



**The Third Revolution.** By Karl Stern. New York, Harcourt, Brace and Company, 1954. pp. 306. \$4.00.

Because of the apparent frequency of neurological disease ("There is a strong possibility that neurotics form a majority of mankind in our present civilization"), and the consequent volume of literature dealing with this phenomenon, even the man on the street is becoming at least conscious of the existence and the mysterious influence of the Unconscious upon human life. Thus far Christian writers on this and allied subjects have been few. Dr. Karl Stern now presents a work apt to give a solid basis for a more confident approach to a discipline heretofore suspect, that of psychoanalysis.

The two preceding revolutions as conceived by the author were occasioned by the writings of Darwin and Marx. Of these two men, the first was a thoroughgoing biologist, and the second has at least this recommendation, that he was acutely aware of the social evils of the predominant economic system of the nineteenth century. But when their thought had been sifted through several generations, all that was left was a residue which might be termed as "reductionist." The disciples of Darwin reduced man to the state of the brute. Marx' followers degraded him to being a plaything of economic forces over which he has no control. So Dr. Stern warns against a possible third revolution, wherein the reductionist "superstructure" of the Freudian psychoanalytic method, which is really scientific positivism, would be the basis for the treatment of all neurological disorders, personal and social (as indeed it is even now with many non-Christian sociologists and psychologists). Of course this vitiates all the possible good of the method.

Can Christian philosophy, then, be the gainer when psychoanalysis is put to its proper use, that is, when it is divested of this scientific reductionism? This is the question which Dr. Stern sets out to answer. His method is historical, and part of the book therefore relates the developments in the field of experimental psychology during the past century. The author's wide clinical experience makes it possible for

him to draw freely from actual cases to illustrate what insights depth-psychology can give to personality problems.

The weight of the evidence brought to bear supports the claim that the psychoanalytic method, considered apart from any attempt to make the Ego, Id, and Superego the complete picture of human existence, is orientated toward a Christian personalist philosophy. This is not to deny that "there remains one thing to be added—the world of Grace."

Considered even apart from its specific subject, this book is an example of a healthy intellectualism, in which truth is accepted wherever it is found, and then woven into the Christian scheme of things.

B.M.S.

---

**The Sacraments in the Christian Life.** By M. M. Philipon, O.P., S.T.M. Translated by Rev. John A. Otto, Ph.D. Westminster, Maryland, The Newman Press, 1954. pp. 394. \$4.25.

**Christ Acts Through the Sacraments.** By A. M. Roguet, O.P. Translated by the Carisbrooke Dominicans. Collegeville, Minnesota, The Liturgical Press, 1954. pp. 162. \$2.00 (cloth), \$1.25 (paper).

Two excellent works in the field of Sacramental Theology by renowned French Dominicans have appeared in English translation in this country. The central theme of both books is the mystery of Christ's activity in the Sacraments, an activity that is dynamic, transcending the limitations of history, time, and space. A secondary theme recurring throughout the books is the public and social nature of the Sacraments in the life of the Mystical Body of Christ.

In *The Sacraments in the Christian Life*, a monumental treatise, Father Philipon masterfully explains all the elements of the spiritual life in the framework of the seven Sacraments. Discussing the Sacraments one by one in their traditional order, he points out their special relations to the central mysteries of the Faith and the virtues and gifts connected with each Sacrament. The book is too comprehensive to summarize adequately. An example will illustrate the thorough treatment given to each Sacrament. The Holy Eucharist is considered in three chapters (89 pages): the first considers the Eucharist as Sacrament, the other two treat the Sacrifice of the Mass. The first chapter on the Eucharist as Sacrament explains the doctrine of the real presence, our Communion with the Body and Blood of Christ, the Soul of Christ, the Person of the Word, the Blessed Trinity, our unity in Christ, and Our Blessed Lady as the exemplar of communicants. *The*

*Sacraments in the Christian Life* is particularly noteworthy for its theological procedure, use of Sacred Scripture and the liturgy, and faithfulness to tradition of the Fathers and the doctrine of St. Thomas Aquinas. Footnotes and references are plentiful, e.g., the chapter on Baptism alone has 85 footnotes, the chapter on Confirmation 78, etc.

Father Roguet's *Christ Acts Through the Sacraments*, like his earlier work, *The Mass*, was written for Catholic Action groups. This little book has three main sections: a general treatment of the Sacraments, a particular study of each Sacrament, and some notes on the Sacraments and the spiritual life. The book is a collection of lectures and radio talks, popular in tone and replete with examples and applications. E.g., "The priest *celebrates* the sacraments; he does not merely 'distribute' them, like a chemist's assistant serving a customer with the required bottle or box of pills from the shelf of his dispensary." In his effort to make the doctrine intelligible Father Roguet does not sacrifice clarity and precision of terms.

Both of these books are the fruit of long years of teaching and preaching. They are written in the style most appropriate for their particular purpose and intended readers. We are happy to give both of these books a hearty recommendation to their respective audiences.

J.M.D.

---

**My Servant, Catherine.** By Arrigo Levasti. Translated by Dorothy M. White. Westminster, Maryland, The Newman Press, 1954. pp. 406. \$4.00.

In the citizenship both of spirit and of flesh Catherine of Siena was a titan. The breadth of her life staggers comprehension. Like a colossus she stood astride the boundless gap between matter and spirit, with firm footing on either shore of earth and heaven. Her body seemed no more than the outer covering of an angel, yet she was a woman, wholly devoted to her fellow men, whose influence upon society was incredibly potent. She was a samaritan to the poor and a prophet to the powerful, an apostle to the wayward and a paragon to saints, a counselor to popes and a steward to the Church. In a lifetime crammed with ecstasies, visions, miracles, and charisms of every sort, nourished by nothing but the Eucharist and scarred with the stigmata of Christ's passion, this "greatest woman of Christendom" was deeply enmeshed in fourteenth century political enterprises and became the mighty oarsman of the Bark of Peter. And at the apex of activity she could announce with seraphic assurance, "Take it for certain that my

soul contemplated the Divine Essence, and that is why I live with such impatience in the prison of the flesh."

To a disenchanted generation Catherine is a prodigy of enduring fascination. In an intellectual climate where only the explicable can be admitted, the inexplicable insinuates itself with captivating persistence; and minds diluted by the dogma that only the demonstrable is possible find the demonstrably impossible uncommonly seductive. A woman radiant with the infinity of spirit enthalls an age narrowed and gnarled in the servitude of matter.

This modern interest in St. Catherine finds its flowering in the profusion of recent books about her. Biographies of the Sienese mystic, in English alone, are now enough to fill several shelves, and many of them are the splendid products of gifted writers and able scholars. With such an extensive body of literature already extant, in order to warrant publication new books must be either original in matter or distinctive in mode.

As to content, *My Servant, Catherine* covers much the same ground as all the important biographies of the Seraphic Virgin. Against a thoroughly drawn historical setting, Professor Levasti presents the myriad details of her life and action competently and exhaustively, interweaving substantial portions of her written works. It is in mode that the book is distinctive, rather than in matter. Catherine's life and her mystical experiences, especially, are elaborately interpreted according to the norms of modern psychoanalysis. This pervasive psychical method is the distinguishing feature of the book, but it is also its least appealing quality. A scientific psychoanalysis seems at once presumptuous and naive, and is quite unconvincing. But this dissatisfying characteristic does not seriously mar an otherwise fine biography which takes its place with honor beside the other great books about St. Catherine.

B.L.K.

---

**A Survey of Protestant Theology in Our Day.** By Gustave Weigel, S.J. Westminster, Md., The Newman Press, 1954. pp. 58. \$90.

The value of this work is that it actually does what the title indicates: it surveys contemporary Protestant theology in its American manifestations, and does it well. Father Weigel divides American Protestant theology into three main branches, the Left, Center, and Right, according to the nearness of approach to a literal acceptance of the supernatural and of divine revelation. The various ranges of thought within each main branch are then described, along with the



names associated with each viewpoint. Since this is only a survey, it cannot and does not attempt to thoroughly analyze any particular man or viewpoint. Yet precisely because it does not attempt this, it can and does indicate the various wide areas of opinion, and give the proper perspective of the whole which will serve as a starting point for further investigation.

The need of priests and seminarians for an adequate knowledge of current Protestant theology was strongly emphasized by Pius XII in his *Humani Generis*. In his Foreword, the author effectively quotes from this encyclical in reference to Protestant thought: "All this evidently concerns our own Catholic theologians and philosophers. They have a grave responsibility for defending the truth, both divine and human. . . . Moreover, there is some truth underlying even these wrong-headed ideas: yes, and they spur the mind on to study and weigh certain truths, philosophical and theological, more carefully than we otherwise should."

As far as we know, this work of the learned Jesuit is the only one in its field. It is certainly worth studying, yet just one reading will give a much deeper appreciation of the Protestant mind, an appreciation which should prove invaluable in convert-instruction. Here is a book that we highly recommend to every seminarian and priest. D.K.

---

**Soren Kierkegaard and Catholicism.** By H. Roos, S.J. Translated from the Danish by Richard M. Brackett, S.J. Westminster, Maryland, The Newman Press, 1954. pp. xx, 62. \$1.25.

The publication of the present monograph is a further indication of the increasing interest aroused among Catholic thinkers by the work of Soren Kierkegaard, the nineteenth century Danish Lutheran theologian, who is acknowledged as the intellectual progenitor of modern existentialism. The author seeks to discover, both from the opinions of Kierkegaard's contemporaries, and in the Dane's own works, evidence of the influence which Catholic thought exercised upon him. Father Ross contends that the influence was present and he gives manifestations of it from many of Kierkegaard's writings. Moreover, the fact that the latter's contact with Catholic thought was slight, was not due to his rejection of it, but rather to the geographical isolation of Denmark and to the sorry state of Catholic thought in the nineteenth century.

There were many points, however, at which Kierkegaard was at

variance with Catholic doctrine. They are delineated in a general way by the author. Nonetheless, the judgment of Hoffding still stands as a presage of what might have been, had not Kierkegaard passed away in mid-life, for he was an honest man and a conscientious thinker: "The attack Kierkegaard launched upon the established Church and the notion of Christianity was based upon a similar position held by John Henry Newman a few years earlier, when he attacked the Anglican Church and thereby was led to embrace the Catholic faith. . . . Since Kierkegaard frequently declares that Christianity is distorted in the Protestant Church to a far greater degree than in the Catholic Communion, he is in close agreement with Newman, whose acquaintance, unfortunately, he never made. We shall, however, not venture to say that Kierkegaard, had he lived longer, would have traveled the same path as Newman."

This work constitutes an excellent introduction to Kierkegaard, and to that concept of existence which has made him famous. The translation is excellent. Newman Press is to be complimented on the excellent format of this monograph, both in type readability and in styling, a satisfactory departure from the usual stodgy appearance of such publications.

R.F.C.

---

**The Priest In Our Day.** Compiled by Francis Edward Nugent. Westminster, Maryland, The Newman Press, 1954. pp. 192. \$2.75.

"For every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins" (Hebrews 5, 1). These words of St. Paul aptly represent the theme of this anthology, since they serve as the basis for the ordering of the articles, giving the compilation a coherent unity that otherwise might be lacking.

Each article contains a wealth of material for meditation and has its own particular merits so that it is difficult to cite any one article as outstanding. They are drawn from a variety of sources, including the Encyclical *Menti Nostrae* of His Holiness Pope Pius XII which fittingly holds first place. Both the interior and apostolic life of the priest are treated adequately through the practical consideration of such subjects as the dignity of the Priesthood, the personal sanctification of the priest, and the proper care and direction of souls. The active parish priest will find this book suitable for spiritual reading and especially fruitful during the time of retreat.

R.L.E.

**The National Pastorals of the American Hierarchy (1792-1919).** Compiled with a Foreword, Notes and Index by Rev. Peter Guilday, Ph.D. Westminster, Md., Newman Press, 1954. pp. xi, 358. \$5.00.

This volume is a collection of all the pastorals issued by the Hierarchy to the Church in America from colonial days until 1919. There are thirteen altogether, from that of Bishop John Carroll in 1792, to the one issued by the American Bishops immediately following World War I.

In this collection one can trace the history of the Catholic faith in this country from the establishment of the Hierarchy to the end of the episcopacy of Cardinal Gibbons. In reading the letters, one graphically meets the problems and events which have confronted the Church in this country in its growth through succeeding eras—problems such as trusteeism, the lack of a native clergy, the disintegration of Church discipline due to rapid geographical expansion. Today these particular difficulties have disappeared; some, indeed, like trusteeism, are now unfamiliar terms. But other problems, which one sees constantly discussed from the very first pastoral, still beset the Church in the United States—bigotry and hatred of the Church, mixed marriages and divorce and the need for the Catholic education of youth. The continued concern with problems such as these gives the reader a sense of continuity with the past and a realization of the particular environment of the Church in America.

As the editor astutely observes, these documents "offer a prudent and sagacious commentary upon the events of the past and upon the influences which have at various epochs affected the Catholic life of our beloved country. Scarcely a single problem which exists today in the Church of the United States has escaped the attention of the assembled prelates, and in many of these serious reflections upon the critical situations that arose in the past, the present-day reader will find direction and guidance for problems that, while apparently new, are already solved in these Pastorals of the American Hierarchy."

M.E.

---

**Signs and Symbols in Christian Art.** By George Ferguson. New York, Oxford University Press, 1954. pp. xiv, 346. \$10.00.

All art is a translation. It is an expression in the artist's chosen medium of a concept existing in his mind. As in translations from one language to another, the artifact is never a completely adequate expression of the original. The intellect is a spiritual faculty and the

medium of the artist is material; so it follows that the nobler the concept the more difficult its expression. At the top of this hierarchy of nobility are the concepts of the eternal religious truths. Since the supernatural exceeds man's intellectual capacity in the first place, it can be well appreciated that religious art presents special difficulties.

To surmount this obstacle, religious artists always have had recourse to signs and symbols for the representation of things which they are otherwise incapable of expressing. Some understanding of the language of these symbols is necessary to an intellectual appreciation of such works of art. This is particularly true of a period so rich as that commonly called the Renaissance. Yet for many years there has existed, in English at least, a surprising lack of any comprehensive guide to the symbolism of this era. The Rev. Mr. Ferguson's book closes this gap in our knowledge with amazing fulness and clarity. It is safe to say that no student of Renaissance art can truly claim a competent knowledge of the subject without a grasp of the contents of this book.

The book itself is a fine example of the art of book-making. Format and printing are superb. Particular mention must be made of the line drawings illustrating most of the entries in the text. In addition there are 16 plates in full color and 96 in black-and-white, all taken from the collection of the Samuel H. Kress Foundation. The text is a model of simple clarity. The individual entries are divided into 14 broad categories such as animals, birds, and insects; earth and sky; and the human body. Other categories include explanations of personages and incidents commonly represented.

One does not like to cavil. Yet a few objections must be mentioned. First of all the title is too broad. The renaissance was only one of many periods of Christian art and had many symbols proper to it alone, and many symbols and signs of other periods find no place here. Again the author's Protestant background has occasionally obscured his scholarship. Thus the deutero-canonical books of the Bible are said to be from the "sacred literature of the Alexandrian Jews" without mentioning that until the reformation they were part of the Bible for all Christians, still are for many, and were for the artists in question. There are also some positive errors. Some are fairly common, such as calling the color of penance in the Liturgy purple instead of violet. Others are rather curious, as having St. Dominic born in Calahorra instead of Calaruega. Still others are egregious errors as in making St. Catherine of Siena enter the convent and then leave to work in the world, or putting St. Thomas in a Benedictine habit. One suspects that

while the author's reading is quite extensive, it is not very deep in places.

But the book unquestionably deserves a place in any art library.  
A.M.W.

---

**Our Lady Speaks** (Thoughts on Her Litany). By Leon Bonnet. Translated by Leonard J. Doyle. St. Meinrad, Indiana, A Grail Publication, 1954. pp. 283. \$3.00.

"Why is it, my child, that all truly Christian souls experience such joy and delight on hearing the name of 'Holy Mary'?" It is precisely the answer to this question which Pere Bonnet has succeeded in presenting to his public. He has utilized an extraordinary literary medium: the Blessed Virgin speaking in the first person, commenting on each title of the Litany of Loretto, and relaying to us her carressing corrections and maternal encouragements. However, in reading these "oddly egotistical" words which Our Blessed Mother speaks, we are in no danger of decreasing our estimation of her sublime humility. Far from degrading her, the literary device chosen by the author gives us a greater insight into the two-fold standard of all her earthly and heavenly actions—her great love of God and mankind.

Following the order of the Litany, each chapter has a sub-title indicative of the matter under consideration. These include Mary's privileges, graces and virtues, her matronly role toward us, and our veneration which is due to her. For example, under the title *Mother Most Pure* the chapter treats of Mary's preservation from personal sin; *House of Gold* calls Mary to mind as the model of neighborly love; *Health of the Sick* describes her working for healthy souls; and under the title *Queen of the Most Holy Rosary* we find an excellent synthesis of all the devotions. Frequent recourse to Sacred Scripture, the Liturgy, and the Fathers of the Church, as well as to the other founts of theological knowledge enrich each of the short chapters. Clothed in a conversational style, the brief paragraphs provide excellent fare for meditation.

Once accustomed to the astonishing method of presentation, the reader will be inspired to the imitation of Mary. Whatever his walk in life, Mary will have something to say to him. In *Our Lady Speaks* it is Mary who points out the practicality of her own virtues; it is Mary who shows the fundamental remedies for public and personal problems of the day; it is Mary who says "Do not grow weary, therefore, my child, of addressing to me those repeated petitions, 'pray for us' . . . which . . . bring me immense pleasure."

J.D.L.

**Approches to God.** By Jacques Maritain, translated from the French by Peter O'Reilly. New York, Harper and Brothers Publishers, 1954. pp.xvi, 128. \$2.50.

In this, the first of a series of books intended to present the views of the great minds of our times upon current philosophical and religious problems, M. Maritain briefly treats of the various ways in which the human intellect can attain to a natural knowledge of God. He first examines our pre-philosophic knowledge about God, secondly our philosophic knowledge, in which he includes the five ways of St. Thomas and a "sixth way" of his own, then the ways of the practical intellect, and finally the natural desire to see God.

Throughout most of the book M. Maritain exhibits that clear and original thought which has stamped him as one of the foremost philosophers of our day. However, because of certain obscurities and points of doctrine to which exception must be taken, this work fails to measure up to his usual high standards. Maritain's conception of the problem of intuitive knowledge, which seems to constitute the pre-philosophic knowledge, to be the foundation of the "sixth way," and to enter into poetic knowledge, is open to criticism. His contention is that we have an intuitive knowledge of a being "completely free from nothingness and death," following upon the intuition of our own being and finiteness. He is absolutely correct in saying that the knowledge of our own existence is intuitive—we do not reason to it. However, the step from this knowledge of our own existence to that of a transcendent and absolute existence comes only after a long reasoning process. This knowledge of God, which Maritain proposes as intuitive, forms the essence of his pre-philosophic approach.

M. Maritain then explains the philosophic approaches to God as He is attained through the five ways of St. Thomas. Here he is at his best and displays an ability to make the "quinque via" intelligible to modern philosophers of non-Thomistic schools. Unfortunately, the "sixth way" which he proposes—the logically-formulated expression of the intuitive knowledge had pre-philosophically—seems to say that the spiritual nature of the intellect demands its preexistence in that which is the exemplar of all intellects, namely God, which exemplar must itself be independent. As formulated, the probative force of the argument hinges on the fourth way of St. Thomas, with dependence, of course, on the principle of causality. Thus, devoid of certain logical deficiencies which the argument seems to have, it still would not constitute a new way. In fairness to M. Maritain it should be admitted that certain sections in the development of this "sixth way" and of the

intuitive knowledge were somewhat obscure to this reviewer and may have been misinterpreted.

In certain other minor points M. Maritain deviates from the normal Thomistic doctrine. While speaking of poetic knowledge and also of moral knowledge he refers to them as non-rational and non-conceptual. However, as long as this knowledge is reflective of things or abstracted from them, it will necessarily be conceptual. He also proposes knowledge and love as transcendental properties of being, but in so doing he has defined both in such a generic manner as to alter their true natures. His explanation of man's natural desire to see God does not seem consonant with the commonly accepted Thomistic opinion which holds this desire to be elicited and free.

An appendix to the book contains certain texts of St. Thomas which pertain to the problem under consideration. It might be noted that in these texts, translated by Anton Pegis, "esse," which from the context definitely means "existence," has been rendered "being," thus opening the field for possible criticisms of St. Thomas' concepts of being and existence. The introduction to the book, written by Ruth Nanda Anshen, proceeds in a humanistic and existentialistic tenor, and for this reason should be cautiously read by Catholics. Despite these criticisms the book abundantly manifests M. Maritain's command of Thomism. Much can be gained from his treatment of the five ways and especially from his explanation of the poet's mode of procedure, a field of knowledge into which the author has done more extensive investigation than any other twentieth century scholastic.

C.M.B.

---

**Pio Nono.** By E. E. Y. Hales. New York, P. J. Kenedy & Sons, 1954. pp. 352. \$4.00.

This is a story of the Europe seen by Pope Pius IX, and of Pope Pius as he appeared to 19th century Europe. It was a time of profound political and ideological turmoil, for during Pio Nono's pontificate the foundations were laid for both modern Europe and the modern papacy. E. E. Y. Hales, in this dramatic and colorful study, makes a re-evaluation of that historically important but neglected period. Modern historians have been content to accept the biased judgments of contemporary commentators, feeling that the time is not yet ripe for a reappraisal. The author feels otherwise, and his scholarly and discerning work is a forceful argument in his favor.

When Mastai Ferretti became Pope Pius IX he was hailed as the



Liberal Pope. The great drama of the Risorgimento was about to begin; and Italy, filled with youthful optimism and a burning desire for liberty, especially took to its heart the progressive Cardinal-Bishop of Imola. Beyond the Alps there was a corresponding outburst of joy in that happy summer of 1846. Even in England the Pope was hailed by the Master of Balliol as a "capital fellow." But thirty-two years later, the Roman mobs threw mud from the banks of the Tiber at the coffin which carried the remains of Pio Nono.

The history of this change in feeling is the theme of Mr. Hales' book. It includes the initial attempts of Pius IX to guide his beloved Italy during her first steps for political reform; the rise and fall of the Roman republic of Mazzini and Garibaldi and the establishment of the united states under Cavour and Victor Emmanuel; the flight to Gaeta and the white flag on the dome of St. Peter's, looking down on a conquered Rome. Amidst such political strife, there is also the story of the proclamation of the dogmas of the Immaculate Conception and papal infallibility; and the vicissitudes of the Liberal-Catholicism of such men as Montalembert, Döllinger, and Lord Acton.

Throughout this work, the author displays a painstaking scholarship, which enables him to penetrate into this complex period with clarity and understanding. But it is mainly in his sympathetic evaluation of the pope, portraying both his greatness and his shortcomings, that Mr. Hales shows his ability to make a prudent historical analysis. With equal skill, he describes the strange personality of Cardinal Antonelli, the pope's astute and crafty Secretary of State. Still his attempt to show why a man of Pius' integrity could employ so dubious an agent, while plausible, is unconvincing. Such an anomaly will probably never be explained satisfactorily.

The leaders of the Europe seen by Pio Nono have turned, as the author tells us, from Mazzini into Mussolini and from Herder into Hitler. These are the fruits of the Risorgimento and 19th century liberalism. The pope, the "arch-reactionary" in the eyes of the liberals, has left behind the modern papacy as the fruit of his work. We can only hope that the lives of the modern popes are written by as gifted a biographer as the author of *Pio Nono*. T.Q.

---

**School of Darkness.** By Bella Dodd. New York, P. J. Kenedy & Sons, 1954. pp. 264. \$4.00.

In this day and age when mankind is burning incense before the god of Humanism, it is indeed an unusual and a rare thing to find

someone not only admitting that they were wrong, but admitting that intellectual pride was the reason for their persevering in error. Yet this is exactly what Bella Dodd has done in her book, *School of Darkness*.

Born and raised on a farm in Southern Italy, Bella joined the rest of her family here in America at the age of six and after completing her early years of schooling, she entered Hunter College in New York City. Her idea was to become a teacher and her creed was to be one of fellowship. At this stage of her life, Dr. Dodd tells us, "a stubborn pride developed in my ability to make judgments" and ". . . though my heart wanted to accept that which I felt stirring within me I could not, for I already had an encrusted pride in my own intellect which rejected what I felt was unscientific." After graduating from Hunter in 1925, Bella taught high school for a few months before she accepted a position in the Political Science Department at her alma mater. In her eagerness to help the working class, she joined the Teachers Union and the remainder of the book reveals the manner in which the Communists used this and other unions to further the ends of Communist ideology, and also recounts Dr. Dodd's activities as a Communist until her expulsion from the Party in June, 1949.

*School of Darkness* is a thought-provoking book. It may be read with profit by any parent whose children are exposed to the methods of progressive education in contemporary Schools of Darkness. But it is her fellow teachers who stand to profit most from the lesson Dr. Dodd's life-story teaches. "Education for education's sake" is revealed as the basic fallacy which has perpetuated an endless procession of blind teachers leading the blind. After many years of bitter experience, Bella Dodd concludes, "One thing has become transparently clear to me: rounded education includes training of the will as much as training of the mind; and mere accumulation of information, without a sound philosophy, is not education." D.F.S.

---

**St. Dominic—Servant But Friend.** By Sister M. Assumpta O'Hanlon, O.P. St. Louis, Mo., B. Herder Book Co., 1954. pp. 182. \$3.50 (cloth), \$2.00 (paper).

A saint of the Middle Ages, hardly known in our time, appears again in the pages of his latest biography written by one of his daughters in Australia. *St. Dominic—Servant But Friend* is a majestic portrait of the founder of the Order of Preachers. Through her deft pen, Sister M. Assumpta, O.P., has woven a fabric of St. Dominic's life

that reads like a novel. Yet there has been a constant loyalty to historical fact while accommodating the fictional contributions of literature to his life.

Sister Assumpta's style of writing is distinctive. Once the rhythm is grasped the story rolls along smoothly. The assimilation to the narrative of phrases and sentences quoted from other authors is unique and gives the reader a conviction of historical accuracy. Worthy of note, too, is the fascinating title of each chapter. These titles indicate the theme or central idea of the chapter. These elements are so artfully blended together that a pleasing romantic touch courses through the whole biography. One other element especially deserves attention and that is the accommodation of biblical texts. This technique is interesting. For example on page sixty-eight of the chapter entitled "Go Preach My Rosary" eight verses of II *Machabees* are accommodated to the famous battle of Muret where De Montfort's troops were outnumbered and yet won a victory.

*St. Dominic—Servant But Friend* rates with the best of his biographies. A place should be reserved for this book in the library of every Dominican, whether religious or tertiary. Its reading will provide the occasion for a renewal of St. Dominic's spirit in their lives as well as the refreshing memory of the promises he made on his death bed to his children. Read *St. Dominic—Servant But Friend* and meet one of the greatest saints of the Middle Ages. J.McC.

---

**The Litany of Loreto.** By Fr. Richard Klaver, O.S.C. St. Louis and London, Herder, 1954. pp. 227. \$3.75.

The origin of litanies can be traced to the earliest days of the Church. The best known of all those which sing the praises of Mary is the Litany of Loreto. It was composed after the plan of several other Marian litanies of earlier date and was adopted in the famous shrine of Loreto, whence it takes its name. Father Richard Klaver, O.S.C., has taken this litany with its forty-nine invocations and has used it as a framework upon which he builds a scholarly and devotional exposition of Mariology.

The author introduces each title of Our Lady and then proceeds to give its scriptural and theological basis. He has successfully combined the doctrinal and theological points of view with the devotional, with particular emphasis upon the doctrine. This sound work draws heavily upon Sacred Scripture, the teachings of the Church, patristic literature, the liturgy and the common teachings of theologians, espe-

cially of the Thomistic school. Even when considering the titles of Our Lady which have a direct and evident relation with man, such as "Refuge of Sinners" and "Comforter of the Afflicted," Fr. Klaver expounds their doctrinal basis while also developing the devotional aspect and its application to our lives. The absence of an index or table of references is the one serious flaw in this otherwise scholarly exposition of the Litany of Loreto.

One section which might cause a little confusion, however, is the treatment on the Assumption of Our Lady. The author presupposes as a fact that Mary died and proposes this position as a "constant and general belief of the Church." It should be noted that this position was not formally defined by the Church and there are many theologians who hold for the opposite opinion. Furthermore, while it is true that the penal debt due to Original Sin was never placed upon Mary, still every human being, including Mary, has within itself the intrinsic principle of death. Man is composed of body and soul and even Adam before the fall would have died had it not been for the preternatural gifts bestowed upon him. Thus if one holds that Mary did die, it was nevertheless a consequence of her human nature as such and not of Original Sin.

This book is particularly recommended to priests whose duty it is to give to men not only Christ but also Mary. It is just as true today as it was in the days of Nestorius that men begin to lose and dilute the truth of Christ when they refuse to accord the honor due to Mary. This excellent Mariological study will give to the priest and to every Catholic sincerely interested in his faith a foundation not based upon the shifting sands of sentimentality, but upon the rock-like truth of doctrine and tradition from which he can build a solid and fruitful devotion to Our Lady.

O.I.B.

---

**Love and Violence.** Edited by Father Bruno de Jesus-Marie, O.C.D. Translations by George Lamb. New York, Sheed and Ward, 1954. pp. 260. \$4.00.

The thirteen essays of this volume treat of forces that are familiar to men of every age, yet forces that few men properly understand and regulate: love and violence. While the primary principle of human action is to do good and avoid evil, every age bears witness to the inclination of fallen man to do evil and destroy good. Love and violence play a fundamental role in achieving man's purposes whether virtuous or vicious. It is not strange then that love and violence will be found

in literature and art, in political history, in man's social and personal relations with other men, and in his relations with God.

The essays of this volume attempt to analyze love and violence from the viewpoint of the literary and art critic, the psychiatrist, psychologist, and theologian. Each viewpoint brings a different light to bear on the subject, and each viewpoint merits attention. Yet this is not an integrated study of the subject, but rather a cross-section in which the different levels of approach are exemplified in a particular manner by completely independent essays.

The great variety, both with regard to style and content, makes it difficult indeed, and perhaps a bit unfair, to single out any one essay as best. Yet, because most are of excellent quality there is no such difficulty in naming the one that is outstanding for its lack of style and content. "Are Sympathy and Aggressiveness Matters of Instinct?" hardly does justice to the experimental psychologists' position while it does real injustice to the philosopher. On the other hand, the theological approach is well represented by the contributions of two Carmelites and two Dominicans. Of particular merit among the essays in the field of literature is the one by Jaques Madaule entitled "Love and Aggressiveness in Dostoevsky."

Since the volume lacks integration and the medium of the essay is necessarily limited, this is not a penetrating study nor is it a lasting contribution to the complex problem of human tendencies to love and violence. Yet the writers selected are specialists in their proper field. The interesting and varied insights offered under the appealing literary form of the essay makes *Love and Violence* an intellectual and thoroughly enjoyable treat.

D.L.

---

**Born Catholics.** Assembled by F. J. Sheed. New York, Sheed and Ward, 1954. pp. 279. \$3.50.

*Born Catholics* is a collection of nineteen essays on the subject of Catholics who are still in the Church after a lifetime which started with the gift of faith at birth or in the early years of childhood. As Mr. Sheed, the assembler and editor of these essays, insists, the contributors were not chosen as typical. They are for the most part friends of his who have a certain skill in writing. Many of the names are immediately familiar to anyone who has a knowledge of recent Catholic books and periodicals.

The title of the book suggests that it is a counterpart to the recent collection of autobiographical sketches, written by converts to Catholi-

cism, in which they describe their long and tortuous search for the true faith. At first blush the idea of such a book seems to be a good one, but the execution of such a purpose is evidently very difficult. The editor very tersely asks himself, "What does the book prove?" and responds with complete honesty, "I do not know." He continues with the declaration that, "By the end of the book you will have met some Catholics, that is all." Perhaps the reason a book of this type suffers by comparison with *Road to Damascus*, for example, is that the emergence from a maze of uncertainty to the open path of truth is more tangible and engrossing than the hidden and mysterious life of grace from birth.

One of the more appealing sketches is that done by the recently deceased Caryll Houselander. The depth of her spirit is partially intimated in her seemingly casual, but truly enchanting style. Her message of consolation is sure to live in the hearts of her readers, as a fitting memorial to her sympathetic genius. W.P.T.

---

**The Story of Thomas More.** By John Farrow. New York, Sheed and Ward, 1954. pp. 242. \$3.50.

Thomas More was a liberator of his people. How paradoxical this sounds: a man, by his death, freed his fellowmen. Yet in reality it is a many-times-proven principle, for the adage that the blood of martyrs is the seed of Christians has been verified throughout the history of Christianity. Now Thomas More did not go looking for martyrdom. He wanted to live and to be happy with his wife and family. Yet when a principle of religion was challenged he gave testimony to its validity with his blood. As a statesman he had won renown by maneuvering a peace treaty which gave England the only period of peace it was to know during the long reign of Henry VIII. He had held the highest office in the land after the king. He had riches and a sterling reputation. Yet all these he abandoned rather than take a simple oath declaring the king supreme in matters of religion.

John Farrow has presented here a man's man—a man dedicated with heart and soul to his family, his country, but above all to God. Mr. Farrow realizes that a saint is a man of his age but also a saint of all ages. Without preaching, he has presented Thomas More as a model and inspiration to all those in public office and to those who fear to enter it. *The Story of Thomas More* is an excellently written, thoroughly documented call to action for all who would have peace but do not know the means whereby it can be attained. N.McP.

**Mary in Doctrine.** By Emil Neubert, S.M., S.T.D. Milwaukee, The Bruce Publishing Co., 1954. pp. vii, 257. \$4.25.

During the Marian Year, there were many books written in an effort to extend and intensify devotion to the Mother of God. Father Neubert's work *Mary in Doctrine* fulfills a unique role in providing for those who wish to study and meditate upon the reasons why Catholics reverence Mary. Fundamentally doctrinal, the book is, however, supported and nourished by Sacred Scripture, Tradition, and other sources of sustenance for meditation. The author adds to these sacred fonts the fruits of his own reflections; these personal thoughts make a positive contribution to the presentation of the doctrine.

The first part of *Mary in Doctrine* considers the special Functions of Mary. The Divine Maternity, the fundamental one, is also the source of the others, such as: the spiritual maternity, the universal mediation, Mary's sovereignty. The doctrine of this part is not as completely understood by the faithful as that of the second part. It would require slower reading for the average educated Catholic.

The second part of *Mary in Doctrine* considers the special Privileges of Mary. Since Mary was destined according to the plan of God to be His mother, the special privilege of her Immaculate Conception was ordained to that end. Her perpetual virginity, holiness of life, assumption into heaven where she would enjoy the highest beatitude, all were privileges consequent upon the Immaculate Conception. This second part contains doctrine more readily understood and should prove the more popular section of the work.

Although the author wrote with a view to a wide reading audience, it would appear that he had foremost in mind those who have had some special training in Mariology. The form of the book is quasi-manualistic; it presents a handy source of Sacred Scripture and, especially, traditional teachings on the Doctrine of Mary. T.H.

---

**Saint Elizabeth of Hungary—A Story of Twenty-four Years.** By Nesta de Robeck. Milwaukee, The Bruce Publishing Company, 1954. pp. xii, 211. \$3.00.

Very few facts about the life of St. Elizabeth of Hungary [1207-1231] are definitely established; most of what has come down to us is legendary, with more or less basis in fact. *Saint Elizabeth of Hungary* by Nesta de Robeck is a new biography, but one no less dependent upon legends than previous works. The author has attempted to sift out the various stories concerning St. Elizabeth but has given us those



which suited her fancy. A few of the expressions frequently encountered in the text are: "one likes to believe," "we can imagine," "no doubt someone commented."

Despite these shortcomings, the author has produced a very captivating and readable story, vibrant with animation. She points out clearly how Elizabeth directed all her actions to God, even from her tender years. The family of Elizabeth on both sides provides a sharp contrast of saints and sinners. Some of her illustrious ancestors are St. Stephen I and his son St. Emeric (canonized together), and St. Ladislaus. The first chapter is especially noteworthy; it is a summary of Hungarian history from shortly before the christianization of the country in the 9th century up to St. Elizabeth's time. This is an interesting book, which reads somewhat like an historical novel.

G.G.C.

---

**Modern Science and God.** By P. J. McLaughlin, D. es Sc. New York, Philosophical Library, 1954. pp. 89. \$2.75.

"Modern science has widened and deepened the empirical foundations of the first and fifth Ways of St. Thomas. Creation took place in time. Matter is not eternal—its existence demands a maker." These three distinct points sum up what Pope Pius XII said in his address to the Pontifical Academy of Science in November, 1951. Dr. McLaughlin's work is a commentary on this address, taking it apart paragraph by paragraph, explaining and clarifying scientific and philosophical sections which would be obscure to any reader without a background in each field.

Dr. McLaughlin is primarily a scientist, so the best sections in this book are those which deal with the scientific notions presented by the Pope. There is a very fine treatment of the scientific method itself, showing its scope, its limits, and its logical basis. He also gives a good analysis of the Five Ways of St. Thomas, the Aristotelian notions of science, motion, end, the principle of causality. The author's unfamiliarity with certain Thomistic concepts will cause the critical reader slight discomfiture at times, but he is generally quite successful in correlating the concepts of traditional Scholastic philosophy with those of modern science.

One factor brought out by this short book is the Pope's familiarity with the theories and methods of modern science. In this address he delves into such problems as the recession of the spiral nebulae, the stability of stellar systems, radioactive dating of the earth's crust, the state of primitive matter. As Dr. McLaughlin remarks, "there are the

few who always talk, and occasionally act, as if knowledge had ceased to grow since the thirteenth century. It may profit them to reflect how the Head of the Church can accept without difficulty, and for what they are worth, the most recent theories of Cosmology and natural science." It may profit us also, and this book will help us.

G.A.V.

---

**Pascal and the Mystical Tradition.** By F. T. H. Fletcher. New York, Philosophical Library, 1954. pp. 152. \$4.75.

The task of determining whether a particular person belongs to the true tradition of Christian mysticism is indeed a difficult one. The mystical experience, which we might here describe as a dynamic awareness in the soul of its union with God, is mysterious. God alone can reveal the primary principles governing this supernatural experience. Therefore it is most necessary for the student to stay close to the traditional teaching of the Church and the theologians whom she has approved.

The Gift of Wisdom bestows upon the just man the capacity to enjoy a quasi-experimental knowledge of the Blessed Trinity dwelling in his soul. Only through the grace of Christ can a person know and love God as He is in Himself. But grace is always a perfection added to nature; it never destroys nature. When human reason is elevated to the supernatural, it becomes supra-rational and not irrational. The Catholic Church, therefore, has always favored a sound scientific analysis of nature through human powers to gain a more profound appreciation of the order of grace.

In writing this book, however, Mr. Fletcher has been handicapped by a lack of familiarity with pertinent Catholic sources. After a brief summary of Pascal's life and works, he logically sets out to arrive at a notion of mystical experience. But his usage of unorthodox sources culminates in a description that is substantially opposed to true Christian tradition on the subject. He overemphasizes the super-rational element of mysticism to the extent of presenting it as irrational. His notion of grace robs it of its real supernatural character. In the chapters which follow, the author analyzes Pascal's religious experience and attempts to trace its consequent influence upon his life and writings. It is unfortunate that he has applied erroneous principles in his investigation. For, even if his conclusion that Pascal was a true Christian mystic be correct, it does not really follow from his criteria.

This book was written specifically for students. The research data compiled by Mr. Fletcher will undoubtedly prove useful to the spe-

cialized reader. But for Catholic readers the book can be recommended only to those who are prepared to sift the results of unorthodox principles, and who, of course, have the necessary permission to do so.

M.M.J.

---

**Mary and Modern Man.** Edited by Thomas J. M. Burke, S.J. New York, The America Press, 1954. pp. xvi, 231. \$3.50.

Ten writers combine their talents to produce this splendid and truly unique Marian Year tribute to Our Blessed Lady. The volume seeks to present Mary as a cultural ideal for present day mankind. In other words, the cumulative argument of the various authors is that if Mary were the cultural center of our age, we would avoid being "dogmatically orthodox, but culturally heterodox," that is, unfaltering in Faith, but anachronistic in socially transmitted behavior patterns. Father Burke makes it clear from the outset that the aim of this volume "is neither theological nor devotional" but to show "the relevance of Mary as a cultural ideal." The objective, then, is not to show how Mary can make man more holy, but how she can make him more human.

Subjects of some of the more important essays are the apparitions at LaSalette, Lourdes, and Fátima, Mary our Mother, her place in reality, the sanctity of the human body, and the ethical content of Marian piety. Having finished the whole book, readers are urged to re-read the Introduction. It serves also as a very good postscript, binding the essays together into a closely-knit unit and, by reason of the questions it raises, allowing the reader to gauge his comprehension of the contents.

J.A.M.

---

**That We May Have Hope.** By William A. Donaghy, S.J. New York, The America Press, 1954. pp. 205. \$3.50.

Recent years have witnessed a great return to the texts of Sacred Scripture and the liturgy as sources of nourishment in the spiritual life. Time was when these two abundant springs of meditation material were left relatively untapped. Actually both work together in the instruction of the faithful; for the Church's official worship is filled with the inspired words of Holy Writ, and her prayers reflect the true spirit of the Gospel of Jesus Christ. The Church praying is the Church teaching.

Father Donaghy has made admirable use of these two fundamental fonts of Christian spirituality by offering us his reflections on the

Epistles of the Sunday Masses. He provides additional matter for meditation in a few special sections which treat of the proper attitude toward the holy season of Lent, the Feasts of the Holy Name of Jesus, the Holy Family, the Sacred Heart and the Immaculate Conception. Worthy of special note are his reflections on the latter two feasts in which he shows the solid doctrinal basis for devotion to the Sacred Heart of Jesus, and the "key to Christian humanism" in Our Lady's singular privilege. His words on the "Concept of Christian Patriotism" give the true significance of Memorial Day.

Much of St. Paul's theology shines forth from the pages of this book. The timelessness of Pauline teaching is clearly indicated by the author's practical applications to the Catholic's daily life. However, to appreciate more profoundly the truth that is being ordered to action, the reader must have before him, or in his mind, the particular Epistle under consideration. A list of readings is given at the end of the book for those who wish to become better acquainted with St. Paul.

Father Donaghy is a master at exhorting as well as instructing. His refreshing style, abounding in figure and example, is well calculated to maintain the reader's interest. The faithful should be spiritually richer after reading this book, and more than one priest might gather the seed of a sermon from its pages. M.M.J.

---

**The Liturgical Renaissance in the Roman Catholic Church.** By E. J. Koenker. Chicago, The University of Chicago Press, 1954. pp. xi, 271. \$5.00.

The first impulse of the Catholic reviewer of this work is to address his remarks to the author himself, for Catholic readers will be few indeed, namely, clerics and lay-people who are serious students of the liturgical movement. Yet, limited though the audience may be, the reviewer's obligation is always reader-wise; so the criticisms must be slanted in that direction.

The slim number of Catholic readers will be the result of the subject treated in this volume, combined with the religious views of its author. The liturgical renaissance is a religious matter; it is before the mind of religious men the world over. Professor Koenker, moreover, is a believing member of the Lutheran church. So the book is plainly prohibited to Catholic readers in general, according to the terms of the code of canon law (n. 1399, No. 4): "books of all non-Catholic authorship which treat *ex professo* of religion, unless it is certain that they contain nothing contrary to Catholic faith." Students of the liturgical apostolate, however, conscious of the part that this movement

does play in making Catholics more aware of the bond uniting prayer and life, and also that it may play in restoring the stray sheep to the One Fold, will readily make use of the privilege of seeking permission from their bishop to read a book which is of value to them.

The fact is that the phenomenon of the liturgical renaissance, whether it be considered sociologically, historically, or theologically, has attracted enough attention outside the Church to provoke a work which involved a great amount of scholarly research, and which presupposes too an intense interest in the goals of this movement. The writer's evaluations are conditioned throughout by his avowed doctrinal sympathies. This is not to question his sincerity, nor to maintain that the book contains no truth. On the contrary, there are valuable sections which, because of his very bias, could hardly have a counterpart in Catholic literature on the subject.

In the chapter on the "Rapprochement with Divided Christendom," for example, we come across the conception of present day Lutheranism as the bridge between the Church and other Protestant sects. The reason given is that in Lutheranism can be found vestiges of the sacramental idea of life. Thus we see that the author realizes to some extent the paramount importance of the authentic sources of divine grace.

As might be expected, the Catholic who undertakes to read this book does not find it all smooth going, and not a few times is his religious sensibility ruffled. First, we must note a tendency to characterize those who are liturgical minded and interested in actively working for the movement as being leashed by a reactionary hierarchy (especially the Roman curia) and straining as so many mavericks to be released from the bit and bridle of superimposed authority. Also the author imputes to the movement, generally, the theological heresy called Modernism. Here it must be maintained that the relation between a sane liturgical orientation of life and the "new theology" is accidental, insofar as genuine interest in the liturgy and theological temerity could easily lodge in the soul of a single man. But this common lodging would be, at best, peaceful co-existence. The thorough-going Modernist of any decade is principally concerned with tampering with *dogmas*, a crime which cannot be tolerated in the City of God. In most cases, however, liturgical reforms are matters of *discipline* and informed piety; and where theology comes in (for example, the doctrine of the Mystical Body of Christ and the priesthood of the laity) there is no evolution or change, but only organic development in the sense which Cardinal Newman explained with consummate clarity.

B.M.S.

**The Human Person.** By Magda B. Arnold and John A. Gasson, S.J.  
New York, Ronald Press Co., 1954. pp. x, 593. \$5.75.

*An Approach to an Integral Theory of Personality* is the subtitle given to this collection of papers by a group of Catholic psychologists. The nucleus of the book is the material presented at a Workshop in Personality held at Barat College in June, 1951. This material was clarified and organized by the author-editors and supplemented and unified by "Comments" appended to the various papers. Contributors include Charles A. Curran, Vincent V. Herr, S.J., Frank J. Kobler, Noel Mailloux, O.P., Alexander A. Schneider, Walter Smet, S.J., Louis B. Snider, S.J., and Annette Walters, C.S.J.

The book is meant for professional psychologists and serious students of psychology. It is divided into five parts: 1) The Science of Psychology, 2) Personality Structure, 3) Personality Integration, 4) Psychotherapy and Self-Integration, and 5) Self-Integration Through Religion.

Considering the vast amount of literature on the subject and the wide divergence of views of the different schools of psychology, the book does an excellent job of presenting the main trends, criticizing them and offering a theory of personality based on the true nature of man. However, reading it makes one realize the lack of a common heritage from which to criticize the use of words and also the failure to make much use of traditional teaching. The definition of emotion as "the felt tendency toward an object judged suitable or away from an object judged unsuitable, reenforced by specific bodily changes according to the type of motion" is hardly an improvement on that of St. John Damascene: "a motion of the sensible appetitive power from imagining something good or something evil." Moreover the authors do not confine the word emotion to the sensible order but say "that the object of an emotion may be anything which gives physical pleasure, intellectual satisfaction, or spiritual fulfillment" (p. 311). They do, however, use the traditional division of the passions. It would not be fair to demand absolute consistency. The authors acknowledge the tentativeness of their work and present it only as a stepping stone toward further study.

The last parts—IV and V—are the most interesting. The papers "Psychology as a Normative Science" by A. A. Schneider and "Logotherapy and Existential Analysis" by the authors are especially well written. The latter gives a summary of the teaching of Viktor Frankl. Since his works are for the most part still in German, it is a great service to English readers. The last sections could be read independent

of the earlier ones and the book might be more appealing if these were read first.

The literature on psychology is a vast jungle in which a beginner could easily be lost. Gross and patent or hidden and subtle errors abound. Magda Arnold and Fr. John Gasson are to be commended for marking a safe trail past many of these dangers. L.M.T.

---

**The End of Time.** By Josef Pieper. Translated by Michael Bullock. New York, Pantheon Books Inc., 1954. pp. 157. \$2.75.

A vital problem in contemporary thought is the true meaning of the end of time. Modern philosophy has tried to give an adequate solution, but it has failed miserably. First, the problem itself is not understood and secondly, sound principles of enquiry are lacking. Many have come to the conclusion that the problem should be abandoned since it is unanswerable, yet this reply does not satisfy man's quest for the truth of the matter. It only gives rise to temptations of despair.

The purpose of this work is to give a realistic view of the end of time, avoiding the two extremes of presumption and despair. It is based upon a philosophy associated with theology so that it can at least perceive the subject matter. Any investigation concerning the end of time must necessarily take into account the prophetic character given it by Divine Revelation. The author presents these thoughts with clarity and precision, but a certain amount of intellectual obscurity remains. This is not due to any lack of truth on the part of the objective reality of the end of time, but rather because we do not fully comprehend the prophetic nature of the Book of Apocalypse in the New Testament. However, this intellectual uncertainty is dissipated by the authority of God revealing.

Mr. Pieper has given an excellent exposé of the Catholic viewpoint on the end of time. An entire work could be devoted to each of the component elements that contribute to make a true philosophy of history. But the author presents a survey of contemporary non-Catholic thought in relation to the traditional teaching of the Church wherein lies the answer to the problem of the end of time. The mutual relationship between the many elements that are necessary for a true philosophy of history are neatly woven together. The theories of nihilism are rejected because man will survive the end of time. The inadequacy of the concepts of optimism and pessimism is clearly shown in comparison to a philosophy that does not sever itself from



theology. The ideas of Kant, Fichte, Novalis, and Görres are critically investigated in order to extract what is true and to expose what is false.

This book, because of its highly speculative character, should be read and reread in order to gain a fuller appreciation of its deep content. The extra effort is worthwhile and it will bear rich fruits.

R.L.E.

---

**Realism and Nominalism Revisited.** The Aquinas Lecture, 1954. By Henry Veatch, Ph.D. Milwaukee, The Marquette University Press, 1954. pp. 75. \$2.00.

This is a brief, and consequently somewhat unsatisfying, analysis of the current controversy between mathematical logicians. For such an analysis, apart from the statement of the realist-nominalist controversy, requires an explanation of the modern logic, and the establishment of a criterion of evaluation according to traditional Aristotelian principles.

This Aquinas Lecture for 1954 opens with a brief but adequate description of the modern logic, though one not familiar with this logic might remain somewhat mystified by it all. But the actual analysis of the essential character of Aristotelian logic is not fully satisfactory. The relation of identity seems overstressed. And the author's acceptance of the word "intentionality" remains a bit obscure even with his explanation that second intentions are instrumental to reason's consideration of things, and lead back to first intentions and so to things as they are in themselves.

The last part of the book is concerned with the actual controversy, which stems from the varied interpretations and explanations of Frege's schema of function and argument, which is the basis of modern logic. Bertrand Russell is cited in his early works as holding for an absolute realism; complete nominalism is exemplified in a relatively extensive treatment of Professor Quine of Harvard. The conclusion is that the basis for the current controversy is the neglect of the part intentionality plays in logic. This last section seems well-reasoned, but will be followed successfully only by those who have grasped the author's explanatory notions. And this is a bit difficult because of his variations from the traditional sense of the terminology.

In fairness to Dr. Veatch it should be noted that these basic notions are explained in greater detail in his previous book, *Intentional Logic*. A review of this more complete work (cf. *The Thomist*, July, 1953,

p. 413 ff.), while indicating similar difficulties, reveals a much deeper insight and penetration into traditional logic than could be expected in the brief compass of a single lecture. D.K.

---

**The Miniatures in the Gospels of St. Augustine.** Corpus Christi College Ms. 286. By Francis Wormald. New York, Cambridge University Press, 1954. pp. 17, plates 19, 2 in color. \$13.50.

Paleography, the study of ancient writings, can be interesting. At any rate, Professor Wormald of the University of London has given his technical study of a sixth century manuscript of the gospels something of the fascination of a detective story. The reader who loves scripture, old books, and Christian art and who consequently has the patience to follow the specialized terminology and reasoning of a professional bibliographer will be adequately rewarded for his pains. He will be aided by the beautiful format of the book, its large print, the nineteen plates which illustrate its argument, and the descriptions of the miniatures and of the quires of the manuscript.

Professor Wormald's subject is two pages of illustrations which precede the *Gospel according to St. Luke* in a manuscript formerly owned by St. Augustine's Monastery, Canterbury, and now in the possession of Corpus Christi College, Cambridge. The manuscript has been associated with St. Augustine, the first Archbishop of Canterbury, and may have been sent to him by St. Gregory the Great.

It is of interest to follow the author's reconstruction of the missing pages of the manuscript from the evidence left on the pages which remain, to watch him trace the artistic influences of late pagan and early Christian art on the miniature illustrations of the manuscript. The figure of St. Luke, himself, its architectural setting, and the symbol of the bull associated with the evangelist are the main subject of this monograph. A detailed treatment of the iconography of the scenes from the life of Christ which surround the figure of St. Luke on the same page and of those which fill up an entire separate page is left for further study. The author has not intended to publish a definitive edition of the miniatures but only to lay the foundations for one and to stimulate other scholars to investigate the miniatures.

This is a book for libraries and specialists.

L.W.

---

**Understanding the American Past.** Written and edited by Edward N. Saveth. Boston, Little, Brown and Company, 1954. pp. 613. \$6.00.

It is an undeniable truth that relatively few people read history.

This fact has been confirmed by many surveys which have underlined the woeful lack of historical appreciation on the part of the vast majority of American citizens. Why is this? A fundamental cause seems to be the method of teaching this subject in the classroom. Historical facts are presented in a drab manner and are assigned to be learned by rote in much the same way that one would memorize a telephone directory.

To counteract this and to promote a deeper appreciation of the American heritage by the general reader is the express purpose of Mr. Saveth's book. He gathers under one cover thirty penetrating essays by some of America's outstanding historians. Each selection is prefaced by an editorial notation of various meanings that other historians have placed upon the event being described. The selections, being wide and comprehensive in scope, give the reader more than a cursory glance at the major events and developments of our country. But the recording of a few titles and their authors will show the need for discernment on the part of the reader. "The Puritan Tradition" by Samuel Eliot Morison, "The Spirit of the Constitution," by Charles A. Beard, "Pre-Civil War Sectionalism" by Frederick Jackson Turner, "Lincoln and the Government of Men" by James G. Randall, "Kansas" by Carl L. Becker, "Roosevelt and His Detractors" by Arthur J. Schlesinger, Jr., "American Character" by Henry S. Com-mager.

"No country has a story more worth reading than America's." This reviewer does not question Allan Nevins on this observation made in the Introduction. But he believes that truly discerning readers will find for themselves that Mr. Saveth's volume is a little less than the promised "antepast to a still richer feast." F.M.A.

---

**Revelations of Mechthild of Magdeburg**, or The Flowing Light of the Godhead. Translated by Lucy Menzies. London and New York, Toronto, Longmans, Green and Co., 1953. pp. xxxvii, 263, bibliog. \$5.00.

We have few details of the early life of Mechthild of Magdeburg. Authorities do not agree on the date of her birth, but all agree that it was early in the 13th century and not later than the year 1210. In 1233 her desire "for a more spiritual way of life" led her to become a Beguine at Magdeburg. The Beguines, Sisters with temporary vows, were named after their founder, Lambert de Begue, a priest of Liege, who founded the community for the care of the sick and the poor. In

Germany, their spiritual advisers were, for the most part, Dominicans. Mechthild tells us that she "loved St. Dominic above all other saints." For some time the Dominican, Heinrich of Halle, a pupil of St. Albert the Great, was her spiritual adviser. He it was who collected the loose sheets of paper on which Mechthild wrote her revelations in her Low German dialect. These form the first six parts of her book. The seventh part was dictated by her in her old age, when she was almost blind, after she had taken refuge in the Cistercian monastery of Helfde, home of two famous nuns of Germany, Mechthild of Hackenborn and Gertrude the Great. This change of residence was necessitated by criticism of her work and her criticism of the lives of her contemporaries.

It was Miss Evelyn Underhill who made Mechthild of Magdeburg known to the English speaking world of our day. She describes the Revelations of Mechthild as "a collection of visions, revelations, thoughts, and letters, written in alternative prose and verse. The variety of its contents includes the most practical advice on daily conduct and the most sublime descriptions of high mystical experience." Some of Mechthild's narration is quite simple, but often she soared into poetry and here she took liberties in her expressions which were objected to by people of her own day. She was even accused of heresy. Her theme throughout is centered on love—love of God and the soul—and many times she tried to express this love in the language of courtly love. Her medium of expression was that of a poet, not that of a scholar expressing doctrines with theological terminology. To understand her poetry one has to be conversant with the language of the *Canticle of Canticles* and St. Bernard's commentary on this book of the Bible which uses a symbolic interpretation of love. Miss Menzies is to be praised for her labor of love in giving us such an excellent translation of Mechthild's revelations. R.A.

---

**Proceedings of the 1953 Sisters' Institute of Spirituality.** Edited by Joseph E. Haley, C.S.C. Notre Dame, University of Notre Dame Press, 1954. pp. ix, 211. \$3.00.

The first National Congress of Religious of the United States was held at the University of Notre Dame in the summer of 1952, answering the wish of the Holy Father that such congresses be held as a means of deepening and strengthening religious life. A natural outgrowth of this Congress was the Institute of Spirituality for Sister Superiors and Novice Mistresses, which was held for the first time in this country on the campus of the same university, July 31-August 7,

1953. The object of this Institute was to present the particular problems confronting those vested with responsible offices in Sisters' communities, and to reconsider the principles to be followed in fulfilling these responsibilities.

The *Proceedings* is a transcript of five lectures given at the Institute, to which there are added notes from some of the subsequent discussions. The lectures included are: *The Formation of Novices and the Government of Communities*, by Father Philippe, O.P.; *Ascetical and Mystical Theology*, by Father Corcoran, C.S.C.; *The Liturgy and the Religious Life*, by Msgr. Hellriegel; *Canon Law for the Religious Superior*, by Father O'Brien, O.Carm.; and *Particular Examen*, by Father Robinson, C.S.C.

Since the Institute was established for a specialized group, the topics chosen and their treatment have limited appeal. To a degree, however, each of them contains a message of importance for every Religious Sister. This is particularly true of the lecture on *Ascetical and Mystical Theology*, and of Msgr. Hellriegel's paper in which he warns against the danger of individualism, and shows by what means souls should be formed to sacramental piety.

In the lecture on the *Formation of Novices*, Father Philippe points out the relationship and balance which should be maintained between the Superior, Novice-Mistress, and Sub-Mistress. He also indicates the qualities which each should possess so as to cooperate successfully in the important work of forming novices. The second part of his paper considers the discernment of vocations. His eminently practical treatment of this, and the well-defined norms he lays down as the criteria of vocations should be highly beneficial guides for all who are called upon to counsel aspirants to the religious life.

T.Q.

---

**All My Life Love**, A Commentary on St. Therese's Poem 'Vivre D'Amour'. By Michael Day, Cong. Orat. Springfield, Illinois, Templegate, 1954. pp. 56. \$1.25.

Though brief, this book gives us a wonderful insight into St. Thérèse's knowledge of the Scriptures. The author has set out to "bring about a deeper understanding of *Vivre d'Amour* in the light of passages from the Scriptures and to indicate how closely her thought and doctrine follow that of the Evangelists and St. Paul." In so doing it becomes quite evident that the complete harmony which exists between the poem and the Scriptures could only be the fruit of St. Thérèse's loving understanding of the word of God.

The use of Monsignor Ronald Knox's very fine translation of the poem adds much to the book, while the inclusion of the original French version will be a source of pleasure to those who are so fortunate as to be able to read it in the Saint's own words. The commentary itself, a completely impersonal treatment, also indicates the author's own familiarity with the Evangelists and St. Paul. It should be noted, however, that anyone seeking in this a devotional exposition of St. Thérèse's doctrine will be disappointed.

For those desirous of solid material for meditation upon the poem, *Vivre D'Amour*, which is, in fact, the epitome of St. Thérèse's doctrine, this book will prove interesting and profitable. Father Day's work should be a definite aid to the attainment of a deeper understanding and appreciation of her spirituality. C.M.B.

---

**The Letters of Saint Margaret Mary Alacoque.** Translated from the French by Clarence A. Herbst, S.J. With introductory essay by J. J. Doyle, S.J. Chicago, Henry Regnery Company, 1954. pp. xxxiv, 286. \$5.00.

The new English translation of the letters of St. Margaret Mary is a significant contribution to the field of spiritual literature. The importance of these letters is twofold. They present in a direct and simple manner the precise nature of the devotion to the Sacred Heart as given to the virgin of Paray by Christ Himself. Furthermore, they reveal in a striking way the heroic sanctity of St. Margaret Mary and the means she employed in reaching this intimate union with God.

Lovers of the Sacred Heart, especially religious, will find in this book motives for increasing the intensity of their spiritual life through more generous sacrifices performed in the service of the Heart of Christ. Those, too, who have not as yet practiced devotion to this Heart will find opened to them in these letters treasures of Divine Love and sources of rich spiritual consolation.

A sincere debt of gratitude is owed to Clarence A. Herbst, S.J., for his excellent translation by all those who desire to see the reign of the Sacred Heart firmly established in our times. A.N.

---

**A Song in Stone to Mary.** (As told by Rt. Rev. Msgr. Bernard A. McKenna, D.D., LL.D., to the Author) Very Rev. Victor F. O'Daniel, O.P., S.T.M., Litt.D. Philadelphia, Pa., Holy Angels Rectory, 1952. pp. lxxxvii, 509. \$10.00.

This is the history of the National Shrine of the Immaculate

Conception in Washington, D. C., from the moment of its inception to the present day. Monsignor McKenna was the Shrine's first Director, serving in that capacity for eighteen years (1915-1933). He was intimately associated with Bishop Thomas J. Shahan, who in 1912 conceived the idea of giving practical realization to the desire for a monumental basilica commemorating our country's immemorial devotion to Mary Immaculate. Now a pastor in Philadelphia, this octogenarian architectural expert has added flesh and blood, muscle and heart to the bare skeletal facts of history and told an interesting story.

*A Song in Stone to Mary* has already received wide acclaim from members of the Roman Curia and the American hierarchy. We do not doubt that others, too, will be pleased with this lasting contribution to Mariological and American Church History. A decided asset is the force of the Monsignor's enthusiasm. The several errors in typography and the distribution of the index of illustrations into three separate places, together with the fact that the fourth, comprehensive index (which is of illustrations only) is not alphabetical, do not mar the book substantially. Embellished with over 395 illustrations, mostly photographs, it should find a place on the reference shelves of Catholic libraries.

J.A.M.

---

**Lives of Saints.** Introduction by Father Thomas Plassman, O.F.M. Editorial supervision by Father Joseph Vann, O.F.M. New York, John J. Crawley & Co., Inc., 1954. pp. xv, 527. \$5.95.

*Lives of Saints* is a collection of the stories of sixty-seven servants of God. These stories are brief, thumb-nail sketches of Christian heroes demonstrating the main virtue or virtues for which they won their crown and telling a few pertinent facts about their lives. Whether by design or not, the book is arranged to fit conveniently into the busy life of every Catholic and to give him that spiritual lift which will help him to keep heart and mind on God while going about the necessary affairs of the world. Colored illustrations of many of the saints have been included, which add considerably to the beauty and usefulness of the book.

Editorial supervision was done by Father Joseph Vann, O.F.M. On the whole the selections are excellent and his sources quite authentic. However, as is the case in most anthologies of saints, this volume is not altogether free from the fables and unverifiable tales associated with many of the saints. But this minor defect is more than offset by the excellent introduction of Father Thomas Plassman, O.F.M., in



which he dissipates many of the common misconceptions concerning the process of canonization.

*Lives of Saints* is a worthwhile book for any Catholic.

N.McP.

---

**Spirituality.** By A. G. Sertillanges, O.P. Translated by the Dominican Nuns, Corpus Christi Monastery, Menlo Park, Calif. New York, McMullen Books, Inc., 1954. pp. 244. \$2.95.

For Père Sertillanges, ideas were so many brilliant colors extracted from the pigments of reality, and words were brushes which he used with a generous stroke to fill out the canvas, which we now know to be the expression of his philosophy of life. Occasionally he juxtaposed colors so severely, and used brushes with such apparent recklessness that it is necessary for us to force into conscious remembrance the stuff with which he deals. It is never really out of grasp, however; for his stuff is the eternal values, the relationship between the person, his God, his Savior, his brothers in Christ, his failures and moral development, his contact with the eternal through prayer. These are the pigments of *Spirituality*.

Many books may be read at one sitting, either because the subject is so vital or because the author is a master-craftsman of the word, sentence, and paragraph. Here is a vital subject, the wisdom of Christianity expressed in terms of the Thomistic synthesis, wherein all thought revolves around, takes its origin from and returns to God. Here too is language far removed from the lecture style, so apt to make Divine Love, Providence, the virtues, and even heaven itself seem unappetizing. Yet no one will read *Spirituality* in an evening—in a week. It is a book for the bed-side table, the desk top, or, better, for the prie-dieu. The rich fare provided in this collection of brief paragraphs by a Christian intellectual who was steeped in the wisdom of his fathers and rooted in the Wisdom of the Father of Lights, will best be sampled slowly, meditatively.

B.M.S.

---

**The Story of Chaplain Kapaun.** By Father Arthur Tonne. Emporia, Kansas, Diddle Publishers, 1954. pp. 251. \$3.00.

The name of Father Kapaun is now famous among Americans who have learned of his heroic deeds on behalf of his fellow Americans in the recent conflict in Korea. Chaplain Kapaun has received three outstanding decorations from our government and numerous testimonials from those who personally knew him. This story of his life

was written as a tribute by a fellow priest. Father Tonne not only relates those events in the heroic chaplain's life which were to make him famous, but also gives a complete account of the relatively short life of this latest heroic chaplain.

To acquaint his readers with the spirit and zeal which characterized the untiring devotion of Father Kapaun, the author has borrowed extensively from the personal letters of the soldier-priest and from testimonials of his companions in the recent Korean War. Many of the letters included in the first section of this book were written solely as personal letters and were not intended for publication. One questions their inclusion in a work of this type. They frequently include needless details which provide little of interest to the reader. Either a simple narration of the events related in these letters would have sufficed or a more discriminating selection might have been made.

In the closing chapters the author has wisely and fittingly chosen letters and testimonials of those who served with this heroic chaplain. These letters provide an eye-witness account of the heroic zeal and devotion of Father Kapaun on behalf of his fellow soldiers and fellow prisoners. They are a fitting tribute to the "patriot priest of the Korean conflict."

M.P.G.

---

**The Christological Content of the 'Sermones' of St. Anthony.** By Fr. Juniper M. Cummings, O.F.M. Conv. Padua, Italy, Basilica del Santo, 1953. pp. 143. \$2.00. Distributed in U.S.A. by Bede's Book-Nook, Chaska, Minn.

Here is a book that belongs in every theological library. It is a guide to the sermons of St. Anthony as contained in the Locatelli edition along with references to seventy-six authors who either have written on St. Anthony or whose doctrine confirms or delineates that of the Paduan Doctor.

Even if never used as a guide it is a valuable summary of Christian teaching and of what St. Anthony stressed in that teaching. St. Anthony's theology and preaching centers all things on Christ. An explanation is also given of the method of exposition used in the "sermones" as well as the manner of using Sacred Scriptures employed by the Evangelical Doctor. The Old Testament is used to bring out the full meaning of the Gospel and there is frequent use of the accommodated sense.

Father Cummings has done a great service to those who wish to dig into the treasures of this popular saint and Doctor of the Church.

L.M.T.

**Stop, Look, and Live.** By James Keller, M.M. New York, Hanover House, 1954. pp. 365. \$2.00.

If it's a story you want, this eighth book by Father Keller in his Christopher series has it. There is a story for each day of the year, a thought related to the story, with a scriptural reference completing the unit. In this way Father Keller seeks "to help you to 'stop, look, and listen,' for a few moments each day so that you may live here on earth more fully for the glory of God and the good of others, and thus prepare yourself for everlasting happiness." The book seems to achieve this goal through an assortment of human interest stories that have an appeal to the widest range of readers. The layman with little education will find stories with brief commentaries that will give him in the concrete just what a Christopher should be, and what he should do. The more educated layman will get a refreshed outlook on his Christian duties to God and to his neighbor. Priests will find this book a ready source of examples for their sermons, stories with a real impact on the laity.

R.J.C.

---

**The 1955 National Catholic Almanac.** Compiled by the Franciscan Clerics of Holy Name College, Washington. Paterson, New Jersey, St. Anthony Guild Press. pp. 808. \$2.50 (paper), \$3.00 (cloth).

About a half century ago the Franciscans of Holy Name Province started publication of the *St. Anthony's Almanac*. That rather modest book has developed into the sizeable (over eight hundred pages) and extremely useful *National Catholic Almanac*. Besides the information usually found in a book of this type—such as census data, postal information, etc.—this book lives up to its title of "Catholic" by serving as a remarkably complete summary of Catholic doctrine and practice. The history of the Church in this country, short biographies of Cardinals and American Bishops, and statements of the Catholic position on topics of current interest combine to provide the faithful with a convenient and reliable guide.

J.M.H.

---

**The Mind of the Middle Ages.** By Frederick B. Artz. Second Edition. New York, Alfred A. Knopf, 1954. pp. xiv, 558. \$5.75.

In the March, 1954 issue of *Dominicana* will be found a rather unfavorable review of the first edition of this book. The book has been improved by additions to the section on St. Thomas Aquinas and the general bibliography. The present section on St. Thomas is in general a fair appraisal, though at times the author does not rightly appreciate

or understand some of the doctrine. The statement that "the *Summa Theologiae* is a complete exposition of the whole range of *philosophy*" (italics mine) has been justly deleted in the new edition, yet the idea has been inserted in a subdued form in the sentence following, where the phrase "scholastic philosophy" has replaced "scholastic works."

The general difficulty Catholics will still find in this work is that, while the Catholic viewpoint has been added or referred to, the reference is generally just in a footnote and to the title of a book, while the opposed opinion is quoted fully in the text. The general conclusion remains that while a great deal of scholarship and effort has gone into the writing and re-editing of this work, there are still too many ambiguities and false interpretations to permit whole-hearted recommendation.

T.M.

---

### BRIEF REVIEWS

*The Interior Life* is an excellent pamphlet which begins by simply, but clearly, exposing the principles upon which the interior life is based. The second section develops a practical method of meditation. It would be difficult to find a more profitable and lucid explanation of prayer. The last part shows how the principles of this proposed method of prayer are based on the words of Our Lord. One who desires to learn more about the interior life yet hesitates to wade through some profound treatise should by all means purchase this exceptional pamphlet. (By a Carthusian. Translated by Rev. Michael Day, Cong. Orat. Doyle & Finegan, Collegeville, Minnesota, 1954. pp. 47).

Sister Elizabeth of the Trinity found her way to the heights of sanctity by making the mystery of the indwelling of the Blessed Trinity in the depths of her soul the great reality of her interior life. By the constant practice of entering into herself and there losing herself in Their presence, she found her "heaven on earth." Father Michael Day, Cong. Orat., has written a very rich little pamphlet based upon Sister Elizabeth's notes. *Heaven on Earth* should help many to a more intimate union with God in this life. (*Heaven on Earth*. By Rev. Michael Day, Cong. Orat. Doyle & Finegan, Collegeville, Minnesota, 1954. pp. 48).

*Christ-Consciousness*, a treasure hidden in the vast field of spiritual writings, is brought to light again in this new edition. It is a sparkling distillation of the teaching of St. Paul on Christ. As the title indicates, the basic theme is that we should have a sense of what Christ means to us—He is our all, "For me to live is Christ." Four aspects

of this are then developed from St. Paul's summary: "Christ Jesus . . . is made unto us wisdom, and justice, and sanctification, and redemption." The sixth and concluding section is on the Eucharist. (By A. Gardeil, O.P. London, Blackfriars Publications, 1954. pp. 45.)

For many souls confession is a wearisome repetition of standard sins. *Frequent Confessions* answers questions that have been in the back of the minds of many who frequently approach this sacrament and are troubled by their unexplainable failure to increase in virtue. Father Chery briefly but vividly explains the true nature of confession and offers sound practical suggestions for using it profitably. Father Chery is well known for his excellent treatise on the Mass: *What is the Mass?* This latest work is up to the same high standard. (By H. C. Chery, O.P. Translated by Lancelot Sheppard. Blackfriars Publications, London, 1954. pp. 28.)

*The Conflict Between the Seculars and the Mendicants at the University of Paris in the Thirteenth Century* is the twenty-third paper of the Aquinas Society of London. In this paper which was read to the society on June 22, 1949, D. L. Douie, M.A., Ph.D. exposes in a direct and clear manner the bitter tensions which existed between the friars and the secular clergy in the late thirteenth century due to the jealousies which were prevalent at the Universities. (London, Blackfriars, 1954, pp. 30.)

The foundation of Blessed Martin House in Memphis was a symbol of triumph over racial prejudices born of ignorance, error, and fear. The struggle for victory was a long and hard one with many bitter experiences along the way. It was *Not Without Tears*, that Helen Caldwell Day saw her dreams come true.

For this is the story of a woman who had an ideal—to unite all men in Christ. The author, a negro and a convert to Catholicism, relates how this ideal was put into action, and the effect it had upon the community in which she lived. She writes in a simple and frank style with no pretensions to literary genius. But readers will be captivated by the apostolic charity reflected in her zeal and devotion for these suffering members of Christ's Mystical Body. (New York, Sheed & Ward, 1954, pp. 270. \$3.50.)

*The Convent and the World* is divided into three parts: *She Takes The Veil, Within The Walls, and They Live The Life*. The first two parts were previously published as separate works and their success has led to their republication along with the third part to form a trilogy. Sister Mary Laurence, O.P., employs a simple device in her explanation of the contemplative life. She uses questions proposed to her in the letters of two young correspondents, Doreen and Marjory,

to reveal an intimate picture of convent life. But it would be a mistake to think that the problems and difficulties discussed are restricted to young women who are considering the religious life. The author also shows herself to be quite capable of explaining broader aspects of the contemplative life which are of interest to all Catholics. Devoid of the technical language that so often frustrates the ordinary reader, *The Convent and the World* makes for a better understanding of the contemplative life. (Westminster, Maryland, The Newman Press, 1954. pp. xiv, 199. \$2.75.)

Father Raoul Plus, S.J., has gained a large following of readers by his series of spiritual books. The latest of these, *The Path to the Heights*, describes the growth in the spiritual life by a comparison to mountain climbing. This small book is addressed in particular to young people, but its doctrine applies to all; for all of us must come to the "mountain who is Christ." Mortification, prayer, spiritual direction are some of the topics treated. All are presented under the metaphor of climbing. Those who have profited from Father Plus' other books will welcome his latest contribution. (Westminster, Maryland, The Newman Press, 1954. pp. 128. \$2.50).

Biographers, as a rule, do not have great difficulty capturing the personality of saints. The spiritual force of their personalities perdures long after their death. Yet those who wish to present St. Anthony of the Desert as a living character have everything against them. They have but one primary source, an inspirational work by St. Athanasius. But as Mr. Queffelec notes in his introduction, such paucity of material gives an author "a stubborn pleasure." As a result of this lack of information, particularly concerning St. Anthony's earlier years, the book suffers from an overdose of historical, geographical, and sociological background. The strain of fitting in these elements shows up at times in rather abrupt and not too subtle transitions. Nevertheless, Mr. Queffelec does succeed in rescuing Anthony from the oblivion of legend created by so many authors. The elusiveness of Anthony's spirituality is made tangible; the loftiness of his sanctity is made understandable. For those who wish to know the true St. Anthony of the Desert, this work will prove invaluable. (*St. Anthony of the Desert*. By Henry Queffelec. Translated by James Whitall. New York, E. P. Dutton and Co., 1954. pp. 251. \$3.75.)

*A Short Breviary* is a new edition of the same work published in 1940. It is an adaptation of the Roman Breviary shortened to the time of a Little Office but keeping the basic form of the major work. One psalm in the small hours, three for matins, four for lauds and vespers. The temporal cycle is complete but the sanctoral cycle has only the



major feasts. The abridged edition contains most of the original work. The unabridged has two supplements. One gives the rest of the psalter in a four-week cycle, the other adapts the current scripture cycle of the full breviary. Supplements of proper feasts are available for religious.

This is an excellent work for the beginner who wishes to pray with the Church. It is all in English, very compact, simple, attractive. [Collegetown, Minn., The Liturgical Press, 1954. Abridged: pp. 764; \$3.90 (leatherette), \$6.00 (leather). Unabridged: pp. 1200, \$6.00 (leatherette), \$8.00 (leather).]

There is now available the complete, new Latin-English Ritual recently authorized by the Holy See for the Sacraments of Baptism, Matrimony, and Extreme Unction, for the administration of Viaticum and in burial services, and for twenty-six of the Church's blessings. A convenient format clearly distinguishes whether English or Latin is to be employed: where English is permissible, the Latin and English texts are placed in parallel columns; where Latin is required, the English is placed below in a footnote. Also added are the ceremonies for the administration (in Latin only) of Confirmation by a priest according to the Apostolic Indult of 1946. This new edition, of convenient size and clear format, will be welcomed by all priests. [*Collectio Rituum*. Ad instar appendicis Ritualis Romani. Pro Dioecesis Statuum Foederatorum Americae Septentrionalis. Cum Licentia Sacrae Congregationis Rituum. Milwaukee, The Bruce Publishing Company, 1954. pp. 263. \$4.50 (cloth). \$5.75 (leather).]

*The Catholic Booklist 1955* gives a helpful guide to the principal books of the past year of interest to Catholics. It is divided according to subject matter. Each of the sections, prepared by an expert in that field, gives complete bibliographical information about the books listed. A general index of both title and authors is also provided. The value of the list is increased by the addition of a very brief statement about the book's contents. Those which provide an evaluation rather than merely an exposition of the contents are of more service to the readers. While the booklist can well serve to guide the reading of any Catholic, it will be of special value to teachers and librarians. (Edited for the Catholic Library Association by Sister Stella Maris, O.P. St. Catharine Junior College, St. Catharine, Kentucky. pp. 69. \$.75).



## BOOKS AND PAMPHLETS RECEIVED

- AS THE EAGLE. (The Spiritual Writings of Mother Butler, R.S.H.M.) By A Carmelite Pilgrim. New York. P. J. Kenedy and Sons, 1954. pp. vii, 206. \$3.50.
- BIG SAINTS. By Margaret and John Travers Moore. Illustrations by Gedge Harmon. Saint Meinrad, Indiana. A Grail Publication, 1954. pp. 77. \$2.00.
- THE BISHOP FINDS A WAY. By Michael Cunningham. New York. Farrar, Straus and Young, 1954. pp. 213. \$3.00.
- CHRISTIANITY AND ANTI-SEMITISM. By Nicolas Berdyaev. New York. Philosophical Library, 1954. pp. 58. \$2.75.
- 1955 CHRISTIAN LIFE CALENDAR. By Hafford and Kolenda. Milwaukee, Wisconsin. The Bruce Publishing Company. \$1.00.
- FATHER JOSEPH KUNDEK: 1810-1857. By Dunstan McAndrews, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1954. pp. 74. \$50.
- FIRE, FOUNTAIN, FINGER OF GOD. By Rev. A. Biskupek, S.V.D. St. Meinrad, Indiana. A Grail Publication, 1954. pp. 55. \$15.
- FLAMINGO FEATHER. By Laurens van der Post. New York. William Morrow & Co., Inc. 1954. pp. 341. \$3.95.
- THE HEROIC ALOYSIUS. By Bartholomew J. O'Brien. St. Meinrad, Indiana. A Grail Publication, 1954. \$2.00.
- LA PLACE DE LA PHILOSOPHIE DANS L'UNIVERSITE IDEALE. By Dominique Salman, O.P. Montreal. Inst. d'Etudes Medievales, 1954. pp. 67.
- THE MASS YEAR: 1955. By Placidus Kempf, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1954. pp. 133. \$35.
- MONKS, HERMITS AND LAYFOLK. By Helen L. De Lenval. St. Meinrad, Indiana. A Grail Publication, 1954. pp. 39. \$15.
- PAMPHLET SUGGESTIONS. Compiled by Eugene L. Condon. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 59. \$.25. (A Selected bibliography of over five hundred and fifty pamphlets. Sixty-eight publishers listed. Subjects indexed.)
- PEDAGOGIE CATECHISTIQUE. B. R. P. M. Trémeau, O.P. Langres, Hautes-Marne, France. Ami Du Clerge, 1954. pp. 273.
- PRINCIPLES OF EDUCATIONAL PSYCHOLOGY. By W. D. Commins and Barry Fagin. New York. The Ronald Press Company, 1954. pp. xvi, 795. \$5.75.
- THE ROSARY MESSAGE OF OUR LADY OF GUADALUPE. By Dominican Nuns. Summit, N. J. Monastery of Our Lady of the Rosary, 1954. pp. 29.
- SAINT CHRISTOPHER COLOR BOOK. Text by Mary Fabyan Windeatt. Illustrations by Gedge Harmon. St. Meinrad, Ind. A Grail Publication, 1955. pp. 33. \$35.
- STARS IN SPORTS. By Dave Warner. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 63. \$50.
- THUNDER ON ST. PAUL'S DAY. By Jane Lane. Westminster, Maryland. The Newman Press, 1954. pp. 256. \$3.00.
- THE WAY OF THE CROSS COLOR BOOK. Text by Mary Fabyan Windeatt. Illustrations by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 33. \$35.