



The Early English Friars Preachers. By William A. Hinnebusch, O.P. Rome, Instituto Storica Domenicano, Santa Sabina, 1951. Available through: Providence College Bookstore, Providence, R. I. pp. xl, 519. \$5.00.

Dominicans throughout the world, and everyone interested in the progress of English history, will greet the publication of Father Hinnebusch's monumental work with enthusiasm. The history of the Friars Preachers in England has long been a fallow field lying in wait for the cultivation of patient scholarship. The Reformation virtually wiped out the Order in Britain, and Henry's henchmen plundered the Friar's possessions, leaving only melancholy ruins as relics of outworn glories. There was no one to preserve the records of an extinct monastic institute; except for accidental references and some inevitable survivals, the great medieval brotherhood lay buried and unknown in the rubble of collapsed Catholicism. When the Church revived in England and the Blackfriars reappeared, interest in the ancient years of the Order reawakened too, but there was no clear trace to follow, no full font to draw from. The entire fabric of English Dominican history would have to be rewoven; the task would be titanic, and tedious labors would reap spare rewards.

With these studies of the English Friars Preachers in the thirteenth century, Father Hinnebusch has made a giant stride forward in the reconstruction of the history of the Order in the British Isles. The present work is an extension and enlargement of a dissertation written during his three years at Oxford, 1936-39, in partial fulfillment for the doctorate in philosophy. In his Introduction, Father Hinnebusch outlines the scope of his treatise: "The present studies trace the origin, the growth, and the influence of the English Dominican Province of the thirteenth century in relation to the life and history of the Order, show to what extent the Province shared in them, and to what degree it deviated from them. An attempt is made to outline the part taken by Dominicans in English affairs, to point out the effects of their action on the movements and tendencies of the time." The chapters present an impressive variety of topics, covering practically every phase of activity in which the medieval Blackfriars were engaged.

The first part of the book comprises a survey of the English Dominican foundations: where the priories were located, who founded and supported them, how they were built and what their dimensions were, what were their component parts. After recounting the circumstances of the Friars' arrival in England in 1221 under the leadership of Gilbert of Fresney, Father Hinnebusch goes on to describe the establishment of the young Order, first at Oxford, then at London. From these first two foundations the Order of Preachers expanded phenomenally so that at the close of the century the Sons of St. Dominic were organized in a marvelously effective network of properties which so overspread the British Isles that even the most secluded hamlets felt the spiritual influence of the Preaching Friars. In his early chapters, Father Hinnebusch records the sites of all the thirteenth century priories, and reconstructs them with consummate skill. Although this section, with its mass of statistics and bewildering structural jargon, might impress the average reader as lifeless, it is certainly the most important part of the book from the viewpoint of the historian. Sir Maurice Powicke, in his Foreword, notes that to him "the careful topographical section seems to be especially valuable, for a survey of the priories has never before been made as a whole." It is easy to recognize that Father Hinnebusch has made a highly notable contribution to the wealth of English religious history in the painstaking efforts he has taken to rebuild the thirteenth century foundations of the Order in England. His work forms a deep reservoir of solid research from which future students of Dominican history can freely draw whenever they stand in need of knowledge of the specifications of the medieval priories.

The succeeding chapters relate an abundance of information on a multitude of themes covering such matters as the architecture of the early Dominican houses, the monastic buildings, the daily life in the priories, the spiritual life of the English Dominican, the domestic economy and the personnel of the early English Province. The latter portion of the work treats of the preaching and learning of the thirteenth century Dominicans, and their influence in contemporary ecclesiastical and civil affairs. The chapters on preaching are quite valuable for their presentation of material on Dominican preaching in general, as well as more particularized information on preaching aids and the English Dominican preachers in action. From the standpoint of the theologian or philosopher, the book reaches its peak of interest in the two chapters on learning and writing in the English Dominican Province; among the English Dominican writers, extensive attention is given to the lives and achievements of the foremost masters, nota-

bly, the renowned Dominican Archbishop of Canterbury, Robert Kilwardby, the implacable foe of Thomism at Oxford. Students of St. Thomas will find the section on the English Dominicans and Thomism an uncommonly inviting exploration into the realm of theological history. In addition, the book is attractively interspersed with numerous illustrations and text-figures which serve to elucidate and exemplify the architectural delineations in the text. Twenty-three pages of bibliography and an imposing array of appendices give ready testimony to the vast store of erudition which underlies the narrative.

At first thought it might seem anomalous that these basic studies in English history should be done by an American author, but the anomaly fades when the origin of the American provinces is borne in mind. Unlike the major part of the Catholic Church in the United States which has its roots in the Catholic lands of Europe, the Order of Preachers in America is directly descended from the English Dominican Province, through its eminent regenerator, Cardinal Howard, and the Bornheim foundation in Flanders, out of which came Bishop Fenwick and Fathers Wilson and Tuite to build a new Dominican edifice in the infant republic. The Province of St. Joseph has its parentage in a direct line from the Province of England, and the thirteenth century Dominicans of whom Father Hinnebusch has written are just as truly the ancient forebears of the American Friar Preacher as they are of the present-day British Blackfriar. Both English and American Dominicans are fortunate to have so accomplished an historian as Father Hinnebusch to investigate the misty recesses of our common heritage and St. Joseph's Province is proud to have proffered the services of her scholarly son for so significant a project.

—L.K.

Mary in the Documents of the Church. By Paul F. Palmer, S.J. Westminster, Md., The Newman Press, 1352. pp. xii, 129. \$2.25.

When Pope Pius XII solemnly defined the dogma of Our Lady's Assumption, the non-Catholic Churches of the world were again reminded of the widening abyss which separates them from the One, True Church of Christ. It is to these errant Christians in particular that Father Palmer addresses *Mary in the Documents of the Church*, with the hope that this worthy contribution to Mariology may aid those seeking a return to unity.

The documents are drawn from all pertinent sources; from the Fathers of the Church, from the creeds and canons of the ecumenical councils, and from the encyclicals and decrees of the Holy See.

The book's nine parts are arranged in chronological order, Parts I to IV cover the common heritage of the Churches of the East and West up to the Eastern Schism of the ninth century. The period of the controversies in the West, which in time led to the formal definition of the Immaculate Conception and Assumption, are treated in Part V. Then follow the documents from the Councils of Trent, the definition of the Immaculate Conception, the Encyclicals in reference to Mary as Mediatrix and Coredemptrix, and finally the dogma of the Assumption.

Throughout, brief commentaries help to give greater insight into the texts. Though more extensive remarks would be desirable at times, particularly in reference to the many heresies which provoked much of the Marian doctrine, Fr. Palmer, in limiting himself to a few short but informative paragraphs, thereby permits the documents themselves to exhibit forcefully the ancient heritage of belief in Mary's special prerogatives.

Even though this book is intended for a particular audience, it should be of interest and value to all of Mary's children. Such a gleaning from two thousand years of devotion to Mary results in an excellent book for spiritual reading and should be a useful source for sermons.

In the Preface, Gerald G. Walsh, S.J., sums up the book's merits in saying, "This little collection of documents, with its rigorously historical criteria and its minimum of theological intrusion, will, please God, help many minds to deal with the contemporary debate more intelligently and, perhaps, in a more Christian spirit than they have before."
T.Q.

Our Lady's Fool. By Maria Winowska. Translated by Therese Plumereau. Westminster, Md., The Newman Press, 1952. pp. viii, 173. \$3.00.

Our Lady's Fool is a dynamic biography written by Maria Winowska about a Franciscan priest, Father Maximilian Kolbe, who vowed "to conquer the entire world—all souls—for Christ, through the Immaculate Conception." Fr. Kolbe was a conqueror for his "*Warrior Queen*," the Blessed Virgin. However, not like a Hitler, Mussolini, or a Stalin did he plan to conquer; nor did he aspire to triumph by hate, falsehood, propaganda, iniquity, or arms. His conquest was to be the victorious one of love, prayer, truth, and an undying faith in his Queen of battle.

Maximilian Kolbe was born of poor parents in Poland on Jan-

uary 7, 1894. The author presents us with the interesting fact that his life was inclosed between two wars: "The First World War matured him; the Second World War glorified him." Although his was a short life, it was, nevertheless, a full and a magnificently heroic life; one of much suffering from tuberculosis, bombings, enemy occupation, and all the other miseries of war. It was a life of great love and sanctity in which he founded the *Militia of Mary Immaculate*, a society established for the purpose of spreading devotion to the Blessed Virgin. This humble and obedient friar was also the founder and editor of the publication *Knight of the Immaculate*, which excelled at presenting doctrine, recalling the penny catechism, redirecting and deepening devotion to the Blessed Virgin. It was on the Vigil of the Assumption in 1941 that the "*Warrior Queen*" called her faithful knight to his reward, when he freely sacrificed his life for a fellow prisoner in the Auschwitz concentration camp.

Our Lady's Fool is extremely well written and reads very much like a novel. Congratulations to the translator, Therese Plumereau, are merited on having made so enjoyable a translation available to the American public. This Polish Son of Saint Francis of Assisi will capture the reader's heart with his humility, obedience, understanding and courage—all these virtues having been drawn from the maternal source of virtue, the Blessed Virgin Mary. J.G.C.

Papal Pronouncements on the Political Order. By Francis J. Powers, C.S.V. Westminster, Md., The Newman Press, 1952. pp. xii, 246. \$3.50.

"I am with you all days even until the consummation of the world." This is the promise Jesus Christ made to His Church. Today as ever, this promise is still being carried out in the voice of His Vicar, the Roman Pontiff. The primary rôle of Holy Mother Church is that of Teacher and Instructor for the Truth. This is carried out chiefly by the Pontiffs in their letters to the world known as Encyclicals.

During the many centuries, the Holy Fathers have ever been on the watch for matters and conditions which are dangerous to the spiritual welfare of their children. Today more, perhaps, than ever before we need to heed their warnings and listen to their instructions. For in our own day error and danger are all around us.

It must be admitted, however, that there probably is no realm of reading more neglected by the faithful than the Encyclicals of the Holy Fathers. On the other hand the enemies of the Church are conscious of the rôle the Church plays and constantly attempts to under-

mine Her influence. The papal encyclicals equip us for an intelligent defense of our faith.

Father Powers has arranged extracts from the encyclicals and other papal documents from Leo XIII to the reigning Pontiff, Pius XII. These have been placed logically into special categories. Such ordering renders many letters of immense value more easily available. For example under the general heading, "Purpose and Function of the State," we find such important subjects as: "The State Exists to Promote the Common Good," "The State and the Family," "The State and Education." These are just a few of the many important topics which are discussed and which certainly should be of interest to all. Of course, Father Powers in this work does not touch upon or deal with all the urgent issues of the day. This book, however, does touch upon the most timely, and thus this work is recommended as profitable reading for everyone.

A work of this type has long been awaited by the clergy. In Father Powers' book the preacher is able to find easily at hand the teaching of the Church on almost all the present social and political issues of our era. Thus for both clergy and laity this book is of immense value, for a reading of this work will not only improve one intellectually, but what is more important, the knowledge of one's Faith and the Teaching of the Church will be greatly increased.

W.P.C.

Guide to the Bible, Vol. I. Eng. tr. prepared under E. P. Arbez, S.S., and M. R. P. McGuire. Tournai, Belgium, Desclee and Co.; Westminster, Md., The Newman Press, 1951. pp. xxvi, 530. \$5.50.

This is a translation of the second edition of a French work, *Initiation Biblique*. It is an introduction to the study of Holy Scripture compiled by eminent French authorities on the Bible. Both French editions were well received, and we think that this excellent English translation will be as popular as its exemplar. It is intended not only for seminarians, but also for teachers of religion in secondary schools and colleges, for college and university students, and for the educated Catholic laity in general. It is not a textbook, but rather a synthesis, outlining the present state of the science of exegesis, sketching the results acquired, and emphasizing the direction and orientation of researchers in progress. In short, you have here the latest, the most important and the best in Scripture by the most outstanding Catholic authors of the last decade. The translators have added some of their own footnotes referring to works in English for

further reading (here we think there could have been even greater emphasis on the works in English, even to the omission of some of the foreign works if necessary).

Vol. I comprises nine chapters, with many subdivisions: Inspiration, The Canon, Languages, Systems of Writing, The Books, The Literary Genres, The Transmission of the Text, Versions and Interpretation. Vol. II, when it is published, will have an additional twenty-one chapters on geographical, historical and theological subjects related to the Bible.

The following points are especially noteworthy. The first chapter gives a very brief but adequate treatment of the nature and extent of inspiration. Chapter five treats each of the seventy-two Books of the Bible individually, telling something of the name, place of origin, authenticity, date, content, and teaching of each. It comprises the largest section of the book, though perhaps the sixth chapter, on the literary genres, may be considered as more important. In the opinion of this reviewer it is one of the best to be found in English today; very necessary for anyone who does any kind of Bible reading or study. The chapters on the transmission of the text and on interpretation are also to be recommended for their excellence.

—M.J.D.

The Missionary Spirit in Parish Life. By Abbe G. Michonneau. Westminster, Md., The Newman Press, 1952. pp. 194. \$2.75.

The urgent desire to emphasize the main element in the administration of parish affairs is the reason for this present work. It is a sequel to the author's *Revolution in a City Parish*. The author declares in the preface that he fears the detail of his previous book has obscured his insistence on the missionary spirit as the primary attribute of the parish priest. Without the missionary spirit to guide the priest in the formulation of parish policies he would be overwhelmed and disheartened by the many menial tasks which he must perform.

The missionary spirit is the standard that measures the priestly vocation. It has a threefold aspect: a vision of the world, a vision of the Church, and a vision of the love of Christ. The missionary spirit is not restricted to the spreading of the Gospel in foreign lands; rather it is the basic element in the life of every pastor of souls.

The principal means of fostering and maintaining the missionary spirit in the diocesan clergy is the provision for communal living, which affords means for frequent spiritual regeneration, and mutual assistance in the organization of the many external encumbrances of

parish life. The author cites as an example of the desire for brotherhood and the security of communal living, an increase in vocations to the religious life, with a concomitant decrease in vocations to the secular priesthood.

The solutions offered by the author are applicable not only to the war-ravaged and dechristianized parishes of France but are adaptable to all parishes through the world. The application of pastoral theology to ascertain the meaning and scope of the missionary spirit provides an insight into many avenues of priestly endeavor. A treatment of false methods of approach, antiquated systems of parochial organization and possible renovations introduces the author's treatment of the missionary spirituality, which provides many points for meditation and self-examination for the busy priest. The need for teamwork receives a climactic reiteration in the closing pages of the book.

Although the book is limited by the intention of the author to priests and seminarians, its influence will be felt by the laity in the measure that the courage and faith of its apostolic author are imbibed by its readers.

—W.P.T.

English Versions of the Bible. By Hugh Pope, O.P. Revised and amplified by Sebastian Bullough, O.P. St. Louis, B. Herder Co., 1952. pp. ix, 787. \$10.00.

The wealth of scholarship which has gone into the compilation of this book makes it an invaluable reference work for the historian and the apologete in English speaking circles. The author gives many quotations from the various English Bibles to illustrate their accuracy, idiosyncrasies and style; but, of more importance, Fr. Pope cites the works of the most prominent critics of each age in reference to the new editions of the Bible in the vernacular. The historian will find the comprehensive index to the volume together with the bibliography most convenient. The apologete, on the other hand, armed with the facts and quotations of this book, will have a definitive answer to the calumnies of the Protestants concerning the Catholic Church and the Bible.

The average reader, however, may find *English Versions of the Bible* tedious except for the sections of the book which give brief but thorough synopses of the many Biblical translators. The style is disorderly in places, and more than once the identical quotations are given. Yet a perusal of the book will enlighten those naive minds, even among Catholics, whom Protestant propaganda has deceived.

The author actually goes beyond the scope of his title by giving

considerable space to the Latin and Greek versions of the Scriptures which have influenced the English translations. The treatment of American versions is no less complete than the British. Fr. Bullough, especially, in his additions to the original manuscript devotes many pages to the United States and its versions.

Undoubtedly the chapters of the Anglo-Saxon and "Reformation" periods of English history are the most informative; the modern section with its dozens of versions listed cannot but bore all save the scholar. This book impresses one as a one volume encyclopaedia; and it suffers consequently, if considered from a literary point of view. —G.E.B.

The Spirituality of the Mass. By Adolph Dominic Frenay, O.P. St. Louis, B. Herder Book Co., 1952. pp. 296. \$4.00.

The Holy Sacrifice of the Mass is the most treasured and yet the most incomprehensible gift which God has given to man. Therefore, any book which would help us to a fuller understanding of its riches should be eagerly received by Catholics. Such is Fr. Frenay's work, *The Spirituality of the Mass*. With the help of St. Thomas the author opens up to his readers a more profound penetration of the Mass and perhaps even a fresh outlook.

This volume is a step by step commentary on the various prayers of the Mass from those at the foot of the altar to the Last Gospel. The format of the book, devoting a separate chapter to each part of the Mass, makes it easy for the reader to absorb a chapter at a time. This is indeed an asset. *The Spirituality of the Mass*, being primarily a spiritual book and because of its philosophical and theological implications, must not be read too quickly but rather slowly so that full benefit of the doctrine may be derived.

At the beginning of each chapter Fr. Frenay first presents the entire prayer; then he makes a commentary on this prayer by extracting the key word and giving a full explanation on it. For example in his commentary on the *Gloria*, Fr. Frenay selects the word *Gloria* and gives a brief exposition basing his remarks on the words of St. Thomas.

Since at the end of each chapter Fr. Frenay applies the doctrine to the priest's individual life and to his remote and proximate preparation for saying Mass, this volume is especially written for priests. However, anyone who attends daily Mass such as religious and devout lay people can derive abundant spiritual benefit from a book such as this. This book is especially advised for those who feel an

indifference in attending the Holy Sacrifice of the Mass, because it opens to the reader new realms of reflection while he repeats once again the beautiful prayers of the Mass.

Fr. Frenay has done a splendid job in bringing the Mass closer to the hearts of the clergy and to all who seek to know these sacred mysteries more fully.

—B.B.

The Trinity and God the Creator. By Reginald Garrigou-Lagrance, O.P. St. Louis, Mo., B. Herder Co., 1052. pp. iv, 675. \$7.50.

The appearance in English of a work by Père Garrigou-Lagrance is an event that is always hailed with interest by all Scholastics and Thomists in particular. The present work, first published in Latin in 1947 under the title *De Deo Trino et Creatore*, is a commentary on the First Part of the *Summa* of St. Thomas, Q. 27-119. The author explains the tract on the Trinity (Q. 27-43), the production of creatures (q. 44-46), and the distinction of things—in general and in particular, evil (q. 47-49)—article by article. The rest of the questions he treats summarily, omitting entirely the last five questions of the *Prima Pars*.

The distinguished Dominican theologian is at his best in his section dealing with the Trinity. A truly enlightening introduction traces the Scriptural and Patristic sources of the doctrine together with the Trinitarian errors, ancient and new, and the rôle Tradition plays in the tract *De Deo Trino*. Lebreton's *L'Histoire du Dogme de la Trinité* remains, of course, the most complete source work for this latter aspect of Trinitarian doctrine. But Père Garrigou-Lagrance has successfully presented in seventy-five pages the essentials of the question which serve as a more than adequate isagoge for the detailed consideration that follows. This section is far superior to the comparable parts in the manuals with whom this reviewer is familiar.

No theologian can, of course, say anything new with respect to the Trinity. But the present author's lucid style and manner of expression, deep knowledge of the major Thomistic commentators and ecclesiastical doctrine, all of which are a result of his intense, Dominican love of sacred truth, make his treatment of the Trinity a theological exposition that will be recognized as one of the finest in years to come.

The keen, incisive mind of the author is similarly evident in his treatment of the production of creatures, especially the nature of evil. As a matter of fact, in all the sections where the author proceeds *articulatim* his work is uniformly good and leaves little to be desired.

When, however, he treats of questions summarily, his work is, in the opinion of the reviewer, somewhat weak. Not that what he writes is not solid truth based on the incontrovertible principles of Aquinas. Père Garrigou-Lagrange is too great a Thomist for that. It is undeniable, however, that these sections are incomplete and a distinct disappointment to readers who are seeking an extended treatment of the matter considered. What he says here, for example, on the nature of man and free will he has said at greater length and with more clarity in other works. His section on the angels, while containing the basic principles of St. Thomas' tract, does not by any means present a complete treatment. The reason for this somewhat sketchy and incomplete treatment of the author springs, perhaps, from his desire to complete his commentaries on the *Summa* in the years that are remaining to him. Knowing his capabilities, however, we cannot but be disappointed when we realize what he might have done.

The translation of Father Eckhoff is fair. His English is at times awkward, e.g., "formal reason" is used for *ratio formalis*. The book is not meant for popular consumption and this reviewer believes that anyone who can read Latin would do much better to study the original.

In publishing translations of the works of Père Garrigou-Lagrange Herder is doing intellectual circles a considerable service. They deserve our wholehearted thanks. If, however, they made his works, at least the commentaries on the *Summa*, of uniform size, by reducing margin space, headings, etc., thus bringing his works within a reasonable price range, we should be ever so much more grateful.

—J.F.C.

The Breviary Explained. By Pius Parsch. Translation by William Nayden, C.Ss.R., and Carl Hoegerl, C.Ss.R. St. Louis, Herder Book Co., 1952. pp. 449. \$6.00.

The breviary often is the bugaboo of novices and sub-deacons. It can be a confusing book till one becomes familiar with its arrangement. Then too, for one not too skilled in Latin it can present formidable difficulties. These initial difficulties often leave their scars on the prayer life of the cleric; so that the breviary, which should be a labor of love, sometimes becomes a burden. To help make it a labor of love Fr. Parsch wrote his book.

The Breviary Explained will not overcome all our difficulties with the breviary, but it will set us on the road to eliminating those which hinder praying the office intelligently. Fr. Parsch follows an admirable order in his work. He first briefly considers some funda-

mental notions; next he explains the constituent parts of the breviary; and finally he treats in detail of the structure and spirit of the Hours.

In his first part Fr. Parsch answers the stock objections to the breviary, showing us that it is a precious anthology of things Catholic, as well as the voice of the Church raised in hourly prayer. He gives us a brief history of the development of the breviary with words of praise for the reforms of St. Pius V and Pius X.

In his second part, while explaining the function of the psalms, lessons, and other parts of the office, he gives us practical advice on how to study the breviary. In studying he advocates the use of a card for remarks on a given psalm. He would have us annotate our breviaries, indicating the general meaning of a psalm or lesson at its beginning; mark the divisions of the psalms, accompanying them with terse phrases that will suggest what a given division is supposed to contain; bracket unintelligible phrases, so that we may not be too concerned with them when we meet them in the course of an office. He would have us check beautiful, inspirational verses that they may catch our attention and feed our devotion during prayer. While indicating such devices, Fr. Parsch insists that we must meditate on the breviary, making it pertinent to our daily life, lifting the psalms out of their historical setting and making them apply to our life in this day and age. With St. Francis de Sales he decries haste, the death of devotion.

In his final section Fr. Parsch exemplifies all he has said in the prior portions of his book. He does so by explaining various more noteworthy offices in accord with his previously announced principles. These explanations, by their beauty and lucidity, will encourage the cleric to a more appreciative reading of his breviary.

This is a worthwhile book. Its chief value does not lie in its explanation of various outstanding feasts, but rather in the fact that it gives us a mode of procedure according to which we can study the breviary for ourselves, thus heeding the advice of St. Augustine, who said: "Savor in your heart what your mouth expresses."—V.M.R.

The People's Priest. By John C. Heenan, D.D. New York, Sheed and Ward, 1952. pp. 243. \$2.75.

"If the priest does not remind himself constantly of the sublime nature of his priestly functions, gradually he becomes mechanical. The splendour of his ministry is dimmed." The author, starting with this admonition to his fellow priests, proceeds to remind them of the sublime nature of their priestly functions. *Sacerdos propter populum*, constantly held before the eyes of the priest, succinctly expresses the

theme of this timely call from a shepherd of souls.

The People's Priest was written before the author's elevation to the See of Leeds in England. Prior to his consecration, Bishop Heenan served parishes in the crowded districts of London. He obtained renown for his zeal as superior of the Catholic Missionary Society. Many will recall his crusade of public prayer and preaching covering the length and breadth of England. He was also known as "Britain's Radio Priest," holding a position comparable to that of Bishop Sheen in the United States.

Well qualified to address the guardians of the flock, Bishop Heenan, in a very simple, yet forceful style, has clearly analyzed all the major activities of the zealous parish priest. He treats of personal sanctification through the sacerdotal vocation, which is the ministry among the priest's parishioners. The dignity of the priesthood traces its way through each chapter. This dignity, as the dignity of Christ, is given expression in service. It is seen at prayer, in offering the Holy Sacrifice, hearing confessions, visiting parishioners—the priest is another Christ in the varying circumstances of contemporary life.

In these momentous times when our Holy Father is constantly urging us to shake off lethargy of spirit, to look up around about us at the visible things of His creation and see the invisible Creator, the God of peace, Who must lead the way, Bishop Heenan offers to the leaders of the way, a blueprint which, if followed, will furnish the leadership necessary in this titanic struggle with the forces of evil. Great is the responsibility of the priest; he must so live as to be able to say to his flock, "Be followers of me, as I am of Christ." *The People's Priest* is a gentle reminder to the priest of many years and a sure guide to the recent seminarian.

—C.A.F.

Return To Chesterton. By Maisie Ward. New York, Sheed & Ward, 1952. pp. xxi, 336. \$4.50.

The margin which exists between the significance of the ordinary individual and that rare species called genius is indeed a wide and yet nebulous one. This point is forcefully brought to the fore in Maisie Ward's latest excursion into the life and legend of Chesterton. Following the epic steps of the late *colossus* among letters, one cannot help being struck by the decisive and quite frequently delightful atmosphere separating Chesterton from his most able contemporaries. Realizing this one can hardly question the wisdom behind this latest volume devoted to "the most remarkable 'person' since Johnson." While Mrs. Sheed's now famous biography included a cross-patterned

tapestry of Chesterton, it must be conceded that much was left unsaid. This gap has now been nicely filled with these short, intensely probative glimpses into Chesterton's life.

It would be impossible to enumerate the wealth of authentic, richly humorous and widely divergent sources from which Maisie Ward has liberally culled her material. One finds within the covers of the book anecdotes by E. C. Bentley, Shaw, Wells; corner glimpses into the married life of Frances and G. K.; resumé of flurries that arose against Shaw and Wells and the Socialist paper *The New Age*; comparative analogies of Chesterton and Belloc. Amid these more serious considerations the reader is treated to intimate scenes of the Chestertons' home life at Beaconsfield, complete with the never-ending run of frustrated secretaries. We see here the reactions as expressed by his neighbors, taxi-drivers, barbers, tradesmen, etc. His association with the younger generations has given rise to many of the most touching memoirs in the book.

But what of the spiritual side of Chesterton? His late-pledged allegiance to the Catholic Church provides a high point in the book in that there are given many of his personal reactions to religious matters and a lateral view of his devotional intensities with a minimum of incidental reflection well befitting the unpretentious standards characterizing Chesterton's religious feelings.

While the reader can draw a sure sense of contentment from this work so expertly handled, there is a certain labor entailed; for the style and order of the author is not pointed towards those uninitiated into the cult of Chesterton. Without sufficient background the volume does not allow a full appreciation of the material.

Midway through the book Maisie Ward refers to the "symphony of Chesterton's life," and by and large it is indeed a symphony that has been composed through these pages. *Return to Chesterton* should tender an invitation to all, but to his closer affiliates a welcome command.

—E.B.

Eight Decisive Books of Antiquity. By F. R. Hoare. New York, Sheed & Ward, 1952. pp. xi, 247. \$4.00.

The mind of man is the guide of his human actions, and, ultimately, it can be considered as the plotter of the course of history. Consequently, the theory defended and supported by the eight essays encompassed within the covers of this volume is that certain great books have been decisive factors in the moulding of men's minds, particularly, in this case, with regard to the philosophy of politics.

In his introduction to *Eight Decisive Books of Antiquity*, F. R.

Hoare gives his interpretation of the term "book," stating that it must necessarily be wide in scope in order to include documents that have affected the political scenes of the earliest civilizations, when few things were written and fewer copies made.

In his introduction the author lays stress on the terms "decisive" and "political." By a "decisive" book he means one that has had an effect on the political history of the world and thus serves as a part of a skeletal outline of the mental history of political systems. Books influential in other realms than politics are excluded. Each book has been chosen more for the effect that it has had on political history than for its topic; it must moreover have one great quality to certify its worth in this respect—it must be "mind-compelling."

The eight books of the Ancient World that the Author examines in this volume are: *The Laws of Hammurabi*, *The Book of the Dead*, *The Torah*, *The Epics of Homer*, *The Laws of Manu*, *The Sayings of Confucius*, *Plato's Republic* and *Aristotle's Politics*.

Each of these books is treated in an essay. A succinct history of the country in which the book was written is given; particular attention is paid to the facts occasioning the writing of the book, the effects that it had on men's minds and its repercussions in the realm of politics.

Mr. Hoare draws a very distinct line of demarcation between the first six books discussed and the last two. The former directly moulded states by formulating precepts addressed to particular people while the latter set forth universal political principles applicable to all states in all places and at all times.

By combining a lightness of style in presentation with a keen insight into significant circumstances clothing the history of each book, F. R. Hoare presents to either the casual reader or the enquiring scholar a book truly worth the time spent in reading it. Three lengthy, but not overly long, notes dealing with chronology of ancient times, Homer's Achaeans and the bankruptcy of early Greek Philosophy add much worth to this book for those who would examine still further the historical background of the books discussed.

—R.A.F.

The Russian Revolution 1917-1921. By William Henry Chamberlin. New York, The Macmillan Company, 1952. Volume I, pp. ix, 511, Volume II, pp. 556. \$15.00.

The Russian Revolution of 1917 has affected modern history as few other events. At first underestimated in its importance, the monster born of that revolution must now be thoroughly understood

and reckoned with. The history of the Russian Revolution must be studied by all who desire to comprehend the present state of the world.

The Russian Revolution presents a formidable challenge to the historian. Before him lies a drama which has not yet ended, one in which the leading characters appear as if out of nowhere, one in which coalitions and factions form and dissolve almost instantaneously. Yet, the historian's greatest problem is the inaccessibility and undependability of the most essential data, which condition results from Russian isolationism and the desire to obliterate unflattering truths.

William Henry Chamberlin's monumental work must be accepted with the credibility due to clearly arranged and well documented history. His primary concern is with the events between 1917 and 1921, which constitute the essence of the Revolution. Short studies of the social factors leading to the revolution, early revolutionary characters and movements and the fall of the Romanov dynasty serve as an introduction to the rise of Communism. The chronology of events is interrupted with a sketch of the life of Lenin and a few candid word-pictures of the effect of the revolution on daily life and the organization and members of the early Communist Party.

Without in any way exploring the philosophical foundations of Communism, Mr. Chamberlin exposes the practical principles by which the party achieved its original victory and hopes to complete the world revolution. His account presents the Russian Revolution as a struggle of the peasants and workers under the leadership of aggressive and radical men against the abuses of Tsarism, capitalism and feudalism; while it leaves unmentioned the philosophical principles which caused the revolution or were adopted or invented to defend it. As straight history, *The Russian Revolution* exposes the atheism, materialism and immorality of Communism in action without ever passing judgment or explaining these undercurrents.

The Russian Revolution is a complete study of all the important names, dates, places and revolutionary ideas and attitudes which appear in Russia between 1905 and 1921. For a thorough understanding of all that the Russian Revolution means to modern society, no other book could provide a better foundation, though the reader must go to other sources to touch upon the real significance of this earthshaking event.

—W.P.H.

The Middle Ages In The West. A Study of European Unity. By The Rt. Hon. Sir Henry Slessor, P.C. London, Hutchinson & Co., 1951. New York, Macmillan. pp. 239 with Index. \$4.50.

European unity, that much sought after commodity, has been achieved twice in that continent's long history. Civilized Europe was united under the universal law of Rome until the fifth century. Four hundred years later, after the chaos of the dark ages, a new unity had its beginning along with the Empire of Charlemagne. This unity—again from Rome, was to hold the Western world together for six centuries. It was, as the author puts it, as pervasive as the first, yet far more subtle and far less consciously organized: “. . . a congeries of many peoples and tribes without any central domination, a spiritual society held together by a common religion rather than by any strong physical or governmental nexus.” This was the Christendom of the Middle Ages.

This work is a portrayal of the life of those middle centuries under the aspect of this unity, resultant on the acceptance of the papal authority both in the spiritual and temporal order. Although Sir Henry appears to be non-Catholic, the picture he produces is sympathetic to the age and the Church. His first chapter is a discussion of the origins of this society as a cultural unit. In succeeding chapters he proceeds to delineate this process of unity from the “uncertain dawn” of the ninth century until its apogee in the thirteenth under Innocent III when the Papacy rose to be the undisputed conscience of the West. Later chapters complete the study by telling of the loss of this union to humanism, militant nationalism and finally “reformation.”

Three chapters especially stand out: “Commerce, Science And The Arts,” “Medieval Philosophy” and “Government And Law.” In the latter, the author's status as a legalist insures a solid treatment of the political theory of the Middle Ages. In the second, he recognizes the importance of Scholasticism to those centuries; how its theocentricity runs through the entire fabric of medieval thought and action, how a denial of its Thomistic synthesis of faith and reason was bound to lead to spiritual disintegration, and how militant nationalism follows upon the consequent loss of love for God which inspires love for other men. However, in this chapter and throughout the book he is at times not too precise, and occasionally in error. For example, despite the differences of the various schools, the term “natural law” meant more to Scholasticism than something which “energized matter in form, life and so the activities of man” (p. 10), and St. Augustine certainly did not deny man's freedom of will in performing good acts

nor the universality of God's desire for the salvation of mankind (p. 213).

The most interesting part of the work—for this reader, at least—is the Introduction, where he raises the question of the possibility of true European unity in the future. Recent progress toward unity in the economic and political spheres has only served to point up the ideological disunity of the entire continent. Without this latter concord—the unity of ideas, of Faith—so proper to the middle centuries, the author questions whether Europe will ever be anything more than “hypostatized geography.” Yet, tremendous psychological obstacles stand in the way of any reestablishment of this sort of unity. The opposition between the medieval and modern mind is startling. Although the author offers no solution to the problem—not even the obvious one of prayer, nonetheless the rebirth of a corporate Christian society seems to be his answer to the question posed by the secularized and atheistic jumble that is Europe today. —E.K.C.

The Meaning of Civilization. By Bohdan Chudoba. New York, P. J. Kenedy & Sons, 1951. pp. xi, 314. \$4.00.

This volume promises to become a classic in the field of Philosophy of History. Dr. Chudoba has divided his work into three general sections: Creative Activity of Man, Ancient Background, and Aspects of Christian Culture. First clearing the air by determining his definitions and divisions, he argues in logical scholarly fashion. Delineating the false rôles assumed by some in the past who considered themselves as historians, and showing quite conclusively the exact rôle which ought to be undertaken by the real historian, he removes History from the strict category of science and places it as an art occupying a more elevated position in the hierarchy of branches of culture than those occupied by politics, science or any of the technologies which depend on science.

In the second section the author goes back into the centuries which preceded the coming of Christ, examining the practices of the civilizations which antedated the Incarnation. His erudition and deep understanding of the prevailing conditions is nothing short of amazing. Any doubts concerning the author's qualifications for this work are swept away by even a casual reading of this chapter.

In his third part, Dr. Chudoba explodes the pagan anti-Christian theories about the effects of Christianity on life, demonstrating convincingly that far from weakening civilization the Christian mode of life brought to perfection whatever there was of good in the culture of previous times. The Incarnation of Our Divine Saviour becomes

the pivotal point in the extension of ancient learning, and the commencement of what we now know as the culture of Western man. The coming of Christ heralded the separation of the wheat from the chaff, exhibiting paganism in its true shallowness, forcing the submission of non-Christian practices and modes of operation in the face of Christian supremacy.

The author is a newcomer on the American scene. Bohdan Chudoba had for many years occupied a respected position as an author and scholar in the great European centers of learning. But in time his writings were suppressed by both the Nazis and the Communists: and faced with the immediate prospect of Siberian imprisonment, Bohdan Chudoba fled to the United States, already a haven of refuge for many of his colleagues in similar circumstances. We may well express the hope that Dr. Chudoba will bring forth from his wealth of knowledge many more works which will be of inestimable value to the cultural life of his adopted land. —W.J.D.B.

The Sacred Heart and Modern Life. By Francois Charmot, S.J. Translated by Kathryn Sullivan, R.S.C.J. New York, P. J. Kenedy & Sons, 1952. pp. xv, 261. \$3.50.

Love seems to be the necessary ingredient for any successful book today. Even though Father Charmot treats of this topic in its perfection there is little doubt that this book will be read by only a limited number of people. This is indeed a cause for dismay for in this most recent work of one of the famous authors of the spiritual revival in France today we are presented with a picture of the world's greatest love and its source namely, the Sacred Heart of Jesus.

This pertinent treatise is directed to fulfill the needs of laymen involved in Catholic Action. It offers a sound, doctrinal exposé of the theological aspects of Christ's love for us as manifested through His Sacred Heart. Let not the fact that this book is a theological treatment cause potential readers to shy away from this significant volume; on the contrary, because of the author's enthusiastic style the work is rendered especially appealing to that group for which it was intended—the modern Catholic layman. Father Charmot proceeds in a lucid and attractive manner through his considerations of the various aspects of the love of Christ and explains the practical use of this love as the font of energy for apostolic work. The copious use of appropriate passages culled from the works of saints, ecclesiastical documents, and other Catholic authors substantiate the important ideas that the writer wishes to stress and at the same time serve to enhance the interest in the matter which is under discussion.

A note of thanks should be imparted to Mother Kathryn Sullivan, R.S.C.J., for her fluent translation. The reader is grateful for the lack of irritating, stilted expressions which only too often have the habit of finding their way into English translations. The detailed documentation at the end of each chapter is also to be commended.

With devotion to the Immaculate Heart of Mary gaining such prominence in our present day, it is most fitting that Father Charnot should devote a very enlightening and comforting section in the fifth chapter of his book on the relationship of the Immaculate Heart of Mary to the Sacred Heart of Jesus.

The Sacred Heart and Modern Life is a noble contribution to the new, fine works which are now being written to aid and enlighten the average Catholic layman in his rôle as an Apostle of the Faith.

—C.M.K.

The Virgin Mary. By Jean Guitton. Translated by A. Gordon Smith. New York, P. J. Kenedy & Sons, 1952. pp. x, 190. \$2.75.

In the book *The Virgin Mary*, Jean Guitton brings to the Catholic reading public a striking and scholarly work on the life, cult and rôle of Mary, the Mother of God. Readers who are especially interested in the projection and development of Mariology will find this book factual and theological as well as devotional. The profound and logical conclusions drawn from Scripture and Tradition add new meaning to the rôle of the Virgin Mary.

The author, a member of the faculty of the University of Dijon, is very informal in this treatise which makes for pleasant reading. He first writes of Mary as she appears in her life on earth. M. Guitton calls this aspect the "human and historical" Mary. Here we see Mary as a child, as the wife of Joseph and mother of Jesus. Following this, the author treats of the development of the cult of Mary, which treatment is a rarity in its captivation of interest. In the latter part of the book, the author is at his peak in a study of Mary "raised to Heaven," showing the important rôle of Mary in our own modern age.

The end result of the profundity of investigation employed by the author concerning the life and being of the Blessed Virgin, is to leave no place for sentimentality. Consequently, parts of this book may not meet the approval of those readers who are used to the more heart-warming spiritual writers, such as St. Alphonsus de Liguori and St. Louis de Montfort.

It is the opinion of the reviewer, however, that in this book written for the layman, M. Guitton has contributed greatly to the growth of love and devotion to Mary.

—B.St.G.

Christ Unconquered. By Arthur Little, S.J. Introduction by Fulton Oursler. New York, Prentice-Hall, 1952. pp. xix, 232. \$4.50.

In the dramatic narrative verse of his *Christ Unconquered*, Father Little retells the story of Our Lord's Passion and Death. From the court trials, through the Scourging and Crowning, to the Death and Burial, our author guides us along the way of sorrows in a very powerful manner, giving in scene after scene a new depth of insight into Christ, Our Saviour. He, Whom we know to be True God, is here shown in His warm and loving Humanity. Here we behold the Man, and see in a new light the suffering, abuse and degradation of His sacrifice.

As the poet ably filling in the details that the average reader fails to stir up in his own imagination, Father Little does not lose the simplicity of the Gospel story, but rather gives new lights by which we may come to a deeper appreciation of the Gospel itself. He has combined an excellent knowledge of human nature to the factual account of the Passion and Death, and thereby presents a realistic and moving reproduction of the drama of our Redemption.

A real factor in the inspiring vitality of this work is Father Little's choice of medium—dramatic narrative verse. In the manner of the ancient Greek tragic dramatists, with their few characters, long but stirring speeches, and continual use of the chorus to reflect the emotional background, the author has been able to show well the interplay of forces surrounding Christ's Death. Through his powerful use of language, he has made very real the tensions of the main characters and, even more so, the feelings and reactions of the crowd.

Father Little has overcome the most dangerous hazard of the long dramatic poem—the lack of a climactic unity. Nevertheless, even the unity that is present could have been strengthened if the author had more closely edited some of the more demanding passages which oftentimes, because of vagueness of thought or difficulty of figure, retard the reader from being carried along in the fulness of the verse. Nevertheless this vagueness, which tends to damage a dynamic unity, in this case emphasizes the clarity of the major monologues, for out of what might be called a poetic haze the reader continually grasps the stark realities of what Christ suffered for each one of us. But it is only because Father Little has expressed himself so fully within the realm of poetic truth that we have the beauty of "*Christ Unconquered*," and since in his development of the emotional undertones he has not distorted the facts of historical truth, we must be thankful for this work which helps us to know the Man of Sorrows in a closer and more intimate way.

—R.M.R.

Men and Movements in American Philosophy. By Joseph L. Blau. New York, Prentice-Hall, Inc., 1952. pp. xi, 403. \$6.00.

The rôle of American thought in the history of philosophy is unknown to most people. The neglect of this field is due largely to the emphasis placed upon the development of European thought patterns. Another contributing factor is the relegation of history of philosophy to a secondary place in the colleges and universities. It is only in recent years that its true value as a discipline has been realized.

The present volume is an extensive study of American philosophy. It is intended to serve as introduction and background for the general reader and the student. In order to portray basic thought patterns, Dr. Blau develops ten "movements" or "systems" of ideas. After a general description of each system, two or three philosophers are presented as illustrative of that school, and a couple who, while yet adherents, deviated in some way from the regular stream. To establish this deviation, many relatively unknown philosophers have been chosen. The author treats the obscure works of Francis Wayland, Laurens Perseus Hickok, Noah Porter, Henry James the Elder, Chauncey Wright, Francis E. Abbott and Wilbur Urban. The chief movements covered are transcendentalism, idealism, pragmatism, realism and naturalism. Equal value is given to personalities as well as to their systems since it is the purpose of Dr. Blau to avoid violence in emphasizing one over the other, to elucidate their relationships and finally in their correlation to illustrate a basic unity.

Considerable selectivity has been exercised and particular stress afforded to the theology of Jonathan Edwards, the political philosophy of Tom Paine, Jefferson's political ideals, the general philosophy of Benjamin Rush and the transcendentalism of Thoreau and Emerson. Since this book is chiefly devoted to philosophers representative of American thought it has led to the omission of the doctrines of Thomas Cooper, James McCosh and Alfred North Whitehead.

A work of this nature, which covers philosophical ideas and schools from their earliest beginnings to the mid-twentieth century in America is rather "ambitious" and tends to be "encyclopedic" in scope. Confusion and disinterest are likely to be engendered in the general reader. Nevertheless, this textbook in essay style can well serve as a valuable reference for research work as it represents an excellent summary of many "doctrines" with footnotes to original works for further study.

—L.M.E.

The **Art of Book Reading.** By Stella S. Center. New York, Charles Scribner's Sons, 1952. pp. xix, 198. \$3.50.

Man's place is in society; for by his very nature he is a rational animal, who, in seeking the perfection of his being, enters into a social unity with other men. Through the medium of sciences and arts, men, on the one hand, give of their accomplishments to society, complementing those who are in need; while on the other hand, they draw out of society those things which they require for their own advancement.

But man in order to barter effectively in this social exchange needs a means of propounding his science, a means of applying his arts; both of which are the result of man's thought, his ideas. To give expression to his ideas, which are words of the mind (*verbum mentis*), man converses (*verbum orale*) with other men, or he writes (*verbum scriptum*) that his ideas may hold form permanently.

It is the latter, the *verbum scriptum*, that proves most difficult when employed as a medium for exchanging thought. Yet, the deficiency is not in the medium itself, but more often in the reader and at times in the writer.

Dr. Center, an excellent educator, has understood from practical experience the failure of countless numbers to avail themselves of accepting the written word. This does not mean that many of those whom the author addresses cannot read; indeed, most of these are intelligent readers, but potentially they are much better readers. Dr. Center drawing on years of experience presents them with a guide for their advancement.

The Art of Book Reading does not exhaust the material with which the book is concerned; the author did not intend this. Rather the book is a guide or synopsis of practical points for reading literature. Together with the chapters devoted to the method of reading the short-story, the novel, essays, letters, biography, drama and poetry, there are other chapters of general information. These latter chapters are primarily what the moderately educated person is looking for in the way of advice on how to read.

The Art of Book Reading would not be of any personal asset to those who have already completed a course in the liberal arts; it is also doubted that other college graduates would profit extensively by reading it. There are assuredly many college graduates who, since they were never taught formally to read literature, would profit in a limited degree from studying this guide. Those who have the equivalent of a high school education, will profit themselves to some degree by a reading of the book. But the book is most suitable and applicable

to that great number of people who rightly are called the self-educated: those men and women who were unable to complete either their high school or college education, and now realizing the void, desire to learn to read intelligently, with profit and delight. *The Art of Book Reading* for them must be read with a desire to retain much that is set forth; it must be studied as a text book; it must be reread again at a later date; in this way very much can be accomplished that will be lasting.

On a professional level the book will be of value to teachers of high school English who for the majority of us are the ultimate influences on our lifelong reading habits. —T.H.

The Autobiography of a Hunted Priest. By John Gerard. Translated from the Latin by Philip Caraman. Introduction by Graham Greene. New York, Pellegrini & Cudahy, 1952. pp. xxiv, 287. \$3.50.

Father Caraman's retranslation and re-edition of John Gerard's remarkable autobiography makes a most timely appearance as Elizabeth II begins to reign as Queen of England. Now that the British people live in the dawn of a new Elizabethan era, all eyes turn back upon the first Elizabeth and her age. Our newspapers and magazines were quick to see that the new Elizabeth stands inevitably in the reflection of the old, and the flood of articles which poured from the press invariably introduced the Windsor monarch against the background of her Tudor namesake. Happy England to have another "Good Queen Bess"! Great pens moved in ardent presentation of the ancient glories of Elizabethan England; genial voices rose to praise the sainted sovereign who had stimulated the peerless epoch. With another Elizabeth upon the throne, Britain was bound to come again to prosperity, good fortune, and halcyon days. Under the watchful protection of the grand old Queen, England's second Elizabethan age would be the equal of the first.

In the midst of the latest revival of this most monstrous distortion of fact, John Gerard's is the voice of a strangely contrary witness. His tale squares strangely with Elizabeth's England as Anglo-American historical tradition portrays it. Father Gerard lived and worked for eighteen years as a Jesuit missionary in England; the story of his adventures rudely dispels the aura of glamor and glory which grossly prejudiced historians have woven about sixteenth-century life in the British Isles.

Gerard was a "hunted priest." He belonged to a loyal Catholic family of the upper middle classes. As a young man he crossed to

the Continent where he became a priest and a Jesuit. He returned at once to his homeland to join the heroic band of Jesuits working for the restoration of the ancient Faith among their countrymen. Everything had to be done in secrecy and in hiding. Father Gerard went about England for eighteen years, except for his years in prison, in the elaborate disguise of a gentleman, ministering to Catholics and converting Protestants with marvelous success. A contemporary spy submits a description of Gerard as "of stature tall, high shouldered, especially when his cope is on his back, black haired, and of complexion swarth, hawk nosed, high templed, and for the most part attired costly and defencibly in buff leather garnished with gold or silver lace, satin doublet, and velvet hose of all colours with cloaks corresponding, and rapiers and daggers gilt or silvered." Owing to the advantages they offered for concealment, most of the Jesuits' spiritual agency centered about England's great country houses with their noble occupants and courtly manners, spinning an unusual air of high romance about the basically grim business of keeping souls alive. Imprisoned, brutally tortured, and on the verge of martyrdom, Gerard made a thrilling escape from prison, after which he persisted in his perilous work, until the violent outburst of the Gunpowder Plot forced him to flee to Belgium, escaping by a hairbreadth capture and certain death. It was three years later, at Douai in 1609, that he wrote the Latin account of his experiences.

Father Caraman has functioned splendidly in translating and editing this extraordinary record. His unpretentious translation disfigures none of the effectual candor and simplicity of the original Latin, and his astounding documentation breathes significance into Gerard's many purposeful obscurities.

John Gerard's portraiture of his part in the struggle to preserve English Catholicism makes absorbing reading. His description of "priests' holes" and hiding places and the exciting routine of secrecy forms a stirring narrative; his report of hardships, executions, treachery and torture makes his pages a fragrant martyrology. But most significant is the powerful picture he paints of the barbarity and corruption of Elizabethan England. Here is a contemporary document with an authentic testimony which must be examined. If they would but read who have been duped by vicious historians interchanging Protestant fancy and fact, the scales would soon fall from their eyes. They would see Shakespeare's England in a clearer light as the fetid sepulcher of a decaying faith, and Elizabeth as the brooding hag who haunted it.

—L.K.

Thomism and Aristotelianism. Harry V. Jaffa. Chicago, University of Chicago Press, 1952. pp. viii, 230. \$5.00.

In broad outline, the purpose of the work, as stated by the author, is to discover whether or not the arbitrary opinions governing most spheres of contemporary political and social action can be remedied by the application of the truths contained in Aristotelian writings. Indirectly it would appear that the modern question of "values" is being assayed; that is, are there any absolute norms of conduct by which a man can live or are all things merely relative and entirely dependent upon environment and circumstances? To accomplish this task, the author has limited himself to Aristotle's *Ethics*. A careful attempt to avoid entering other domains of Aristotelian philosophy and limit introduction of other texts, is fairly well achieved. However, constant use of philosophical terms and technical method restrict this work to a scholarly audience. At times, a depth of distinction is involved which even the experienced student would find difficulty in understanding. On this account, for even a partial comprehension of the book the reader should have a workable familiarity with the treatises of the ancient Philosopher.

With the reawakening of interest in Aristotelian philosophy, it is easy to understand the almost simultaneous interest in St. Thomas Aquinas, his greatest commentator. Despite the author's apparent scholarship, we cannot but help lament his lack of knowledge concerning St. Thomas as an interpreter of Aristotle. In not allowing for the obvious fact that St. Thomas with his supernatural outlook could at the same time retain his natural opinions when viewing the works of Aristotle, the author has made errors of interpretation which only appear in the text as subtle innuendoes. In place of a seven hundred year tradition of Thomism, a few present-day ephemeral texts are employed as main sources of reference. The failure to consult any number of great lights of Thomistic interpretation such as John of St. Thomas or Cardinal Cajetan shows an inconsistency in research and lack of scientific honesty. No longer can this exposition of *Thomism and Aristotelianism* be considered a clear and unbiased development.

This book is not just an impartial critique of St. Thomas as an interpreter of Aristotle's *Ethics*; it is a progressive design of destruction reaching its crescendo in the refutation of St. Thomas as the interpreter of Aristotle. The title itself is a misnomer, for it is the author's commentary on a commentator's commentary: in short, this book should be entitled "*Harry V. Jaffa and Aristotelianism.*"

—G.C.W.

Psychiatry and Catholicism. By Rev. James H. VanderVeldt, O.F.M., and Robert P. Odenwald, M.D. Foreword by Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington, D. C. New York, McGraw-Hill Book Co., 1952. pp. ix, 433. \$6.00.

Written by a priest and a doctor, this book brings the fruit of their experience and reflection to the aid of their respective professions and to those interested in psychiatry and counseling. Two of their objectives are "to show what pastors and other non-psychiatric counselors, when confronted with mental cases, can do and what they should avoid" and "to point out the principles which, according to Catholic philosophy and theology, should govern the theoretical and practical approach to the problem of mental disease."

The authors must necessarily pass over a detailed treatment of many problems, and by doing this succeed in giving a general survey without being superficial or without omitting practical suggestions. Yet by appending notes and references to each chapter, they aid the reader in pursuing any special problem or interest he may have. It is thus a stimulating book, especially to the beginner; since, in imparting information, confusion is avoided by conciseness and absence of technical jargon.

Cases are used to illustrate the types of psychoses and neuroses, yet these are kept to a minimum; the major part of the work being to present principles and to arrive at an evaluation of psychiatric theories and methods of therapy in the light of Catholic truths. And in the task of synthesizing the findings of modern psychiatry and Catholicism, they achieve a remarkable success. Remarkable, not because the synthesis is complete or perfect, but because of the unity gained from such copious and varying assertions. The statement "Any physical disease leaves its imprint on the mind" could be used to show the possibility of added clarification. The context does not state whether the word "mind" is taken to mean an organic or spiritual faculty. Presumably the latter is meant, but in that case it would have been helpful to mention that a thing may affect the spiritual faculty called "mind" either as its object or subjectively, i.e., by controlling its operation. Now no physical illness can subjectively affect the mind except indirectly by affecting the principle common to both physical and spiritual activity, the soul. Brevity requires the authors to pass over many such problems, but the reader of this book should recognize its pioneering character in absorbing the new science of psychiatry into the realm of Catholic thought. In this way he will be thankful for the work Fr. VanderVeldt and Dr. Odenwald have achieved and at the same time be stimulated to further study.

As in all psychiatric books, but here to a less degree, the depravity of fallen man must be portrayed. But to the priest whose pastoral care involves the mentally ill; to the General Practitioner wanting a review and evaluation of psychiatric trends; to the non-Catholic psychiatrist, who is unaware of the Catholic concept of what man is; to counselors; and to all persons interested in the management of interpersonal relations, in the possibility of character reformation and the methods now being used to bring about that reformation, this book is confidently suggested. —L.M.T.

Aux Sources de la Vie Spirituelle—Documents. Paul Cattin, O.P. et Humbert-Thomas Conus, O.P. Fribourg, Editions St. Paul, 1951. pp. xx, 1280. Paper, 23 fr.; cloth, 27 fr.

There is an intimate correlation between truth and sanctification. It is the mission of the Church to teach, that She may also sanctify. This work *Aux Sources de la Vie Spirituelle* (*At the Sources of the Spiritual Life*) in fulfilling the teaching rôle is of value to 'the theologian, the priest in the service of souls, the nun in her cloister, as well as to the militant Catholic actionist and the cultured Christian who wishes to draw at the wellsprings of supernatural life in order to acquire a more precise knowledge of this life' (Introduction, pp. xv-xvi).

The contents of this volume; Papal Encyclicals, Bulls, Letters, Radio Messages (from *Ineffabilis Deus* of Pius IX, Dec. 8, 1854, to the Allocution *Annus sacer* of Pius XII, Dec. 8, 1950) answer to the needs of souls anxious to progress in the ways of union with God, basing themselves upon the infallible directives of the Magisterium of the Church.

This volume is equipped with splendid tables for easy reference: chronological and alphabetical tables of documents, analytical table of contents, synopsis of contents, with each document preceded by an outline. The texts are arranged according to the dignity of their subject-matter: the Holy Ghost (the Trinity), Christ, the Blessed Mother, the Church, and the saints.

With the current trend towards schools for novice masters, novice mistresses, spiritual directors, priests and devoted souls, this book appears as a timely guide and friend. Surely an English adaptation of this book would be of tremendous utility to the many institutes of spiritual guidance now operating in various parts of the United States. —G.G.C.

Catholicism and American Freedom. By James M. O'Neill. New York, Harper & Brothers, 1952. pp. xii, 287. \$3.50.

Militant secularism is the theme propounded by Mr. Paul Blanshard in his writings. His is the philosophy of the omnipotent state, divorced from every religious (and thereby every moral) influence. If we take him at his word, he is interested solely in preserving that wall of separation which, he says, is part and parcel of our American heritage, in keeping America free from the oppressive power of the Catholic Church.

Professor James O'Neill writes in defense of American Catholics and his book is a specific and definitive answer to Blanshard's *American Freedom and Catholic Power*. The uncritical praise and consequent wide acceptance of Mr. Blanshard's misrepresentation make imperative this detailed answer, for if not so answered, that book can do incalculable harm. Mr. O'Neill's rebuttal is not, of course, an official answer; nevertheless it stands as a most adequate reply to Blanshard's more serious charges.

The defense here presented is twofold. Abundant evidence is adduced to show that the Church is not an enemy of American freedom as Mr. Blanshard would have his readers believe. Moreover with the skill of an experienced rhetorician, Mr. O'Neill makes it crystal-clear that Blanshard has not proved his thesis. On the contrary, he has indulged in dishonest devices well calculated to arouse sentiments of religious prejudice. No one who compares Blanshard's attack with O'Neill's defense should have difficulty in picking the winner.

Mr. O'Neill is a representative Catholic layman, and the views he upholds on Catholic policies (which he is careful always to distinguish from immutable Catholic doctrine) are by no means "official." He is himself an effective answer to the Blanshard charge of "Catholic thought-control." For instance, some Catholics feel that they *can* defend the Spanish government—Mr. O'Neill does not. The important thing to remember is that Catholics need not accept the responsibility for the Franco government; they are not accountable.

In an excellent chapter on "Catholics and Social Policies," the author offers a reconciliation of Catholicism and Liberalism. Replying to the allegation that Catholics are necessarily political reactionaries, he insists that any American Catholic can heartily subscribe to such liberal objectives as civil liberties, social security, racial equality, decent labor laws, better public education, expanding social legislation, universal suffrage, religious freedom, etc. Many American Cath-

olics engaged in politics or social work are striving for these goals, and can truly be called "Catholic liberals."

Though this book stands as a comprehensive and vigorous answer to Paul Blanshard, it says a great deal more. Long after the fires of bigotry stirred up by the Blanshard book are put out, this book will stand on the Catholic bookshelf as a sound exposition of the compatibility of Catholicism and American Freedom. —D.M.N.

The Lost Childhood. By Graham Greene. New York, The Viking Press, 1952. pp. 191. \$3.50.

"In all writers there occurs a moment of crystallization when the dominant theme is plainly expressed, when the private universe becomes visible even to the least sensitive reader." So writes Graham Greene in his essay *Henry James: The Private Universe*. The "moment of crystallization" in this book of essays by the distinguished Englishman of letters is, the reviewer believes, found in this very essay and attributed by Greene to Henry James whom he has so carefully and precisely analyzed in five of these essays. The *leitmotiv* of Greene's works as well as the impelling force that has inspired him to write some of the most powerful and highly controversial literature of our age seems to us to be "a sense of evil, religious in its intensity." It would be unfair, however, to equate James and Greene in this respect without a word of very definite qualification. For Greene's "sense of evil" is guided and at all times preserved from pessimism by a sense of the tragic that is Christian in everyway, in contrast to James' contorted and inaccurate view of reality.

Once he had placed the problem of evil in the foreground of his works, James seemed afraid to grapple with the forces of darkness. When asked for his opinion of *The Turn of the Screw* he facetiously referred to it as "a fairy tale, pure and simple." Greene, on the other hand, faces the problem squarely and presents an honest, if not altogether forthright, solution without relapsing into second rate didactics. Father Harold Gardiner, S.J., has pointed out that only the Christian can have a real perception of the tragic in man. Greene is, to use the phrase of Abbé Cayré, "a vital Christian" and well equipped to grapple with the problems he attacks.

Yet, for all his sincerity of purpose, frank confrontation of significant and complex problems, and indisputable ability, his work is not always satisfying. In his laudable desire to avoid becoming what he calls "a philosopher or religious teacher of the second rank" he has failed to present us with a clarity of expression that would aid immeasurably his profound writing.

Nevertheless, Greene's vital Christianity breathes a spirit into this book of essays that is altogether different from the majority of the modern and all too un-Christian critics. It is this factor which, in any final judgment, must give Greene his stature. —J.F.C.

Macrobius' Commentary on the Dream of Scipio. Translated with an Introduction by William H. Stahl. New York, Columbia University Press, 1952. pp. xi, 278. \$4.00.

Up until the last century, one of Cicero's most precious compositions, *De re publica*, was, with the exception of a few brief fragments, almost completely lost to the world. We owe it to Macrobius Ambrosius Theodosius who commented upon *Scipio's Dream*, the closing portion of *De re publica*, for the preservation of nine chapters of the great orator's work.

Not a commentary in the ordinary sense of the word, *Macrobius' Commentary on the Dream of Scipio* is rather an encyclopedic work, intended primarily for the education of the lay man in the classical liberal arts and sciences and the more attractive doctrines of classical philosophy. The author's purpose was unwittingly responsible for sustaining knowledge of the liberal arts, classical philosophy, and science in the early Middle Ages. An important example of the influence which the *Commentary* enjoyed is the fact that the work was largely responsible in keeping alive, at least among the intelligentsia, the belief in the sphericity of the world up until the discovery of America.

Mr. William Harris Stahl's translation, the first in English, is very readable, while rightly claiming to itself a scholarly literal accuracy. Representing the XLVIII number of the Records of Civilization series edited under the auspices of the Department of History, Columbia University, *Macrobius' Commentary on the Dream of Scipio* is a noteworthy attempt at familiarizing English-speaking scholars with one of the Late Latin encyclopedists so influential upon the thought of the Middle Ages. Mr. Stahl has painstakingly annotated the entire *Commentary* in order to make manifest Macrobius' sources, which are chiefly Neoplatonic. A sixty-five page Introduction by Mr. Stahl gives the reader sufficient background concerning Macrobius, the *Commentary*, its sources, influence, style, and the manuscripts, editions, and translations of this encyclopedic work.

Serious students of the History of Philosophy will find those chapters dealing with Platonism, Pythagoreanism, and Neoplatonism, as well as the theories of early astrology, most interesting. Medievalists will be interested to know that "Macrobius was an important

source of Platonic dogma for Albertus Magnus." Numerous quotations from *Macrobius' Commentary* are also to be found in St. Thomas Aquinas' *Summa Theologica*.

The book has three Appendices which give added information concerning the various theories and methods discussed in the *Commentary*, and a Bibliography listing works and studies of significant contributions to Macrobian scholarship, along with a thorough Index. These features stamp the volume with the seal of a painstaking and devoted scholarship that is worthy of admiration and praise.

—B.M.

What Is the Index. By Redmond A. Burke, C.S.V. Milwaukee, Bruce, 1952. pp. x, 129. \$2.75.

Although the general reasoning behind ecclesiastical censorship may have been common knowledge all the while, this work of Fr. Redmond A. Burke makes available for the first time in English an extensive treatment of the history and detailed reasons for the Catholic Church's position on reading. As Fr. Burke points out, regulations on reading and the prohibition of books have been a practice of the Church since her first days. The reader will note that in every age Catholics were made aware of the existence of a censoring Index, but until now this Index as such was available only to those who could read the Latin text.

Of great importance, *What is the Index* points out the norms of judgment for an individual reader when faced with the problem of reading a book not specifically listed on the Index. In this age when the popular pocketbook presents such inexpensive reading, the occurrence of temptation cannot be supposed to be rare. And many of these books portraying sensuous incidents are not on the Index by individual title. But following the principles laid down in the Code of Canon Law and aided by Fr. Burke's competent interpretation, anyone who has taken the pains to read *What is the Index* carefully can conclude for himself whether or not a book is implicitly condemned by the Index.

Another point of interest is the clear and concise explanation of the differences between pre- and post-publication approbation. Fr. Burke also explains with equal clarity the use and meaning of terms such as "*imprimatur*" and "*nihil obstat*."

What Is the Index? is highly recommended for everyone. He has done a great service in writing the book for which previously "he had searched in vain for," while he was carrying on in his own private research in the literary policy of the Catholic Church.

—E.G.F.

Our Bishops Speak. Statements of the Hierarchy of the United States and of the Administrative Board of the National Welfare Conference. With foreword, notes and indexes by the Very Rev. Raphael M. Huber, O.F.M. Conv. Milwaukee, The Bruce Publishing Co., 1952. pp. xxxiii and 402. \$6.00.

Our Bishops Speak is an armory of Catholic thought on all the important social, economic and political problems which have enveloped America these last three decades. The National Pastorals, Annual Statements of the Hierarchy of the United States, Resolutions of Episcopal Committees, and communications of the Administrative Board of the N.C.W.C. are now in easy access to students, historians, and all who are interested in Catholic thought and the Catholic approach to the perplexing problems of present-day America.

The Bishops' keen vigilance over their flock has enabled them, with almost prophetic insight, to propose remedies for the inherent dangers in certain social, political and economic trends. Before Communism had begun its overt spread, in 1919, the assembled Bishops warned against its dangers. Long before birth control and divorce became fashionable and a formidable threat to the family life of this nation, they openly denounced it. A careful and intelligent exposition of the value of movies, and the dangers which could result from its abuses led to the establishment of movie review boards and the Legion of Decency. In every instance where the Bishops' proposals were rejected or ignored, the troubles they predicted inevitably followed. Their cautions and the proposed remedies are still valid.

Beginning with the Pastoral Letter of September, 1919, this book contains the pronouncements of thirty-two years in matters of vital importance to every American. These pronouncements shine forth as beacons of truth over the ocean of error which threatens to swamp our land, and they rekindle the hope for an intelligent and successful victory over the powers of darkness. Such Pastorals as "Statement on the Crisis of Christianity" (1944), "On Victory and Peace" (1942), "On the Essentials of a Good Peace" (1943), "On Man and Peace" (1946), "On Secularism" (1947), "On the Christian Family" (1949), "On the Child," "Citizen of Two Worlds" (1950), stand forth as a challenge to all the fathers and mothers of America. If our nation is to remain free and God-fearing, then the contents of these letters must be absorbed and put into practice by all of us.

—L.P.

Priestly Beatitudes, Retreat Sermons. By Rev. Max Kassiepe, O.M.I.
Translated by Rev. Simon, O.M.I. St. Louis, B. Herder Book Co.,
1952. pp. 393. \$5.00.

Priestly Beatitudes, useful as a model for priests' retreats and for spiritual conferences, seems also well adapted to serve an examination of conscience for parish priests. These two points recommend the book to the priests' retreat master who is looking for another form in which to exhort to priestly zeal as well as to the parish priest who needs a general review of his duties and encouragement to quicken his efforts toward personal sanctification.

An application of the eight glorious beatitudes spoken by Our Lord to His Apostles and disciples form the basis around which Father Kassiepe built his twenty-two retreat sermons. Retreat masters can study with profit the easy manner in which the beatitudes "learned from the school of Christ" become the "priest's own catechism," a norm of priestly life and work.

The problems of priestly laxity and tepidity along with the temptations of modern parish work are solved in the light of accepted Church teaching. Although the conferences are intended as an exhortation to rekindle old devotion and not as an explanation of doctrine, the sermons are well substantiated by quotations from the Scriptures, the *Spiritual Exercises of St. Ignatius*, St. Thomas Aquinas and St. Bernard of Clairvaux. In addition he gives a plentiful sprinkling of examples from the lives of the Curé of Ars, model of parish priests, and other saintly pastors. Appropriate prayers for particular virtues are added at the end of each conference. An interesting summation of the means of priestly sanctification taken from the *Exhortatio ad clerum* of Blessed Pius X is found in an appendix.

Priestly Beatitudes is especially aimed at the secular clergy but it contains admonitions suitable to all priests engaged in parochial work. It is the work of a man experienced in mission work in Germany and the United States. This book was one of the last of a man who was a Provincial of the Oblates and Assistant to their General. The great number of his acquaintances enabled Father Kassiepe to quote first hand experiences of priests from the days of Father Kolping and the Catholic labor societies down to Cardinal Pacelli, the present Pope Pius XII.

The translation of Father Simon reads smoothly; a handy index is provided for speedy reference.

—J.M.D.

BRIEF REVIEWS

The American Apostolate. Edited by Leo R. Ward, C.S.C. Newman Press, 1951. pp. 285. \$4.25.

Father Leo Ward, C.S.C., here combines a selection of essays written by various experts for an eighteen facet presentation of the American apostolate during the past half century. The effect of such a virile apostolate is most stimulating and will electrify even the most passive reader.

Catholic social actionists in endeavoring to apply papal teachings to social problems have created a number of organizations. These organizations are mentioned continually in the Catholic press, usually in their abbreviated form. The N.C.W.C., C.Y.O., Y.C.W., Y.C.S., C.C.I.P., and the A.C.T.U. are a few examples. Quite naturally, these abbreviations mean nothing to the average reader which is to be regretted since these organizations should be familiar to every Catholic. Readers of Father Ward's book will not be in the confused group.

All phases of each field are discussed. For example, in the field of labor, the papal directives are first reviewed. Then the discussion proceeds to the organizations, labor journals, labor schools, etc., that were created to animate the papal doctrine.

Great emphasis is placed upon the story of the Church's social action. One would wish, however, that the growing spiritual apostolate of theology for laymen and of retreat movements had not been overlooked.

Father Ward evaluates the American apostolate by stating that great strides have been made since the turn of the century but that there are "worlds of charity and justice yet to take." —J.H.M.

The Eternal Purpose. By M. Philipon, O.P. Translated by Rev. John A. Otto, Ph.D. Westminster, Md., The Newman Press, 1952. pp. 112. \$2.25.

Father Philipon has put together six chapters in which he sets out to explain to man his nature and his destiny. He considers life under the formalities of faith, love, action and suffering and adequately points out the relation of each of these subjects to man's salvation. But the thought is never forceful and living. It reads more like a rephrasing of a dull manual of theology.

Father Philipon's latest work adds nothing to his reputation. Neither the translation nor the printing seem justified in view of the weakness of the thought. The book comes to 112 pages but 25 of

these are blank, the margins are wide, the type large. Certainly the manuscript warranted nothing better than to be published as a pamphlet. If Catholics refuse to buy things like this, Catholic publishers will use a little more common sense in deciding what to publish, in what form, and for what price.

—P.M.G.

Our Lord. By Gerard Lake, S.J. Westminster, Md., Newman Press, 1952. pp. 132. \$2.00, cloth; \$1.00, paper.

The more we know Our Lord, the more ardently we can love Him and imitate Him faithfully. The means of increasing our knowledge of Him is through the daily reading of His life in the New Testament. Yet at times reading a life of Christ by authors rephrasing the Evangelists gives one new inspiration to follow the Life, Way and Truth more closely.

Here is a basic life of Christ compiled by Father Lake, which moulds the four Gospels into one coherent sequence. During the last war, the author looked in vain for some straightforward life of Christ which he could offer to a young man or girl entering the Armed Forces. Failing to find one, he set out to write his own and has succeeded admirably.

Presenting a fairly comprehensive summary of the Gospel narrative Fr. Lake brings Our Lord vividly before the mind of the reader. He shows us that God has come as man, loving us with an infinite love. The total effect of the book makes the reader realize that Christ's life, as man upon earth, is the greatest incentive to virtue and good living. For Our Lord said, "Learn of Me, for I am meek and humble of heart." This colorful presentation of the living example of Our Lord should doubtlessly succeed in attracting and drawing the heart of the reader to become a more faithful follower of Jesus Christ.

—M.C.

On the Power of God. By St. Thomas Aquinas. Translated by Laurence Shapcote, O.P. Westminster, Newman Press, 1952. pp. 792. \$6.00.

The ordinary scholastic disputations in which St. Thomas engaged as lecturer in theology are recorded in the *Quaestiones Disputatae*. Under this general heading are embraced seven series of lectures of which *On the Power of God* is one. This work was written when St. Thomas was about forty years old, renowned as a theologian and mature in his judgment.

On the Power of God is a work concerned with particular questions on the Nature of God and the Trinity of the Divine Persons. Since questions in this work were not intended as a course for the

beginner in theology, the strict logical order found in the *Summa Theologica* is not present here. Again in comparison to the procedure of the *Summa* this *quaestio disputata* is not so brief: the doctrine is more amplified both in the *corpus* of an article and in the numerous objections which develop the point.

Newman Press has made the former three volumes of Fr. Shapcote's translation available in one handy book. The necessity for reprinting this work proves that interest in the minor works of the Angelic Doctor has been increasing in the past few years. For a study on the first part of the *Summa Theologica* one will find this work a very helpful companion since St. Thomas "is his own best commentator."
T.M.

A Summary of Moral and Pastoral Theology. By Henry Davis, S.J. New York, Sheed and Ward, 1952. pp. 484. \$5.00.

During his sixty-nine years as a priest, Father Davis of the English Province of the Society of Jesus enjoyed a wide reputation as a teacher and writer. Here, after his death this year, appears the most recent of his works; a practical one-volume summary of his well-known four volume treatise on Moral and Pastoral Theology. He has compiled the essential elements of each pertinent tract into a summary which will serve as a convenient reference and refresher to priests engaged in pastoral work who are deterred from referring to the more detailed and footnoted treatises of the Latin manualists. It concisely sets forth the common teachings and opinions on the matter treated, stating, however, differences of opinion where they exist.

This summary is not for beginners but for those who have completed their course in Theology. We believe it is a book which will find a preferred place on the desk of any busy rectory. However, on the non-clerical level, it may serve as an exposition of the Church's laws and teaching to interested non-Catholics as well as a valuable source of information for the well-informed laity. —A.J.D.

Guide to the Catholic Sisterhoods in the United States. Compiled by Thomas P. McCarthy, C.S.V. With foreword by The Most Reverend Amleto Giovanni Cicognani. Washington, Catholic University of America Press, 1952. pp. viii, 280. \$1.50 paperbound.

In an effort to provide a general handbook of religious communities, Catholic University previously published a booklet on the communities which Catholic men could enter. Now they have edited this *Guide to the Catholic Sisterhoods*. It should be in the hands of

all those who are engaged in vocational work. This includes all Pastors as well as the Brothers and Sisters who are spending their lives in the education of Catholic youth. A photograph of the garb of each community is given along with a paragraph on the purpose and history of the community. At the end of each page the addresses of novitiates are given for those who wish to write for further information. The low price of the *Guide* is commendable. —A.G.

All books reviewed in *Dominicana* can be ordered through *Dominicana Bookstore*, 487 Michigan Ave., N.E., Washington 17, D. C.

BOOKS RECEIVED

From **B. HERDER BOOK CO., St. Louis, Mo.**

HISTORY OF THE POPES. Vol. XXXVIII. By Ludwig von Pastor. 1952. pp. 602. \$7.50; Vol. xxxix. pp. 496. \$7.50.

SERMONS FOR EUCHARISTIC DEVOTIONS. By Rev. John B. Pastorak. 1952. pp. vi. 511. \$7.50.

THE SACRED CANONS. By Abbo & Hannan. 1952. 2 Vols. Vol. 1 pp. 871. Vol. 2 pp. 936. \$19.00.

BE YE PERFECT. By David L. Greenstock, S.T.D. 1952. pp. 362. \$5.00.

CHILDREN'S FRIEND. By Rev. Thomas A. Lahey, C.S.C., Ph.D. 1952. pp. 203. \$1.95.

CHILDREN'S FRIEND, TEACHERS AID. pp. 119. \$2.25.

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

PRAYER IN FAITH. By Rev. Mother Jane Erskine Stuart. 1952. pp. x, 277. \$3.00.

SUFFERING WITH CHRIST. An anthology of Dom Columba, O.S.B. 1952. pp. xxi, 256. \$3.75.

From **PROVIDENCE COLLEGE PRESS, Providence, R. I.**

ONE IN MIND, ONE IN HEART, ONE IN AFFECTIONS. By Rev. W. R. Clark, O.P., Ph.D. Second Edition, revised. 1952. pp. 112. paperbound, \$0.50.

From **CATECHETICAL GUILD, St. Paul, Minnesota.**

CATECHISM IN VERSE. By Rev. Emil Dubois, D.D. 1952. pp. 120.

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

SAINT BENEDICT — THE BOY WHO CHANGED THE WORLD. By Marie Celeste Fadden. 1952. pp. 26. Illustrated. \$1.50.

BLACK-ROBED SAMSON. The Story of Peter De Smet, S.J. By Harold W. Sandberg. 1952. pp. 75. \$1.50.

MASTER OF MISCHIEF MAKERS. St. John Baptist de la Salle. By Leo Charles Burkhard. 1952. pp. 211. \$2.50.

From **BRUCE PUBLISHING CO., Milwaukee, Wis.**

JOSEPH AND JESUS. By Francis L. Filas, S.J. 1952. pp. x, 179. \$3.50.

From **ST. ANTHONY GUILD PRESS, Paterson, N. J.**

ADDRESSES & SERMONS. By Amleto Giovanni Cicognani. 192. pp. XIII, 482. \$3.50.

From **LOUISIANA STATE UNIVERSITY PRESS, Baton Rouge, La.**

TUDOR CHAMBER ADMINISTRATION. By Richardson. 1952. pp. ix, 541.
\$6.50.

From **PELLEGRINI & CUDAHY, New York.**

WISDOM, MADNESS AND FOLLY, The Philosophy of a Lunatic. By John
Custance. 1952. pp. 254. \$3.75.

From **DECLAN X. McMULLEN CO., New York.**

MY PANTS WHEN I DIE. By Joseph A. Breig. 1952. pp. 159. \$2.25.

From **PHILOSOPHICAL LIBRARY, New York.**

GRAND TOUR and Other Poems. By Mary F. Lindsley. 1952. pp. 128. \$4.75.

PAMPHLETS RECEIVED

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

ON PROMOTING THE SANCTITY OF THE PRIESTLY LIFE. Translation of
Menti Nostrae Exhortation of P.P. XII. 1951. pp. 70. \$0.25.

FOLLOW CHRIST. Edited by Gerard Ellspermann, O.S.B. Vocation Booklet. 1952.
pp. 95. \$0.25.

GREGORIAN CHANT. By Stephen Thuis, O.S.B. 1952. pp. 76.

FAMILY SACRAMENTALS. Edited by Walter Sullivan, O.S.B. 1952. pp. 86.
\$0.15.

DEVOTION TO ST. JOSEPH. By Very Rev. John Elbert, S.M. 1952. pp. 55.
\$0.15.

MEDIATRIX OF ALL GRACES. By Fr. Stanislaus, O.F.M. Cap. 1952. \$0.25.

From **OUR SUNDAY VISITOR.**

THE AMERICAN DREAM. By John A. O'Brien. 1952. pp. 31. \$0.15.

From **THE MARYKNOLL BOOKSHELF, Maryknoll P. O., N. Y.**

WORKS OF MERCY posters. By Sister St. Paul, O.P. (Maryknoll). Six four-color
portrayals. \$0.75.

OPERATION MARYKNOLL. By Sister Alma, O.P. (Maryknoll). A Catholic
Classroom Study of World Communism. pp. 64. \$0.50.

From **ST. ANTHONY GUILD PRESS, Paterson, N. J.**

THE GOSPEL ACCORDING TO ST. MATTHEW. 1952. pp. 91. \$0.25.

THE GOSPEL ACCORDING TO ST. LUKE. 192. pp. 93. \$0.25.

THE GOSPEL ACCORDING TO ST. JOHN. 1952. pp. 73. \$0.25.

LIFE VALUES OF THE MASS. By Rev. John L. Murphy. 1952. pp. 33.

From **FIDES, Chicago, Ill.**

CATHOLICS SPEAK ON RACE RELATIONS. By Rev. Daniel M. Cantwell.
1952. pp. 62.

From **OUR SUNDAY VISITOR PRESS, Huntington, Ind.**

THE APOSTLESHIP OF PRAYER according to Rev. Henry Ramiere, S.J. By
Eugene T. Kenedy, S.J. 1952. pp. 24.

THE NODL CODE AND ITS INTERPRETATION. 1952. pp. 23.

WHEN SKID-ROW STOPS SKIDDING. The amazing story of Alcoholics Anony-
mous. By William J. Smith, S.J. 1952. pp. 15.

HOW LOVE HELPS YOU. By John A. O'Brien, Ph.D. 1952. pp. 24.