



**The Rosary: Its History and Meaning.** By Franz Michel Willam. Translated by Rev. Edwin Kaiser, C.P.P.S., New York, Benziger Brothers, Inc., 1953. pp. 216. \$3.50.

“Balanced” and “orthodox” are adjectives which describe with precision Father Willam’s splendid book about the Rosary. Shunning everything extreme or novel, he follows faithfully the safe current of tradition. The book is conventional in content, but far from prosaic in presentation. It breathes life into familiar doctrines, and stimulates the commonplaces of prayer with the sensation of spiritual excitement. With superb effect, it combines historical and devotional themes calculated to increase love for the Rosary by first broadening knowledge of it. Ably translated, the result is a solid, readable work, a valuable addition to rosarian literature.

As the title indicates, there are two principal sections, the first concerned with the history of the Rosary, the second with its meaning. Historically, Father Willam traces the evolution of the Rosary from its distant spiritual and scriptural sources down to the time when it assumed its present form toward the end of the sixteenth century.

The devotional section, “the story of the significance of the rosary in the light of its history,” examines the Rosary as it appears in the liturgy, the teaching of the saints, the encyclicals of the popes, the language of art and mysticism. This latter part of the book has as its basic theme the formulation of what might be called the apologetics of the Rosary. The Rosary is the most popular form of prayer in the Church; it has found favor with devout Catholics the world over, regardless of racial, social, or intellectual distinctions. Yet, like everything truly great, it has always been subject to an undercurrent of attack. Father Willam explains the Rosary with definite consciousness of these adverse trends. He strikes the opposition at its most vulnerable points. The chapter, “The Rosary as Public Prayer,” is particularly strong, a capable refutation of extreme liturgists and extreme individualists, both of whom find the Rosary out of harmony with their scheme of values.

The Rosary has been largely a Dominican gift to the prayer-life of the Church, and Father Willam is not slow to stress the fact. It is presented as the Dominicans have always preached it: with meditation upon the redemptive mysteries as its essence. Great Sons of St. Dominic are closely connected with its history—St. Pius V, Blessed Alan de la Roche, St. Louis Grignion de Montfort—and Father Willam avers, "The present-day rosary with its fifteen mysteries, as recited in the universal Church, is the fruit of their zeal."

It is interesting to note that Father Willam pays little heed to the Blessed Virgin's legendary gift of the Rosary to St. Dominic, and he makes no mention of the part which tradition ascribes to the Rosary in the thirteenth century conquest of the Albigensians. He merely cites, in this connection, a passage from Cardinal Shuster's *Sacramentary* which traces the legend to the fifteenth century and Alan de la Roche—in effect, a denial of the tradition. Regardless of personal preferences, no one can quarrel with the basis of this conclusion; it seems impossible to establish the fact historically that St. Dominic himself preached the Rosary. But beyond all doubt the Rosary is the special treasure of the Order of Preachers, and in this sense, it can be referred symbolically to St. Dominic as the Father of the Order. Father Willam uses this symbolism to solve the difficulty raised by St. Dominic's appearance in so many rosarian works of art: "The pictures showing the Mother of God with the Infant on a throne handing rosaries to St. Dominic and St. Catherine of Siena . . . still retain their significance even though the rosary antedates St. Dominic. The devotion to the rosary was fostered for centuries by the Order of St. Dominic, and the Confraternity of the Rosary is still entrusted to it."

L.K.

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**With The Bible Through The Church Year.** By Richard Beron, O.S.B.  
Translated by Isabel and Florence McHugh. New York, Pantheon Books Inc., 1953. pp. 243. \$4.95.

Today we find a very wholesome trend which is bringing the family back to God through prayer; principally through the family rosary which has once again become an essential part of the Catholic home. Yet another important function of family life, which has fallen into the background, is the daily reading of Sacred Scripture. The English translation of Fr. Beron's *Bible Stories* offers to the family the material for this daily reading.

This volume opens with the season of autumn, takes us through Advent, Lent, etc. until the whole liturgical cycle has been completed.

These liturgical sections contain passages from the author's *Bible Stories* which are in harmony with the current season of the year. Interspersed throughout this very attractive book are Psalms and Canticles which are in some way related to the accompanying story.

The episodes of the Bible are retold by Fr. Beron in an abbreviated form, yet he presents the main points in a very striking fashion. The introductions to the various liturgical seasons are the work of Mary Perkins who makes them a little labored by excessive moral admonitions. A special word of praise must be given to the Brothers of the Benedictine Order whose colored illustrations are used in this book. Each picture is so expressive of its signification that no subtitle is necessary.

The easy style of Fr. Beron, the selection of Biblical passages which are in accord with the liturgical year, and the abundant use of clear objective artistry make it a volume worthy of the family library.

E.B.B.

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**Perpetual War for Perpetual Peace.** By Harry Elmer Barnes. Caldwell, Idaho, The Caxton Printers, Ltd., 1953. pp. 679. \$6.00.

The growing debate among historians as to the cause of World War II finds its most recent expression in a series of ten theses prepared and edited by the best writers that the non-interventionist, "Roosevelt pushed us into war" school can muster. Charles Callan Tansill, William Henry Chamberlain, George Morganstern, Frederick R. Sanborn, William L. Newmann, Percy L. Greaves Jr., George A. Lundberg and editor Harry Elmer Barnes let loose a near seven-hundred page blast at the "Roosevelt myth" propagated and popularized by the favored "court historians."

Professor Barnes' work, while a good bit repetitive for those few who have followed the controversy from the beginning, does succeed in awakening students of history once again to the existing conflict between the two schools of thought on the question, with both sides, strangely enough, represented by men equally advanced in historical scholarship.

A definition of terms will acquaint the newcomer with the controversy. Revisionism is the readjustment of historical writing to historical facts relative to the background and causes of the first World War. This noteworthy development in historiography turned out some of the finest historical studies of the past half century. With the appearance of Tansill's *America Prepares for War* in the middle 30s, the Revisionists succeeded to a great degree in setting aright

much of the earlier wartime lore and mythology. Their works were widely reviewed in all the newspapers, magazine book sections, the various historical quarterlies, and enjoyed respectful acclaim from some of the foremost names among American historians.

The term "court historians" attributed to the interventionist camp stems from their position of influence with the presidential administrations of the past two decades. These "court" scholars, who number among their members the likes of Henry Steele Commager, Samuel Eliot Morison, Arthur Schlesinger and William L. Langer, have had, for the greater part, freer access to the government files and records than was afforded the less popular Revisionist group. In addition they have rated first call in the many subsidized studies of the war and of the Roosevelt administration. Morison's *History of the United States Navy in World War II* is one example, which, when completed will represent a fourteen volume project requiring almost fifteen years of subsidized study. Likewise William L. Langer's three volume study of Rooseveltian foreign policy authorized by the Council of Foreign Relations Committee and produced with the aid of a Rockefeller Foundation subsidy.

The views shared by the American people as to the cause of World War II have been nourished on the fruits of the numerous books published by this group, books which have been widely disseminated and promoted for a popular appeal. It is precisely the lack of reception and the brush-off by all branches and divisions of the publishing trade administered the Revisionist school that gives rise to the most revealing and informative chapter of the book, Professor Barnes' own *Revisionism and the Historical Blackout*.

It is a most strong claim of injustice which the professor presents. The deliberate attempt to keep silent the Revisionist argument is made evident at every level of the publishing business. The author relates, "While the wartime mythology endured for years after 1918, nevertheless, leading editors and publishers soon began to crave contributions which set forth the facts with respect to the responsibility for the outbreak of war in 1914, our entry into the war, and the basic issues involved in this great conflict. . . . Requests came from the American Historical Review, the Nation, the New York Times Current History Magazine, the Christian Century, and others. Quite a different situation faces the rise of any substantial Revisionism of the second World War. The question of responsibility in relation to 1939 and 1941 is taken for granted as completely and forever settled." The effect of Revisionist writers "upon a Roosevelt-

bred generation . . . is like that upon little children being told there is no Santa Claus."

How does this historical blackout operate? Professor Barnes lists four points:

1. Denying access to public documents.
2. Difficulties in publishing Revisionist materials.
3. Ignoring or abusing Revisionist books.
4. Smearing Revisionist books.

On all four points the author shows conclusively the strikingly unfair and biased attitude of the press and publishing houses toward this minority of historical opinion. This section alone demonstrates the usefulness, moreover, the need, for this book and others like it. Unfortunately, as has been the case with previous Revisionist efforts, enthusiasm outruns objectivity in *Perpetual War for Perpetual Peace*, but considering the above-mentioned circumstances it is, perhaps, understandable.

D.K.

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**Church and Society.** Catholic Social and Political Thought and Movements 1789-1950. Edited by Joseph N. Moody. New York, Arts, Inc., 1953. pp. 914. \$12.00.

The question of the Catholic Church's relations with the social and political organizations that surround it is a burning one, indeed. However, this is not an issue that was born and has grown to maturity in this, the twentieth century. On the contrary, the history of Church-State relations is as old as the Catholic Church itself. From the very beginnings of Christianity the Church and the State, whether Catholic, merely Christian, or even pagan, have come into close and, oftentimes, violent contact. The fundamental reason for this state of affairs lies in the fact that human beings, as creatures living in this world and destined for a life that is eternal, are members of both of these perfect societies. Because this is so, both the Church and the secular government rule immediately over separate spheres of human activity. This basic principle of Church-State relationship, however, does not preclude the fact that in some matters co-operation is extremely necessary. Down through the centuries Catholic thinkers have treated this subject with varying degrees of success and the greatest of them have laid a foundation, firmly entrenched in Scholastic Philosophy, upon which has been erected the edifice of Catholic Church-State relationship.

Because of the supreme importance of the problem, many works have been written treating, as a specific instance necessitated, these

relations either in general, or as they were found modified in a social order peculiar to a definite time or place. A work whose nature makes it more akin to those of the latter type, *Church and Society* seems to fit conveniently into a very particularized niche in the library of writings on Catholic social and political thought. The Editor states very definitely in his introduction that this work is not a history of Catholicism. But, just as definitely, he reveals that it is historical insofar as it is: "a survey of the general political and psychological atmosphere of the period (1789-1950), with local variations that influenced particular regions."

Fr. Moody makes it clear in his prefacing remarks that this volume is, what he terms, "an exploratory study," and that there is no attempt being made to prove a thesis. Through the clear and complete exposition of parallel "case histories" the Editor and a dozen other collaborating Catholic authors propose to accomplish two objects. The first of these is, "to reveal the social and political activity of Catholics, and their efforts to erect a theoretical structure that would satisfy the demands of their tradition amid the pressures of the age." It is Fr. Moody's hope that an examination and assimilation of these historical circumstances will help—and this is the second of the two objects—to spotlight a number of questions that are of particular interest today. The questions that the authors consider to be of special importance cover a vast acreage, ranging from how the Church has affected social and political developments within its area of influence, to how the Church, in its turn, has been effected by these same powerful forces.

Fr. Moody divides Catholic opinion during this period into three general categories: the Authoritarian, the "liberal," and the Christian Democratic. The gentlemen contributing to the volume examine these "opinions" as they are seen in their concrete historical relationships, and treat them, for the sake of clarity, on a regional or national basis. Each of the major European countries is examined in its turn, and, finally, concentration is fixed on the Western Hemisphere in the consideration of South America and the United States. The adequate footnotes that are accumulated in the course of examination of each particular country are conveniently placed at the end of each natural division of the book. The worth of this work is augmented by the inclusion of an overwhelming number of documents pertinent to the subject matter.

*Church and Society*, based on scholarship and the consequent product of much research, is generally effective in its presentation and thorough in its treatment. The section on Germany has been

described as "monumental." All are in agreement that no study of this nature has heretofore been made of Germany. The shining armor of objectivity that the Editor donned in his introduction receives a few dents in the course of Fr. Moody's treatment of Pope Pius IX, and during his consideration of present-day Spain. Finally, it should be reiterated that *Church and Society* is neither a handbook of principles nor a beginner's manual: it is, rather, an historical approach to a living problem. Therefore a familiarity with the historical era under discussion is an essential pre-requisite to full appreciation of the book. There has already been projected a companion piece to this volume—a necessary adjunct—in which Catholic social theories will be examined.

R.A.F.

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**The Mediaeval Church.** By Marshall W. Baldwin. Ithaca, New York, Cornell University Press, 1953. pp. ix, 124. \$1.25.

The problems confronting the historian who undertakes to write of any particular period for a trained audience are many and difficult. But when such an author is presented with the task of explaining one of the most complex eras of mankind to a segment of the population which is presumed to have little previous historical knowledge, then the problems assume the aspect of a challenge. Such was the challenge presented to Marshall Baldwin by Cornell University. Perceiving the need for a new approach to European History, the University has initiated a program calling for narrative essays on different phases of the history of Europe written by experts in the various fields. Professor Baldwin accepted this formidable task and *The Mediaeval Church* is the result.

Realizing that the work of the Church is primarily spiritual, the author immediately emphasises the fact that the Middle Ages were unique in the history of the world. Christendom was Europe and Europe was Christendom, thus implying the close relationship of spiritual and secular interests. He stresses, however, that the most important and fundamental element in the history of the Church does not lie in its dealings with the secular powers. After showing the positive aspects of the Church's mission, Professor Baldwin considers the Mediaeval Church from a negative viewpoint by treating of what it was not. It was not an organization whose main consideration was the reform of society taken as a whole. Its prime interest was the individual soul. Society was the concern of the Church only insofar as society helped or hindered the sanctification of the individual. This opening section of the essay is valuable to the reader in enabling him

to understand exactly what the purpose of the author is, namely to study the Church not only as an institution, but even more fundamentally, as a way of life.

Since the resultant work is intended to be only an essay the reader must not seek an exhaustive study of the many developments which took place within the Church in the Middle Ages. Mr. Baldwin has adequately outlined and explained the influencing factors which coalesced to produce the "age of faith." The book is marked by its obvious scholarship, critical analysis and objective approach, three important factors which blend perfectly to give the reader an authoritative introductory study. *The Mediaeval Church* is a brilliant addition to the store of historical inquiry, and receives the enthusiastic indorsement of this reviewer because of its erudition, clearness of style and fully self-explanatory text.

T.K.

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**The Less Travelled Road.** By Rev. M. Raymond, O.C.S.O. Milwaukee, The Bruce Publishing Co., 1953. pp. viii, 250. \$3.50.

In this day and age more and more Catholic American youths are turning to the contemplative religious life. In his latest book, Father Raymond unfolds the life and labors of one American youth whose name was to become synonymous with the rise and growth of the major institute of contemplative life in the United States. The youth was Frederic Dunne, later to be known as Dom Frederic Mary Dunne, O.C.S.O.; the institution, The Abbey of Our Lady of Gethsemani.

Father Raymond brings to the public for the first time a biographic survey of Gethsemani's first American Abbot. While an introductory chapter vividly re-creates the last hours of Abbot Dunne's sojourn on this earth, it is the author's insight into the "physical and spiritual heredity" of this man of God which sets the tone of the entire book.

Beginning with the exploits of Captain Hugh Dunne, U.S. Army, and his subsequent marriage to a devout Alsatian Protestant girl, Mary Lois Stenger, later an even more devout Catholic, the story runs its course to Frederic's birth. It is evident that he came from good stock and the contribution of his parents revealed itself in a depth and strength of character that was to serve him well in his future role as leader of men and servant of God.

The sections treating of Frederic Dunne, the Trappist, are a concise history of Gethsemani and the part he played in its growth. When he was elected Abbot in 1935, the mother house of Gethsemani had

70 members and controlled two other monasteries housing less than 120 monks. At the time of his death in 1948, Gethsemani was housing 172 religious and two new foundations had been completed with plans for two more. Those foundations were made. Within two years of his death the mother house then held 270 men within its walls and the United States could boast of ten Trappist monasteries with a combined personnel of a thousand men. This was the material achievement of Dom Frederic's life. The fountainhead of this monumental effort undoubtedly is found in Abbot Dunne's spiritual prowess.

Anyone who has read any of Father Raymond's books must realize that he is one of the most potent forces in Catholic literature in America today. More need not be said than that he knows how to write and he knows what to write. As in his highly successful novels, he has written an extremely enjoyable and enlightening book. Most of all, he has written for the Catholic layman a book that will give an insight into the Trappist way of life, a way of life that surely leads to God.

Even though there has been a great religious trend in this country in the last ten years, there is room for a yet greater awareness that our All Merciful Creator is a Just God and that justice implies the rendering of a debt. We owe worship and adoration to God. Father Raymond has shown how each Trappist monk spends his entire day in rendering to God the things that are due to God. It is not necessary, nor feasible, that we all become Trappists, but certainly there is an abundance of knowledge to be gained from studying their life and trying to adapt some points of it to our own. J.J.

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**The Riddle of Konnersreuth.** By Paul Siwek, S.J. Translated by Ignatius McCormick, O.F.M.Cap. Milwaukee, The Bruce Publishing Co., 1953. pp. 228. \$3.50.

When man's mind is confronted by the mysterious, he must make one of two judgments: this fact can or it cannot be explained by the forces of nature. If he is unable to say with certainty that the phenomenon is caused naturally or supernaturally, then an investigation ensues. And so it is with the *Riddle of Konnersreuth*, which confronts us today. The wonders involving Theresa Neumann call for an impartial critical analysis.

Father Paul Siwek offers such a scientific study, written in the light of findings made by modern medicine and experimental psychology. With the prudent procedure of the Church as his model, he

attempts to explain the facts of the case. The author is motivated to employ good method and adequate criteria so that what he has "to say on the subject of Theresa Neumann may help in evaluating similar cases."

Although the reader may not agree with all the conclusions of this book, he will appreciate the caution that is demanded. If God is intervening so as to suspend the laws of nature, then the miraculous deeds may have apologetical value; but if He is not, the Church must not be exposed to the ridicule of her enemies. Furthermore, people should not pay to Theresa the veneration that is due the canonized saints. There is no *necessary* connection between sanctity and charismatic graces, even when these are established as such.

This investigator presents a strong case against the alleged supernatural causality of Theresa's prophecies and the cures reputed to her. But he falters concerning the stigmata. Arguing from analogous cases in which hysteria was associated with phenomena comparable to those at Konnersrouth, he theorizes that Theresa's hysteria causes her stigmata. But several pertinent facts are not yet clearly established: Is she really hysterical? Is hysteria sufficient to explain her wounds? Is her prolonged fasting an incontestable fact? Superficial reading might lead to the erroneous conclusion that emotional instability is a necessary condition for the stigmata.

The book may be read with profit by those who are willing and able to follow a line of thought through much psychological data and numerous facts. Fr. J. H. Van der Veldt, O.F.M. ("An Evaluation of the Konnersreuth Controversy," *American Ecclesiastical Review*, July, 1953), sums up well the results of such an investigation as Fr. Siwek's: "The attitude that seems to recommend itself concerning the happenings in Konnersreuth, is one of wholesome skepticism—which, however, does not imply naturalism." M.J.

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**Art and Life.** By Florence M. McIntyre. Memphis, Tennessee, S. C. Toof and Co., 1952. pp. 198.

This book is partly biographical and partly critical. Its author has unselfishly devoted her life to the promotion and teaching of art in Memphis. Her first two chapters are autobiographical. Educated under such eminent artists and teachers as William M. Chase and Robert Henri in painting, Lorado Taft and Bruno Zimm in sculpture, she was the first director of the Brooks Memorial Gallery in Memphis, from 1916-1923, and since then has directed and taught in art schools in the same city.

The major part of the book is concerned with biographical and critical sketches of American painters, etchers, and sculptors of the late nineteenth and early twentieth centuries, making it a handy reference guide to the leading artists of this period. The longest chapter is on James M. Whistler and Joseph Pennell, the great American illustrator, close friend and "Boswell" of Whistler. The account of Pennell's life and work is the most valuable and interesting part of the book. In Miss McIntyre's opinion Pennell was not only a great etcher and lithographer—the equal of Whistler; he was also an accomplished writer—a biographer, historian and critic of art. She gives a sensitive appreciation of some of his etchings and lithographs as well as several original and amusing anecdotes of her meetings with him on various occasions.

Appended to this chapter on American etchers are short explanations of the various kinds of prints and how they are made: engravings, etchings, dry-points, lithographs, etc. These add to the reference value of the book.

In her last chapter Miss McIntyre makes a forthright condemnation of modern art. She holds that art should represent life and should uplift the soul by presenting noble ideas. Modern art is evil because it does neither. It is non-representational, morally and artistically destructive, materialistic, and atheistic. Much of it is communist or communistically inspired and influenced. To oppose this plague and to present the artists she loves—especially Pennell—to the present generation, Miss McIntyre has written this work. The Catholic reader will especially approve of her defense of representational art and of moral and religious values in art. L.W.

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**Caruso: The Man of Naples and the Voice of Gold.** By T. R. Ybarra. New York, Harcourt, Brace and Co., 1953. pp. 315. \$4.50.

Enrico Caruso has won a place in contemporary American history; his name is still heard, his influence felt, his death mourned. Mr. Ybarra fills the need for a reliable biography for younger Americans who, without having actually seen or heard Caruso, still look upon him as the best of the operatic tenors.

The life of Caruso is put before the reader frankly and informally. Quite naturally, his musical career is treated in great detail: his birth at Naples; his early struggles; his rise to the position of leading tenor of Italy; the conquest of Europe and South America, climaxing in the undisputed leadership at the Metropolitan Opera. Moreover, the person of Caruso is uncannily captured and portrayed.

This man who sang and acted his way into American hearts lives before the reader. Mr. Ybarra has presented the rare biography which gives the life history and, also, transmits the personality of the subject.

One facet of Caruso's life, however, seems neglected. His attitude towards religion and morals leaves a question in the reader's mind, all the more since Caruso is so manifestly upright and candid in everything else. That this should be passed over by the author (and by other biographers, too) is regrettable.

*Caruso* is but the latest in a long series of biographies of the tenor published since his death. Occasionally, Mr. Ybarra achieves a masterly style, at other times, he betrays his newspaper background. However, the light and pleasant style, the humor and the pathos of a fascinating man's life combine to make an enjoyable book.

E.G.B.

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**The Easter Book.** By Francis X. Weiser. New York, Harcourt, Brace and Company, 1954. pp. 224. \$3.00.

The splendor of Easter Sunday and the triumph of its message of joy has gained for this day the title of "Feast of Feasts." From the earliest centuries of the Christian era down to the present time, the glory and beauty of the day of Christ's Resurrection have been manifested by liturgical and popular celebrations. In *The Easter Book* Father Weiser explains the origin, history, and oftentimes little known meaning of many of the customs and practices with which the Lenten and Paschal Seasons are adorned.

The author discusses the "spring lore" of pre-Christian times and points out its role as the pagan ancestor of many popular traditions of Lent and Eastern. He considers the ever familiar custom of the pre-Lenten carnivals and tells of the origin and variations of the Mardi Gras festivities. The distribution of ashes on the opening day of Lent is shown as a remnant of the sackcloth and ashes worn by public sinners during the Middle Ages, and the modern rulings on fast and abstinence are compared with the more rigorous laws of the early Church. The customs and inspiring liturgical services of Palm Sunday and Holy Week are described in some detail. The final chapters of the book treat of the "Feast of Feasts" itself, and examine its music and the age old traditions which do much to enhance the grandeur of the Paschal Season.

The story of Easter is written in a lively and almost conversational style which does much to catch and hold the interest of the

reader. Each of the chapters of the book is prefaced with a pen and ink illustration of the subject matter to be treated therein. Although *The Easter Book* is simple in its manner of presentation, it is the result of much scholarly research, as is proven from a glance at its bibliography.

An understanding of the significance of the liturgical practices and familiar customs of Lent and Paschaltime is a great aid to a more fruitful celebration of the feast of the Resurrection. Father Weiser has done much to explain the meanings of these Easter traditions. *The Easter Book* is to be highly recommended. T.R.P.

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**Fruits of Contemplation.** By Victorino Osende, O.P. Translation by a Dominican Sister of the Perpetual Rosary, Milwaukee, Wisconsin. St. Louis, B. Herder Book Co., 1953. pp. 338. \$4.75.

In these times, when the charity in many hearts has grown cold, and confusion, mistrust and fear grip the hearts of men, the world is in great need of that unity which many so earnestly seek. Unity must be first *in* men before it can be *among* men.

Father Osende here presents us with a treatment of the spiritual life, the theme of which might well be called unity. Each of the fifty-seven chapters are in themselves a unified whole comprising a complete meditation. The purpose of the first few chapters is to show the oneness and simplicity of the spiritual life, as against man-made complications, distinctions and divisions. This unity is portrayed in the unity of grace. Just as the grace of the spiritual life is essentially one, so also is that life itself. That same grace may have a diverse mode of operation, being differently communicated to one, and differently received by another, but it is the same spirit working all in all. The author, conscious of the *necessary* distinctions to be made for the purpose of direction and the diverse states of life, warns of the errors and disastrous results which follow from making *absolute* distinctions in the spiritual life. Following these errors many souls would remain in the state of the beginner and never attain the true perfection of the full supernatural life which is proper to mysticism. Lest the word mysticism be misunderstood, and be conceived as those extraordinary graces granted only to a few, Father Osende explains the difference between extraordinary mystical graces and those ordinary mystical graces which are the portion of the vast majority who follow this more excellent way.

The body of the book is composed of many short chapters which treat profoundly, yet simply and clearly, of many considerations on

the road to perfection. There are chapters on, The Shortest Way, Transformation in Christ, Why There Are So Few Saints, Prayer and Perfection, The Peace of God, The Reign of the Sacred Heart, which we point out to show the tenor of the fifty-seven excellent essays contained in this work. The whole book breathes a spirit, not only of a profound theologian, but also of one who has tasted and seen that the ways of the Lord are sweet. We highly recommend this masterpiece on the spiritual life to all who are anxious for a more perfect life and are looking for a sure guide. A.C.F.

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**Ethics and Facts.** By J. Messner. St. Louis, B. Herder Book Co. pp. 327. \$4.00.

Long ago Adam committed a sin of self-will. One of the ways God punished this revolt was to allow man's lower appetites to rebel against his reason. Since that day we have had to vigorously convince ourselves of the fact that only by the restoration and maintenance of the true natural subordination of matter to mind can we hope to attain inner harmony and peace. The present work is a powerful reiteration of the many aspects of this seemingly self-evident yet little understood truth.

The book may be considered as a collection of five ethical monographs on the most dynamic driving forces acting within us and upon us. The chapters treat of these powers in the order of their vehemence rather than according to their human dignity: "The Sex Impulse; The Impulse toward Happiness; The Impulse toward Liberty; The Social Impulse; The Cognitive Impulse."

Chapter one is exceptionally well done and gives a splendid indication of the worth of the book. It begins with the principle objections of teen-agers against the reasonableness of chastity and purity. The objection runs—nature itself demands the free enjoyment of sex and the recent findings of science seem to support this natural urgency. They are not looking for the answers in dogma, but seek something which is as close and clear to them as their natural urgings.

Dr. Messner, grants their premise that the sex impulse is the most passionate force in their young lives. Since it does have this dynamic pull in personal life, then it must be admitted that when "rightly" directed and nurtured, there is no greater physical force for the development of strong character. By the same token, when "misdirected," it infallibly has the most destructive effects on the formation of a healthy personality. With amazing practical skill, the author proceeds to develop this argument of personality construction

or destruction. Once this point is proved, he extends the same principle to show its inevitable consequences in family and social life.

The other chapters proceed with much the same erudite practicality. The work is recommended to all who are interested in correct self-direction. Confessors and directors of youth will find *Ethics and Facts* an invaluable aid in understanding and helping those seeking their advice.

T.J.S.

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**General Education and the Liberal College.** By William F. Cunningham, C.S.C., Ph.D. St. Louis, B. Herder Book Co., 1953. pp. xviii, 286. \$4.00.

Father Cunningham has been active in American Catholic education for more than thirty years. His latest book is the crystallization of the thoughts and ideas of a number of Catholic educators who have been working for more than a decade on pivotal problems of higher education.

The outstanding feature of this excellent study of the philosophy of Catholic liberal education is the broad scope of issues raised and the sound balance with which suggested solutions are presented. This is a well-planned work, one which succeeds admirably in avoiding the pitfalls of extremist positions. As to scope, the book considers educational goals (Part I), the curriculum (Part II), and method and administration (Part III). In Part I, a survey of liberal education in our American democracy is followed by a profound exposition of the true aim of all education developing the whole man in a whole world. Finally, the role of the college in liberal education is outlined. Part II offers a philosophical approach to the curriculum, and a lengthy delineation of liberal studies and disciplines in a properly integrated curriculum. Several very practical problems are taken up in Part III, which considers the several roles of teacher, administrator, and student, and presents a challenge to Catholic liberal education of the future.

The author has given us much to ponder over and has certainly enriched the literature of the philosophy of education by a fine, Catholic-toned study. With much of what is here proposed we would heartily concur, but a few adverse criticisms seem in order. The complaint that the author "has never seen how this integration (of the college curriculum) is brought about through the formal teaching of theology and philosophy" (p. 89), has been deprived of its force since the appearance, in May, 1953, of the proceedings of the 1952 workshop in higher education at Catholic University. Several statements

in the sphere of pure philosophy and theology are put very awkwardly. Theology, not philosophy, is the "crown of all the studies," and so should be in the "crown position" (p. 120). It is rather startling at this stage to be told that "theodicy, psychology, and cosmology are departments of special metaphysics" (p. 138), or that "ethics should be specifically provided for so that the student may know the fundamental principles of all three of the eternal verities, the good, the true, and the beautiful" (p. 139). It sounds wonderful, but it isn't ethics. The course described on pp. 147-49 is certainly very far from the Thomistic ideal of theology as a discipline. The author is slightly confused in his division and definition of the intellectual and moral virtues (pp. 226-7;236).

Of course, a number of strictly educational points developed in the book could also be challenged. But in spite of disagreement on these and other issues, the book deserves a wide and appreciative audience.

J.P.R.

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**The Analogy of Names and the Concept of Being.** By Thomas de Vio, Cardinal Cajetan. Translated by Edward A. Bushinski, C.S.Sp., S.T.L., in collaboration with Henry J. Koren, C.S.Sp., S.T.D. With Introduction and Notes. Pittsburgh, Duquesne University Press, 1953. pp. x, 93. Paper \$1.50, cloth \$2.25.

The doctrine of analogy is a fundamental, although difficult, condition for the correct understanding of philosophy and theology, especially since it helps us steer a safe course between the Scylla and Charybdis of univocacy and pure equivocation in our knowledge of God. Because of its fundamental importance St. Thomas frequently uses the words, and more frequently, the ideas of this doctrine.

Unfortunately, however, the Angelic Doctor did not write an explicit treatise on this subject. To fill this need, a Dominican friar, Thomas de Vio, during the summer vacation of 1498, wrote a short work that has earned a place as a classic treatment of this subject. This friar, known more commonly as Cardinal Cajetan, followed closely the mind of St. Thomas, and gave us a unified and clear treatment of what the Angelic Doctor had treated only in passing.

Cardinal Cajetan wrote in terse, precise Latin. This factor, along with the difficulty of the subject matter, sometimes makes his book quite difficult to read. To make this excellent work more available, Fr. Bushinski undertook the praiseworthy task of translating the book into readable and accurate English. On the whole, he has accomplished his task very successfully and deserves our praise and thanks.

There are, however, certain flaws in the translation. One concerns the rendering of technical expressions into English—certainly a difficult task. First of all, it would be good to give the original of these expressions in a footnote, especially when there could be room for doubt. It does not seem advisable always to translate *esse* as *to be*. For example, the expression *secundum esse tantum* could be more suitably rendered *according to existence only* or *according to being only* rather than the somewhat awkward *according to 'to be' only*. The word order in some places is somewhat artificial, as on p. 15: "Analogous by attribution are those things which have . . ."

A second word of Cajetan's, *The Concept of Being*, is included as an appendix. The value of the book is considerably increased by the addition of many notes. It also contains an interesting introduction to the life and works of Cajetan, a bibliography, and two indices. Physically, the book deserves a word of praise, for the format and binding are attractive.

This book should be in the libraries of seminaries and colleges.

In spite of minor flaws, the translation is a notable contribution to the store of philosophical classics in English. We recommend it to all serious students of philosophy and theology. J.H.

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**Keys to the Third Floor.** By Philip E. Dion, C.M. New York City, Joseph F. Wagner, Inc., 1953. pp. 188. \$3.50.

Fr. Dion's purpose in writing this book is to aid religious to discover more of the meaning behind their religious life. From the very first chapter it is evident that the author has a great familiarity and sympathy toward human nature. It is with this keen knowledge that the priest-author constructs his house with three floors.

The classification into three groups corresponds to the three states of religious advancement. Those on the ground floor are the selfish souls who enjoy receiving but are reluctant to give anything; the middle floor is occupied by those who do exactly what they are assigned and nothing more; finally, the top floor, the penthouse of peace, is high above the things of the selfish and narrow-minded. On this floor true Christian charity reigns because the inhabitants live by faith. Later in the book these three types form the basis for many of the examples which are used to characterize persons living in God's world and more especially in the religious vocation of community life.

The merits of this work are many. Its wholesomely simple language is fortified with lively concrete examples. In its principles the book teaches nothing new, but it does give the religious who is

already acquainted with the means and end of his or her community, a sense of balance and proportion. The author leaves the personal application to the religious, but to his credit he forcefully and unmistakably insists that means are but helps to attain the end and that the two must never be confused.

The chapter entitled "Obedience" is very well expressed. Once again the author claims no original doctrine, but he fosters a clear and true conception of a fundamental element in religious life which will be of benefit to every follower of Christ. J.E.

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**A Treasury of Early Christianity.** Edited by Anne Freemantle. New York, The Viking Press, 1953. pp. 625. \$6.00

In an effort to create a wider interest in the writings of the early Fathers and their contemporaries and to show the value and worth of the work done by these men, Miss Anne Freemantle has compiled selections of various writings from Christian Antiquity. Her selections are well chosen for in them we see the gayety as well as the seriousness of these men who changed the world. As it is stated in the Preface ". . . if anyone—from lack of opportunity, perforce or deliberately—passes up the whole first seven hundred years of Christian life and letters, he is neglecting an irreplaceable source of nourishment and delight."

This treasure chest is divided into seven compartments. "The Christian Ideal," includes letters and epistles about the kind of person one should strive to be. In the section entitled "Martyrs," we see the courage and perseverance of some of these early Christians. The third part contains "The Arguments: Attacks and Apologies" which embrace testimony of pagans as well as Christians. This is followed by the "Definitions," that is, the Creeds, Councils, development of Dogma and the Christian reaction against heretics. Sections on "The Life of Prayer," "The Monks" and "Poetry" conclude the rest of the work. In order to acquaint the reader with the Fathers and other contributors, each of their works is introduced by a brief biographical sketch.

The Introduction by Miss Freemantle is itself a treasury. In thirteen pages she scans a period of seven hundred years of primitive Christian life, showing the spread and growth of Christ's Church in all parts of the known world, and the struggles, problems and hardships endured in those early stages. This introduction is masterfully written and is a great aid to a genuine appreciation of the book.

The title of the book adequately expresses this reviewer's conviction as to the content and worth of this compilation. B.St.G.

**The Word.** By Adrienne Von Speyr. Translated by Alexander Dru. New York, David McKay Company, Inc., 1953. pp. 159. \$2.50.

Written by an eminent convert, *The Word* is a book of profound meditations based on the Prologue to St. John's Gospel. Dr. Von Speyr, who entered the Church after many years of study and meditation upon the Scriptures, possesses a remarkable insight into the mysteries of the Faith. While many of her statements, taken individually and out of context, smack of the heretical, nevertheless, if understood within the framework of the whole treatment of a particular passage, they are quite orthodox. Treating Revelation, the Trinity, the Church, the Sacraments, Faith, Hope and Charity, her commentary on the Prologue is in reality a commentary on the whole of Christian life.

Because of the penetration with which the author delves into the meanings of such characteristically Johannine expressions as the Word, light and life, the work calls for careful reading. The book will have little appeal and less value to the average reader who will be unable to follow the soaring thoughts of this talented woman. For those of a logical turn of mind who are able to bring a concentrated interest to a subject, *The Word* is highly recommended as a work to be read, and far more important, as a book to be meditated upon.

T.K.

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**The Mind of the Middle Ages.** By Frederick B. Artz. New York, Alfred A. Knopf, 1953. pp. 550. \$7.50.

Any treatment of the Middle Ages is of interest to Catholics. "Here the Church is a powerful agent in the preservation of elements of a civilization that is older than herself . . . it is not without importance that only through the Church are very many of those elements preserved." With these points in mind a Catholic looks to Mr. Artz's book with expectancy.

*The Mind of the Middle Ages* has attempted to cover many centuries in a short volume. As the author comments in the preface, "The account is inevitably very succinct. . . ." He has condensed into some 450 pages the years between 1-1500, plus a short sketch of the period preceding the Christian era. He divides the book into two main sections: the dominance of the East, which takes in the years up to 1000 A.D.; and, the revival of the West, from 1000-1500 A.D. From the very fact of the number of years treated the reader must not expect a deep penetration of any one period, and the author frankly admits, "every section of every chapter could be expanded into a book."

Any student of this age realizes that it was a complex era. It defies complete understanding if one does not acknowledge the religious roots which made it renowned as "the age of faith." The religion of the period was thoroughly supernatural. For the Catholic, the points of the Gothic cathedrals rising majestically into the heavens in acknowledgement of man's devotion to God are significant symbols of an all prevailing faith. But Mr. Artz seems to have missed this supernatural undertone. Truly, he acknowledges it in words, but not as something essential to the age itself. In speaking of the sixth century and the work of Gregory the Great, he says, ". . . the church took over legends and superstitions and ways of feeling and thinking to create a new type of religious syncretism often removed from the syncretism of the first four Christian centuries." (p.191) In treating of the early days of the Church, he seems to place his "brief dogmatic formulations" as facts rather than as theories which in most part could not be accepted by Catholics. In this regard the *Catholic Commentary on Holy Scripture* would be of great use to show that these are but theories and that there are solid arguments to the contrary.

Mr. Artz has given great recognition to a number of Dominicans. However St. Thomas Aquinas seems to have been grossly misunderstood. The author appears to have cursorily glanced through the Angelic Doctor's greatest work, the *Summa Theologiae*, and failed to recognize it as theology, and not philosophy. It is difficult to see how even a fair sampling of the *Summa* could lead to the conclusion that, "The whole is over-rational and the premises are never adequately examined." (p.263) The same tendency to make sweeping denunciations is again evidenced (p.316), "Mediaeval men commented on their learning endlessly, but rarely doubted anything. Their learning was, at once, too rational, too disputatious, and too dogmatic."

There is no doubt that Mr. Artz has attempted a great work. But the project was undermined by the author's spirit of naturalism which is altogether foreign to the "age of faith." *The Mind of the Middle Ages* therefore suffers by comparison with the classical works of Philip Hughes and Christopher Dawson on this Golden Age of Christianity.

T.M.

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**Mary Tudor.** By H. F. M. Prescott. New York, The Macmillan Company, 1953. pp. 439, including illustrations, lists of authorities and index. \$5.00.

Reaching back into the past to recreate the image of a living personality authentically set against the detailed background of a given period of history is the challenge set before the biographer.

With all the skill and scholarship of a first-rate historian further enhanced by a sensitive eye for color and detail, Miss Prescott has produced an outstanding work of historical criticism and accuracy in her dramatic presentation of the life of Mary Tudor.

This is the story of the woman who ruled England from 1553 to 1558 and came to be known in the pages of history as "Bloody Mary." With a deft hand the author traces the ups and downs of Mary's early years, painting at the same time a delicate portrait of her mother, Queen Catherine, who so profoundly influenced and molded the character of the future sovereign. Henry VII's dreams of a male heir led to an infamous series of events which caused Mary untold heartache and anguish. Helpless and alone in an atmosphere of fear and foreboding she withstood the crafty efforts of the Council to deprive her of the Mass and the sacraments. What little power of persuasion she had rested on the thin thread of security which her uncle Charles V of Spain, the Holy Roman Emperor, extended to her by way of threats to her persecutors. With a woman's understanding, Miss Prescott gives a sympathetic and revealing description of these years of emotional upheaval which Mary underwent. It is in her day of submission to her father's unrelenting pressure that we see in Mary's personality the effects of the long struggle and the power of the author's pen to penetrate to the core of human feeling. "When it was done she was smitten by horrible remorse. . . . But she, in a fit of amazed panic, had been false to her mother and to her mother's Church. She knew what she was doing when she made her surrender. I believe that she never forgot it, and that in every crisis of her life afterwards she remembered it, and in the shadow of that memory made her decision. She never could, now or later, weigh reason of state against reason of state; she could only try, groping and fumbling, to find out what was right for her to do, as a single human soul, like any other, before God's judgment seat, and then to do it, regardless of the danger, regardless of wisdom, deaf to argument or persuasion, not daring to compromise or turn back, because once in her life she had known what was right, and had not done it."

As Queen, Mary stood courageous and unafraid of any of her royal councillors. But in setting her will firmly against the reformers, she also closed her ears to some very prudent advice. Miss Prescott does not write as an uncritical historian or as a Catholic apologist but with unprejudiced judgment makes understandable many of the political errors of Mary's reign without excusing their lack of judgment or diminishing their severity.

First published in 1940 under the title of *Spanish Tudor*, the present work is an enlarged and revised version of the original with a considerable amount of new material utilized in the preparation of the re-issue. It is written in the same delightful style as the absorbing novel *The Man on a Donkey* which enjoyed a wide popularity among all classes of readers. *Mary Tudor* is the story of one of the world's truly controversial figures, which though written with historical precision, reads like a novel. Enlightening and enjoyable, it will find a place of rank among the historical works on the sixteenth century.

A.D.

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**Beyond Containment.** By William Henry Chamberlin. Chicago, Henry Regnery Co., 1953. pp. vi, 406. \$5.00.

*Beyond Containment* does for the mind what good food does for one's body: it nourishes, strengthens and satisfies. The cold war, that test of strength between Russia and the free peoples of the world led by the United States, dominating as it does and determining all other international issues, is, for all its towering importance, a rather baffling subject for most Americans. *Beyond Containment*, better than any other book I know, crystalizes all the various elements of the problem, tags them, evaluates them, and wraps them up for ready handling. It is a first-rate example of crisp thought expressed in forceful and responsible terms.

The author who has been writing on Russia for over 25 years, is a member of that small group of men currently vocal in the field of history who believe that America's first responsibility is to America. He is no Johnny-come-lately as an analyst of world events, and his knowledge of Russia and Communism is rooted in twelve years residence in the Soviet Union as a journalist. His book is substantially a warning that America is still not really alert to the implacable war that Russia is waging against us. Implacable is the word Mr. Chamberlin continually uses, and the reader will appreciate its appropriateness when he finally lifts his head up from the succession of arguments that Mr. Chamberlin has marshalled. No matter what the twist in tactics, every move of Russia is dedicated to our destruction, and every move of Russia derives its morality from this end. This is a grim fact with which we are vaguely familiar; there is no vagueness left after reading *Beyond Containment*.

Mr. Chamberlin explains in very simple, clear language the psychological and historical background for the Russian tendency toward "black and white thinking," Russian contempt for moderation, Russian fascination with the idea of Utopia. The Russians are true

fanatics, who, in Bishop Sheen's phrase, "have stolen the Pentecostal fires." Their diabolical apostolate is not hindered by any opposition enjoying freedom of speech and assembly. Russia consequently has an enormous advantage over Western civilization which may one day be convicted of tolerating, to its own destruction, the irresponsible utterances of those whose sympathies lie with the proven enemies of human liberty.

There is so much valuable material in this book that it is possible here only to hint at it. The chapter on the Ten Fallacies about Communism is splendid. The author shows the nonsense in such recommendations as "The only way to meet the communist challenge is to create a better social and economic order"—as if Communism were winning on its merits in the first place. In another connection he distinguishes the sense in which the often-encountered remark, "Communism is an idea and you can't destroy an idea with force" has some verification in history and the other sense in which it is just gibberish. The reader, incidentally, will note time and again this devotion to distinctions and definitions that makes Mr. Chamberlin's writing perfectly clear. "Anti-anti-Communist," for example, Mr. Chamberlin defines as one who devotes five or ten percent of his mental energies to denying any sympathy for Communism and the other ninety or ninety-five percent to demolishing any plans for meeting the Communist challenge here or abroad!

Mr. Chamberlin evaluates the aid the United States may expect of the U.N.—practically none; the steps the free countries can and should be taking offensively against the countries behind the Iron Curtain; (in this connection he might have pointed out that perhaps the best work being done in this regard is being achieved by organizations that are financed by private individuals, not the government!); and he urges that all anti-Communist groups, regardless of the motives of their opposition, be organized and exploited. The stakes in this fight are too fundamental—human freedom and the dignity of man created to the image of God as against slavery and the plowing under of all that western civilization has so painfully developed over more than two thousand years—the stakes are too big to quibble about minor differences.

*Beyond Containment* is strongly recommended.

P.G.

**My Friends The Senses.** By Charles-Damian Boulogne, O.P. Foreword by Gerald Vann, O.P. New York, P. J. Kenedy & Sons, 1953. pp. 206. \$3.00.

Fr. Boulogne had a very particular audience in mind when he

wrote the present work. This audience is composed of those who "judge the senses by the moral difficulties they stir up" and who "speak of the body as if its very presence were an obstacle, even a scandal . . . responsible for all one's troubles." However, the book is by no means limited to this one general category of persons, but may be read with profit by all who seek a fuller knowledge of the role of the body in daily life.

To dispel the ignorance concerning the senses and to stress their importance and function in helping one toward salvation, the author regards the senses as "friends" and treats them in this light. Here no Victorian prudishness is shown toward these most necessary instruments. Rather they are discussed frankly, but reverently, and are shown in their true relationship to the soul of man.

The five senses—sight, hearing, smell, taste, touch—are treated under three general headings—Grasping from Afar; Direct Contact, and the Body in Action. While covering completely the entire realm of sensitive and physical activity, Fr. Boulogne makes no attempt to initiate a formal study of the moral problems arising from the senses. He has proposed to enumerate their positive aspect, showing their value and the joys to be acquired through them. Each sense is treated in detail and is seen to be good by its very nature. As they come from God, the senses are good and are made instruments of sin only at the bidding of man's will.

At first glance the subject matter might seem to be dull and tiring; but the vivid and simple style of the author makes *My Friends the Senses* a valuable and enjoyable book, amply rewarding to any reader.

R.R.

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**The Life of Archbishop John Ireland.** By James H. Moynihan. New York, Harper & Brothers, 1953. pp. xii, 441. \$5.00.

It is a general rule which still rings true to say that serious literary effort requires a more or less stable state of affairs. This fact is most evident in the field of American Church History. With the exception of the few standard works produced during the nineteenth century, the burden of recording for future generations the trials and accomplishments of the pioneer Catholic prelates has been left to the modern writer. And justly so, since the nineteenth century was largely a period of unrest for the Church, a time of adjustment to new conditions and problems, an era of firmly establishing an infant Church in this sprawling new Republic of the West. Thus the past three decades have seen steadily increasing efforts to portray the leading figures to whom so much is owed by the modern American Catholic.

The latest addition to the ever growing library of American Church History is *The Life of Archbishop John Ireland*.

The early days of Ireland's childhood and the first years of his priesthood are treated in a very summary fashion as if the author were anxious to get to the real study of his subject. However, one striking incident is recalled which serves to indicate the impetuosity and spontaneity so characteristic of many of Fr. Ireland's later actions. While serving as a chaplain in the Union Army, we are told that Fr. Ireland, on one occasion noticed that his men were short of ammunition in the heat of a battle. Thereupon, he feverishly ran up and down the battle line distributing bullets to the weary troops. The author has elected to treat the complex life of this amazing Churchman in the form of essays rather than in a strictly chronological order. And although this system has its definite disadvantages, nevertheless the scope and variety of Ireland's many activities amply justify its use. The Archbishop is considered as colonizer, definer of the role of the Church in American life, adversary of the spirit of Nationalism, staunch advocate of social reform, as an educator, statesman, churchman, etc.

Msgr. Moynihan has succeeded in capturing the spirit of John Ireland in all its greatness, in its triumphs and failures. This was no small accomplishment for the "Apostle of the West" is one of the most controversial figures which the American Church has produced—loved and revered by his many friends, disliked and feared by his enemies. The author makes no attempt to gloss over the mistakes which Ireland made. He has brought an inquiring and honest mind to the study of the Archbishop, coupled with industry in finding the facts and skill in interpreting them. The resultant product of these praiseworthy qualities has been an accurate and reliable account of a great man. *The Life of Archbishop John Ireland* is an engrossing and fascinating work which cannot be overlooked by anyone who wishes to understand and appreciate the Catholic Church in our country.

T.K.

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**Shepherd's Tartan.** By Sister Mary Jean Dorcy, O.P. New York, Sheed & Ward, 1953. pp. ix., 179. \$2.50.

Sr. Mary Jean Dorcy has written one of the most refreshing and delightful books on convent life to make its appearance in a long time. It is an attempt to explain in easily understandable language the attraction which draws a girl to embrace the religious life. The work is partly autobiographical and partly a series of pertinent comments on life in the convent.

*Shepherd's Tartan* will be of value both to the lay person and to the many communities of Sisters who are laboring so well in the service of almighty God. Parents in particular will appreciate the chapters, Home on the Range and Poor Bandaged Children of Eve, in which the author presents the daily comedy and drama attendant upon the teaching and care of children. Perhaps some readers may take offence at the light manner in which Sister treats of many of her subjects, but if they look behind this facade with an open mind, they will gain much insight into one of the most important elements in the religious life—the ability to be a good religious without being of a doleful demeanor. The lay person will receive much interesting and informative knowledge on matters which seem so strange and mysterious to them. Sisters will enjoy the book, recognizing many of the incidents as being applicable to themselves and to their communities.

Sister Mary Jean Dorcy demonstrates a ready and lively wit in detailing many of the situations; and an eminently practical approach to the more serious side of religious life. The style is free without being frivolous; humorous without being ludicrous. *Shepherd's Tartan* is highly recommended to any Catholic reader who would know more about the life of a Sister, written by a religious who is certainly qualified to discuss the subject.

E.K.

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**The Theology of the Spiritual Life.** By Joseph de Guibert, S.J. Translated by Paul Barrett, O.F.M.Cap. New York, Sheed and Ward, 1953. pp. iv, 382. \$4.50.

This book is a translation of the third edition of *Theologia spiritualis ascetica et mystica* by Fr. de Guibert, Professor of Ascetical and Mystical Theology at the Gregorian University. His death in 1952 left unfulfilled the author's proposal to write a more complete treatise, but the present work is sufficient to do honor to his name. As Fr. Barrett states in the Preface, "Theological accuracy, unrelenting logic, virile devotion and practical common sense here blend to make a book that cannot fail to hold, to teach and to inspire."

The book is divided into seven parts: 1) Introduction 2) The Nature of Spiritual Perfection 3) Inspiration and Gifts of the Holy Ghost and the Discernment of Spirits 4) Man's Co-operation with God in the Spiritual Life 5) Mental Prayer 6) Degrees of the Spiritual Life 7) Infused Contemplation. The inductive method predominates and therefore the unity of the treatise is somewhat diminished. Yet such a diversity of viewpoint is needed. For as the author points out, although the person seeking perfection must ordi-

narily follow one school of spirituality, still the *director* of souls must know many schools in order to be of profit to persons of varying temperaments.

There is a formal plan to the book. The problem and errors are stated, then the thesis, and finally the proof from the Church, Sacred Scripture, Tradition, the Fathers and Theologians. Yet the style is light and holds one's attention. There is a set of references at the end of each chapter and a general bibliography of works in English at the end. An index completes the book.

Fr. de Guibert often quotes the works of St. Thomas and generally the similarity to the teaching of St. Thomas can be seen throughout the book. However there are trends away from the Angelic Doctor. St. Thomas clearly teaches seven distinct Gifts distinguished by their formal objects. Fr. de Guibert, on the other hand, writes, "we have no certain knowledge but only the opinion of theologians, as to the way the Gifts are distinguished from each other. (p. 314)" And while on p. 127 he uses the different impulses of the Holy Ghost to distinguish the Gifts stating, "The number seven apparently refers essentially to the principal forms or kinds of impulses of the Holy Ghost," still on p. 314 he will write, "the *same* Gift of Wisdom may dispose the soul for impulses which are *specifically* different from each other." Again, when discussing perfection, the emphasis given to what is merited in contrast to what is merely passively received may obscure the fact that God operates even in the very acts by which man merits. Yet the text is sufficiently clear and complete to offer a reliable guide to those who—as the author repeatedly points out—are willing to follow the action of grace and do not try to anticipate it.

L.T.

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**Only Son.** By Walter Farrell, O.P. New York, Sheed and Ward, 1953. pp. 244. \$3.50.

A book written about the life of Christ can never take the place of the Gospels regardless of its style, erudition, and clarity. The purpose of such a work is to assist the reader so that he will be able to use the Gospels with greater profit. An acquaintance with the history, the political and religious thought, the manners and customs of the people, and the leading personalities contribute to a deeper appreciation of Christ and His mission. But above all, a work of this nature should show how the truths of the Gospels can play a vital role in the lives of the people in the Twentieth Century.

*Only Son* fulfills all these requirements for a good life of Christ. Father Walter Farrell had a profound knowledge of human nature

and a keen awareness of its weaknesses. He saw in this age a need for simplicity and humility, and so he drew upon his abundance of knowledge and produced *Only Son* to meet that need. The basic truth that underlies his whole treatment is the fact that Christ came to preach the Gospel to the simple and poor. Unfortunately, Father Farrell died before the completion of the book, but the publishers would not deprive the public of the fruit of his labors. They completed the section where he left off with an historical account and the last two chapters on Christ's Death and Resurrection were taken from his well known work, *A Companion To the Summa*. *Only Son* is a fitting conclusion and a worthy memorial to a life entirely dedicated to the cause of truth.

R.L.E.

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**An Humble Supplication to Her Maiestie.** By Robert Southwell. Edited by R. C. Bald. Cambridge, England, Cambridge University Press, 1953. pp. xxii, 80. \$3.00.

Swinging from a scaffold at Tyburn, Robert Southwell, priest and Jesuit, won his martyr's crown in the thirty-seventh year of the reign of Elizabeth Regina. Four years earlier he had written *An Humble Supplication to Her Maiestie* on behalf of the persecuted Catholics, addressing his "most mighty and most mercifull, and best beloved Princesse . . . perfect in all Princely vertues, and the only shoot-anker of our last hopes," assuring her that his "most loyall thoughts and serviceable resolutions are vnfeynedlie betrothed to your Maiesties defence," and promising "with the sweat of our dearest blood . . . to pay our lives for the ransome, if so high a pennyworth as your gracious self, or the whole Realme might be the gayne of our deare purchase." Her reply was his execution.

Brought to light after three centuries of obscurity, Southwell's *Supplication* is a jewel of Elizabethan recusant prose, a prize of great value for both the historian and the litterateur. It was written late in 1591, Southwell's last year of freedom, in answer to a proclamation of the Queen commanding more strigent measures of surveillance against the Catholics. The style of the proclamation is most vituperative: Gregory XIV is termed a "Milanois vassaile" of the King of Spain, and the Jesuits "seditious heads," "vnnatural subjects of our kingdom," "Seedmen of treason," "dissolute yong men, who haue partly for lacke of liuing, partely for crimes committed, become Fugitiues, Rebelles, and Traitors . . . instructed in Schoole points of sedition."

Southwell wrote as spokesman for the Catholic cause, protesting the hypocrisy and falsehood of the accusations. His gentle, gracious

tone is in stinging contrast to the impudence of the proclamation. Guilelessly, with straightforward honesty and heroic confidence, he sets forth the truth "to shew how Chollerike the humor was towards us." Point by point he refutes the charges, reporting the grievances of his fellow Catholics, explaining the propriety of their position, and affirming their allegiance to the English crown. Southwell takes great pains to disprove the weightiest charge: that obedience to the pope conflicts with loyalty to the queen. All this is done in exquisite prose, charming the mind with its beauty and firing the soul with its saintship.

Southwell's writing was immensely popular among his contemporaries. Even at the height of the persecution, his poetry was sold publicly at London bookstalls, and both Shakespeare and Jonson were his ardent admirers. But soon after it was published, his *Supplication* was suppressed—by the government, uneasy at the circulation of so persuasive an exposition of the Catholic plight, and by the Jesuits themselves, embarrassed by Southwell's conciliatory approach to the church-state question in opposition to the officially espoused attitude of inflexible severity toward the crown. Pounced upon from both sides, it was soon swept away and became practically extinct.

The present edition introduces the *Supplication* for the first time since 1600. It reappears in an elaborate publication of the Cambridge University Press, with an introduction, explanatory notes, critical apparatus for the text, and three appendices, thanks to the estimable scholarship of Mr. R. C. Bald. Strictly for the savant, the reprint has closely followed the original manuscript, reproducing even the peculiarities of spelling, including the curious interchange of *u* and *v*. The work, obviously, has been published for its literary and historical significance; the religious elements involved are evaluated with rigid impartiality, which, to Catholics swayed by the certainty of truth, seems disconcertingly cold. Nonetheless, Mr. Bald deserves unstinted gratitude for reviving Southwell's lost composition, revealing the pen of a patriot who longed to live for his country, and the voice of a martyr who longed to die for his God. L.K.

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**Difficulties in Life.** By Baron Frederick von Gagern, M.D. Translated by Meyrick Booth. Cork, Mercier Press Limited, 1953. pp. 92. 6s.

In this small paper-bound book Dr. von Gagern tries to present the basic psychological reasons for the failure of people to achieve happiness and the steps necessary to overcome mental disturbances. The material is divided into five chapters: The Flight from Reality,

Origin of Mental and Spiritual Disorders, Regression and the Ego, The Prevention of Spiritual Faults and Disorders. Several case-histories illustrate basic types.

Written for both the individual and the director of souls, it is not a book to be absorbed in one reading. It needs to be studied. And this for two reasons: first, because of the amount of information compressed into such a short treatise; secondly, because the author's terminology has not been completely worked out, nor does it always agree with conventional expositions of moral problems. At times he fails to make distinctions where they seem to be necessary. For the proficient in moral theology this is no great danger, but it would do the neophyte well to check certain statements before taking them as principles of moral activity. For example, on p. 72 the conclusion is implied that inner error is sinful. But error is in the intellect; sin is in the will. No error is sinful unless in some way it was previously willed.

A reading of this book reveals Dr. von Gagern as a Catholic doctor who is striving to make his faith and profession a living unity. It is therefore a very welcome book. The author brings out the Church's teaching: God does not command the impossible; let man do what he can and pray for what he cannot do. The necessity of grace is emphasized but there is an equal insistence that man by his own effort must answer the challenge of God's love.

Dr. von Gagern's attempt to show what steps can be taken by the psychologically crippled will help many to make progress along the road to perfection.

L.T.

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**Psychiatry for Priests.** By Herman Dobbstein, M.D. Translated from the German by Meyrick Booth, Ph.D. (Jena). Cork, The Mercier Press, 1953. pp. 118.

The task of the priest, in the field of psychiatry, is primarily one of knowledge; a psychiatric knowledge sufficient to enable him to penetrate the souls of those entrusted to his care. As our Holy Father, Pope Pius XII, pointed out in a recent address, "winning a soul away from insanity is the same as gaining it for Christ, because this puts it in a position to be . . . a knowing, active member of His Mystical Body." This end can more easily be achieved when there is an harmonious and intelligent relationship existing between priest and doctor, since both are laboring for a common cause: the happiness of the patient.

Dr. Dobbstein, a Catholic psychiatrist, has written this brief study to acquaint the priest with several categories of mental illness.

A greater part of the book is devoted to schizophrenia and manic-depressive psychosis. The principles enunciated are in accord with the teaching of the Church. The characteristic cases selected vividly illustrate the peculiar symptoms of each disorder. Ordinarily, the priest will not meet with such drastic cases, nevertheless, a knowledge of them will aid him in judging those cases of a less severe nature. Many prejudicial notions and erroneous ideas are exposed and refuted with cogent arguments.

The brevity and clarity with which this book is written makes it particularly suitable for those seeking some introductory notions about psychiatry and it will also be useful for those who wish to review the fundamentals of the science.

R.L.E.

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**John The Baptist**, Missionary of Christ. By Andre Retif. Westminster, Maryland, Newman Press, 1953. pp. 122. \$2.50.

The priest of today, living in the desert of naturalism and a wilderness of pride, is a man "who came unto his own, and his own received him not." The tragic words of the beloved disciple depicting man's rejection of Christ are apropos of His ministers. The plea of the priest for all to return to God is like "a voice crying in the desert." Christ was not heard by the multitude but we must remember that this was due to no fault of His. So too, is it the solemn duty of the priest to see that seeming failures in his ministry are not due to any fault of his own. It is the job of the modern apostle to perform his calling to the best of his ability and to let God take care of the rest. To help the priest achieve this difficult goal, Father André Rétif has given him in his little book, *John the Baptist*, a model worthy of imitation.

The work, by design, is not a comprehensive narrative or an orderly biographical sketch of the life of John the Baptist. The author has attempted to catch and present in a simple and interesting fashion the spirit which drove the Precursor to fulfill his important mission so faithfully and with such unselfish love. This he has done, successfully by drawing heavily from the wealth of authentic sources in Patrology which reveal the inner life of the Baptist. However, attention should be called to chapter 5. In this section Fr. Rétif seems to leave one with the impression that, next to the Blessed Mother, John the Baptist holds the place in heaven above all mortals. The author is perfectly within his rights to do this, though it should be mentioned that there is an ever popular and growing opinion that this sublime position is claimed by St. Joseph. Proponents of this latter theory base their arguments upon the fact that Joseph's sanctity flows logi-

cally from his privileged position of closeness to Jesus and Mary in the order of the Hypostatic Union. It was Joseph's exalted mission as husband of Mary and legal father of Christ which prompted Pope Leo XIII to write in his Encyclical *Quamquam Pluries*, "there can be no doubt that more than any other person he (Joseph) approached that supereminent dignity by which the Mother of God is raised far above all created natures."

This quasi-symposium, coupled with Fr. Rétif's own reflections, has produced a fine little book which will be of great benefit to anyone who does not wish to remain a mere passive participant in the Mystical Body of Christ. It should especially serve as a blessing to the priest who wishes to effect a more fruitful ministry. O.I.B.

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**Holiness is for Everyone.** By Martial Lekeux, O.F.M. Translated by Paul Joseph Oligny, O.F.M. Westminster, Maryland, The Newman Press, 1953. pp. 150. \$2.50.

In *Holiness is for Everyone* Father Lekeux shows that holiness is meant for everyone who considers himself a true Christian and is not just an ideal attainable only by the select few. He succeeds admirably in presenting his message in language which will be easily understood by the ordinary Catholic layman for whom the book is especially intended.

The author first answers the usual objections, then proceeds to build a spiritual edifice. The foundations rest upon the solid rocks of faith, sincerity, and a generous supply of good will, which is the complete and active conformity of our will with God's. Such topics as interior reform, particular examen, overcoming temptations, avoiding occasions of sin, self-renouncement, meditation, the Sacraments, and the various methods of prayer are discussed with clarity and precision. By the time the last chapter is reached the total structure stands beautifully completed.

*Holiness is for Everyone* is to be heartily recommended to the Catholic laity who will find it a well ordered presentation of Catholic spirituality. A work of this type is worthy of praise and Father Martial Lekeux and the translator, Father Paul Oligny, are to be duly commended for their labors. N.K.

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**Christ in Our Times.** By Raoul Plus, S.J. Westminster, Maryland, The Newman Press, 1953. pp. ix, 105. \$2.25.

Many books have been written and, happily, are being written today on the primacy of the interior life. Although *Christ in Our Time* has this common note, Father Plus gives a new slant to the

doctrine. Realizing that souls are not incorporated into Christ in a vacuum, he offers the interior life as a remedy for these particular schizophrenic times, when life and religion are split into two divergent categories.

Since he is writing primarily for priests, the author first sets out to show how theology must be brought into play, to heal the modern Christian mind. In the dogmas of the Incarnation and Redemption, and of grace, he sees the medicine which will establish a new integrity in a fragmented world. In exposing these thoughts Father Plus is very enthusiastic and thereby leaves room for a possible doubt. A reader might ask if *all* theology hinges upon these admittedly key doctrines. No, it is a matter of emphasis, for he states, "The primordial question is of Almighty God . . . the mystery of His life within Himself." The position of this statement in the text, however, is not as prominent as such a principle might warrant.

When these doctrines are re-applied to the lives of Christians, Christ comes *into* Christianity, whereas without them He only remains on the verge of society's consciousness. It is in this second, more practical section that Father Plus reaches his highest pitch, constantly returning to the idea of being *in* Christ, sharing in His life, being conformed to the dispositions of His soul. Three of the most rewarding chapters of the book are on the duty of Christian recollection, the laity's share in the priesthood, and deriving the most fruit from the Sacrament of the Eucharist. Throughout runs the note of participating in Christ's generous and faithful sacrifice of self.

*Christ in Our Time* is a welcome addition to the growing library of volumes on the necessity and the fruits of the interior life.

B.M.S.

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**The Priest of Today.** By Very Rev. Thomas O'Donnell, C.M. New York, McMullen Books, Inc., 7th ed., 1953. pp. 333. \$3.50.

That it survive several re-printings is high tribute to any book which attempts to apply the general norms of spirituality to modern clerical life. *The Priest of Today* has so survived, being now in its seventh edition. This work is a veritable almanac of information on the everyday problems of the parish priest.

Written over forty years ago for a group of young missionaries leaving All Hallows College, Dublin, it resembles in many respects a detailed commentary on St. Thomas Aquinas' "Letter on Study to Brother John." Father O'Donnell's observations are made in the familiar essay style, and he uses quotations culled from the writings of authorities recognized for their literary excellence as well as their

mastery of the spiritual life. The saintly Pope Pius X, whose pontificate was given to raising the standards of the clergy, is held up as an ideal of the worthy priest. There are practical guides for the priest for the cultivation of good reading habits and for the establishing of closer concord with his fellow clerics. By far the largest section of the book deals with the duties of the ministry. The sections on sacramental administration, parish societies and sermon preparation are helpful. Father O'Donnell pleads with the priest to show gentleness with the penitent and to win the confidence of workingmen. He gives an interpretation of the Church's canons on church-building, interior decorations, statues, etc.

The author's judgments are sound and in general his topics are suitable to the needs of the times. But like every attempt to accommodate general principles to individual circumstances, the value of the work decreases with the passing of time. Ofttimes Father O'Donnell uses colloquialisms native to his Dublin audience of 1909 and makes his applications in view of situations which have altered over the years. However, these things excepted, the work still remains a classic in its field and is most strongly recommended to the Priest of Today.  
M.D.

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**The Springs of Silence.** By Madeline DeFrees (Sister Mary Gilbert, S.N.J.M.) New York, Prentice Hall, Inc., 1953. pp. 173. \$2.95.

*Springs of Silence* might be called a "picture in words." Chapter by chapter, Sister Mary Gilbert sketches for the reader the various aspects of her life as a religious. The finished product, a self portrait, is an example of profoundness in simplicity and has much to be commended.

The contents of the book are well summed up in a quotation from the preface. "It gives the essence of a way of life as seen through the eyes of one person who has chosen that vocation." Sister tells of her entry into the convent and analyzes some of the reasons which led her to make this decision. She points out the difficulties and compensations of the Religious Life and examines the meaning of the three vows which form its essence. The spirit of this life is shown as the prevailing principle of both the quiet of the convent and the active apostolate of a teaching sister. Not the least of the merits of the book is an amusing exposition of the various attitudes and misconceptions held by many lay people concerning religious.

There is one section of the book, however, which might lend itself to misinterpretation. In regard to the spirit of poverty, it is stated that, "Properly understood and practiced, it (the spirit of

poverty) embraces the totality of the religious life, for it extends to the goods of the body relinquished through the vow of chastity; and to the prerogatives of the will abandoned through the vow of obedience." Great stress must be placed upon the words, "properly understood," for otherwise it would seem that far greater importance is being attributed to the spirit of poverty than that which is its due. Strictly speaking, in the religious life it is the spirit of obedience which includes that of poverty, and not vice versa. It is obedience far more than poverty which expresses the totality of the Religious State. Obedience extends to those acts which are closely connected with the end of religion. Poverty and chastity are concerned with the means to the attainment of that end. Through the spirit of poverty and chastity, the religious relinquishes all claim to those things which may hinder him in his love of God. Through the spirit of obedience, the religious dedicates his will to God that it may be united in love with the Divine Will. This dedication necessarily includes, therefore, the giving up of those things which will hinder this union.

In a very restricted sense, it is also true that the spirit of poverty includes that of obedience. In the spirit of poverty, the religious calls nothing his own, not even the very acts of his will. His will is always that of his superior. It is undoubtedly in this manner that Sister Mary Gilbert speaks when referring to the spirit of poverty.

Sister Mary Gilbert has proven herself to be a skillful writer. The subject matter often deals with profound matters, yet a simple and sincere manner of presentation, modified by a genuine sense of humor, makes *Springs of Silence* easy and enjoyable reading. The book may be read with profit by those seeking to know more of the meaning of the religious vocation to the sisterhood. T.R.P.

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**Redemptive Incarnation.** By Albert L. Schlitzer, C.S.C. South Bend, Ind., University of Notre Dame Press, 1953. pp. ix, 337. \$2.50.

This book is one of a series in college texts in religion prepared at Notre Dame University. It is another mile stone in the revolution of the method of teaching religion that began in the '40's. There were a number of factors that caused this revolt in our educational circles. The early '20's saw immigration slow down to a trickle. Consequently the American Church had a chance to take stock of herself. She saw confusion in the economic world and secularism in our culture. But Catholic students were unprepared to change the situation and unfortunately, they were usually apathetic toward it. Catholic educators realized that a great deal of the fault was their own. The religion course in the Catholic college was inferior in presentation to the other

courses in the curriculum. But there were other shortcomings—the teachers were unprepared, the time was insufficient, the text books were insipid. Since 1945, however, an ever increasing number of Catholic colleges have restyled their religion course to meet the actual conditions of the Church's growth in this country.

This new approach can be said to tend to a deeper investigation of the Faith. The fact that a change is necessary is now generally accepted; but the exact qualities of the new course are still being debated. Schools of thought range from the use of the *Summa* in class, to practical applications of Catholic doctrine in social life. Fr. Schlitzer in *Redemptive Incarnation* has written a text that approaches the *Summa* school. The author calls it a source book. The greater part of each chapter is deluged with lengthy quotations from the Fathers and recent Popes. The theological developments are drops on the edges of these fonts. Consequently the teacher's job consists in showing the sequence of each tract. The result will be, a class that is a mean between a lecture and a discussion period.

The purpose of the book is laudable but unfortunately, there are defects in the arrangement of the matter. The sequence in a source book is all important, yet the order of the material herein contained is not without its faults. For example, the motive of the Incarnation, which is the first principle of Christology, is found in the latter half of the volume. The Kingship of Christ is explained twice because it was misplaced the first time. The worship due the human nature of Christ is treated before the chapters devoted to Christ's human nature are completed.

The reader is left in some confusion in regard to the speculative theology about Christ's beatific knowledge. It should be pointed out that Christ doesn't comprehend the divine essence completely in His human knowledge. There is also an error in the author's treatment of the extension of this knowledge. The quotation from the *Summa* seems to be from Q.10, a.2; not Q.9, a.2. as cited by the author. It is loosely quoted and gives the impression that Christ in His beatific knowledge sees all the secondary objects that God sees. Rather, Christ sees in the *Verbum* only those objects that are in some way connected with Him.

Fr. Schlitzer in his discussion of the motive of the Incarnation does not make the Thomistic position as impressive as his use of it would demand. Certainly his work is written under its influence and the title of the book is a bold statement of its worth. It should also be pointed out that the study of the Incarnation terminates with Christ's death on the cross. The author has omitted any mention of

the "Descent into hell," "the Resurrection," and "the Ascension."

The last chapter of this work, *Mary the Mother of God*, is an excellent foundation for the student's devotion to Our Lady. However, in the documents of the Church in regard to Mary as Co-redemptrix, the last paragraph on page 321 is found not in the *Mystici Corporis* but *Ad Diem Illam*.

*Redemptive Incarnation* is far better than the old style college text books in religion. Its positive theology is well chosen and to the point but as a whole is not well ordered. Nevertheless it is a step forward on a road that has to be traveled until the best college religious text is in the hands of our students. C.B.

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**De Habitibus Et Virtutibus In Communi.** By Peter Lumbreras, O.P. Rome, Officium Libri Catholici, 1950. pp. xv, 281.

Having compiled his classroom lectures given in the Angelicum, Rome, the author presents us with an excellent exposition of Questions 49-70, Prima Secundae, Summa Theologiae. It is simple in its presentation; simple in its limitation of subject matter.

The simplicity of presentation is achieved by an orderly arrangement. Never is the reader left groping for the exact corresponding locus of the text commented upon, even though the form of the book resembles a manual. Each section, chapter or sub-chapter has a corresponding notation to the question or article in the Summa. A general introduction to each section surveys the entire question; a specific introduction each article. Prenotes gathered from each article provide fundamental knowledge for the thesis proposed. After the exposition of the thesis, important solutions to difficulties are given in the form of corollaries or scholia.

The simplicity of doctrine is encouraging to those who are looking for a compact rather than an exhaustive investigation. The doctrinal presentation seldom extends beyond restating the text of the Summa. By precision in choice of words, Fr. Lumbreras conveys briefly but clearly his own ideas. He seizes one point for development and, since this point always manifests itself as more worthy of clarification, he shows himself the teacher by reducing the problem to its basic elements.

These excellent qualifications make this work of Fr. Lumbreras worthy of acclamation. This must be said notwithstanding the heavier than usual Latin. Since these lectures are intended as an affirmation or clarification of the doctrine in the Summa, they will have the greater usefulness when used as a supplement to the Summa.

T.H.

**Praktische Pastoralpsychologie.** By Willibald Demal, O.S.B. Verlag Herder, Vienna, Austria, Revised Edition, 1953, 1953. pp. 408, with indices.

Among educators and members of the clergy who are conversant with the German language, this book will receive a warm reception. It is the second edition of a work on Pastoral Psychology which was widely acclaimed in Germany and Austria before the last war. It reappears in a thorough revision based upon the author's own further considerations and the advice of friendly critics.

As the title indicates, its approach is thoroughly Christian and practical. Nonetheless, the book deals adequately with the theoretical aspects of the various problems studied, which are those commonly treated in works of this kind.

By reason of the author's grasp of his field, his ability to condense without oversimplification, and the size of the book, it is to be recommended as worthy of translation into English so that more might profit from the author's successful labors. R.C.

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## BRIEF REVIEWS

No collection of such vast proportions as is the Vatican's can be fully appreciated without a guide whose sensitive judgment can unerringly pinpoint the masterpieces of which the rest of the collection is but a commentary. Dr. Ipser is the guide who has carefully annotated the more important works worthy of further study. In addition to this catalog, there is a judicious introduction whose main feature is a shrewd evaluation of the Vatican as a spiritual center. Each of the photographs is in itself a work of art. They give a true sense of plasticity to the statues. Besides the pictures of particular items there are a few plates of the buildings which house them. This work is a delightful production and deserves a place in the collection of every serious art lover. (*Vatican Art*. By Dr. Karl Ipser. Translated by Doireann MacDermott. New York, Philosophical Library, 1953. pp. 198, with 160 illustrations. \$7.50.)

The purpose of this work is to facilitate the use of the New Testament by the layman so that he might read it with greater understanding and profit. The need for such a work is apparent, but it is doubtful whether it is of such value that the price sought can be met by the average layman. Much of the matter treated is contained,

although not in such detail, in regular editions of the New Testament. However, the work will prove useful to study and discussion clubs and as an aid to those beginning the study of the New Testament. *The Index to the New Testament and The Topical Analysis to the New Testament*. By Aloysius H. Seubert. San Diego, Calif., Universal Publications, 1953. pp. vii, 142. \$10.00.)

*Avicenna's Psychology*, an English translation of *Kitab al-Najat*, Bk II, Ch. VI, has especial interest to the thorough-going Thomist psychologist. This is true because the Thomist doctrine of the interior sense is basically the fruit of the Arabian commentators on Aristotle. The historico-philosophical notes by the translator, F. Rahman are quite adequate, though they do not contain enough references to Thomistic thought. On page ninety-four, a definite prejudice is made against the position of St. Thomas as *the* commentator of Aristotle when Professor Rahman quotes Zarabella on the nature of *solertia*. The notion of *facultas* is also badly misconstrued in regard to the nature of intuition. (London, Oxford University Press, 1952. pp. xii, 127. \$2.50.)

The revised second edition of *Metaphysica Generalis* by Gerard Esser S.V.D. carries a strange Suaresian twist from cover to cover that makes one wary to recommend it to student philosophers who wish to imbibe the thorough-going Thomism which the Church so ardently desires her children to possess. Especial injustice seems to be done to the basic proofs for the real distinction of essence and existence, and to the nature of accidents. The best recommendation for the book is the use of the Latin language, the maintenance of a strict order of treatment, and the excellent technical equipment of footnotes and outstanding indices. (Techny, Ill., The Mission Press, S.V.D., 1953. pp. 384 with index. \$4.00.)

"A difficulty in our thinking reveals a tangle in existence." With remarkable forcefulness and the liveliness of a litterateur, Richard Hope delightfully translates the famous Aristotelian passage on the use of doubts and difficulties as a tool of philosophy. ". . . since thought encountering a difficulty is like a man bound: neither the thought nor the man can move." Technicians may not appreciate the lack of stereotyped language which is a baneful necessity in philosophy, but this is more than compensated for by the analytical index of technical terms using the original Greek word as its basis and supplying also the Latin term used in the Moerbeke version available to St. Thomas Aquinas. (*Aristotle's Metaphysics*. Translated by Richard Hope. New York, Columbia University Press. pp. xvii, 394. \$5.00.)

Within the covers of this colorful book is compressed the history of a branch of the American military service which has passed into the realms of tradition—the horse cavalry. The authors, not wishing to write a comprehensive account, merely treat the highlights and the most outstanding figures. The sections on the Civil War and on the role of the cavalry in bringing peace to the frontier are well done and clearly written. The final chapter is a plea for the restoration of the cavalry and a list of advantages which would accrue to the Army if this were done. The work is further enhanced by the more than one hundred illustrations gathered from some of the outstanding collections of the United States. The book is highly recommended to the student of American history who will find it an enlightening, well-written and accurate work. (*The Story of the U.S. Cavalry, 1775-1942*. By Maj.-Gen. John K. Herr and Edward S. Wallace. Foreword by Gen. Jonathan M. Wainright. Boston, Little, Brown and Company, 1953. pp.viii, 275. \$6.00.)

The basic error behind the movement to overemphasize the influence of Plato on St. Thomas is that the Angelic Doctor owes as much to Thales for his emphasis on material causality and to another Greek philosopher for his delineation of efficient causality as he does to Plato for his contribution on the nature of formal causality. Certainly to point out the intimate relationship is worthwhile but to do it somewhat at the expense of Aristotle is most unjust. Arthur Little's *The Platonic Heritage of Thomism* should be carefully read by the advanced philosopher, but with a pretty large grain of salt. Aristotle has his faults, but Plato's were much worse. (Dublin, Golden Eagle Books Limited, pp. xv, 290.)

*Nothing But Christ* is a collection of essays, many of which first appeared in *The Oblate* a Benedictine monthly publication for secular oblates. In these essays the author makes frequent use of the Holy Rule of Saint Benedict to illustrate truths that are so obvious that they are too often overlooked. The author shows great facility in applying the words and the spirit of Saint Benedict to the problems and the questions that arise daily in the life of the laity. He brings out the fact that the means Benedict used to become a Saint and the advice which he gave to those who desired perfection in the fifth century did not die with him. The Saint's words, instead of growing fainter, swell and deepen with the passage of time.

The author's purpose in writing this book will not be satisfied merely by having many people read his book. *Nothing But Christ* must be lived. (*Nothing But Christ*. By Killian McDonnell, O.S.B. St. Meinrad, A Grail Publication, 1953. pp. 185. \$2.00.)

Dr. Von Hilderbrand's insight into the chaos of modern thinking prompted the title of his latest book—*The New Tower of Babel*. In a brilliant collection of essays, he examines modern society, exposing its flaws by means of the bright light of his keen powers of penetration. The author characterizes our times as a period of complete dependence upon the opinions of others; an age which worships great natural achievements rather than personal holiness. Prevalent errors are discussed and analyzed in a critical and sound manner. Solutions are proposed which have their roots firmly imbedded in orthodox philosophy. Ultimately, the difficulties of our day must be solved in the light of truth—natural and supernatural which must be allowed to “penetrate fully every problem.” An exceptionally good section on *reverence* is exactly suited to today's needs, in conformity with a recent statement of the Bishops of our country, “Only by regaining our reverence for God can we of America in the 20th century rediscover our own value and the solid basis on which it rests.” (Dietrich Von Hilderbrand. New York, P.J. Kenedy & Sons, 1953. pp. 243. \$3.00.)

*Trinity Whom I Adore* is a commentary by the Benedictine monk, Dom Eugene Vandeur, on a prayer composed by Sister Elizabeth of the Trinity. While it exposes the doctrinal substance of this prayer, it is more properly a development of its mystical theme, being written in a style consonant with the spirit of faith and devotion which it proposes to arouse. The publication of this brief tract marks a further step in the work of popularizing the spiritual doctrine of Sister Elizabeth, a doctrine which primarily concerns the august mystery of the Most Holy Trinity, which fosters the worship and praise of the Father, Son and Holy Spirit. (New York, Frederick Pustet Co., 1953. pp. xxviii, 163. \$2.75.)

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### BOOKS AND PAMPHLETS RECEIVED

- THE BASIS OF THE MYSTICISM OF ST. THOMAS. By Conrad Pepler, O.P. London. Blackfriars Publications, 1953. pp. 22.
- A BRIEF HISTORY OF LITURGY. By Dr. Theodor Klauser. Collegeville, Minn. St. John's Abbey, 1953. pp. 33.
- CATHOLIC TRUTH THRU THE KEYHOLE. By Rev. John Jankauskas and Rev. John Fearon. Chicago. Catholite, 1953. pp. 71. \$1.00. (A clever and graphic presentation of the Church's teachings on various subjects, done in cartoon style.)
- DICTIONARY OF MYSTICISM. Edited by Frank Gaynor. New York. Philosophical Library, 1953. pp. 210. \$5.00.

- EVERYBODY HAS A VOCATION. By Rev. George L. Kane. Huntington, Indiana. Our Sunday Visitor Press, 1952. pp. 16. \$.15.
- FRIENDS INDEED. By Robert Wood, S.M. St. Meinrad, Indiana. Grail Publication, 1953. pp. 75. \$.15.
- FROM FIVE TO NINE. Daily life in a Modern Benedictine Monastery. By Bruno McAndrew, O.S.B. St. Meinrad, Indiana. Grail Publication, 1953. pp. 59. \$.25.
- GOD AND OUR GOVERNMENT. By Clarence E. Mannion. Huntington, Indiana. Our Sunday Visitor Press, 1952. pp. 13. \$.10.
- HIS NAME IS JESUS. By Julia C. Mahon. St. Meinrad, Indiana. Grail Publication, 1953. pp. 31. \$2.00.
- HOLD HIGH THE TORCH. By Rev. William J. Cotter. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 13. \$10.
- HOW LOVE HELPS YOU. By John A. O'Brien, Ph.D. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 24. \$.15.
- THE IDEAL NURSE. By Rev. Luke Missett, C.P. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 15.
- LA GRAN CONTROVERSA DEL SIGLO XVI ACERA DEL DOMINO ESPANOL EN AMERICA. By Sister M. Monica. Madrid, Ediciones Cultura Hispanica, 1952. pp. 331.
- LITTLE SAINTS. By John and Margaret Moore. St. Meinrad, Indiana. Grail Publication, 1953. pp. 63. \$1.50.
- THE MARIAN YEAR. Encyclical Letter "Fulgens Corona" of Pope Pius XII. Huntington, Indiana. Our Sunday Press, 1953. pp. 31.
- MIXING YOUR MARRIAGE? By Rev. Thomas Carroll. Collegeville, Minn. The Liturgical Press, 1953. pp. 16. (A fine practical exposition of the Church's teaching on a very relevant and pressing problem of the day.)
- THE NEW TESTAMENT. St. Paul, Minn. Catechetical Guild Educational Society, 1953. pp. 480. \$.50.
- OUR LADY OF THE HERMIT. By Paschal Boland, O.S.B. St. Meinrad, Indiana. Grail Publication, 1953. pp. 8. \$.05.
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