical sequence. The natural desire for God opens the volume; next follows the struggle to attain that desire, the aids used to pick fallen man up from the floor of sin and confusion, place him on his feet, and keep him steadily there. These really marvelous spiritual sources of strength protect the Catholic from excessive attraction towards other creatures. By the Sacramental way the Catholic soul is kept above the mediocre state of living and is nurtured in that state of solid sanctity. The author gives a general treatise before handling the Sacraments individually.

For certain readers, footnotes at the bottom of each page give a book, no matter how popular in style, a rather "weighty" appearance. The author avoids this with his listing of all footnote material and references at the end of each chapter. If the reader cares to pursue that particular phase of the work, he can do so with the best doctors, scholars and spiritual writers in the Church as his guides.

"It is all in there," says the writer, but the reader wants his knowledge to come clearly, easily and in convenient package-size portions. The author does that for him. The traditional didactic, theological tracts do not seem anything but a popular, fluent conversation with the author on holy affairs. St. Francis de Sales **held thousands of readers** by such a style as the author has adopted. Deep learning in addition to an active pen gave this writer the ease and clarity of style for *Power of the Sacraments*.

Translators work hard and too often in secret. Sister M. Madonna, C.S.C., deserves great credit for a work well done.

F.M.C.

What Catholics Believe. By Josef Pieper and Heinz Raskop. Translated by Christopher Huntington. Introduction by Rev. Gerald B. Phelan. New York, Pantheon Books, Inc., 1951. pp. 111, with index. \$2.00.

Changeless amidst the changing fashions of the day the Holy

Roman Catholic Church survives the fall of another Empire. From the ashes of Germany comes forth this little book bearing the torch of a tremendous faith.

Josef Pieper, the co-author of this illuminating work is probably the most outstanding Catholic lay apostle in Germany today. He is highly regarded among the philosophers and scholars in the university circles of his homeland. His lectures throughout the land are the occasion for crowds of eager students. Dr. Pieper is known in this country from an earlier translation of his book, *The Human Wisdom of St. Thomas*, and for a series of lectures given at the University of Notre Dame.

What Catholics Believe is a clear, concise and simple exposition of the truths of the Catholic faith. It exposes and elaborates on each truth contained in the Apostles Creed. Each of the twelve articles of the Creed is not merely catalogued for the convenience of the reader; they are presented and made to live as springing from a believer whose life is his belief. In treating of belief in God he unwittingly gave the reason for his own clear and penetrating understanding of these truths: "A life activated by faith, which is nothing less than a life of participation in the divine life of the Blessed Trinity itself, leads to an ever growing understanding of the articles of faith." Then, since we must not be hearers only of the word, but doers also, and as "Faith without good works is dead," the second section of this book is concerned with the budding forth of this faith in the full life of the Christian. In this second section of the Christian is portrayed reaching out for the fruits of the Faith through the means given by the Author of Faith. The Sacraments, the Virtues, the Commandments, Scripture, the divine origin and eternal destiny of the Church are all sufficiently treated to be in keeping with the scope of the book.

In these days of doubt and skepticism this little book reflects the light of a bright and burning faith. It is unique for its length, one hundred and eleven pages including an index. It is unique for its simplicity and clarity in handling mysteries so profound. Father Gerald B. Phelan of the University of Notre Dame, in his introduction, catches the spirit of the book when he calls it, "a simply beautiful and a beautifully simple book."

What Catholics Believe would be an ideal supplement to the Catechism for any instructor in the Faith. It would furnish every Catholic with a clearer understanding of the reasons for the faith which is in him. It would provide a ready and moving answer to those who ask—"What do you believe?"

A.F.

Poems of St. John of the Cross. Translated by Roy Campbell. New York, Pantheon Books, Inc., 1951. pp. 90. \$2.75, with an introduction and Spanish text on facing pages.

By its very title, this book impresses us as something quite unique. St. John of the Cross, the great Spanish mystic, is familiar to all; St. John, the poet will be, for many, a decidedly new acquaintance.

We naturally expect his poems to possess the piety and inspiring love proper to the contemplative, but the artistic quality of his poetry, we grant before reading it, might not meet great expectations. What we would not give for the combination of true mystic and great poet.

And this is precisely the delightful surprise of *The Poems of St. John of the Cross*. He is a great poet, and one who handles his means of communication with complete artistry and dedication to the imaginative, emotional and theological wealth of his mystical experience. The mystery is how so pure and mortified a man as St. John could retain so full a reservoir of delicate images and language. His poems are a living proof that spirituality by no means implies insensibility.

Almost all of the poems bespeak a close relationship to the *Cantic of Canticles*, the beautiful allegory of the Old Testament, which, along with the Psalms is the spiritual parent of all mystical poetry. Undoubtedly, we have here a truly religious work of art—the longed-for Catholic poem; for these poems of St. John, the Prince of Spanish Mystics, possess the beauty of vivid language and chaste and simple images, sanctified by their use in Sacred Scripture; they include the beauty of ordered human emotions, and most important, the unique beauty of the Catholic Faith as contemplated by a canonized saint. If ever there was an exploitation of the mystical qualities of human art, it is in these beautiful works of St. John of the Cross.

The translation is excellent in its own right. Roy Campbell qualifies as Spanish scholar and English poet, achieving in his work a faithful rendition of the theological, literary and imaginative content of St. John's original. For critical study, the Spanish text is printed on the page opposite its English translation; with only a fundamental knowledge of Spanish, the two can be compared with profit.

Pantheon Books, Inc. has made a worthwhile achievement in providing us with these twenty two poems, short and lengthy,

which are truly mystical in their pure and simple vision of God and truly poetical in their beautiful and direct language.

W.P.H.

The Interior Life of St. Thomas Aquinas. By Dr. Martin Grabmann. Translation by Nicholas Ashenbrener, O.P. Milwaukee, Bruce Publishing Co., 1951. pp. 78, with introduction, appendix and index. \$2.75.

Dr. Martin Grabmann needs no introduction to Thomists; till his death in 1949 he was a leader among them. A prolific writer, he had over three hundred publications in the German language alone. The bibliographical appendix to *The Interior Life Of St. Thomas Aquinas* reads like a *Who's Who* of Thomism and indicates the solid, not fanciful foundation of Dr. Grabmann's productions. The present work, though erudite, is not stuffy. It was composed from lectures delivered at the time of the sixth centenary of the canonization of St. Thomas, celebrated in 1923. That year Pope Pius XI specifically indicated St. Thomas as guide for all engaged in higher ecclesiastical studies, a commendation to which Pope Pius XII has added his words of approval in the recent encyclical *Humani Generis*.

As a member of the Third Order of St. Dominic, Dr. Grabmann took the name of Thomas Aquinas. He strove to imitate the Angelic Doctor in his interior and exterior life, as in his intellectual endeavors. This little book shows an ordering of which St. Thomas would not have been ashamed. It is divided into three parts like the *Summa Theologica*. Dr. Grabmann first treats of the general qualities of the saint, as gleaned from his writings and the process of canonization. Secondly, he deals with the three fundamental traits of the saint, his wisdom, his charity and his peace.

These are each considered in separate chapters. As to wisdom, Dr. Grabmann's treatment is reminiscent of the exalted ideas on St. Thomas presented by Fr. Antoine Gardeil, O.P. in *The Gifts Of The Holy Ghost In The Dominican Saints*. Dr. Grabmann indicates that the wisdom of St. Thomas was a proper union of metaphysical, theological and mystical wisdom. St. Thomas in his writings keeps these orders distinct, which causes some to suspect he is a rationalist. As Dr. Grabmann has indicated, St. Thomas only turns down the flame of devotion in order that the lamp of truth be not darkened by smoke from that flame.

As to the saint's charity, treated in the next chapter, Dr. Grabmann has said his life was an undisturbed clinging to God. The Angel

of the Schools has said that you can love God here better than you can know him. This idea, that comforted the mystical heart of Bl. John Castel, takes on greater significance when we remember that St. Thomas always feared to say anything that he had not put into practice. His unbroken love made for unbroken peace, the trait founded on order. This same order Dr. Grabmann has found exemplified in the saint's writings. He also finds that it is an expression of the inner order of the man, not just an external, logically imposed thing.

In the third part of his book Dr. Grabmann has concluded with the consideration of Christ in the interior life of St. Thomas, much as St. Thomas concluded his *Summa Theologica* by treating of Christ as man's way to God. Would his humility permit it, we think St. Thomas might quote the Master's words to himself. We think he might say to his Third Order brother: "Thou hast written well of me Thomas."

V.M.R.

Behind the Masque. By Urban Nagle, O.P. New York, The Declan X. McMullen Co., Inc., 1951. pp. 309. \$3.50.

The well known Dominican director of The Blackfriars' Guild in New York admits in the Foreword of this informal history of the Guild that his book promises to be "disorganized and haphazard." In this we can only agree with the author and his admission does not alter the fact that a few less cliches (everyone does things "at the drop of a hat"), not quite so many flippant expressions (the author's reference to a religious Order as an "outfit" is a trifle grating), and a little more formalism would have made those who enjoyed the book enjoy it more, and those who sharply criticized it a little more benign. But to allow these faults to spoil such an informative and delightfully chatty book would be indeed foolish, for it is well worth reading.

Father Nagle traces the Blackfriars from their infant days when they rehearsed in a Washington bakery to our own day when their Broadway productions are drawing the comments of all the major critics. The road was difficult, but the courageous direction of Father Nagle and his able co-worker Father Fabian Carey made the attainment of the goal, a "theatre of ideas," possible. In a very real sense, however, the Blackfriars is still a pioneer movement, but the foundation stones have been firmly laid and they will be hard to dislodge.

Scattered throughout the book are enlightening discussions on the nature of art (which are written in language that anyone can understand), the Catholic play, which the author admits quite frankly

he cannot define, the desirability of an ecclesiocentric theatre, interesting sidelights on some of the more prominent New York drama critics, and other literary vagaries that are quite entertaining.

The primary purpose of the book is to give us some idea of who the Blackfriars are and what kind of work they are doing. There is however a secondary aim which, although it may be implicit, is none the less forceful. For *Behind the Masque* gives the lie to those reactionaries who would have the Church and religious Orders static entities operating always in the same way, impervious to the exigencies of our times. Father Nagle proves that the Church, and *a fortiori* the Dominican Order, is alive to the needs of an age and is ever ready to fill itself to those needs. His work is as truly Catholic as it is Dominican. For Truth whether it be propounded from pulpit or proscenium will make men free.

J.F.C.

Savonarola. A Play in Nine Scenes. By Wallace A. Bacon. New York, Bookman Associates. 1950. pp. 128. \$2.50.

It is always difficult to review a play without having seen that play staged. This difficulty is all the greater when we have such a work as Wallace Bacon's *Savonarola*. It is almost impossible to appraise the medium in which Bacon writes—blank verse—without hearing the lines of the play spoken. Nevertheless, we believe that Mr. Bacon has done a commendable piece of work. His play won the Bishop Sheil Drama Award of the National Catholic Theatre Conference in 1946, and was singled out by such notables as Emmet Lavery, Gene Buck, and Leo McCarey for its "emotional depth, sustained drive, and poetic power."

The story of the fifteenth century Dominican Friar is well known. For his bitter sermons against the Medici he incurred the hatred of that royal family and was eventually put to torture and death because of his crusade against their decadent regime. The author has placed Savonarola in clear relief in his historical background, and his creation of the atmosphere of fifteenth-century Florence is as accurate as it is delicately etched. The reader feels at all times that he has placed Savonarola in his proper milieu.

Mr. Bacon has drawn the character of Savonarola well indeed. His sermons are portrayed by the author with telling effects, albeit they sometimes smack of a rhetorical bombast which this reviewer is inclined to think the original discourses never had. Most of the words which he has the Friar speak are powerful, and he has captured much of Savonarola's fiery eloquence. By far the most beautiful lines

however are spoken by the protagonist in the eighth scene when, after being wracked by tortures, he gives way momentarily to despair. Repenting his momentary lapse, he cries:

No! No! I am not wrong in following You.
It is Your will that I pursue this path
that leads to torture. God, forgive my doubt!
Forgive me that my body taught my soul
one second's malice.

For I had forgotten Thee.
I had forgotten Thee, and in my heart
pride sat above Thy gentleness. My eyes
were full of pomp and glory, and I thought
I, too, could be a god to the Florentines.
My prayers were voiced to vanity, to lust
for adoration, as I once adored Thee.

Can I be so strong
in prayer, and feel your hands upon my eyes,
and then be drawn by fear of mortal things?
Into Thy hands, my spirit. Now I know
the measure of my days—how frail I am.

Mr. Bacon's vigorous presentation of a difficult theme has been accomplished with consummate artistry. We are grateful for his work.

J.F.C.

Natural Law, An Introduction to Legal Philosophy. By A. P. D'Entreves, M.A., D.Phil. London and N. Y., Hutchinson's University Library, 1951. pp. 126 with index. 7/6d net.

The term "Natural Law" appears in the modern vocabulary quite frequently in connection with such debated issues as communism, statism, birth control, euthanasia, and international justice. These issues are the common concern of the theologian, philosopher and lawyer. The obstacle to any real agreement among them, however, lies in the widespread ignorance of the existence of any natural law whatever and of the true nature of man as its fundament. This latest work of Oxford Professor D'Entreves is primarily concerned with the existence of a natural law in direct relation to legal philosophy. It expressly avoids the more vital problem of the content of natural law and asserts that "the real significance of natural law

must be sought in its function rather than in the doctrine itself." The inevitable is a lack of clarity and certitude in his apology for a return to the concept of natural law as the basis of legal thought. What the world cries for is *the* natural law, not any set of ultimate principles that might get results.

It must be granted that the book as is, can exert a very healthy influence on modern thinking, for to convince the members of the legal profession that positive law can never serve as the ultimate norm of human actions is no small accomplishment. Nor can the need for some absolute standards be overlooked in the problem of relativism in modern legal thought. If the right and wrong of ethics is completely ignored by the legislator and lawyer as outside their province, we can expect only the grossest pragmatism. Here, Professor D'Entreves makes his point convincingly. It is natural law, he states, that bridges the gap between legality and morality.

This return to "natural law thinking" is persuaded from two approaches, the historical and the philosophical. The burden of the former which admittedly is not the ultimate source of understanding, is to show how the concept of natural law functioned in establishing the grandeur of Roman Law, the medieval synthesis of godly and worldly wisdom, and the success of the American and French revolution. The treatment of St. Thomas' teaching on natural law as the best representative of scholastic thought is disappointing. As a general digest it might be sufficient, but there are certain ambiguities which could lead to a complete misunderstanding of his doctrine and its consequences; for instance, the mutability of natural law is discussed without making clear the very necessary distinction between primary and secondary precepts, which leaves St. Thomas' doctrine open to the accusation of pragmatism. Some ambiguity occurs again in the discussion of the doctrine of Original Sin and Natural Law in pre-scholastic Christian thought, which was "... without a system of ethics based on man's nature." Certainly the moral principles from the Scriptures and Tradition were based on human nature as is the whole of Christianity, though they were not highly systematized.

In his philosophical tract, Professor D'Entreves argues well against positivism in modern law, pushing it back to a choice between the principle that might is right or the acceptance of natural law as the ultimate test of the validity of all other laws. The author does not seem to realize that, abstracting from the doctrine of natural law itself, the principle that might equals right serves as an excellent first principle specially for the materialist and evolutionist. Here is

where his thesis suffers from its own functionalism. You cannot convince men of the need for more ultimate principles on the grounds of their former function in history, when they accept might and pragmatism as the scientifically approved principles of nature.

For enlightenment and support in his philosophy the author depends on Hooker, Kant, and to a degree, on St. Thomas. Kant is especially cherished for his distinction between legality and morality, which St. Thomas is also called upon to support. The crux of legal philosophy is this relation of morals to law, their connection and distinction. This, for the author, is the lesson of history and philosophy.

The aim and timeliness of this work are evident. Its effect, however, will be limited as are its scope and profundity. W.P.H.

Philosophy of Nature. By Jacques Maritain. New York, Philosophical Library, 1951. pp. 198, with index of proper names and Bibliography. \$3.00.

Not many years ago, Jacques Maritain made the statement that, "The task today is to disengage from the enormous contributions which the experimental sciences have accumulated in the past four centuries, a genuine philosophy of nature." More than one philosophical thinker will be inclined to agree with this declaration. The phenomenal discoveries and truly immense bodies of knowledge formulated by modern empirical labors cannot and must not be ignored by the sincere natural philosopher. But before a genuine philosophy of nature can be employed in examination and judgment of recognized empirical methods and findings, we must be clear and accurate as to just what the philosophy of nature is in itself. We do not know whether Mr. Maritain will have anything to say on this last mentioned matter; at any rate, he has, in the present book, given us the fruit of long years of meditation and study on the problem, here set down and arranged in orderly, almost chronological sequence.

At the very outset, and throughout the entire book, it is patent that the treatment is properly metaphysical, more specifically, epistemological. The consideration is almost exclusively with the philosophy of nature as a definite type of knowledge, of its claim to scientific accuracy and verification, and of its relations with other parts of philosophy and (if the distinction be allowed) with the empiriological sciences. There is a total absence of any grappling with the *object* of natural philosophy; with motion—which makes the discipline to be what it is! One is immediately fearful that Maritain will commit

the mortal sin of natural philosophy by, "withdrawing from sensibles." What is actual and factual, what knowledge knows as its object, must be studied first. Epistemology must become the science of reflecting upon knowledge's own relation to objects. We do not mean to indict Maritain on the charge of perverting the proper order of philosophical consideration, but we would point out a danger, and we are still puzzled by his peculiar method of approach. Here Maritain attempts to order the relations between the philosophy of nature and so-called modern "science" from the superior height of metaphysics. One may accept this approach as legitimate in its sphere, but one can hardly admit it as a proper exposition of Aristotelico—Thomistic natural philosophy, as such.

The lecture tone throughout the first three chapters is somewhat relaxing. Certainly, it leaves the reader time to meditate on what has been said.

For the most part, Mr. Maritain is full of respect and admiration for Aristotle's accomplishment in this field. He is, one may suppose, fair in his criticism of the Aristotelian hierarchy of knowledge. However, there is no positive evidence here of close and extensive familiarity with the actual text of the Philosopher. Others have remarked this vagueness, almost amounting to disdain, which Maritain has shown in the business of scientific thoroughness and scholarly endeavor. Some have asked: "Is he trying to get away with something? Is he merely repeating general ideas, gleaned at random through many years of reading and study?" We hesitate once again to accuse the author of deliberate evasion of his obligations as a scholar. We can, therefore, note the absence of extensive critical work and judge this lacuna for what it is in itself.

We have said that his style is provocative of thought. It is not, however, lucid and forceful. There is undoubtedly profundity beneath it, but one does not encounter clarity. He has a hearty appreciation of both the importance and the difficulty of the doctrine of abstraction in knowledge. His conclusion, after an unusually good presentation of this doctrine and its application to the ancient philosophers' conception of natural philosophy, is one of the most important insights of the book (p. 35). The section on the Galileo-Cartesian Revolution is also excellent. One may, however, question the assertion that the scholastics of the decadence opposed physico-mathematical knowledge as though it were being defended as a (the!) philosophy of nature (p. 41). Historically, the contemporary physico-mathematicians *did* hail their science as the very ultimate in the true, scientific understanding of the world in which we live.

Maritain follows John of St. Thomas in the latter portion of his study, and he has proven himself faithful to this renowned Thomist. Unfortunately, John of St. Thomas is himself not always easy to understand, and the disciple has, in this respect, not avoided the defects of the master. The chapter, "Thomistic Positions" is the best in the book. A chapter by Yves R. Simon has been added to the work, entitled, "Maritain's Philosophy of The Sciences." This was done, I am convinced, primarily to enlarge the size of the book. Simon's judgments are ludicrous, in large measure, as when he states: "Whoever is familiar with . . . St. Thomas will admit that no Thomist has ever written a more authentically Thomistic book than the *Degrees of Knowledge*."

There is also included a selected Bibliography of Maritain's writings on the philosophy of nature and of the sciences, and of works by other authors concerned with his thought. J.P.R.

Saint Augustine: Letters. Volume I (1-82). Transl. by Sister Wilfrid Parsons, S.N.D. New York, Fathers of the Church, Inc., 1951.

This is the first volume of a translation of St. Augustine's letters in the *Fathers of The Church* series. Three more volumes are to follow. This first contains letters 1 to 82. Of these, some are simple, some are sublime, but all are rewarding. In his letters, the Bishop of Hippo is seen as the master in many fields: of theology, Scripture study, philosophy, the spiritual life, and friendship. Thus, these letters make varied and interesting reading.

Sister Wilfred Parsons has done an excellent job of the translation. One notices stilted phrases and constructions here and there, but these are inescapable. St. Augustine's writings are among the Latin works most difficult to render into fluid translation, for if at times his Latinity is of the strict classical type, at times it becomes somewhat crude. A great deal of painstaking labor has gone into the translation, and the translator deserves congratulations for making the result so readable and so lucid. A.J.P.

Heloise and Abelard. By Etienne Gilson. Chicago, Henry Regnery Company, 1951. pp. xv, 194. \$3.00.

Like the rhythmic strokes of a pendulum, most of the conclusions of history are inverted with vexing regularity from one extreme to its contrary. To the dismay of many a reader, historiographers busy themselves with blackening the heroes and vindicating

the blackguards, whose historical evaluation their predecessors labored with such earnestness to establish. Decade by decade the cycle goes on, with the authors feeling only slightly restricted as they swing blithely past all the corners of the square of opposition. The farther back the historical personage, quite naturally, the more marked will be the vicissitudes of his tale as the historians hand it down. During the past eight centuries, the characters of Heloise and Abelard have suffered every possible hypothesis and every conceivable extremity, depending upon the special inclinations and attitudes of the chronicler recounting their adventures. It is impossible not to yield to the fascination of their story. But in the very breadth of its appeal, it readily lends itself to entanglement with opinionated and theorizing historians. With pardonable cynicism, one might be tempted to ask if an objective and unprejudiced account of Heloise and Abelard has ever been written.

The answer comes, definitely in the affirmative, in Etienne Gilson's book. Professor Gilson is singularly well equipped to extricate the medieval lovers from the maze of confusion in which the incredible interpretations of many historians have left them. It is impossible to think of a better man for the job. His qualifications are hardly a secret: he is among the foremost living philosophers, and a unique authority on the medieval age. The present book is a typical example of the extraordinary endowment of his scholarship, and worthy to be compared with anything in its field. In happy contrast to the muddle of subjectivity which confronts anyone inquiring into the circumstances of the twelfth-century tragedy, Professor Gilson has written ably and with admirable fairness. Virtually every observation which he has to offer is substantiated and confirmed, either from the correspondence of Heloise and Abelard themselves, or from contemporaneous manuscripts. At times one has the impression that it is not so much the author writing as it is Heloise and Abelard telling their own story. The notes, which cite a source for nearly every line, are an indubitable witness to the prodigious research that went into the preparation of the study. (The notes, by the way, the publishers commendably reserve for the end of the book, lest the more leisurely and less erudite reader be distracted from the pleasures of the smoothly flowing text. Would that more publishers banished their grim footnotes to less conspicuous parts of the volume!) The letters penned by the tragic pair to each other are unsurpassed masterpieces of gracefully polished Latinity, and so much of their beauty seeps into the narrative that the artistry becomes enchanting in its literary

power. With such masters as the mellifluent Saint Bernard and the elegant Peter Abelard in the lists against each other, their contest, in spite of its fundamentally pathetic element, is ravishing with the splendor of their Latin virtuosity. The translation is superb; so perfect is the English that one would never suspect that it was a translation were the fact not noted in the front of the book.

Perhaps it is only fair to warn the prospective reader that the book is not universal in its appeal. It is not just a love story, even though it be about two of the world's greatest lovers. It is not a romance in the ordinary sense, or any sort of historical novel, granting for the present that such a thing validly exists. It is a painstaking examination and a sympathetically human analysis of what there is to be known of the characters of Heloise and Abelard. The author presumes that his readers are acquainted with the facts of the story before they come to him. But for the chosen band for whom the book is meant, here is a rare treat. The few hours of reading are a sheer delight.

L.K.

The Franciscans Came First. By Fanchon Royer. Patterson, N.J., St. Anthony Guild Press, 1951. pp. xi, 195, with bibliography, index and illustrations. \$2.50.

If one can take joy in a deed well done, the joy that belongs to the sons of St. Francis must assuredly be great. The accomplishments which the early Franciscans achieved in the first settlements of Mexico and California are present even to our own day. Still it is worth noting that if the deeds of these men cause wonderment, as indeed they do, how much more worthy of admiration are these holy men themselves. And it is in *The Franciscans Came First* that one receives a clear and interesting account of the most important of these Franciscan missionaries together with the works which they effected.

From the portrait of Padre Toribio de Montolinia, a man of tireless zeal, we get a glimpse of the difficulties involved in converting thousands of savages to Christ. We also see Pedro de Betancourt who, finding it impossible to assimilate his studies for the priesthood, chose to humbly serve his Master in the garb of a lay brother in the Third Order of St. Francis. It was by reason of his benevolent affection for the poor, manifested in his care of the sick, together with his solicitude for the souls of the rich, that he was known as "first in the hearts of his countrymen." Then there is the happy Fray Margil de Jesús who sang and preached his way along the entire

length of Mexico, even up to the shores of the Mississippi River. After his death it was noticed that his feet, which had been worn and scarred from his many journeyings, had become soft and white. The life of Fray Junipero Serra, the Apostle of California, whose name has been heralded throughout the nation, will be of special interest to everyone. For thirteen years, leading a holy apostolic life, he labored in California, founding nine missions, each of which is still in existence.

Fanchón Royer presents her writing in a clear and stimulating manner which makes for enjoyable reading and untiring interest from beginning to end. Although *The Franciscans Came First* is the result of much historical research, she renders the facts palatable to every reader.

One would have liked to have seen, however, the lives of nine men with such universal appeal, given a more lengthy treatment.

J.F.

The Convent Mirror. By Very Rev. Frederick T. Hoeger, C.S.Sp. pp. 246. Frederick Pustet Co., New York and Cincinnati, 1951. \$3.00.

During thirty of the years of his priestly life, Father Hoeger has given conferences to religious priests, brothers, and nuns. This book makes available for future years the thoughts, and suggestions which were the topics of those conferences. In thirty-five chapters he very effectively covers the ideal for which every religious must strive; the needs which they must supply by way of prayer, study, and devotion; the deficiencies they must overcome.

In the first chapter of the book, i.e., the first conference, he points out that "religious cannot safely reach down into the whirlpools of the world to lift others up to God unless they regularly re-tie themselves to God by meditation and other approved practices of religious life. . . . Religious must by long and planned effort make union with God so beautiful and inspiring, that men of the world will want to imitate it from afar even in their own limited sphere of daily life. Holiness must be the first concern of religious. External activity, even in the service of souls, must come second."

The book is more than the title, *Mirror*, would suggest; for it does more than reflect one's image. Just as a true image cannot be corrected by varying the medium of reflection, but by reordering the subject, so also does this book indicate the manner of reordering the subject—the soul of the religious. Throughout the conferences while pointing out the ideal, and clearly, without suppression, picturing

the real, he indicates the necessary corrections to bring about a reformation.

The style is easy, flowing and intimate, while the matter treated contains many gems culled from the Gospels and spiritual writers. This book should prove of much practical and spiritual value to religious. L.P.

The Early Days of Maryknoll. By Raymond A. Lane, M.M. David McKay Company, pp. viii, 311. \$3.00.

The United States in the early part of the century was still considered by many, at home and abroad, as a mission territory. It was looked upon only as a place to which missionaries were sent, and not as a land from which missionaries should come. In a short space of time, a little more than a quarter of a century, Maryknoll has done much to prove that America and Americans would be second to no one in spreading the source of Eternal Life, the Gospel of Jesus Christ.

Bishop Lane has presented to his readers a treasure of facts and interesting stories which went into the foundation and growth of this first American Foreign Mission Society. He has done this in such a way that the reader will find it difficult to put the book down without having first consumed the last page and chapter.

At the present time, Bishop Lane is the third General Superior of Maryknoll. He therefore can be considered an authority in relating the *Early Days of Maryknoll*. His Excellency was one of the first students to purchase a one way ticket to Ossining and Maryknoll. He was a student at the house of studies when it was only a little white farm house, and he was present when the doors of the present magnificent structure were opened. It is here in the building of the new seminary and the maintaining of their foreign mission magazine that we get a glimpse of the part played by prayers and donations from the little people of America in proving to the world how mission-minded Americans can really be.

Not to be over-looked is Bishop Lane's excellent portrayal of the two remarkable co-founders, Father Frederick Price and Father James Anthony Walsh. These two men, as different from each other as night is from day, combined their talents for the love of God and His Church. Bishop Lane's picture of these two men will convince his audience that the founding of the American Mission Society was without any question in the hands of two very capable and holy men of God.

The reading of *The Early Days of Maryknoll* assures the reader many an enjoyable moment. It is also colored with humorous stories and tales of seminary days. The life of a student is followed from the beginning of his seminary days and ends with the priest of God toiling in the vineyard of the Lord.

American Catholics can feel justly proud of "Their Society." "Going therefore teach ye all nations. . . ." America has answered this call through Maryknoll.

P.W.C.

The Role of the "Sensus Communis" in the Psychology of St. Thomas Aquinas. By Edmund Joseph Ryan, C.P.P.S. Carthagen, Ohio, The Messenger Press, 1951. pp. x, 198, with introduction, notes, appendix, bibliography, and index. \$2.50.

This doctoral thesis is the first textual study of the nature of the *sensus communis*. A careful reading of it is recommended for professors of psychology, since it presents in chronological order the pertinent texts from the various works of St. Thomas (pp. 74-115). The Latin texts are given in the footnotes while the thought of St. Thomas is gracefully presented in a new up-to-date English version in the body proper. His mode of translation, to eliminate everything which would smack of the archaic, deserves special compliment for keeping the doctrine intact.

After giving us the "very words" of St. Thomas, Fr. Ryan shows us his own skill and depth of thought in his Thomistic Synthesis (pp. 116-152). This section is the heart of the book and represents the work of the philosopher rather than of the historian. However, previous to this and the textual section of the book, in order to place the problem in its proper historical background, the author first gives us a quick glance at the confusion of the nature of the *sensus communis* in Aristotle, then a clarification in Avicenna, the retrogression in Averroes, and the still unsolved problem in the texts of St. Albert the Great (pp. 1-73).

By the time we come to the texts of St. Thomas, we are more than glad that we are reaching the greatest interpreter of the Aristotelian mind, who corrected Aristotle once and for all, following the lead of the Arabian, Avicenna. The history of the problem is one of embarrassing difficulty and aptly enough, one of value. Unlike many pseudo-scientific questions which have plagued man, this one is centered at the very essence of a real problem. What is the formal object of the *sensus communis*? Fr. Ryan shows how St. Thomas answers the problem.

Yet, even for those who followed St. Thomas there was a difficulty in understanding St. Thomas. It was this difficulty which caused Fr. Ryan to write his dissertation on this particular subject. Happily he solves the apparent contradiction, leaving St. Thomas as usual in good grace both as to what he says and as to how he says it.

In the footnotes of this section the young laureate carries on a rather lively criticism of the various textbooks both in Latin and English which are in common use today. But, of course, only so far as they pertain to his subject-matter. We see such as Gredt, Grenier, Esser, Pyne, Boyer, Dolan, Gaffney, Mercier, and Brennan called to account for some of the things they have to say. Of greatest interest will be footnote 71 on page 135 where Father places his reasons to show that a distinction first given by John of St. Thomas is untenable: *Conscientia in actu exercito* in regard to external senses (incomplete consciousness) is not to be found in the mind or writings of St. Thomas, and consequently the improper reflection of the common sense on the external faculties need not be given the esoteric name of *conscientia in actu signato*. Doctor Ryan points out quite convincingly that an apparent contradiction in the writings of St. Thomas which this distinction attempted to solve is really non-existent because two texts were taken out of their true historical context. One of the main purposes of this thesis is to drive home the fact that taking the thought of St. Thomas out of historical context opens the door to unnecessary difficulties in understanding him.

For many the notion of *sensus communis* is very hard to grasp. One of the reasons is because it creeps up on the student unexpectedly. Certainly one expects to study about memory, imagination, mind, and desires in psychology; but how did this stranger steal in? Therefore, teachers in their efforts to make the correct notion of *sensus communis* as palatable as possible to hungry intellects, should avail themselves of the results of this dissertation. However, beginners would do well not to approach the problem through the historical introductions.

Archbishop Gillet's famous description of a Thomistic includes three aspects: a love for Thomas, a knowledge of Thomas, and lastly a knowledge of the moderns. Going on to fulfill this last qualification, Fr. Ryan concludes his study with the relationship of the *sensus communis* to Cerebral Pathology and Modern Psychology. The one thing missing in this work is any reference to the Commentary on Aristotle's *De Anima* by Cajetan. Certainly, at least from the historical viewpoint, it would have been interesting to see what this

famous commentator had to say in the line of Thomistic tradition.

Throughout this work the graduate of St. Louis University saw fit to retain the Latin name of this internal sense and thus avoided the still unsolved discussion as to what is the best English noun for this innominate.

The proper reward of the doctorate thesis is the doctorate. But above and beyond, this work is deserving of attention from those who are bringing the principles of Aquinas into their proper role of leadership in Catholic thought. A.G.

Precis de Philosophie en harmonie avec les Sciences modernes. Par F.—J. Thonnard A. A. Paris, Desclee et Cie, 1950. viii and 1,791 pp.

This textbook of philosophy represents a definite departure from traditional scholastic manuals, and it may well revolutionize the teaching of philosophy in modern Catholic educational institutions. Fr. Thonnard, an Augustinian of the Assumption, maintains the provocative thesis that much of what is presented in modern Thomistic manuals is concerned with what were live issues in the thirteenth and sixteenth centuries, but no longer are real problems in the twentieth century. In order therefore to meet the needs of the times, the author proposes to by-pass outmoded and purely speculative considerations, but at the same time to give students a thorough presentation of fundamental Thomistic doctrine. This is then applied to particular problems that are most pressing under the impact of modern civilization.

The plan of the work follows traditional lines. There is a four-fold division of subject matter, embracing Logic, Natural Philosophy, Metaphysics and Morals. The first part gives a summary but adequate treatment of Formal and Material Logic. The last topic treated under Material Logic is the tract on the division of the sciences, which the author develops extensively under the title of Methodology. Here he presents a detailed consideration of special methodologies in the mathematical and natural sciences, and also history, sociology and experimental psychology. By the time he is finished, this tract comprises more than half of the treatment of Logic, which illustrates rather well what the author had in mind when composing the work.

The part on Natural Philosophy is prefaced by a brief metaphysical exposition on being and causes. This is followed by the section on Cosmology, in which accidental changes are treated before substantial changes. Apart from the traditional theses, heavy emphasis

is placed on qualitative changes, their measurement, and the problems raised by their treatment in the physico-mathematical sciences. The subsequent section on Psychology is exhaustive, covering over 600 pages. Each of the major subdivisions of this science is dealt with under a twofold aspect: first experimental, then rational. This is a remarkably complete and well integrated piece of work, and in itself argues well for the wide acceptance and use of this text.

The third part deals with Metaphysics; it begins with Critica, followed by Ontology and Theodicy. The Ontology, in particular, is rather brief. In fact, the only problem that is treated in detail is that of beauty and its application to art. The section on God is conservative, however, being a syncopation of the *Prima Pars* of the *Summa*.

The concluding part on Morals follows the general tone of the work. What is normally treated in General Ethics is given a concise presentation. Then the author launches into detail on the problem of natural right, both individual and social. He supplements this with an extensive treatment of the positive science of Economics and its moral implications, then with a similar exposition of Sociology. The concluding section is devoted to politics and government, and finally, international moral problems.

From this brief sketch of the contents, it can be seen that this is at least a provocative book. The author believes it suitable for a college text, and also for use in seminaries. He wrote in French because of its adaptability to modern technical expressions, and for the convenience of the student not well prepared in Latin. And his aim throughout has been to give the reader a Thomistic synthesis of thought, both classical and modern, that will aid him in solving the current problems of life. In the latter he has succeeded rather well. As to its suitability as a seminary text, this reviewer thinks that there is too much Louvain influence for it to be acceptable as a major text in the more conservative Thomistic circles. But its utility as an introduction to, and approval of, modern positive science makes it a valuable adjunct to traditional manuals of scholastic philosophy.

A.W.

Fallen Away. By Margaret Culkin Banning. N. Y., Harper & Brothers, 1951. pp. 314. \$3.00.

Modern critics will not like this novel; it is frankly moralizing. The average neo-pagan reader will like its uncongenial moral less. That the Catholic must submit to the Church or suffer the conse-

quences is something which they will have difficulty appreciating. Yet, this moral is contained in a gripping, pathetic story which is being lived daily by countless persons who call themselves Catholics, who doggedly hold to the teachings of the Church, while denying them by their lives.

It is the story of Barbara Braniff, the carefully reared daughter of a Catholic family, who has unhappily married. Her estranged husband, a drunkard, is still alive. In spite of herself, she falls in love with a non-Catholic who wishes to marry her. Despite the fact that Kenneth Craig is not baptized and practically without any religious convictions, he is, to her, everything her husband was not. He is impatient at her delay and the uncompromising attitude of her Church in their regard. In spite of her misgivings and the knowledge of the inevitable scandal, she decides to marry him. Here, Mrs. Banning does an excellent job of showing how the mind, confronted with the alternatives of sin and sacrifice, can rationalize the problem to such a degree that what was before objectively sinful, becomes, for the moment, the only "decent" thing to do.

Thereafter, the book records her attempts at spiritual adjustment and the helpless bewilderment of her second mate at the hold which her faith has upon her. It reaches a stormy climax in the difficulties of reconciliation that present themselves within her, even after the death of the husband of her Catholic marriage.

The characters are for the most part excellently delineated. They present, at times, a harsh, but realistic picture of the so-called "Catholic-by-convenience," whose life is a constant scandal to non-Catholics. At the same time, the picture of Aunt Agatha, proper, pious and, if need be, very frank and to the point, is one that can be confirmed by constant experience. However, perhaps it is a case of *esprit de corps*, but this reviewer has not yet encountered fire-breathing priests like Father Gilroy.

One small note of adverse criticism must, unfortunately creep in. In view of the fact that the Church is a positive vital reality, which clearly sets forth its beliefs and practices, the author should have made certain of the information about the Church which she proffers. For instance, Barbara's uncle committed suicide and was refused Christian burial. In practice, however, suicide alone is not a complete reason for such a refusal. All other circumstances are considered; the person's former life, his mental health, etc. In fact, the common opinion of theologians is that suicide usually results from nervous or mental derangement, and that the person is responsible only in so far

as he had control over the act. Therefore, whenever a doubt exists as to the suicide's mental condition (as would certainly be the case here) he is given the benefit of that doubt. Likewise, Catholics are married *before* and not *after* a nuptial Mass. Only Cardinals are princes of the Church; not Bishops, nor Knights of St. Gregory.

Aside from these observations, and they are admittedly minor, this novel deserves well of the American public. It reveals in human terms the depths of a problem, the unwavering yet solicitous attitude of the Church, and offers a profound insight into the truth that try as we may, we can never run away from the insistent love of God.

F.C.

BOOKS RECEIVED

From **NEWMAN PRESS, Westminster, Md.**

I'D GLADLY GO BACK. By Arthur R. McGratty, S.J. 1951, pp. 205. \$2.75.

SHORT SERMONS ON THE GOSPELS. By Rev. P. Seebock, O.F.M. 1951, pp. 287. \$2.75.

DEVOTEDLY YOURS. By Sister Bertrande, Daughter of Charity of St. Vincent de Paul. 1951, \$3.75.

From **SHEED AND WARD, N. Y.**

ADVENT. By Jean Danielou, S.J. 1951, pp. 181. \$2.50.

THE CONFESSIONS OF ST. AUGUSTINE. Books I-X. Transl. by F. J. Sheed. 1951, pp. 208. \$1.50.

THE MONKS WHO WORRIED. By Russel Collinge. 1951, pp. 23. Illustrated. \$1.00.

From **McMULLEN BOOKS INC., N. Y.**

THE FAMILY OF GOD. By Hugh M. McCarron, S.J. 1951, pp. 195. \$2.75.

From **PHILOSOPHICAL LIBRARY, N. Y.**

MEN I HOLD GREAT. By Francois Mauriac. 1951, pp. 130, with Index. \$3.00.

PRIMITIVE GOSPEL SOURCES. By P. W. Stather Hunt. 1951, pp. 344, with Appendix, Tables and Indices. \$6.00.

From **BLACKFRIARS, London.**

REVOLUTION IN A CITY PARISH. By Abbe Michonneau. 1951, pp. xxi, 189. 12/6d.

LIFE OF THE SPIRIT. A Blackfriars review. On worshipping God. A special double number concerned with liturgical prayers. Aug.-Sept., 1951. pp. 114. 2/6 net.

From **GRAIL PUBLICATIONS, St. Meinrad, Ind.**

RIME-A-DAY CALENDAR. By Placidius Kempf, O.S.B. 1951. \$1.00.

DEATHBED INVITATIONS. By Placidius Kempf, O.S.B. 1951, pp. 116. \$1.00.

From **PAULUSVERLAG, Freiburg in der Schweiz.**

DIE DEUTCHEN MYSTIKER des 14. JAHRHUNDERTS. By Heinrich Suese Denifle, O.P. 1951, pp. xxxii, 246, with Tables and Indices. Fr. 13.

THE WIND AND THE RAIN. A Quarterly Review. \$2.00 per annum. 47 Earls Court Rd., London, W. 8.

PAMPHLETS RECEIVED

From **THE NATIONAL COUNCIL OF CATHOLIC MEN, Wash., D. C.**

OPENING THE GATES. By Rev. Neil Gargan, S.J., pp. 21, \$0.20.

CRUSADE FOR GOD. By Rev. Richard Ginder. pp. 36, \$0.25.

SPRING FERVOR. By Rev. Joseph E. Manton. pp. 31, \$0.20.

THE CHRISTIAN IN ACTION—IN THE HOME. A series of radio programs. pp. 95, \$0.60.

EDUCATION FOR CHRISTIAN CITIZENSHIP. By Rev. Msgr. F. G. Hochwalt & Dr. W. H. Conley, pp. 64, \$0.30.

THE CHILD: CITIZEN OF TWO WORLDS. A series of radio programs. pp. 64, \$0.30.

LOVE FOR KEEPS. By John A. O'Brien, Ph.D. pp. 20, \$0.05.

From **THE GRAIL, St. Meinrad, Ind.**

THE LITANY OF THE SAINTS FOR CONGREGATIONAL USE. Arranged by the monks of St. Meinrad's Abbey. pp. 15, \$0.25.

THE MOTU PROPRIO OF BL. PIUS X. pp. 19, \$0.10.

LORD, BLESS US. By Rev. Harvey F. Egan. 1951. pp. 129, \$0.35.

From **BLACKFRIARS, London.**

ST. THOMAS AQUINAS ON HOW TO STUDY. 3rd Edition. Commentary by Victor White, O.P., pp. 44, 1/6d.

From **BENZIGER BROTHERS, INC., N. Y.**

ROSARY MEDITATIONS. By Father Mateo. pp. 128, paper: \$0.75.