



**The Lie About the West.** A Response to Professor Toynbee's challenge.  
By Douglas Jerrold. New York, Sheed and Ward, 1954. pp. 85.  
\$1.75.

Will the civilization of Europe and the Western Hemisphere decline and die like all others of the past, or will it rally and live? Professor Arnold Toynbee, the eminent British historian, proponent of the theory of challenge and response as the key to history, has proposed a possible answer in a recent book, *The World and the West*. He views the present world crisis as the result of a "response" by the rest of the world (Russia and the Orient) to the "challenge" of continued Western aggression, both military and technological. Drawing a parallel with the declining Roman Empire, which after numerous aggressions was converted to eastern religions—principally and finally to Christianity, he thinks it probable that the West will be converted to a new religion coming from the Orient. This will not be Communism, he adds in a letter to *The Times Literary Supplement* (April 16, 1954), but an entirely new religion which he hopes will retain the Christian belief in God as Love but will discard the notion of a jealous God and a chosen people in favor of a more universal view, borrowed perhaps from Indian Buddhism.

Mr. Douglas Jerrold, another English historian, has called this doctrine a lie in his "response to Professor Toynbee's challenge." It is a lie against fact, against reason, and against faith. It is against fact because the West was not an aggressor but was on the defensive for a thousand years against the Northmen, Magyars, and Turks; because Christianity was not and is not one of many "oriental religions" but an historical one which arose within the Roman Empire and was spread by Roman citizens; because Roman civilization was not spread merely by force of arms. It is against reason because in Toynbee's theory "the west" and "the world" are not clearly defined; because his dialectical (Hegelian) theory makes history conform to his preconceived pattern; because there is no real parallel between Rome and the West, Christianity and Communism or Buddhism, Russia and the barbarian hordes which overwhelmed Rome. Finally

it is treason against faith because it promotes doubt against all the basic values which Western Civilization has derived from Graeco-Roman culture and from Christianity: the truth of Christianity, a free, economically independent family, free political institutions.

Mr. Jerrold has written a clear, courageous rebuttal of Toynbee's scholarly pessimism. The cogent arguments of his little polemical work, however, do not constitute a total refutation of the vast learning displayed in Toynbee's multi-volumed *A Study of History*. This is evident from the controversy in *The Times Literary Supplement* (April 9 - June 4, 1954). Because of its brevity, *The Lie Against the West* might give some readers the impression that the western powers are Christian and are fighting for Christianity. The tragedy of our times is that they are not. They have apostatized. They are not really *for* anything but only *against* Communist aggression. Only negatively do they protect the freedom of the Church. L.W.

**Therese of Lisieux: The Story of a Mission.** By Hans Urs von Balthasar. Translated by Donald Nicholl. New York, Sheed and Ward, 1954. pp. xxvii, 228. \$3.50.

The *supposition* which is meant to excuse the existence of this book is that there is as yet no serious theological work on St. Therese. The *fact* is that there are many theological works on St. Therese by very competent theologians. But the author of this volume is not satisfied with traditional theology. Being enamoured of existential concepts, which have been born outside the Church, he attempts to baptize them in the name of Existential Theology.

The unmanageable burden of this volume is the thought that St. Therese is the saint of Existential Theology. The author's attempt to categorize the words and actions of St. Therese under "theological" headings leads him into many ambiguities, for he does this in terms of existential theology. Thus Therese's exercise of the moral virtues is categorized under Truth in Chapter I. To classify all acts of virtue under "theological truth" is to confuse objective, universal truth with the subjective, concrete truth of the practical judgment. A true spiritual way cannot be fundamentally based on subjectivity. The obscurity which the author leaves is especially unfortunate in a book concerning the spiritual way of St. Therese.

There is another fundamental error born of the existentialists' rejection of scholastic theology regarding the virtues.

"Therese had emptied her soul of all her own perfections and deeds to create room for the love of God within her. She did not

even clear aside the 'moral virtues' so as to leave room for the 'infused virtues.' She does not make room for virtue, but for God. . . ."

What then were the humility, docility, meekness, piety, obedience, poverty, virginal chastity and host of other habits of her daily life? Surely she did not clear these aside. It is true that they were rooted so deep that her prompt, easy, joyful exercise of them under grace was marked with a childlike simplicity. Yet they were very real qualities which adorned her soul, and made it a throne room where Christ, her King and Spouse, could reign.

In the Chapter on Existential Theology the author says,

"At the heart of her existential theology Therese rediscovers the ancient patristic conception of heaven. . . according to which the saints in heaven are in a transitory state until the last judgment. . . She heeds only the laws of heavenly love within her; by them she is guided to her conclusions about the nature of heaven."

To say that St. Therese's many references to her work of doing good on earth after she goes to heaven constitutes an existential doctrine on the *nature* of heaven is an altogether false assertion. St. Therese's references to heaven are not, were never meant to be, and can never be a "theological" treatise on the nature of heaven. Actually they are rightly understood as referring to the secondary objects of knowledge and love in heaven. The face-to-face vision of God is the primary object of beatitude. This essential beatitude is in no way transitory. It will not only be the "same heaven" but the same "vision and fruition without any intermission or loss . . . and will continue to the final judgment and from thence to eternity." (Constitution "Benedictus Deus" of Pope Benedict XII)

In the Chapter "Word of God" the author tries to explain St. Therese's use of Scripture. He concludes,

"Luther . . . came to conclusions which might be considered remotely parallel to those of Therese: the personal certainty of salvation, the stress upon trusting fiducia as opposed to ascetic practices and other good works. . ."

The author has found a very poor "theological category" in which to place St. Therese's use of Scripture. She was not practicing existential exegesis. The *lumina* which St. Therese received in reading the Scripture can only be understood in the light of St. Thomas' teaching on the Gifts of the Holy Ghost. She was not a Scripture scholar any more than she was a theologian, but, enlightened through the

Gifts, the docile soul of St. Therese found great truths and great consolations from the Scriptures.

To sum up, the life and mission of St. Therese can only be understood "theologically" in the scholastic light of the virtues and the Gifts. The author rejects this light. It is not surprising, but truly unfortunate, to find these and many other misconceptions in this volume on St. Therese.

D.A.L.

**Before the Dawn.** By Eugenio Zolli. New York, Sheed and Ward, 1954. pp. xiv, 209. \$3.25.

There is nothing more difficult to explain than the life of a soul. A convert may attempt to explain his conversion and, indeed, may offer numerous causes, but in the ultimate analysis he must come to that inexplorable free gift of divine grace. For no one can explain the ineffable mystery of the Spirit who "breatheth where He will." Eugenio Zolli is a convert who wisely does not attempt to explain his conversion. He knows only one thing—the grace of Christ entered his soul and led him to the dawn of a new life.

The author, at one time chief rabbi of Rome, has not given us a complete autobiography in his book, significantly entitled *Before the Dawn*. This will be a disappointment to many. However, he has presented sketches of his life from his early childhood to the present time. A most significant incident in his early life was an attraction to the crucifix. Later, as a Jewish rabbi, he surprisingly manifested an unusual love for the study of the New Testament. Mr. Zolli touches briefly on the persecution of the Jews under the Nazi rule, during which time he headed their list of wanted persons.

But by far the most fascinating aspect of the work is the style in which it was written. One can picture Eugenio Zolli, an old man of seventy-three, as he sits of an evening and recalls from the pages of the past the high-lights of an interesting and very active life. His eyes would light up as he recalled his early youth and the joy of acquiring knowledge. His brow would show deep furrows as the sorrows of his life ran through his mind. Yet through it all there would be that profoundly sensed peace of a man who has reached his goal—of a man in love with Christ. Such is the easy, familiar, effective mode which Eugenio Zolli has employed in his book. We can almost hear a deep sigh from the author as he closes his recollections with: "I feel like one dying without having lived: for one fails to live a good life when one fails to live Christ fully. We can but trust in God's mercy, in Christ's pity . . ."

N.McP.

**St. Vincent Ferrer.** By Henri Gheon. New York, Sheed and Ward, second printing, 1954. pp. xv, 190. \$2.50.

**Margaret of Hungary.** By S.M.C. London, Blackfriars Publications, second printing, 1954. pp. viii, 82.

**Warrior in White.** By Mary Fabyan Windeatt, illustrated by Sister Mary of the Compassion, O.P. New York, Sheed and Ward, second printing, 1954. pp. 156. \$2.00.

The publication of Sigrid Undset's life of Catherine of Siena set a high mark for biographers of Dominican saints to shoot at. But it is not an impossible target simply because of the broad scope of the Dominican ideal. Has any single Dominican saint, since Our Holy Founder himself, embodied this ideal? Perhaps not, but each saint has answered the divine call to build up the Body of Christ by re-incarnating with great perfection one or another facet of Dominican sanctity. In so doing, the saint has fulfilled God's plan for him.

St. Vincent Ferrer's strong points were preaching and working miracles. The popular but sketchy conception of him as a late fourteenth century miracle-worker who put a scare into Western Europe by his prediction of the imminent Final Judgment is filled in admirably by Henri Gheon. What can be said about his miracles but to recount them, species and number? The author does not blush to do this, irrespective of modern prejudice against the supernaturally abnormal. Much more can be said about preaching. For this the book is particularly commendable. One entire chapter, "The Fioretti of Brother Vincent," is given over to an inductive analysis of his sermon methodology. Here are some facets of sanctity and technique that are worth looking into.

B.M.S.

Margaret of Hungary led the contemplative life of prayer and reparation. The niece of St. Elizabeth of Hungary, grand niece of St. Hedwig, and daughter of a king, she followed her family's spiritual heritage rather than its earthly lineage, thus giving to family and country a new luster and true glory. From the womb she had been dedicated to God and St. Dominic by her parents who sought God's aid in turning the tide of the Tartar invasion. Margaret at an early age wholeheartedly endorsed this action of her parents. Her Dominican vocation was one of thanksgiving for the past deliverance of her people and of expiation for the particular sins—luxury and self-indulgence—to which they were inclined. The penances which she undertook might appear harsh to the modern mind. Yet the hand of

the Holy Ghost, Whose wisdom seems but foolishness to men, is manifestly present.

S.M.C. has given a fine, concise treatment to the life of this wonderful saint; the admiration which she has for her rings clearly through every line.

T.D.

The two virtues that found predominant expression in the life of Blessed John Massias were utter dependence upon the Providence and Will of God and the heroic practice of the corporal works of mercy. These two hallmarks exemplified Blessed John's life in a continual and none the less increasing manner through all his years of pilgrimage. In his biography by Mary Fabyan Windeatt they are dramatized for us in a story-book fashion that will appeal to all for the simplicity of style and sincerity of approach that the author has employed. Most especially will this short book, dramatically illustrated by Sister Mary of the Compassion, O.P., appeal to the young. Its flavor of adventure and swiftness of pace catch and hold the imagination and leave the reader with an inspiring picture of one of the first examples of heroic virtue in the New World. *Warrior in White* leads us successively through the settled air of Seville in the Old World and thence to the teeming crowds and contrasting pictures of wealth and squalor that made Lima, Peru, one of the most widely discussed cities of the New World in the 17th century.

There is much of life within the pages of this book, and more still of sanctity and the remarkable achievements of grace. The author has given us several other interesting and inspirational studies of Dominican Saints and Blesseds, but with *Warrior in White* she has succeeded in opening the heart of both her subject and reader.

R.E.B.

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**Our Lady's Feasts.** By Sister Mary Jean Dorcy, O.P. New York, Sheed and Ward, 1954. pp. 101. \$2.00.

*Our Lady's Feasts* is an excellent book for teen-agers, though it is not necessarily limited to them. Sister Mary Jean Dorcy, O.P. introduces nine of Mary's feasts with her famous silhouettes. She then explains the Feasts by skillfully combining doctrine and devotion in a very fresh and striking manner. Her sensitive presentation of the truths about Mary and their practical application to our own lives certainly reveals both the author's keen insight into Our Lady's privileges, and her own solid and tender devotion to the Mother of God. There is also a fine chapter explaining the historical background and the meaning of "Devotion to Our Lady."

This book was originally published in 1945. As a consequence the excellent chapter on the Assumption, though theologically correct, was written before its definition as a Dogma of faith. This reviewer welcomes this Marian Year reprint by Sheed and Ward, but is disappointed that the publishers neglected to have the author rewrite the Assumption chapter in light of the defined Dogma. O.I.B.

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**The Makers of Christendom.** A New Series. General Editor: Christopher Dawson. New York, Sheed and Ward.

**The Western Fathers.** By F. R. Hoare. New York, Sheed and Ward, 1954. pp. xxxii, 320. \$4.00.

**The Anglo-Saxon Missionaries in Germany.** By C. H. Talbot. New York, Sheed and Ward, 1954. pp. xx, 234. \$3.50.

Certainly the Saints and their cult have suffered with the secularization of modern society. Yet history has been greatly influenced by their holy martyrdoms, examples, and teachings. Detailed lives of the Church's great, together with the outlines of Church history, will give a fuller understanding of Christianity. For this reason Christopher Dawson presents this new series, *The Makers of Christendom*. Ancient biographies make up these volumes, giving us a scholarly and concrete contact with their mentality; if occasional details are exaggerated, the lives are still valuable as reflections of contemporary thought.

In the century covered by *The Western Fathers* (350-450) priests were permitted to marry, hermits were still in vogue, and scholasticism with its systemization of the Church's teachings was yet far off. Insights into this era are provided by the incidents in the five lives of Sts. Martin of Tours, Ambrose, Augustine, Honoratus and Germanus. There is told of a certain bishop Rufus adoring an impostor who posed as Christ, an aspirant to the monastic life who was told to walk into an oven to try him, and a bloodless victory obtained by an army chanting "Alleluias" under the guidance of bishops.

Maxims for the christian life abound and even the clergy's vanities are exposed, such as the inordinate desires for salutations, travels, and visits. St. Honoratus, in urging Christians to forsake vanity, says, "For a wife give me wisdom, for pleasure give me virtue, for my treasure give me Christ. . . ."

The culture of the period was such that "the Acts or Deeds of the Martyrs provided almost the only supplementary devotional read-

ing." The eremitic and monastic life were exalted to such a degree that marriage bonds seemed to deserve practically no consideration. St. Martin appears to give the devil a hope of receiving mercy on the last day, providing he cease his preying on men! One valuable footnote gives good authority to the opinion that heretics interpolated Origen's works; and this is typical of the informative and scholarly work found in this book. P.F.

*The Anglo-Saxon Missionaries in Germany* is a collection of short biographies of Saints Willibrord, Boniface, Sturm, Leoba, and Lebrim, together with the *Hodoeporicon* of Saint Willibald and selections from the correspondence of Saint Boniface. This book paints a portrait of the special vocation of these saints which was the christianization of Germany. It tells of the conversion of Europe by two archbishops, Boniface and Willibald, within a single generation, and of the erection of the first monastery in Germany at Fulda.

The biography of each saint is composed of ancient sources, all written by disciples or contemporary authors. Thus some of the order and clarity that is usually the mark of modern biographies is lacking, yet there is retained the simplicity and flavor of the early centuries. This flavor, incidentally, is well retained by the style of translation. As the editor states in his preface, the *Anglo-Saxon Missionaries in Germany* presents "a cross-section of the religious life of the eighth century difficult to parallel elsewhere." B.P.

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**Neurotic Anxiety.** By Charleen Schwartz. New York, Sheed and Ward, 1954. pp. 120. \$2.75.

This book is a further development of a doctoral dissertation written under the direction of Professor Charles De Koninck of Laval University, Quebec. The presentation is clear in its analysis of technical data.

The first chapter gives an excellent correlation of the doctrines of Freud and St. Thomas. Although Freud's philosophical interpretations are to be disregarded for the most part because of his rejection of certain fundamental truths which are integral to any sound philosophic system, his clinical observations are unsurpassed. The determination of neurosis is strictly in accordance with Freudian terminology.

The balance of the book is an exposition of the causes, symptoms, types and the basic constituent of neurosis. In the conclusion there is an appeal made for a greater appreciation of the contribution made by Freud, but always within the framework of the Catholic solution.

This work should serve as a good introduction to Freudian Psychology for those equipped to evaluate his work in the light of Thomistic principles. It is also a handy guide for the average college graduate who desires a general knowledge of Freud's concept of neurosis.

W.P.T.

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**Jesus and His Times.** By Daniel-Rops. Translated from the French by Ruby Millar. New York, E. P. Dutton & Co., 1954. pp. 615. \$5.00.

Dutton & Co. has recently published an English translation of a popular life of Christ by Daniel-Rops, penname of leading French Catholic journalist Henry Petiot; but it is evident that the American publishers have a non-Catholic reading audience in view. Observe the absence of the *Imprimatur* demanded by the Church for a work of this nature, the non-Catholic appeal of the jacket advertisements, the use of a Protestant version of the Bible in Scripture quotations. By their violation of Church censorship law, the publishers effectively render the English translation of this outstanding French work unavailable to American Catholics.

*Jesus and His Times* provides the atmosphere and the historical background so necessary to read the New Testament intelligently. The opening chapter is an introduction to the New Testament and the apocryphal and profane sources of our knowledge of Our Savior. Succeeding chapters vividly present the details of the Incarnation and Redemption in the landscape and the surroundings of Palestine. Daniel-Rops' artistic description is an outstanding feature of the book. We learn, for instance, of a kind of symbolic harmony between the major episodes of Christ's life and the land where it took place. We learn, too, of the Jewish attitude towards their Roman protectors, and hundreds of Jewish customs which aid in understanding the life of Our Lord. Throughout, Daniel-Rops is quite concerned with particulars, yet every page stands as a persuasive argument for Catholic belief in Jesus Christ, True God and True Man.

The English translation which we are reviewing is a brilliant study of Christ and His times, but it is not without flaws. It is quite outspoken in asserting the divinity of Christ, but it compromises with Protestant viewpoints in several places. For example, speaking of the Eucharist, it calls into doubt the literal meaning of the words of consecration and apparently sees no difference in reality between the Christian mystery expressed in the literal sense of a real substantial change of the bread and wine into the Body and Blood of Christ and the various figurative interpretations of the sects. "However they may be interpreted, as the Real Presence according to the Catholic Church

or as a solemn commemoration, as is believed in the majority of the Reformed churches, they represent the highest level of Christian mystery, one we all feel the need to contemplate and adore in silence." After explaining the Catholic doctrine of Transubstantiation along with the Lutheran position of consubstantiation, and seemingly preferring the Catholic side, it concludes with the extremely weak statement: "This, however, is the realm of Theology."

The treatment of the problem of the Brethren of Jesus is equally inconclusive. It rather harkens back to a dangerous attitude adopted in the introduction of the book: "What does it matter if we do not know the exact year of his birth, or the particular village he came from, or whether he had any brothers or cousins?"

At times the language of the translator is theologically inaccurate. Statements like "the other side of his nature" and "that part of his nature which was made like ours and that part so radically different" seem to suggest that there is only one nature in Christ. J.M.D.

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**The Cross and The Christian.** By Pius-Raymond Regamey, O.P. Translated from the French by Angeline Bouchard. St. Louis, B. Herder Book Co., 1954. pp. 177. \$3.25.

In the natural order, outside the realm of grace, suffering renders most men psychologically twisted and spiritually embittered—gnarled roots in a swamp of despair. Why? Father Regamey gives us the answer when he says, "Suffering without grace exasperates our self-love by making it recoil desperately within that part of ourselves that suffering mortifies." And he further explains, "Divine grace, on the contrary, fans to flame our desire for happiness in its inclination toward the infinite, and suffering, by attacking what is perishable in us, assists grace in this opening out to the eternal good." Thus we see that suffering is a means, a divine means as it were, assisting man to God. And since this is the case, every Christian has a real, necessary, and intensely personal relationship to suffering, whether it be his own or that of another member of the Mystical Body.

And yet, without pessimism, it can be said with Fr. Regamey that most Christians do not derive the proper benefit from their sufferings; that they do not come forth from their trials purified and freed from consuming self-love. Again the question, why? The answer is this: in man today there is dullness to the true nature of suffering, resulting in a completely natural and impersonal acceptance of suffering by force of habit. To this is joined his lack of awareness of the activity of grace in his daily life and the effects that such grace can produce. To remedy such fundamental difficulties Father Regamey

considers the economy of the Cross in general: "From Suffering to the Cross," "The Cross of Christ," and "The Cross of the Christian"; and then he treats some of its chief aspects: the special cross which is the silence of God, the meaning of resignation, and the paradoxical presence of joy in suffering.

If one partakes to any degree in this modern misconception of the role of suffering, Father Regamey provides in *The Cross and The Christian* an excellent doctrinal exposition to guide our growth in understanding the Cross in our life.

R.R.

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**Nature and Grace.** By Matthias Joseph Sheeben. Translated by Cyril Vollert, S.J. St. Louis and London, B. Herder Book Co., 1954. pp. xxiv, 361. \$4.95.

This is a learned exposition of the two orders of nature and grace, and in general is remarkable for its stimulating clarity, penetration and forcefulness. The author, one of the master theologians of recent times, lived in Cologne during the last century, dying in 1888 at the age of fifty-three after having become one of the main-springs in the revival of German theology. In the nineteenth century, Catholic intellectual thought had in great part been corrupted by the philosophies of Kant, Leibnitz, Hegel and others. It was a time of rationalism and naturalism. For Father Sheeben the main task of the time consisted "in propounding and emphasizing the supernatural quality of Christianity." For he rightly held that this is "the foundation of . . . and has an influence on the whole range of Christian dogmas as well as on the Christian life that flows from them."

The work is logically divided into four parts: a preliminary consideration, the order of nature, the supernatural order and grace—its notion, qualities and acts, and finally, the union of nature and grace. In working out this division, Father Sheeben follows rather consistently the principles of St. Thomas, and makes extensive use of the Fathers. Special emphasis is placed on the Greek Fathers with respect to the Trinitarian doctrine; in the sections on nature, there is a fine analysis and explanation of the apparently contradictory arguments of St. Augustine against the Pelagians and Manichaeans. The confusions and misconceptions about the states of nature and grace are shown to be the roots of the errors of the Pelagians, Manichaeans, Jansenists, Rationalists and others. And in opposition to some theologians within the Church, Father Sheeben establishes the necessity and true notion of the foundation of supernatural life—the habit of grace, or, as he calls it, supernature. But he is far from simply

"refuting" opponents; he is mainly engaged in delineating the proper notions and spheres of activity of the two orders.

Yet in stressing the supernatural aspect of Christianity, the author seems to over-emphasize the Trinitarian aspect of our spirituality. He apparently maintains that by grace we are the sons of the Father personally, rather than of God considered in His nature. He does place in a footnote the statement of St. Thomas that we are the sons of the Father by appropriation, yet this qualification is not indicated in many absolute statements nor by the context. Secondly, he holds for the personal exemplar causality of the Holy Ghost with respect to our spirituality. Thirdly, in order to have a perfect image of the Trinity in the beatified soul, he maintains there is what one might call a "consequential" expressed species in the soul. That is, consequent to the vision of "the Father's essence . . . the soul conceives a word . . . that in its own way perfectly resembles the substantial Word. . . ." While it is true that especially the first two problems are even now being discussed by theologians, the proposals of Father Sheeben here do not seem to be in accord with the doctrine of St. Thomas. It must also be noted that on the question of actual grace, the author follows Gregory of Valencia, S.J., in opposition to the Thomistic doctrine on physical predetermination in efficacious grace.

Yet these deficiencies by no means vitiate the value of this book. Father Sheeben has taken the theological approach; he investigates the fundamental and at times profoundly subtle notions and qualities of the states of nature and grace; his exposition is generally clear and penetrating. In short, *Nature and Grace* definitely contributes to genuine theological evolution.

D.K.

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**Summa of the Christian Life**—Selected Texts from the Writings of Venerable Louis of Granada, O.P. Volume One. Translated and adapted by Jordan Aumann, O.P. St. Louis, Missouri, B. Herder Book Co., 1954. pp. lxxvii, 234. \$4.00.

Saint Teresa of Avila, Saint Francis Borgia, Saint Charles Borromeo, Saint Francis de Sales, Saint Rose of Lima—these are just a few of the many spiritual greats who have testified to the position of Louis of Granada as one of gigantic stature in the writing of spiritual treatises. Undoubtedly, too, there were and are uncounted, unknown souls, like the "carpenters' wives" of whom Valdes spoke so deprecatingly, who would add their bit to the song of praise for Fray Louis that has rung down through the centuries. Alvaro Hueriga, O.P., in his introduction to this volume, puts into a single

phrase the sentiments of thousands when he calls Louis of Granada "the spiritual writer of the Spanish Empire."

Although the preface, foreword and introduction take up rather more than a third of this initial volume in the series, it is not an absurdity to state that the foreword alone is worth the price of the whole book. A miniature biography of Louis of Granada, it also examines his work and his influence on the world in which he lived and on the world today. The selections themselves have been arranged and composed with such skill that they cling together with the intimacy of a single work.

In this volume—the first of three—we have a veritable treasury of passages from a great majority of his works. However, it is emphasized by the translator, Jordan Aumann, O.P., that this is not a mere anthology. By conforming to the order of the *Summa Theologica* of St. Thomas Aquinas, the collection of texts have been given a theological unity. Thus in the volume, there are two principal topics: the Existence and Perfections of God, and the Marvels of Creation.

While the ordering is according to a theological outline, this work is intended for all Christians. For the Venerable Louis of Granada sought to convert and to teach; to teach the Christian what he must do to obtain salvation and what are the sources of Christian strength. He wished to touch people of humility and sincerity, for of such qualities saints are made. The succeeding volumes of the *Summa of the Christian Life* are awaited with eager anticipation. R.A.F.

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**Apostolate Of Chastity.** By Ferdinand Valentine, O.P., London, Burns & Oates, 1954. Westminster, Md., Newman Press. pp. 192, Appendices and Index 193-245. \$3.25.

Father Ferdinand Valentine, O.P., has rendered an important service to religious sisters in communicating his reflections on the apostolate of the religious sister in the modern world. This is most evident if the book is considered in the light of the Holy Father's allocution to the superiors of religious orders and congregations of women given in Rome on September 15, 1952.

In this allocution the Holy Father was concerned with "a serious crisis . . . that orders of religious women are going through." This vocational crisis is due in part to internal causes and in part to external causes. The Holy Father, addressing the superiors, says with regard to the internal causes:

"Take care in this crisis that your customs, and the life or ascetic practices of your religious families do not become a barrier and a stumbling block. We refer to certain customs which if they

formerly had a meaning in another cultural context have no such meaning today and which would hinder a truly good and courageous girl in her vocation."

In this book Father Valentine does not shy away from the task of pointing out some of the difficulties the religious sister meets in her own community. Yet his treatment of these problems is admirable. He exposes the problems clearly, and diagnoses the causes skillfully, yet plays neither the part of a nagging back-seat driver, nor the Indian Medicine Man. It is a credit to him and to the intelligence and zeal of the religious superiors to whom he addresses this section that he refrains from prescribing particular remedies.

His profound grasp of the problems and exposition of the principles involved in the solution, his sympathetic understanding and inspiring encouragement should prove a valuable aid to those who are to guide the apostolate of religious women in the modern world.

With regard to the exterior causes for the vocation crisis the Holy Father addresses with sadness those

"priests, laymen, preachers, orators or writers who have no word of approval or praise for a virginity which is vowed to Christ . . . who prefer on principle marriage to virginity, and who go so far as to say that marriage alone is the one means of safeguarding the development and perfecting of human personality."

Although the book is not based directly on the allocution of Pope Pius XII, Father Valentine has certainly expressed the spirit of the Holy Father's words. In Parts II, III, IV of this volume Father Valentine reasserts the dignity of the unique vocation of the religious sister who finds eminent perfection of her womanhood through virginal chastity. The profound analysis of the vow and virtue of chastity set in the background of the life of religious sisters and the needs of the modern apostolate should be enlightening and inspiring to every sister. It is a salutary expression of the dedication and consecration of the virgin spouses of Christ and their spiritual motherhood in the apostolate of prayer and action.

D.A.L.

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**All Things in Christ—Encyclicals and Selected Documents of Saint Pius X.** Edited by Vincent A. Yzermans. Westminster, Maryland, The Newman Press, 1954. pp. xviii, 275. \$4.00.

No more opportune time could be found for the production of this valuable work than in these days when the attention of the Catholic World has been so recently drawn to Saint Pius X and his writings by his elevation to the altars of the Church. And the worth

of this book, which presents for the examination of the reader thirteen encyclicals and ten documents of the Reform Pope, is fully attested to in the foreword by Archbishop Cicognani, Apostolic Delegate to the United States.

It is true that these selections are, as it were, merely a handful of the multitudinous documents that came to life under the pen of Saint Pius X. However the compiler, Father Yzermans, feels, and rightly so, that they express to a great extent Saint Pius' deep and unquenchable desire to "restore all things in Christ."

Upon examination of *All Things in Christ* the reader will immediately perceive that he has in his hands not only a reliable translation of the documents, but that each of the encyclicals is preceded by introductory paragraphs describing its historical background and the peculiar circumstances surrounding its composition. In addition, Father Yzermans has rendered valuable service by inserting marginal titles throughout the texts of the encyclical letters. He has provided, also, a valuable bibliography and a thorough index.

In addition to the technical beauty of this volume, we must recognize its spiritual worth. Here is the message of a saintly Pope to the clergy and laity of the world. It is not only worth reading, it is worth living.

R.A.F.

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**The Book of Psalms.** Trans. from a Critically Revised Hebrew Text with a Commentary. By Edward J. Kissane. Vol. I. Westminster, Maryland, The Newman Press, 1953. pp. xlv, 319. \$5.75.

This work from the pen of Msgr. Edward J. Kissane comes to us well recommended. The author has already placed us in his debt with his previous works, especially his commentaries on Job and Isaias. As the title indicated, this work is a scientific approach to the study of the Psalms (1-72 in Vol. I). Lack of space prevents this reviewer from examining in detail the specific scientific conclusions reached in each difficult passage, but he warmly recommends the lengthy review of Fr. Alexander Kerrigan, O.F.M. in the *Irish Theological Quarterly*, July, 1953, pp. 317-322. We shall content ourselves with an exposition of the contents of the book, an estimate of the general principles on which the author bases his conclusions, and an evaluation of the work as a whole.

A work should be judged on the basis of what it intends to accomplish. The author states: "the present work was undertaken to meet the needs of students of theology, for whom the study of the O.T. forms only a small part of a crowded curriculum, and the sub-

stance of it is based on the lectures given to my classes in Maynooth over a long period. This will, it is hoped, indicate its scope and account for the choice of subjects to be discussed" (Intro. p.v.) This position of the author is not without its influence in the order followed in his work: the discussion of the Titles of the Psalms, for instance, is confined to the General Introduction because the author has learned from experience that any further detailed study of them simply wearies the students.

In a suitable introduction, Msgr. Kissane considers the following: I. General character, number, and division of the Psalms. II. Contents of the Psalms. III. Titles of the Psalms. IV. Authorship of the Psalms. V. The text and versions of the Psalms. VI. Metrical structure of the Psalms. In the Bibliography which follows next, it is surprising to find that the excellent works of Podechard and Mowinckel are unlisted.

In his commentary proper, Kissane follows the same method he used in his commentaries on Job and Isaias: he begins with a discussion of the subject and structure of the Psalm, followed by a summary of its contents. Sometimes he adds remarks concerning the unity and date, sometimes also on the Messianic character of the Psalm. His translation, based on a reconstructed text, is arranged according to strophes and followed by critical notes. Kissane then offers his interpretation of the Psalm.

The introduction is well done and more than sufficient for the students the author has in mind. The prenotes found in the discussions of the subject and structure of each Psalm are both clear and instructive. The translation generally is of a high calibre, and Kissane's working principles in textual criticism are sound. In not a few places, however, there is serious question as to whether his textual emendations are necessary. The advances made in Hebrew studies, and especially the study of Ugaritic data, have tended to decrease rather than increase the number of textual changes.

The exegetical notes are excellent and abound in references to parallel texts. The entire work gives evidence of wide acquaintance with pertinent literature in the field, of a conscientious and painstaking examination of the text of the Psalter, and an intelligent neglect of matter which would serve only to clutter up an extremely clear and orderly piece of work. Msgr. Kissane set out to provide a suitable commentary for students of the O.T., students whose time is at a premium. He has done this and more: he has provided all of us with an excellent commentary worthy of our attention. We look forward to Volume II with happy anticipation. T.A.C.

**The Lady and the Sun.** By Elizabeth Dockman. Westminster, Maryland, The Newman Press, 1954. pp. 276. \$4.00.

Within the past decade various authors have variously portrayed the miraculous events that occurred at Fatima in 1917. To convey the message of Our Lady, and to relate the circumstances surrounding her apparitions, the media of books, the stage and the screen have been used. Now, Elizabeth Dockman in *The Lady and the Sun* makes her reading audience acquainted with Fatima by means of an historical novel. In this work there is rendered an intimate account of the appearances of the Virgin. The story begins shortly before the first apparition of Our Lady and is brought to a climactic conclusion with an exceptional account of all that transpired at Fatima on the day of the final appearance of our Lady and her accompanying miracle.

From such an approach to the Fatima Story an interesting characterization is gained of the three children, Lucia, Francisco, and Jacinta. They are seen amidst the everyday life of their families as they went about their work-tasks rendered necessary by the life of poverty to which they were subjected. In this way acquaintance is made of the members of their families and friends and the political conditions that were prevalent at the time. Of all the characterizations, that of Lucia is the outstanding and most interesting.

Since she was the leader of the group of the children, the reader is able not only to rejoice with the joys and happiness that she knew, but also to sympathize with her many sorrows and griefs. Yet all these were accepted by Lucia and offered to God because this is what the Virgin asked of her. Lucia was to be the principal instrument that the Blessed Mother would use to convey her message of Fatima to the world.

Written in a popular literary style, this book will appeal to all who are familiar with the message of Fatima. To those who are not well acquainted with the story it will provide a new insight into all that transpired at Fatima in 1917 and will manifest the importance of the apparitions of the Blessed Virgin.

M.P.G.

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**Talks to Teen-agers.** By F. H. Drinkwater. Westminster, Md., The Newman Press, 1954. pp. vii, 110. \$2.00.

A book that gives positive and worthwhile help to teen-agers is welcome when there is so much discussion of the problem of juvenile delinquency. *Talks to Teen-agers* is not concerned with this problem as such, yet does present an effective means for overcoming it. It gives in simple form the basic norms and attitudes necessary for a well-ordered life. The thirty topics deal with the fundamental relationships

of a teen-ager to the world he lives in: home, friends, church, authority, etc. Each topic is divided into a series of points for discussion and consideration, these being primarily intended to aid teachers. Yet because of their practicality, clarity and sound common sense, they should find ready acceptance by anyone in close contact with the teen-age group. The slight overtones of a British environment do not detract from the quality of the book; the problem of teen-age instruction is too universal. G.W.

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**Don Francisco.** By Mary Purcell. Westminster, Maryland, The Newman Press, 1954. pp. x, 319. \$3.75.

This biographical novel of the life and missionary activities of Saint Francis Xavier presents the reader with a vivid and picturesque account not only of the places, names, and dates connected with the sainted apostle, but also of his great underlying spirit of total love and abandonment in Christ. More of a biography than a novel, *Don Francisco* conveys the plain facts concerning Xavier as a youth, student, man and missionary, yet in such a manner as to quicken the reader's interest. The mutual love of Xavier and the fiery Ignatius, highlighting the narrative, shows the strong bond of their friendship rooted firmly in their mutual love of God.

The author, while painting a picture of Francis against a background of minor characters and various locales, reveals a profound knowledge of the personal letters and writings of the saint. It is principally through the medium of these letters that the reader begins to grasp Francis' burning love of God, a love which overflowed to embrace his fellowmen in all walks of life. Here is an account of that love which drew him from his native Spain, his noble family, his beloved cities and universities and posited him at the portals of India, Japan and China. Here is the account of one of those incendiary hearts which seek no reward in this world, their greatest joy being to do His work. Here is the account of a sainted missionary.

Easily read and enlightening, *Don Francisco* is highly recommended for those desiring a better knowledge of true missionary zeal and spirit. J.D.L.

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**The Gift of Oneself.** By Joseph Schryvers, C.S.S.R. Westminster, Maryland, Newman Press, 1954. pp. 239. \$2.50.

In an age where self-reliance has become a watchword, there is an almost universal need for appealing works on Divine Abandonment to help effect a re-evaluation and a re-adjustment of men's ideals. Perhaps in an effort to meet this need, Newman Press has recently

republished an English translation of Father Joseph Schryvers' work on this subject, under the title *The Gift of Oneself*.

Even a cursory examination of the table of contents indicates that the author intends to present his subject in a logical fashion. He begins by the enunciation of general principles of abandonment, passes on to a consideration of specific practices, and after treating of the consequences of such practices, he concludes with a section on the Blessed Virgin as the model of abandonment.

The general framework contained in this book is sound, and for those who prefer spiritual books that are cast in an affective mold, this work will undoubtedly be of value. On the other hand, however, it will undoubtedly prove to be tedious to those who relish doctrine unornamented by recurring metaphors and frequent apostrophe. Herein lies the chief fault of this work: often what the author wishes to convey becomes obscured by his style of writing. Perhaps the best way to read this book is in conjunction with older standard works on the subject.

G.D.

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**Forward with Christ.** By Rev. Paul Manna, P.I.M.E., and Rev. Nicholas Maestrini, P.I.M.E. Westminster, Md., The Newman Press, 1954. pp. xxv, 163. \$2.75.

Aimed at acquainting young men with the Church's battle to win souls for Christ, this book gives the present phase of the apostolate which began on the first Pentecost. Since the life of the apostolate depends on willing young men who are capable of carrying on this vital function in the growth of the Mystical Body, top-quality books are always needed to instruct the Catholic youth. *Forward with Christ* helps fill this need in American missionary literature.

It tells of the mission of the Church, her growth, and of the problems to be faced in the conversion of the remainder of the world to Christ. Vocation to the priesthood is treated along with the special difficulties and rewards that face a missionary priest. The scriptural quotations also offer much for meditation on Christ's message to His chosen apostles.

B.P.

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**The Thirteenth Century. 1216-1307.** By Sir Maurice Powicke. New York, Oxford University Press, 1953. pp. 829. \$8.00.

Sir Maurice Powicke, Oxford's distinguished historian, in his latest work has produced a critical study of the times of Henry III and Edward I of England in the light of the social and political movements which characterized their reigns. His point of view for this reason is necessarily limited to these particular spheres; thus he dis-

cusses the contemporary theological, philosophical, economic, and artistic phases only insofar as they are related to the social and political order.

Any history of thirteenth century England, even when limited, of its very nature is extremely complex and detailed. Yet despite this complexity, such a study seems to find its unitive principle in that movement which marked the dawn of the English Constitution, and in those legal and political conceptions which followed the first foundations of English liberties.

The focal point of Sir Maurice's book is concerned with these very points, the baronial movement and the notion of the community of the realm, a notion which not only affected the structure of English feudal society as a whole, but also marked the beginnings of English nationalism.

Beginning his study of the baronial influences from the inception of Henry's reign, he traces the development of its political ideas through their various stages, explains in what the baronial grievances precisely consisted, and portrays in great detail the events leading up to Evesham and the final defeat of the Monfortian party. Of most importance to students of the Constitution is his analysis of the import to contemporary English society of the Charter of Liberties, its subsequent confirmations, and its further development in the Provisions of Oxford and Westminster, and the Statutes of Marlborough.

He then turns to a consideration of the concept of the community of the realm as it concretely expressed itself during the reign of Edward I in the form of taxation, war, commerce, changes in knightly services, and parliamentary development. It is to be regretted, however, that the restricted viewpoint of this study necessarily excludes an examination of the theological and philosophical thought which had so great an influence on this period of social and political transformation.

A consideration of the Church in one way or another is unavoidable in a study of the thirteenth century. Sir Maurice throughout a large part of his book treats in a general way the Church's role in the baronial struggle, and devotes a particular chapter to an examination of the relations existing between the Catholic Church and the Crown. What will undoubtedly prove of particular interest to Church historians is his treatment of such distinguished English ecclesiastics as Stephen Langton, Robert Grosseteste, Robert Kilwardby, and John Pecham, and their efforts to reform the Church in England according to the prescriptions of the Fourth Lateran Council.

Owing to the extensive use of hitherto unemployed primary sources and the profound manner in which Sir Maurice examines his subject, many portions of his book are obscure to all but the specialized scholar of the Constitutional Movement. It is certain, however, that this limited group will find in this book a work of great scholarship, which has brought into true perspective an age whose influence is not only felt in the present English Constitution, but also in that of our own republic. A.N.

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**Cain.** By Rogier Van Aerde. Translated by I. and E. Graham-Wilson. Chicago, Henry Regnery Company, 1954. pp. 262. \$3.75.

The role of Cain is unique in history. He was the first man born of woman; the first murderer; the first to be convicted of the heinous crime of fratricide. *Cain* is a story depicting the life of this first fugitive from God. As Rogier Van Aerde weaves his tale of the first of the lost sons of Adam, one is caught up by a magnificent, gripping narrative which borders on poetry in its powerful, tense, meaningful portrayal of a man ensnared in the trap of his own pride. With the profound cosmic undercurrent of Thompson's "Hound of Heaven" and the inner catharsis of a Greek tragedy such as *Antigone*, the author captures the burning heart of a man whose hands are ever damp with the blood of his brother.

In a simple style, the book opens with the banishment of Adam and Eve from Eden and narrates the birth of Cain and of Abel and their early, happy life. Then with a breath-taking force and realism, the seed of envy is depicted as rising and spreading its cancerous tenacles in the heart of Cain until it reaches its ultimate culmination in the murder of his brother. The remainder of the book portrays Cain as he carries the punishment of his crime through five centuries of misery: "A fugitive and a vagabond shalt thou be in the earth," seeking freedom from the yoke of God's curse by the deification of himself. As a child covers his eyes and believes he cannot be seen because he does not see, so Cain, in the shallow fickleness of a rationalizing man, attempts to hide from God. He appears to realize this ambition in his construction of a walled city in which Jahve is denied entrance and where Abaddon, through the god of passion and love, is the sole ruler. With the same subtle cunning as in the temptation and fall of Eve, the serpent once more ensnares man. Cain, in his seeming victory over God, rejoices, and calls his posterity "the sons of man." Not until too late does he realize that this indeed is his curse, for he who is not a son of God, is a son of the devil.

With beauty and force Rogier Van Aerde has produced a master-

piece of dramatic narrative, which is the poetry of narration. Employing a style at once delicate and dynamic, the author set out to portray a soul sinister with sin. He has succeeded admirably. N.McP.

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**Truth.** By Saint Thomas Aquinas. Trans. by Robert W. Schmidt, S.J. Chicago, Henry Regnery Co., 1954. Vol. III. pp. xiii, 530. \$7.50.

This is the final volume in a series of three covering the translation of St. Thomas Aquinas' *De Veritate*. The present volume contains the last nine questions, 21-29. The preceding ten questions were concerned with the nature of truth as it is found in the human intellect; the present volume is concerned with the will, its object, and its operation. Of particular interest is the exposition of free-will in questions 22, 23, and 24; also, the problem of grace in question 27.

As in the previous two volumes, the references, a glossary and index of sources are conveniently placed at the end of the book. In addition, there is added an "Index of Subjects" for all three volumes. It is to be hoped that this completed contribution of *De Veritate* will soon be followed by equally skillful translations of other works of the Angelic Doctor. G.W.

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**The Mind of Kierkegaard.** By James Collins. Chicago, Henry Regnery Company, 1953. pp. 303. \$4.50.

**A History of Modern European Philosophy.** By James Collins. Milwaukee, Bruce Publishing Company, 1954. pp. x, 848, with index. \$9.75.

In these two books of high caliber, Professor Collins, who is one of the best Catholic philosophers in America today, gives promise of a remarkable future. The scope and depth of his understanding, his facility of expression in exposing difficult philosophical doctrines, give to the reader the satisfaction that he is being guided by a mature mind, and to the author the assurance that any further products of his talent will receive a ready and appreciative audience.

The life and thought of Soren Kierkegaard is a subject with which the author is thoroughly familiar, as the many articles which he has written on this Protestant theological writer of 19th century Denmark will testify. In this work, however, he confines himself to an examination of Kierkegaard's intellectual outlook, discussing his life and personality only insofar as they are necessary for the clarification of his subject. It is his contention that many of the Dane's profound insights can find their justification and be organically aligned with the total picture of reality only in the Thomistic view of existence, God and man.

Kierkegaard was essentially a rebel against the diluted Protestant Christianity of the Established Lutheran Church in his native Denmark. In various writings in his own name and under pseudonyms, he tried, like Socrates whom he admired, by the espousal of impossible positions, by faulty reasoning, by direct attacks on the liberal heroes and ideas, to force his compatriots to evaluate the strength of their beliefs, so that they might be Christians in fact and not in name only. His style is confusing, and his writing difficult to follow, because of his shifts of position, so that one often does not know whether or not Kierkegaard is agreeing with the doctrine which he expounds.

Kierkegaard is important today because of the many Protestant theologians who claim him as their master, as well as the major existentialist philosophers, Sartre, Jaspers, Heidegger, who profess to find their doctrines in his teaching. Professor Collins shows the foundation of these claims, the truth and error of Kierkegaard's thinking, and how the truth he elucidated can be integrated and clarified by the principles of St. Thomas. It is an eminently worthwhile book.

In *A History of Modern European History*, Professor Collins gives a panoramic view of the intellectual odyssey of European scholars from the 15th to the 20th century. In this study where exacting scholarship is conjoined with easy readability, he singles out those who have made notable contributions to thought, both good and bad, from Petrarca to Bergson. He presents a detailed study of the person, the influences which affected his work and the effect, immediate and ultimate, which he achieved. For the serious student the book is a gold mine, with its masterful expositions, its chapter summaries and its detailed bibliography. This work has been intended as a textbook for upperclassmen, but it seems that an average college student, even a senior, will have a difficult time with it, unless the text be accompanied by a skilled professor. The difficulty lies in the very erudition of Professor Collins. In fact, he has produced one of the best books in its field published in the English language, a necessity for the college and university library. This *History* and *The Mind of Kierkegaard* will undoubtedly become standard references in the subject which they treat.

F.C.

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**Kateri of the Mohawks.** By Marie Cecilia Buehrle. Milwaukee, Bruce Publishing Company, 1954. pp. xiv, 192. \$3.00.

It has been truly said that "God plants His flowers in strange, wild places." These few words could very well sum up the life of Kateri Tekakwitha, the Indian maid of the Mohawks. Her life, from the very outset, was one of heroic virtue. While yet a young girl,

moved by the spirit of faith, she defied all the evil conventions of her native tribe. As she grew older, she was steadfast in her determination to remain unmarried so that she could take Our Lord as her Spouse. The ridicule, shame and slanders cast at her did not deter her, but were rather the rough soil through which the seed of holiness pushed, blossoming into the Lily of the Mohawks. Kateri, through her strong, unyielding love of God, caused many of her tribe to become Christians; she was probably the first native North American to attain such an outstanding degree of holiness.

This is a strange story, told in a simple and heart-warming manner. It will be a work welcomed by the devotees of Kateri and a source of pleasurable and informative reading by those who know little of this Indian girl.

H.M.I.

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**Papal Documents on Mary.** Compiled and arranged by William J. Doheny, C.S.C., and Joseph P. Kelly. Milwaukee, Bruce Publishing Co., 1954. pp. xii, 270. \$4.50.

The most important result to be hoped for from the Marian Year is a greatly increased devotion to Mary. Sincere and fruitful devotion to Mary, however, must be based on solid theological doctrine, otherwise it will degenerate to a mere pious lip-service and will not make the soul more virtuous. Since the divinely appointed teachers of Catholic doctrine are the Popes, we are fortunate to have collected into one volume the most important documents on Mary that have been issued by the Popes in the last hundred years. In these writings the Popes teach us how to be truly devoted to Mary, showing us what to do and what to avoid. They also set an example by their own lives. It is well known, for instance, that St. Pius X lived the consecration to Mary as taught by St. Louis de Montfort; and a careful reading of all these documents will certainly lead the reader to surmise that other Popes did, and do, also.

Dominicans particularly will be pleased to note the many favorable references to the Order (beginning on the second page), to St. Dominic as the propagator of the Rosary, and to St. Thomas.

It seems rather strange that this book has no explanatory introduction or preface. The value of the book would have been greatly increased by giving the sources of both the original documents and the translations. It is unfortunate that this useful book could not be more reasonably priced, so that its distribution might be more general.

M.J.D.

**Jesus of Nazareth.** By the Most Rev. Hilarin Felder, O.F.M., Cap. Translated by Berchmans Bittle, O.F.M., Cap. Milwaukee, The Bruce Publishing Co., 1953. pp. xii, 353.

Jesus Christ is the "greatest figure in history." It is not surprising that He has also become the most controversial figure in history. Many have come to think of Christ as a complicated personality—a personality defying adequate description. Bishop Felder points out the absurdity of such a position, maintaining that "Whoever takes the genuine records as a guide will recognize the greatest figure in history with ease and certainty." The author has provided such a guide in this genuine historical record of *Jesus of Nazareth*.

The mode of procedure is a very logical one and hence easy to follow. The author takes Christ as He is seen in Scripture and presents Him to us in His two natures, human and divine. First establishing the historical credibility of the Gospels, he then proceeds to the task of outlining the characteristics of Christ which distinguish Him from other men. The sublime qualities and perfections of Christ, the Messianic Mission itself and the divine nature of Christ are well developed in separate sections. The section on the divinity of Christ is especially noteworthy for its clarity.

As this very outline suggests, *Jesus of Nazareth* has a special apologetic value. It is written in a sure, straightforward style, reading at times like a text book. Based on the author's lectures at the University of Freiburg, it will rank with the more scholarly of the popular lives of Christ.

E.B.B.

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**Father McNabb Reader.** Edited by Francis Edward Nugent, with Foreword by Hilary Carpenter, O.P. New York, P. J. Kenedy & Sons, 1954. pp. xiii, 227. \$3.50.

A recent and popular Biography, *Saint in Hyde Park*, portrayed Fr. Vincent McNabb as an unusually effective preacher who was both loved and heckled by his English listeners. Yet his Apostolate was by no means limited to the public-platform.

As a gifted author, he needs no introduction in the British Isles. Yet this new anthology will help American readers to appreciate the literary strength of this extraordinary son of St. Dominic.

To include in this one volume all the best writings of the English Dominican certainly has not been the intention of the editor. On the contrary, Francis Nugent has chosen from hundreds of pamphlets, books, poems and articles which flowed from Fr. McNabb's pen, those selections which clearly mirror the personality behind the pen. And it is in this sense that the *Father McNabb Reader* is autobiographical. The

book contains a variety of excellent literature—Essays, Biographies, Retreat Conferences, a Prayer, and Last Letter. Each of the thirty-five selections offers thoughtful readers a crystal-clear view of "God's Happy Warrior" and his sparkling, thought-packed style. Since Fr. McNabb wrote for all men on every level of society, everyone can enjoy and profit from this latest contribution to his writings and life.

D.M.C.

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**Mary's Part in Our Redemption.** By Monsignor Canon George D. Smith, D.D., Ph.D. Revised Edition. New York, P. J. Kenedy & Sons, 1954. pp. 183. \$3.00.

The story of mankind's redemption is a familiar one, but one which is ever in need of further explanation in order that we may fully appreciate its importance. The part played by Mary in this divine event has traditionally aroused the interest of those seeking a greater knowledge of God's mercy and goodness. It is principally with Mary's collateral role, rather than with the actual price of our redemption, paid by Our Lord, that this work is concerned.

This does not mean to exclude entirely the work of Christ in our redemption, for without it Mary's co-redemption cannot be explained. Thus, having treated of the fall of man, his need for redemption, his incapability of self-redemption, and extensively of Christ as the Redeemer, the author turns the major part of his work to the Mother of that Redeemer. From this fundamental dignity of Motherhood, the "secondary and subordinate, though actual and responsible" redemption of mankind by Mary is readily revealed. Her work has been traditionally held as "intrinsically and formally redemptive"—similar to the work of Christ. The talents required by Mary for her part are summed up in her Christlikeness. The intimate, constant union of her will with that of Christ as the head of the Mystical Body highlights her redemptive work. The final sections of the book are devoted to discussion of the relation of the other titles of Mary to that of Co-Redemptrix; Our Mother, the Queen Mother, her "Suppliant Omnipotence," Mediatrix of all Grace, are but a few of those treated.

Each chapter is composed in much the same manner as the entire book. The theological principles are first securely established by extensive quotations from scripture, the councils, the fathers and doctors, and then these principles are applied to the Blessed Mother and her role. Most of the traditional questions that have arisen are adequately treated. The theological terminology often demands close scrutiny by the reader, but in its entirety the book is easily read, and re-readable.

It will be profitable for the reader to note the close parallelism

of the material presented to that "ring of redemption," the Rosary, for it is readily applicable in the recitation of a "redemptive" Rosary.  
J.D.L.

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**Ezechiel.** By Dom Hubert Van Zeller. London, Sands & Co. (distributed in the United States by Templegate, Box 963, Springfield, Ill.), 1944. pp. 143. \$2.00.

"Ezechiel connected dem dry bones: now hear the word of the Lord!" The knowledge many people have of this colorful Old Testament figure is limited to his connection with the dry bones of the popular song; and indeed it was a discussion about this part of Ezechiel's prophecy, where he saw the Jewish nation represented as dry, dead bones in the desert, which was the occasion of Dom Van Zeller's decision to write a book about the man.

Fr. Van Zeller's latest work to be made available to the American audience is the story not so much of the prophecy of Ezechiel, but of Ezechiel, the prophet. It brings to life one of the three great prophets (the other two were Jeremias and Daniel) in that turbulent era of Jewish history known as the Babylonian Captivity, in the 6th century, B.C. In this rather short book, Fr. Van Zeller explores the many facets of the character of a prophet who was also priest, poet, and mystic, and shows how his life, judged by human standards, was a "sublime failure." He was despised while living, honored after death, an experience common to prophets and saints.

This book is a good, easily read treatment of a little-known subject, and is to be recommended to all who would like to become acquainted with some of the Old Testament figures in a painless way.  
G.A.V.

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**Guide to the Bible.** By the Monks of Maredsous. Translated by Gertrude R. Blumenthal. Springfield, Ill., Templegate, 1953. pp. 92. \$0.85.

"This guide has been written to enable a greater portion of the faithful to read and enjoy and derive more abundant profit from the precious gift of the word of God." These words from the introduction to the *Guide to the Bible* state clearly the goal of the book, which this reviewer thinks will be achieved. This short but valuable guide to the Old and New Testament gives an over-all review of the books of Sacred Scripture. It does this in such a way that the laity should be informed and led to more complete works on the Bible, and to the Bible itself.

It is remarkable that in such a brief work there are introductions to every book in both Testaments. In addition to this the Monks of

Maredsous have included a table of leading dates, a guide to the Bible in general, and a sketch of biblical history from Abraham down to the death of the last Apostle.

For beginners in the study of the Bible this little guide should be a marked asset. They can profit from the suggestions on the parts of the Bible that are easier reading for beginners. It is to be hoped that the book will give impetus to the current interest of the laity in the study of the Scripture, an interest for which our present Holy Father has showed such a great zeal.

R.J.C.

**The Spirituality of the Old Low Countries.** By Stephanus Axters, O.P. Translated from the French by Donald Attwater. London, Blackfriars Publications, 1954. pp. 88.

*The Spirituality of the Old Low Countries* is a series of conferences given by the author to the Dominican faculties of philosophy and theology at Le Saulchoir in the summer of 1946. Later, because of a marked interest in the writings of the medieval mystics, permission was given to translate the work into English.

The book itself is very brief, but with Fr. Axters, brevity is not a fault. The author begins by summarily considering the early mystics, such as St. Gertrude, Rupert of Deutz, Beatrice of Nazareth, Hadewijch, and others. He then turns his attention to a rather extensive treatment of the spirituality of Bl. John van Ruysbroeck (d. 1381), whose influence may be called the "common denominator" of the spirituality of the old Low-Countries. He concludes by answering affirmatively the disputed question "Is there a Low-Countries spirituality?"

Commendation is due to both Father Axters on his splendid scientific treatise and Donald Attwater for his translation. However, the title may be somewhat misleading, as this is not a book of doctrinal spirituality, but rather a "sketch of the doctrinal development of the Low-Countries spirituality," and therefore, despite the author's plea to the contrary, is in a very real sense a "history." D.F.S.

**The Martyrdom of Mary Queen of Scots.** By Kieran Mulvey, O.P. London, Blackfriars Publications, 1954. pp. 52.

As far as Elizabethan Catholics were concerned, Mary Stuart died a martyr's death. Yet it would be foolish to assert that the reputation of this controversial figure is hallowed and untarnished. The author of this short work has attempted the reconciliation of these two

opposing points of view in a manner that is noteworthy for its honesty and conciseness.

Through the medium of excerpts from contemporary writings the case for Queen Mary's martyrdom is presented to the reader. Here are presented the feelings of English Catholics on the subject. The calumnies that have blackened her reputation have for too long, maintains the author, been swallowed whole without sufficient investigation of the facts.

In this work, interesting and enlightening as it is, there is no attempt made to force the reader to arrive at a hasty and ill-informed judgment. Rather, it is presented this way: Was Mary Queen of Scots a martyr or a fake? You decide!  
R.A.F.

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**St. Bridget of Sweden.** By Johannes Jorgensen. Translated by Ingeborg Lund. New York, Longmans, Green & Co., 1954. 2 vols. pp. 568. \$8.50.

The world stands in amazement when a strong personality appears. It finds itself awed by the force of character, the resolve and decision of such a person. When, moreover, this personality is endowed with unusual gifts of grace, the world's awe approaches either incredulity or greater faith.

In 1303 such a person was born in Sweden. Hers was the mission of confounding the incredulous and deepening the faith of Christians in the world of her times. She was Bridget, later to be known as the *mulier fortis*—the "strong woman" portrayed in the Book of Proverbs.

The author has done a masterful work. The qualities of St. Bridget as wife and mother, as widow and foundress of a religious order, are faithfully portrayed. She is not changed to conform to some of the modern standards of femininity; here is a resolute, determined, saintly woman, who feared neither to rebuke her king nor counsel her Pope. Her revelations, for which Bridget is famous, are deftly handled. They do not dominate the biography but are utilized to emphasize the motives for her actions. Needless to say, the extravagant promises recently condemned by the Holy Office, and falsely attributed to St. Bridget, are by no means the genuine revelations which are treated in this book.

Joannes Jørgensen, who gained renown for his biographies of St. Francis of Assisi and St. Catherine of Siena, now offers the life of another great saint, Bridget of Sweden. Her strong personality

stands against the world and declares, "Search your conscience, and see if what I say is not true."

G.M.W.

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**The Practice of the Vows.** By Rev. L. Colin, C.S.S.R., translated from the French by Suzanne Rickman. Cork, Ireland, Mercier Press, 1954. pp. 232.

Well aware of the constant temptations with which religious find themselves constantly confronted, and displaying a keen understanding of human nature, Fr. Colin gives us a fine treatment of the religious state and vocation as reflected in the vows of poverty, chastity, and obedience. Despite its title the work is not solely practical, but also speculative and makes both enjoyable and worthwhile reading. After a rather lengthy introduction concerning the religious state, vocations, novitiate, profession, and the three vows, the author systematically proceeds to examine each vow. There are clearly set forth the essential nature of each, its role in the religious life, its adversaries or contrary vices and practices, and the distinctions between the vow itself, the virtue of the vow, and the spirit of it, along with many helpful suggestions to aid its observance. As a fitting conclusion the virtue of perseverance and its application to religious life are examined. Both the vows of poverty and obedience are dealt with at great length and quite accurately. The treatment of the vow of chastity, though a bit brief, will likewise prove valuable to young and old religious alike.

Unfortunately, certain deficiencies should be pointed out. The footnotes are inadequate, with the author's name and sometimes the title of the work the only information usually given; direct quotations are frequently found in the text with no references to substantiate them. Caution is at times needed in interpreting in their proper context absolute statements which are occasionally made and which, if not correctly understood, could lead to unnecessary difficulties. Finally, particular treatments of mortification, humility, and prayer would greatly enhance the book and not be out of its scope. As it is, the author, in giving practical aids for observing the vows, has constant recourse to these topics, yet never gives an adequate exposition of them.

Generally speaking, *The Practice of the Vows* remains definitely worthwhile reading for religious of all groups, be they novices or professed. It has a pleasant and enjoyable style while presenting a clear and systematic delineation of the nature and practice of each of the vows. It can easily be used by novice masters and novice mistresses as a handbook for instruction use.

C.B.

**Padre Pio.** By Malachy Gerard Carroll. Cork, Ireland, The Mercier Press Ltd., 1954. pp. 80.

*Padre Pio* is a brief but enlightening book. It is the story of a Capuchin priest who has been a source of wonderment for some years.

The secular press has emphasized the extraordinary phenomena associated with Padre Pio. It confines its treatment of him to the spectacular. This book of Malachy Carroll offers us an insight into the virtues surrounding his sacerdotal life. With regard to the exterior phenomena of this priest's life, the author conforms himself to the attitude of the Roman Catholic Church, which alone has the right to judge in these matters. Since the Church has neither affirmed nor denied the supernatural origin of the imprint of the five wounds on the body of Padre Pio, the author likewise suspends his judgment.

The value of this book lies in the reverent familiarity with which the author describes incidents in Padre Pio's life, showing his love for souls. The current which electrifies his labor in God's service is his humility and obedience.

J.M.E.

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**Life of Dante.** By Michele Barbi. Translated and Edited by Paul G. Rug-giers. Berkeley and Los Angeles, University of California Press, 1954. pp. x, 132. \$3.00.

Dante Alighieri was a genius. Of this there has never been any doubt. Yet, although born a genius, he nevertheless was shaped by the world in which he lived. Michele Barbi's work is an introduction to the genius that was Dante and to the world in which he lived and wrote. The book is not, nor does it pretend to be, an exhaustive research. Rather its purpose is to acquaint one with the great poet, sketching his life and times and giving a general interpretation of his works. Thus the work is divided into three main parts which treat of: 1) The Life of Dante Alighieri; 2) The Minor Works; 3) The Divine Comedy; and a concluding section treating of The Reputation and Study of Dante.

A product of his age, the poet nevertheless transcended his age. He lived in the 13th, called the greatest of centuries, and was its supreme poet. What St. Thomas Aquinas was to theology, that Dante was to poetry. He effectually summed up in himself all the greatness of the 13th century and "enshrined its thoughts in undying verse for all future generations." His greatest work, *The Divine Comedy*, was hung upon the frame of Scholastic philosophy and has been called by very many critics, and not without just reason, the *Summa Theologiae* of St. Thomas of Aquin in verse.

M. Barbi's treatment of Dante's life is compact and accurate,

qualities which characterize the whole of this splendid work. The poet's political allegiances are discussed and weighed, a task necessary for an understanding of many of the statements made in *The Comedy*. The translator, Mr. Ruggiers, has compiled an excellent section containing notes on various references made in the text. This section is especially valuable from an historical viewpoint. A fine explanation of the important Guelph and Ghibelline (of which Dante was an adherent) factions is given, which is necessary so that the reader may understand Dante's views on the source of political power of rulers.

The sections on "Dante in His Poem" and "Dante's Genius" are perfect summaries, if such be possible, of the man, his influence and his work. The final section of the book consists in studies of the reputation of Dante considered down through the ages, an enlightening chapter showing the ever fresh popularity of this Italian master.

*The Life of Dante* is most enthusiastically recommended to the general reader as one of the finest introductory studies of the poet in English. It will be of use to the student of Dante also, because it employs the most modern findings of critical research into the life and works of this amazing man.

T.K.

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**The Divine Comedy.** By Dante Alighieri. New prose translation by H. R. Huse. New York, Rinehart & Co., 1954. pp. 492. \$.95.

Today, the bibliography on Dante exceeds even that on Shakespeare. In seventy years the Florentine has attained a stellar position in American literary circles. He became the favorite subject of Longfellow and the great New England school; Liberals, Protestants and Socialists have adopted him as their patron. Yet Dante is a Catholic. Indeed, no other Catholic writer of profane literature has ever had such eminence. For this reason Pope Benedict XV saw fit to issue an encyclical on Dante in 1921 in which the Pontiff points out "Those who see in him (Dante) not the poet of Christianity, but the author of a religiously colored artistic fable, merely succeed in destroying Dante's chief title to fame."

Rinehart Editions has produced a translation which makes the *Comedia* available to all. The book contains an introduction, which is excellent for the most part, the text and an explanatory glossary. The translation itself is prose, usually literal and well done. Many additions are given in brackets to explain references for the beginner. Unfortunately, the commentary dispersed throughout the text is not as satisfactory. While it does give an inkling of the tremendous depth of the poem, remarks are interspersed which are not particularly Catholic. The reader need not follow it too closely.

This book is well worth its price. If a translation must be used in literature courses, a better can hardly be found for general use. However, we suggest that the entire encyclical of Benedict XV be read before one tackles the text itself. In this way, the reader will be able truly to appreciate the "Christian Poet." G.E.B.

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**Under My Hat.** By Joseph A. Breig. New York, McMullen Books, Inc., 1954. pp. 180. \$2.50.

Joseph Breig, in his ingenious book of essays entitled *Under My Hat*, has captured on the printed page the lives of our fellow human beings. The author brings to us in a pleasing style the loves, desires, dislikes, idiosyncrasies, ambitions—in a word the whole gamut of human emotions experienced by all humanity. Moreover, he accomplishes this with people as the actors and God as the Master Director.

In his essays, the wisdom of the faith is displayed in a disarmingly simple manner. Plain common sense lays bare the intellectual traps into which a false, complex intellectualism has led modern man. A good example of this is had in the first essay wherein a man declares himself to be a complete atheist and confidently awaits the attempts to convert him and to prove the existence of God. Instead he is asked by the Monk, "Can you prove it? . . . If this is all nonsense, I want to know it. . . . Surely you have proofs, sir!"

The author has captured under his hat human nature with its perfections and its imperfections and our hats are off to him for the sharing of this knowledge. Today in the field of modern literature top-quality essays are rather scarce. *Under My Hat* deserves to be placed in this select category. J.G.C.

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**The Negro and the Schools.** By Harry S. Ashmore. Chapel Hill, N. C., The University of North Carolina Press, 1954. pp. 239. \$2.75 (cloth), 1.50 (paper).

In the midst of the problems that absorb the attention of the statesmen of America, the negro and the school system has been the first to be solved. The Supreme Court handed down its historic decision on the 17th of May, 1954. Segregation in our schools throughout the nation had officially come to an end, closing another era in American history.

*The Negro and The Schools* is a work of unusual scholarship. Forty scholars or more have toiled to bring the objective facts of this complex problem to an honest appraisal. Their accomplishment brings to the devotees of humanitarianism and to those of education a volume of great worth. They have constructed the study into two major

parts combining the sociological data with the statistical facts. The first part deals with bi-racial education in the U.S. The ramifications of the Supreme Court decision have been amply pointed out as well as the forces which have brought about this decision. The patterns of society that gave birth to and nurtured segregation are well demonstrated, together with the trends that have been fostering integration. The second part is an exhaustive set of figures and charts that narrate their own story and confirm the previous part. There is appended to this section the Supreme Court documents of May 17th, 1954. There is much to recommend *The Negro and The Schools*. J.McC.

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**Roads to Rome.** Edited by John A. O'Brien. New York, The Macmillan Company, 1954. pp. 224. \$3.50.

The story of a conversion will always make interesting reading, because it is the history of a soul's search for and finding of God. Few men can resist the desire to know what begins this quest for the truth that leads a man to God. The accounts of the convert's apparent stumbling onto divine truth is of singular assistance for those whose story is yet to be written. These stories not only show forth the splendor of finding Christ, but also offer a warm and human description of this search.

This book is one of several edited by Father O'Brien on conversion. In this volume he has published the stories of sixteen famous converts. Three of them, "Why I Believe in God," "I Found Sanctuary," and "A Scientist Finds God" are reprints from other sources. Nevertheless, they are of such a quality that they retain their forcefulness in a second reading. Every profession is represented in these pages: the ministry, medicine, military, law, and literature; and with the exception of one, all the writers have achieved renown in contemporary society.

This book is proof that the grace of God is ever at work, and that no man who seeks his Father will ever be rebuffed as a stranger. It will be a means of encouragement for those who seek God, and a source of rejoicing for those who have found Him. G.W.

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**Bishop Healy: Beloved Outcast.** By Albert S. Foley, S.J. New York, Farrar, Strauss and Young, 1954. pp. 243. \$3.50.

The story of a great priest whose life has become a legend, this book concerns the life of the second Bishop of Portland, Maine. Well-written, liberally interspersed with anecdotes, and making use of rich primary sources, the story moves smoothly and is a joy to read. It is the story of a kind and gentle man, the "Bishop of the children" and

of the poor, whose memory is still freshly green a half-century after his death. It was written in answer to the question: Why cannot a negro priest become a bishop? The answer is of course that he can and has; it is not ancestry but a man's works and the needs of the people which are the determining factors.

Yet it is precisely that this work is primarily a social study which causes certain regrets. Bishop Healy's claim on the memory of American Catholics, and indeed on those of his own state, should not be made to rest principally on the fact that his mother was a mulatto. If his work at the Third Plenary Council of Baltimore is what the author intimates, it deserves more than a couple of pages. Again, the quietly executed welding of the Franco-American and Irish elements into a homogenous whole by a New England bishop is no small achievement to be dismissed in a passing sentence.

This is all the more unfortunate in the present instance where Fr. Foley is the first man to have complete access to the extant personal and official sources. He is to be commended for his zeal in research which has cleared away much of the obscurity surrounding this legendary character. But the casting of the work as a social study necessarily has produced a certain distortion in the portrait, for there is lacking the whole picture of the man due to the absence of a more definitive biography, which conceivably may never appear.

These regrets aside, the present book is recommended to all students of the history of nineteenth-century Catholic America, and to all lovers of the lives of exemplary Catholics. A.M.W.

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**Opuscula Theologica S. Thomae Aquinatis.** General editor: Raymond A. Verardo, O.P. Turin, Italy, Marietti, 1954. Two volumes. pp. xvii, 531 and xi, 441.

**Opuscula Philosophica S. Thomae Aquinatis.** Edited by Raymond M. Spiazzi, O.P. Turin, Marietti, 1954. pp. xxxi, 379.

All students of the works of the Angelic Doctor owe a deep debt of gratitude to the Italian publishing house of Marietti for their useful and convenient manual editions of the works of St. Thomas. Many of his works have already been published by this company in recent years; and they have now added three valuable books to that nearly completed list. This edition of the *Opuscula* is similar in format to the earlier works of this series.

Father Spiazzi gives a lengthy and scholarly discussion of the importance, origin, and authenticity of the *Opuscula*, especially those of a philosophic nature; and then discusses the time of their authorship. Father Verardo limits his general introduction principally to

the question of the chronology of the life and works of Saint Thomas.

Before each of these minor works a special introduction and bibliography have been given. Adequate indices (analytic, synthetic, biblical, and authorities cited) have been given at the end of each volume.

These books deserve a place in libraries and on the shelves of all serious students of the doctrine of the Angelic Doctor. The second volume of the theological *opuscula* deserves an even wider distribution. This contains those works of St. Thomas that fall under the title *De Re Spirituali*, such as the explanation of the Creed, the Our Father, the Hail Mary, etc. This book might well serve as a rich source for sermon material or for more formal instruction in the spiritual life.

J.M.H.

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#### BRIEF REVIEWS

*Through Him and With Him and In Him* is a compilation of retreat conferences, each concerned with Christ in the Eucharist. Different aspects of the Christian life are treated in relation to the Blessed Sacrament. Each chapter contains the simple expression of the sublime truths of faith. It is not as though these truths were unknown to us, but the direct, sincere style of Father Venantius somehow makes them more of a reality. The familiar, friendly terms with which devotion to the Eucharistic King is described makes the reader feel the warmth of friendship with Christ. The book is an excellent accompaniment for a private retreat. The reading of it will certainly stir up a renewed devotion to the Blessed Sacrament. (By Venantius Buessing, O.F.M., Cap. Foreward by Most Rev. James L. Connolly, D.D. New York, Joseph F. Wagner, Inc., 1954. pp. x, 348. \$3.50.)

*The Fifteen Saturdays of the Rosary and the Five First Saturdays of Reparation* will provide abundant and fruitful matter for meditation on the mysteries of the Rosary. Furthermore, everyone can be sure to profit spiritually by venerating Our Lady with her two recommended devotions of the fifteen Saturdays preceding Rosary Sunday, and the Fatima Saturdays. For each mystery of the Rosary there are given rather extensive quotations from Sacred Scripture, brief prayers based on the mystery for before and after Communion, and practical applications of a pertinent virtue, as exemplified in the life of a Dominican saint. This booklet will not only help one to recite the Rosary more devoutly, but also, and most important of all, to live it daily. (Summit, N.J., The Dominican Nuns, Rosary Shrine. pp. 40)

*The Seminary Rule.* A clear insight into the problems of the

seminarian—a delightfully fresh and readable style—these are the qualities which enable Father Thomas Dubay, S.M. to present the relatively unromantic subject of the seminarian's rule in a manner that at once instructs and interests. What is especially noteworthy in this book is that it disdains the hazy realm of generalization, preferring rather to treat in a frank and pointed way many of the individual rules that govern the seminarian's daily living (the treatment of spiritual exercises is especially rewarding). It is no overstatement to say that the author has achieved in an eminent degree the purpose which he had in view in writing this book, namely "to explain for priestly candidates why and how their seminary rule can be for them a tremendously powerful means for their own sanctification, the salvation of immortal souls, and the reconstruction of a God-centered world." (Westminster, Maryland, Newman Press, 1954. pp. 146. \$2.75).

When they consider the number of spiritual books written for priests or religious, some of the laity are likely to think that they are being neglected when it comes to the business of sanctity. To prove that they are wrong, Father Robert Nash, S.J., no newcomer as an author, has written a book to help the sincere Catholic advance in the tremendously important matter of prayer and union with God. Adhering closely to the Ignation method, Father Nash gives forty-four fully developed meditations. Those who prefer a highly organized aid to mental prayer will find *The Layman at His Prie Dieu* a welcome book. (Westminster, Maryland, The Newman Press, 1954. pp. xvi, 309. \$3.75.)

*Evening Mass* delineates the spirit in which the Holy Father's apostolic constitution "Christus Dominus" should be accepted by the Church Militant. Many reasons are given by Father Ellard why the faithful should be appreciative of the Church's recent legislation. The author urges Catholics to participate more frequently and more devoutly at the Holy Sacrifice, for it is not sufficient that the hours of the Eucharistic Sacrifice be changed, but men's hearts must be reverently disposed to avail themselves of this blessed gift. Included in the book is the text of the Holy Father's message and the accompanying instruction of the Holy Office. (By Gerald Ellard, S.J. Colledgeville, Minnesota. The Liturgical Press, 1954. pp. 90. \$2.00.)

*The Joys, Sorrows and Glories of the Rosary.* Books containing meditations on Mary's Rosary are numerous but this one is worthy of special note because of its dependence on the text of Holy Scripture. Each of the fifteen sections does little more than retell the scriptural story, but they supplement and expand the terse Gospel account.

A small book, convenient to carry, it presents effectively and simply the best source of material for meditation—the revealed word of God in Holy Scripture. (By Raphael Groshoff, C.P. St. Meinrad, Indiana, A Grail Publication, 1954. pp. 173. \$1.00.)

The story of St. Maria Goretti is simple and charming in itself. Unfortunately, the retelling of it in *Teen-Ager's Saint* is unimaginative, and at times its grammar and sentence-structure leave much to be desired. However, for those who have not read a life of Maria, especially teen-agers, it might serve to whet the appetite and to sharpen the interest in the greatest heroine of this century. (By Monsignor James Morelli. Edited by William Peil. St. Meinrad, Indiana. Grail Publications, 1954. pp. 84. \$2.00.)

The *Our Lady Color Book Series* is a happy combination of words and pictures. There are ten of these fine little books that give simple pictures for children to color with crayons or water colors, and have a well-written description of some of Our Lady's apparitions. Some of these, such as the appearances at Lourdes and Fatima are familiar to all; others, such as the appearances at Pontmain, Beauring, or Banneux, may be unknown to most. The text may be a little advanced for the age group interested in color books, but that problem can be solved by help from parents or teachers. (Text by Mary Fabyan Windeatt. Illustrated by Gedge Harmon. St. Meinrad, Indiana, The Grail Publications, 1954. pp. 32 each. \$0.25 each.)

An eighteenth century Franciscan, St. Leonard of Port Maurice, found time in the midst of his apostolic labors to write a small book, *The Hidden Treasure*. In it he exhorts the faithful to a greater devotion to the Holy Sacrifice of the Mass. In a simple and direct manner, he reminds us of the value of the Mass and gives practical suggestions towards a more fruitful attendance. His work, the size of a prayer book, is filled with examples popular in the spiritual books of that period. The book was first edited for an American audience about the end of the last century, and its reprinting by the Academy Library Guild makes it again available to the reading public. (Fresno, California, pp. 249. \$1.50.)

*A Commentary on the New Little Office* will prove helpful in drawing "more light and grace and comfort" from this Office for all those who, because of obligation or simply from devotion, recite this Office. Father Kugler treats each of the Hours in order, giving in an introductory paragraph the origin and symbolism of each Hour. The Psalms are given in English and Latin, according to the new translation of the Psalter, with a commentary on the Psalm as a whole and then upon each verse. After each Psalm is appended a reflection upon

it. In the notes references are made to the Old and New Testament; selections from the Bible amplifying the more important references are placed in an appendix.

It should be noted that this is more a commentary on the Psalms and Canticles rather than on the entire Little Office. Also, this is a commentary for the Office according to the Roman rite, which differs from that according to the Dominican rite not only in the number of Nocturnes but also in the various Psalms of which each Hour is composed. (Annotated with Reflections by John J. Kugler, S.D.B. Paterson, N.J., Salesiana Publishers, 1953. pp. xiv, 95.)

When one is speaking of a friend, effort is made so to portray his fine qualities as to captivate and inflame the hearts of the listeners. *The Challenge* is a character study of St. Dominic Savio, the model and ideal for young boys. Unfortunately it leaves something to be desired. Teen-age boys would rather *see* that Dominic was truly a "normal" boy than have it pointed out to them. Also, the poor choice of words, faulty grammatical construction and a moralizing tendency detract from the book. However, it is informative and will serve to acquaint one with this modern spiritual hero. (By Daniel Higgins. Paterson, N.J., Salesiana Publishers, 1954. pp. x, 128.)

## BOOKS AND PAMPHLETS RECEIVED

- A DICTIONARY OF LINGUISTICS. By Mario A. Pei and Frank Gaynor. New York. Philosophical Library, 1954. pp. 238. \$6.00.
- AN EASY WAY TO WIN SOULS. By Rev. John A. O'Brien. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 15.
- EDUCATION: TRUE AND FALSE. By F. A. Houck. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 23.
- ESCOTO EL DOCTOR SUTIL. By Fr. Philotheus Boehner. Jalisco, Mexico. Editado en Guadalajara, 1954. pp. 174.
- FAMILY ADVENT CUSTOMS. By Helen McLoughlin, Colledgeville, Minnesota. The Liturgical Press, 1954. pp. 36. \$.15.
- HELLO, BLESSED MOTHER! By Rosemarian Staudacher. St. Meinrad, Indiana, Grail Publication, 1954. pp. 44. \$.15.
- THE LORD MY LIGHT. By Joseph Rickaby, S.J. Westminster, Maryland. The Newman Press, pp. viii, 248. \$3.50.
- THE MEANING OF FATIMA. By John Mathias Haffert, Huntington, Indiana. Our Sunday Visitor Press, pp. 12.
- MEMORIES IN MY BLINDNESS. By Most Rev. Richard Pittini. Paterson, New Jersey. Salesiana Publishers, 1952. pp. xiv, 116.
- NEVER ALONE. By Joan Roberts. New York. McMullen Books, Inc., 1954. pp. v, 204. \$3.00.
- OPEN LETTER TO A FALLEN-AWAY CATHOLIC. By Rev. Roger L. Vossberg. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 13.
- AN OPEN LETTER TO FRIENDS IN DANGER. By Rev. Roger L. Vossberg. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 8.
- THE PAINTED MEN. By T. C. Lethbridge. New York, The Philosophical Library, 1954. pp. 207. \$6.00.
- POETS AND MYSTICS. By E. I. Watkin. New York. Sheed and Ward.
- PRAYERS TO OUR LADY. By John A. O'Brien. Huntington, Indiana. Our Sunday Visitor Press, 1954, pp. 19.
- THE PRIESTHOOD AND EDUCATION. By Rev. F. A. Houck. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 32.
- THE QUEENSHIP OF MARY MOST HOLY. By James E. Sherman, S.T.D. St. Meinrad, Indiana. Grail Publication, 1954. pp. 46. \$.15.
- SCHOOLTEACHER AND SAINT. By Pascal P. Parente. St. Meinrad, Indiana. Grail Publication, 1954. pp. iv, 170. \$3.00.
- THE SCOURGE OF THE SWASTIKA. By Lord Russell of Liverpool. New York. Philosophical Library, 1954. pp. xii, 259. \$4.50.
- THE SMALLEST ALTAR BOY. By Russell Collinge. St. Paul, Minnesota. Catechetical Guild, 1954. \$.10.
- THE STORY OF ABELARD'S ADVERSITIES. J. T. Muckle. Toronto, Canada. The Pontifical Institute of Mediaeval Studies, 1954. pp. 70.
- SUNDAY MANNERS. Photos by H. Armstrong Roberts. St. Paul, Minnesota. Catechetical Guild, 1954. \$.10.
- WORKS OF CHARITY FOR VINCENTIANS. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 8.
- YOU ARE NOT YOUR OWN. By Dennis J. Geaney, O.S.A. Chicago, Illinois. Fides Publishers, 1954. pp. x, 178. \$3.25.