



**The Indwelling of the Trinity.** By Francis L. B. Cunningham, O.P. Du-  
buque, The Priory Press, 1955. pp. xvii, 414. \$7.50.

In his historico-doctrinal study of St. Thomas' theory on this central mystery, Father Cunningham has produced a masterpiece of theological scholarship. After delineating the mystery and problem of the divine Inhabitation, he states the immediate purpose of his work: to demonstrate the doctrinal identity of St. Thomas' *Summa Theologiae* and *Sentences* in explaining the divine Indwelling. The author undertakes his task by treating the sources of scholastic doctrine on the subject in Scripture and Tradition, before placing the common teaching of the Schoolmen and their various early solutions to the problem. Subsequent to the solutions of Saints Albert and Bonaventure, he gives that of St. Thomas with comparative studies of it in the *Sentences* and in the *Summa Theologiae*.

Finally Father Cunningham draws three main conclusions: 1) St. Thomas teaches an identical doctrine on the Inhabitation in the *Sentences* and the *Summa Theologiae*; 2) All theories of the Indwelling which explain the triune presence from the formal point of view of God as cause, as principle or as 'operating' are irreconcilable with the theory of St. Thomas; 3) The presentation of the solution of the problem of the Inhabitation given in the *Sentences* is an invaluable commentary on the solution presented in the *Summa Theologiae*.

In his closing remarks, he reiterates the formal reason of the Indwelling of the Father, Son and Holy Spirit in the just soul: the Gift of Wisdom, which presupposes the supernatural habit of Charity and issues in supernatural love. The book is well supplemented with an appendix giving transcriptions of pertinent manuscripts, four tables containing comparisons of texts and outlines, a bibliography of works that contributed to the study, and indices of subjects and names.

In his preface the author says: ". . ., this is a technical study, employing means proper to its field of inquiry, of a difficult theological problem. Yet such is the subject matter treated, so vital and

'actual' the problem, that a larger audience than the professional theologians and trained students of the sacred sciences (for whom the work is primarily intended) may be anticipated." Father Cunningham enjoys every right to have such an anticipation. Not only has he enlightened us on the mystery in question; he has also excellently exemplified the way to determine St. Thomas' true mind on similar problems of theological importance.

M.M.J.

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**Academic Freedom.** An Essay in Definition. By Russell Kirk. Chicago, Henry Regnery Company, 1955. pp. 210. \$3.75.

A sane book on academic freedom is welcome. Professor Kirk has written such a book. The Catholic reader will agree with him in principle for the most part, although Professor Kirk is a conservative humanist of the school of P. E. More and Irving Babbitt. He has defined and defended academic freedom, has exposed the dangers to it in our day, and has narrated some particularly flagrant violations of it. His notion of academic freedom is in accord with the Thomistic definition of freedom as lack of determination of the means, preserving the end. Academic freedom, he maintains, is possible only among men who believe in a supreme truth and an absolute moral law, who are dedicated to the discovery and dissemination of truth. It removes the obstacles to the pursuit of truth in our institutions of learning. It is not license. It is to be exercised within the limits of the divine and natural laws.

The principal dangers to academic freedom are erroneous notions of it and the alarming growth and influence of our state universities and colleges with their administrators drawn more and more from the ranks of the professors of education, and with their increasingly ignorant and vulgar student bodies. There are two principal errors concerning academic freedom, the one of the liberal skeptics, the other of the indoctrinators. The liberals think that academic freedom is absolute, that it allows for no fundamental dogmatic truths, that society may not regulate the academy for the common good. They confuse freedom with license and believe that it is the right of professors to come to no conclusions. The indoctrinators are at the opposite extreme. The conservatives like William F. Buckley consider that academic freedom is the freedom of trustees and administrators to oversee our educational institutions, which should teach Christianity and individualism. The social reconstructionists, who are disciples of Dewey, hold that the purpose of education is social service and that professors are free only to promote secularized

"democracy" and inculcate a naturalistic, "democratic" system of ethics. They set a false end for education. The true and proper end, according to Professor Kirk, is the perfection of the human person by the discovery and teaching of truth.

The origin of academic freedom is the natural law. It is a tradition based on human needs and has grown up naturally, as in Plato's academy. The maximum academic freedom existed in the medieval universities, where there was the greatest agreement on absolute, fundamental truths.

In spite of its labored, academic style, this book is a valuable defense of scholarship and civilization. L.W.

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**The Last Essays of Georges Bernanos.** Translated from the French by Joan and Barry Ulanov. Chicago, Henry Regnery Company, 1955. pp. 262, \$4.50.

Bernanos, who insists that he is an ordinary man, has left the thinking world an extraordinary collection of apocalyptic writings. More than writings, for these essays throb with a dramatic force which rather characterizes the impassioned oratory of one atremble with an urgent message! As in the past, he has devoted his last days to trumpeting his familiar thesis: that our civilization is doomed to a "stupid death" at the pitiless hands of a "degraded form of intelligence"—technology—the machine age. At this he blasts away throughout four crackling essays: *France Before the World of Tomorrow*, *Why Freedom*, *Revolution and Liberty*, *The European Spirit and the World of Machines*. The varied manner in which he presents his thesis, the freshness of each sentence, the provocative element which permeates each paragraph—here is the wonder of these masterpieces of laudable defiance. He shocks the most apathetic of us into consciousness of impending tragedy (yet not entirely without hope or solution in the fifth essay, *Our Friends the Saints*), and at the same time, exposes us to a priceless object lesson in his writing which is free of pedantry and chock full of perspicacity. When the translators set about the delicate task of catching Bernanos' sparkling style in the American idiom, as they have done with little harm to either language, they but underscored the universality of this daring writer's theme.

Although one perceives a streak of self-consciousness here and there, it must be recalled that Bernanos is in the role of an essayist. The pungent overtones of the French apologete must be understood only as coming from one who has the genius to express for the many

what the totalitarian few have contrived to suppress by vicious propaganda. France, for Bernanos, is but a springboard; his purpose is clear—the spirit of liberty for which he crusades so ardently and expertly is that spirit which he is striving to mobilize in all peoples—it is that spirit which must oppose the machine civilization imposed upon men—not only of France—but of all nations! V.L.

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**Human Ascent.** By Louis J. Lebre, O.P. Translated by Robert and Martha Faulhaber. Chicago, Fides Publishers Association, 1955. pp. 122. \$2.50.

The central theme of modern philosophy, its dominating factor, is Humanism. This considers man as the center of the universe, all things being ordered to his advancement. Greater progress in every respect is the goal today: more material advantages are being sought through technology, and intellectual development is facilitated by extensive educational systems. Yet the results are unsatisfactory. As Dominican Father Lebre expresses it, "men, one after another, each in his generation, end their lives not in greatness but almost always in mediocrity or corruption. . . . The history of the world is made up of a vast accumulation of man's failures." Right now the threat of a catastrophic war casts a shadow over all of mankind; in spite of all the material progress there are grave moral deficits. Something is lacking in modern attempts at Humanism.

In this admirable collection of essays, Father Lebre diagnoses the difficulty as man's failure to consider the God-Man, his failure to follow the Way pointed out. True Humanism is Christian, and can only be Christian. So the remedy is for man to put himself in his true place in the universe—as a dependent creature. Then his life will be an ascent, a human ascent toward God. The true Christian is militant, "committed"; he is a contemplative. "In the last analysis it is only a question of living in the line traced by the sermon on the mount and summarized in the beatitudes."

Father Lebre appeals to the modern mind; his refreshing style and terminology have lost none of their clarity in translation, and his approach to this interesting as well as important subject focuses the reader's attention on the solution to the difficulty. This is traditional doctrine clothed in ultra-modern style, presenting a penetrating picture of humanity with its debits and credits, and outlining the necessary reforms. It is Christianizing humanism.

G.A.V.

**My Beloved.** The Story of a Carmelite Nun. By Mother Catherine Thomas. New York, McGraw-Hill, 1954. pp. 252. \$3.50.

*My Beloved* lifts the shroud of misinformed mystery which commonly cloaks the popular concept of life in a Carmelite cloister, and ushers the reader into the fascinating company of wholly heaven-bent women. The book is Mother Catherine Thomas' autobiography, but her life is meant to be only illustrative and emblematic. Actually, her story is intended as the concrete personality sketch of an average Carmelite nun. A quarter-century in the cloister adds peculiar spiritual insight to her keen natural perspicacity, a combination of qualities which yields a thoroughly interesting narrative, intimate in its revelations without pandering to curiosity, insistent in its spiritual persuasion without lapsing into preachment. This splendid exposition of the significance of Carmelite dedication to sanctity and sacrifice, with its impressively rich relation of charity to the whole Mystical Body, makes rewarding reading. For potential or prospective applicants to the cloister, and for all who have any connection with Carmelite nuns, the book is of essential import.

B.L.K.

**Medieval Political Ideas.** By Ewart Lewis. New York, Alfred A. Knopf, 1954. 2 Vol., pp. xii, 661. \$12.50.

Ewart Lewis' anthology of medieval thinkers has made a twofold contribution to medieval studies. Her excellent translations have put at the disposal of students of political theory works until now unavailable in English and, most important of all, they give a new insight into the genius of these medieval masters. The period covered begins with the investiture struggle of the eleventh century and continues through the conciliar movement of the fifteenth. Topics discussed range from fundamental notions regarding the nature of law and the state to more complex problems of the structure of the Empire and its relations with the Church.

The author prefaces each chapter with an introductory essay. For the most part these are well done, although at times her interpretations of various doctrines lack clarity and precision. In reading the essays and translations the reader must be careful to distinguish between the opinions of the medievalists and the traditional and defined doctrine of the Catholic Church. The author might have profitably indicated such distinctions.

Despite these criticisms, Mrs. Lewis is to be congratulated. *Medieval Political Ideas* is a work of fine scholarship, and will undoubtedly be received with enthusiasm by students of political philosophy.

A.N.

**John Carroll of Baltimore**, Founder of the American Hierarchy. By Annabelle M. Melville. New York, Charles Scribner's Sons, 1955. pp. ix, 338. \$4.50.

At last a life of Archbishop John Carroll has been written which can be read by the average reader. In one volume the author presents concisely and in a vivid style the joys and sorrows experienced by the Father of our American Hierarchy during his quarter-of-a-century rule.

Although *John Carroll of Baltimore* would not be considered a reference book, still it is a scholarly, well-documented work as is indicated by the wealth of original sources quoted. In this outstanding biography Annabelle M. Melville does justice to the magnanimous personality of John Carroll. As a religious leader he gave himself without reserve to the salvation of souls in the United States; equally well did he prove himself to be a statesman by constantly striving to make the clergy and people grow up with the new republic—not become something foreign to it. This book is a glowing example to our present generation, showing that a good Catholic is always a good American.

The reader will gain not only knowledge of John Carroll, but also an enormous amount of background material relative to our pioneer church.

D.A.McC.

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**The Classical Heritage and its Beneficiaries.** By R. R. Bolgar. New York, The Cambridge Univ. Press. 1954. pp. vii, 592. \$8.50.

The author of this imposing work has undertaken a task which is breath-taking in its scope. He has attempted to trace the development of the classical program of studies from its remote beginnings in the Homeric poems to the end of the Renaissance and Humanist movements. This undertaking called for a vast amount of knowledge, research and persevering effort, all of which are most clearly evidenced in the finished work.

The period of time covered is roughly some two thousand years. Acute and discerning scholarship has selected the outstanding figures and works for discussion. Minor overtones and influences are not dismissed, but are carefully noted. If no other reason for praise were to be given this book, the mere fact that the scholarly presentation of the tremendous area covered has been confined to one volume, would in itself be sufficient. However, there are many factors which coalesce to recommend the work.

The nine chapters which comprise the book are logically subdivided and each one contains a concluding section which attempts to integrate the cross-currents of the particular age with which it deals. The sections dealing with the Carolingian Age and the Pre-scholastic Age are particularly well done. It is quite understandable that in a work of this nature, specific persons cannot be scientifically studied without greatly increasing the size of the resultant work. However, neither does a work of this nature call for the almost complete lack, or at least the briefest of mention of the outstanding intellectual personality of the whole Medieval Period—St. Thomas Aquinas. This is perhaps the greatest single defect of the book—its apparent lack of appreciation for the work of the Angel of the Schools.

The concluding chapter of the work is in the form of an apologia for the classical heritage. In it the author shows the sorry state of affairs which has resulted since education ignored or repudiated the classical curriculum in favor of the more 'practical' program of studies so much in vogue at the present time. There is a valuable section of notes, and an excellent set of appendices of Greek Mss. in Italy during the 15th century and translations of Greek and Roman classics before 1600. *The Classical Heritage* will repay the educator or serious student of culture with its rich appreciation of the influence of the ancient and medieval writers on our own present-day civilization.

T.K.

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**The Unhurrying Chase.** By H. F. M. Prescott. New York, the Macmillan Company, 1955. pp. 287. \$3.50.

Tragedy strikes young Yves of Rifaucou, esquire to the Count of Angouleme, almost on the eve of knighthood. The young Count of Poitou, later destined to become Richard Coeur-de-Lion, seizes the fief of Rifaucou, leaving Yves without any title or hope of knighthood. Yves tries to become a troubador and falls into disastrous love. He is overwhelmed by his consuming desire for revenge on Richard and inexorably sinks into the depths of degradation and dishonor. More importantly, his increasing shame is the result of his refusal to make total submission to the will of God. He becomes knowingly a hunted victim of God's love. Release comes only when, as in the Hound of Heaven, he finally turns in submission and finds all he lost within the embrace of divine Love.

This novel was first published in 1925 and is reissued following

the success of Miss Prescott's majestic *Man on a Donkey*. All should rejoice in this new opportunity for a sensitive and profoundly penetrating character study. Even those who normally eschew the historical novel will not regret the reading of it. Here one finds no globs of undigested history, no attempt to give a course in French manners and morals, no treatise on the influence of the Troubadors. This is, instead, a gripping, action-filled story, whose characters are deeply incised and finely drawn. It is a lusty yet a delicately told story with an inner strength so carefully hidden as to catch the reader in a stranglehold before he knows what has happened. There is an economy of delineation and a balance of plot which reveals Miss Prescott as one of the master craftsmen of the language.

A.M.W.

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**The Nihilism of John Dewey.** By Paul Crosser. New York, Philosophical Library, 1955. pp. xi, 238. \$3.75.

The nihilism of John Dewey according to Mr. Crosser is the American philosopher's lack of any determinable cognition of the objects with which he is treating. Mr. Crosser traces this pattern of nihilism in Dewey's works, from natural science and logic through psychology and art and ending in the field of education—the discipline in which Dewey's influence seems to be strongest.

The pattern has several variations. One of these is Dewey's idea of continuity. Continuity is a form of extreme relativism; a cognitive means by which a something is related to another something and so on *ad infinitum*. You do not view the particular object under study as an object, but rather as a "complex factor" which is in process of growth. The end result of this type of cognitive viewpoint is to disqualify the object as a specific entity.

Another variation of the same pattern Mr. Crosser points out is Dewey's failure to *distinguish* by including under the same term objects which should not be associated. Thus under the term "language" is included without any qualification not only gestures, but rites, ceremonies, monuments and the products of industrial and fine arts.

Most of the interest of this book comes from discovering how the author traces this pattern in Dewey's works. For instance, Mr. Crosser points out how Dewey, in developing his famous critique of the traditional educational system, evokes his theory of the continuum. By this device he views the educational process as one of

continual growth, each experience influencing the one following and *always* related to some other "objective" factor such as the tone of the teacher's voice, or the air in the schoolroom, etc.

Mr. Crosser has done a valuable service in his criticism of Dewey by pointing out how really unknowable are the concepts and techniques used by the American philosopher. Whatever Dewey's service to American philosophy and education there is no denying that his methods lead to confusion. Because of the author's pinpointing analysis of Dewey's terms, the book serves to jolt the reader into a fresh realization of the type of thinking that has influenced the American education scene.

One regrets, however, that the author did not make his own intellectual position clearer or at least suggest the deeper errors which are the real source of Dewey's nihilism. As Fr. Ferrer Smith has pointed out in his article on Dewey in the April, 1955 issue of *The Thomist*, Dewey's basic error is that he denies the role of the speculative intellect and concentrates entirely on the practical. This is why he never looks at any object *qua* object but always in *relation* to something else which, of course, will never lead to specific differences.

B.D.

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**The Virtue Of Love.** By Paul de Jaegher, S.J. New York, P. J. Kenedy and Sons, 1955. pp. xi, 176. \$3.00.

*The Virtue Of Love* is a book of meditations written to increase in us the desire to love God without limit. If read in a spirit of humility, it will spur one on to a more perfect union with God and help overcome self-love.

Father de Jaegher has written these "fully developed meditations" for those who have made some progress in the spiritual life. It is his purpose, by showing the loveliness of God and His desire for our sanctification, to compel all fervent souls to run the race for perfection until they reach the goal of unitive love.

The first chapter is composed of a meditation on the end of man and a brief consideration of the essence of perfection. This is followed by six meditations based upon the life of Our Lord. In one of these Father de Jaegher develops the idea that Jesus died not only for love of the Father, but for love of us. He then proceeds to show how this makes Jesus more lovable than if he had died merely for us. The remainder of the book consists of nine meditations on various themes. *The Virtue Of Love* can be used with much profit for spiritual reading.

E.M.B.

**The Primacy of Peter.** By Monsignor Charles Journet. Translated from the French by John Chapin. Westminster, Md., The Newman Press, 1954. pp. 144. \$2.75.

One of the crucial apologetical problems in discussions with conservative Protestants is the question of the primacy of Saint Peter and his successors. Msgr. Journet, already known for his *Wisdom of Faith*, now discusses this problem in his excellent *The Primacy of Peter*. The book is primarily written as a refutation of the teaching of the well known Protestant, Professor Oscar Cullman, but it does much more.

Msgr. Journet adopts a truly theological point of view, for he shows that the question of the primacy is not merely a controversy about one or two Scriptural texts, but is a manifestation of a basic conflict regarding the nature of the Church. The author shows that even though both Catholics and conservative Protestants assert the divinity of Christ and the authenticity of the Gospel texts regarding the primacy, they have opposed views about the nature of Christianity. These views are rooted in doctrinal differences with regard to the Incarnation—or in metaphysical terms, with regard to the analogy of being. Priests and seminarians should be especially interested in this book.

J.M.H.

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**The History of Israel.** Two Volumes. By Very Rev. Guiseppe Ricciotti. Translated from the Italian by Fathers Richard T. Murphy, O.P. and J. C. Della Penta, O.P. Milwaukee, Bruce Publishing Co., 1955. pp. 448 and 488. \$15.00 per set.

The history of the Jewish people has been beautifully written by the Psalmist. In three psalms, the Sacred Poet has transmitted to us their moving story: Psalm 104, which tells of God's love for the Jews; Psalm 105, which tells of the infidelity of the Chosen people; and Psalm 80 which gives us the central theme of Jewish history.

Fr. Ricciotti's monumental work is but an extension of these psalms. He retains the beauty of the Hebrew poetry, and fills in with modern scientific findings. As a result, this work has charm and accuracy—two qualities rarely found together in history books.

In the first volume, the author follows the story of the Jews up to the Exile. The introductory chapters on the neighboring nations, and archeological explorations are helpful in avoiding repetitions throughout the book. There then follows an excellent chapter

on the Bible as an historical source (here the author treats of the famous Wellhausen theory). After all this preliminary matter, the author begins the history of the Jews.

Volume Two likewise has some introductory chapters, mainly on Hellenism and its effects upon Jewish civilization and history. Once again, Fr. Ricciotti lays the groundwork succinctly before entering into the actual history of the Jews. This system enables the author to place all his digressions, so to speak, in one place, so that the history proper runs along smoothly.

The historical narrative is swift, the characters sharply delineated, the findings of science correlated in an interesting and enjoyable manner; in short, the book will be read with great relish and will have great appeal. Commendation is due the translators for they have successfully transferred into English the readable quality of Ricciotti's flowing prose. Comparable to Heinisch's classic work on Jewish history, this book will find a sure welcome among all Scripture students and lovers of the Bible.

E.B.

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**The Situation of Poetry.** By Jacques and Raissa Maritain. Translated from the French by Marshall Suther. New York, Philosophical Library, 1955. pp. x, 85. \$2.75.

These four essays on the philosophy of poetry by M. and Mme. Maritain, written in the thirties, should be enlightening to those versed in literature and philosophy. But they will not be without difficulty for American readers, because this book is a study of poetic self-consciousness in modern French poets, and the language of the last two essays is highly technical. Even the reader who is acquainted with Thomistic terminology may often have to grope for the concepts represented by certain English words.

The book seeks to place poetry in its situation among the habits of the soul as well as in time. The principal question which unites the four essays is the problem of poetic knowledge and its distinction from and comparison with speculative knowledge and mystical knowledge. Like mystical knowledge it is affective knowledge, but its term is a work to be made, not union with its object through love. And since it is affective and practical it differs also from speculative knowledge, although it embodies and represents being in the concrete. Poetic knowledge, sometimes called the poetic experience, is a concrete experiencing of the world by the mind. It is distinct from the poetic work itself but must terminate in such a work.

The aberrations of modern poets result from ignoring two facts about poetry. First, that poetic knowledge, which is a dark knowledge of a concrete symbol, must produce the fruit of a poem, an external work. Some modern poets have tried to rest in the concrete knowledge of themselves and of the external world which the poetic experience gives. In doing so they have attempted to know things as God knows them—in Himself, without producing a poetic work. The inevitable result has been frustration and the abandonment of both poetry and the poetic experience. The second fact ignored by many modern poets is the symbolic character of the poetic work, which must have intelligible meaning, must represent some aspect of being concretely experienced by the poet. Carried away by their creative power, these poets seek to create forms as God creates, without dependence on anything presupposed. As a result their works are mere nonsense, devoid of intelligible meaning.

Despite the difficulties of terminology and subject matter which this book offers, the reader will be richly rewarded for his pains in reading it. It is an important contribution to esthetics.

L.W.

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**Essays on the Priesthood.** St. Meinrad Essays, Vol. 11, no. 1. St. Meinrad Seminary, St. Meinrad, Indiana, 1954. pp. 100. \$1.00.

On the centenary of its founding, the Archabbey of St. Meinrad herein receives its diadem. Imposed by the hands of her alumni sons, greater luster is added to the already famous seminary. The essayists themselves are proof enough of the priestly calibre which St. Meinrad has inculcated into the American clergy. With just pride, a few of her 1800 priest-sons dedicate this illuminating booklet to a prolific mother.

Christ gave the sacred priesthood to the world; the Archabbey prepared the authors for this great privilege; now they relate their priestly experiences in varied fields. They have succeeded in presenting in succinct language the daily life of a Shepherd of Christ. Each essay is short and usually entitled "The Priest and . . .". Of exceptional merit are the sections treating of priestly relations with Bishops, The Mother of the High Priest, and the pen-holding Priest. The everyday problems of pastoral duty are vanquished and priestly privileges are amplified. There seems to be no facet of Christ's work which has been neglected; each presentation is all-embracing. They are gems of composition reflecting a good deal of thought and time.

Frequent authoritative quotations substantiate the facts and of striking note are the concluding "squibs" from papal addresses relative to the treated topic.

The booklet succeeds to an eminent degree as a composite picture of the Priest and Christ. It emerges as a highly practical auxiliary in its field. From its reading the priest will garner a better Christ-like attitude for his flock; the laity a deeper appreciation of the Priesthood. It is a true "crown of glory" for the Priesthood and St. Meinrad.

J.D.L.

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**A Place of Coolness.** By D. M. Brosia, New York, P. J. Kenedy & Sons, 1955. pp. xii, 175. \$3.00.

Harry Menard begins a desperate search for his brother Alex, a famous New York novelist, whose disappearance remains a mystery to his two best friends: Jaffa, the literary agent who discovered him; and beautiful Monica who lives only for the return of her beloved.

Rapid-flowing dialogue helps to produce a mental picture of the missing person. But just when the picture seems to be in focus, the reader is confronted by a startling turn of events. The young writer's friends thought that they knew him. Yet, only a white-robed Priest-professor at the Dominican College in New England holds the key to his whereabouts. Father Fisher knows well why the "old" Alex died to this world, where fame, honor and pleasure are held in such inordinate esteem, by embracing Christ's Cross and embarking on a new and dedicated life in His Presence.

This is something more than a new conversion story. It is a refreshing first novel by a recent alumnus of Providence College who has a keen grasp of the current conflict between Christianity and modern paganism. His ideas express more than intellectual acumen. They also represent moral convictions. Into the fabric of a good plot he has woven frequent observations about human relations, in striking statements, without lapsing into moralizing. Even the unique chapter headings are skillfully arranged to preserve continuity.

*A Place of Coolness* will appeal to the mature reader who selects a novel for lasting moral content as well as fleeting enjoyment. It is an accurate story because it makes no attempt to excuse a distressing modern tragedy: so-called intelligent humans grasping for a heaven on Earth and, in reality, preparing for themselves an eternity of Hell.

J.D.C.

**Cardinal O'Connell of Boston.** By Dorothy G. Wayman. New York, Farrar, Straus and Young, 1955. pp. 307. \$4.00.

Because this is a biography of Boston's only Cardinal, and is written by a Boston newspaper-woman whose high regard for His Eminence appears throughout the book, the casual or the skeptical might be led to suspect its value. Perhaps the mosaic, which Miss Wayman states is her intention to construct, might be composed of stones quarried a little too close to home or arranged in too pleasing a pattern to Bostonian eyes to enjoy much objective value. Happily, we find that the present work is both reliable and objective, the fruit of much painstaking research, and though the author's admiration for Cardinal O'Connell is clearly in evidence, even more apparent is her love of truth. She presents him neither as villain nor as hero, but as he was—a remarkable man, perhaps even a great one, who nonetheless shared in the faults and failings common to all men.

This book is well documented but makes no claim to be a definitive biography, an exhaustive study, or even a complete history of the Cardinal's life and times. It is rather a work in which, amid the broad outlines of his life and role in the Church, is interspersed a variety of anecdotes and personal experiences that render the account light and readable. Absent is any studied character analysis of Cardinal O'Connell; absent too is any separate chapter dealing with his sphere of influence in the Church at home and abroad. Still the reader comes away from the book with a clear insight into both, due to Miss Wayman's clever handling of facts in such wise as to suggest and intimate these, instead of relying on a less interesting though more direct manner of presenting them.

Certain defects, however, must be noted. One is the author's occasional tendency to heap up fact upon fact in a somewhat confused and disorderly fashion, rather than employing a dovetailing and interweaving of facts, so essential for a unified style. Attention should also be called to the omission of an index to the book, as well as to many instances of hasty proof-reading.

Apart from these criticisms, the book seems to be quite worthy of recommendation, especially from an historical point of view. Anyone with an interest in the history of the American Hierarchy will find this biography both absorbing and informative. G.D.

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**The Way of the Cross.** By Caryll Houselander. New York, Sheed and Ward, 1955. pp. 173. \$2.75.

First presented as a series of articles in the *Sacred Heart Messenger*, these meditations of Caryll Houselander on the four-

teen Stations of the Cross have been collected and published as one of her last works before her death. To one accustomed to Saint Alphonsus Ligouri's "standard text" for the Stations this little book will open new vistas for thought, and will deepen the appreciation of Christ's Passion—the most important part of His life. For not only was man's redemption effected by it, but in it Christ gave the supreme example of living and loving to people of all times. "Each one meets himself on the *Via Crucis*. . . he finds the meaning of his own suffering, the power of his own capacity to love."

The spirit of Christ's suffering has been captured in these fourteen meditations, which, without being sentimental and over-persuasive make the Way of the Cross seem very real and personally applicable. A poem-prayer and a simple, inspiring illustration, also by the author, accompany each meditation, completing an excellent book which could be profitably read at any time of the year.

G.A.V.

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**Aquinas on Nature and Grace.** Vol. XI of The Library of Christian Classics. Translated and edited by A. M. Fairweather. Philadelphia, The Westminster Press, 1954. pp. 386. \$5.00.

The general editors of this series, which is aimed at a non-Catholic reading public, have sought to present in English a number of Christian treatises written before the close of the sixteenth century. Of the twenty-six volumes, slightly over half are pre-Reformation. The last twelve are taken from the writings of those stormy hundred years. This alone seems a disproportioned emphasis, if not a silent value-judgment on the Christian thought which preceded Luther and Calvin.

Catholics will readily agree, however, that selections from the *Summa* of St. Thomas, which manifest the Angelic Doctor's attitude toward the relation between the natural and the supernatural, do hit upon a subject where St. Thomas puts his best theological foot forward, not by innovation, but by clarification and constant application of the principle, "Grace perfects nature." Thus the editor's choice of texts such as qq. 1-4 of Prima Pars, which show nature at its best in demonstrating the existence of God, put side by side with the tract on grace and also the questions which deal with the theological virtues, manifests no little acumen.

The translation on the whole is true and accurate. Occasionally, however, attempts are made to clarify arguments for the inexperi-

enced reader by juggling propositions, with the result that the unfolding of a distinction is clouded. Although easy reading is desirable, the fact that St. Thomas wasted few words makes anything but a literal rendition of his texts hazardous.

The preface to the present volume contrasts St. Thomas with St. Augustine, and also with subsequent theological development, especially at the council of Trent. Because the writer fails to see the continuity of Christian thought, both St. Augustine and the conciliar fathers are treated rather harshly. The former is presented as having espoused such theses as the total corruption of human nature through original sin to the extent of the destruction of free will, and the impossibility of coming to any knowledge of God through the created world. The latter are criticized for not having carried to their logical conclusion St. Thomas' principles on the absolute gratuity of salvation.

St. Augustine's position is, admittedly, elusive because his writings are occasional, not systematic, polemic, not scholastic. Yet even in writing against Pelagius in the evening of his life the Bishop of Hippo said: "We do not take away the freedom of man's will, but we preach the grace of God" (c. 36 of *On Nature and Grace*). Again, allowing for the emphasis upon man's ability under grace to merit, which was the Catholic reaction to the sixteenth century controversy, it is difficult to see how one could miss the obvious truth that St. Thomas and Trent on justification are of a single mind.

The editor also makes a serious attempt to evaluate St. Thomas' own contribution to Christian thought, especially in the sphere of the rational proofs of God's existence, and the intrinsic nature of grace. He believes that the five ways cannot stand without the immediate intuition implied in St. Anselm's ontological proof. With regard to grace, he is reluctant to admit some points which Catholics recognize as fundamental.

B.M.S.

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**Origen.** By Jean Danielou. Translated from the French by Walter Mitchell. New York, Sheed and Ward, 1955. pp. xvii, 343. \$4.50.

**Prayer and Exhortation to Martyrdom.** By Origen. Volume XIX, Ancient Christian Writers. Translated and annotated by John J. O'Meara, M.A., D.Phil. (Oxon). Westminster, Maryland, The Newman Press, 1954. pp. vii, 254. \$3.25.

Origen, who died in 253, is generally thought to be one of the truly great men of the early Church because of his contribution to

theology, and to exegesis in particular. Father Daniélou, in his study, attempts to present a balanced and fair explanation and evaluation of the entire range of Origen's thought, together with a short biographical sketch and reflections upon his character and sanctity. The study is clear and orderly and profits from the smoothness of its translation.

This work has the definite tone of an apologia, for Origen has been a controversial figure ever since his own lifetime, and Father Daniélou attempts to show that a fair and complete appraisal of the man and his work vindicates his position as a loyal and faithful son of the Church, and as a thinker who ranks with St. Augustine. But the author expresses a criticism which seems to contain the basic reason against this thesis when he points out that Origen should have stayed on the threshold of the mysteries of the Faith, rather than attempt to explain them by reason. Origen's errors are so numerous and serious that they would seem to vitiate anything the modern student might learn from him. Although he lists the errors, Father Daniélou does not come to this conclusion.

But this opinion seems to be supported by the two treatises of Origen, *Prayer* and the *Exhortation to Martyrdom*, although Origen's approach to the two subjects is quite edifying. The treatise on prayer contains theological errors, and what he says that is true is said much better by other writers. The treatise on martyrdom, however, is written with a certain power that derives special value from the beautiful way in which he weaves his thought around the substance of Scripture.

C.M.H.

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**The Story of the Rosary.** By J. G. Shaw. Milwaukee, The Bruce Publishing Company, 1954. pp. 175. \$3.25.

The author begins by outlining the historical antecedents of the rosary. His hypothesis is that the rosary is a complex blending of several elements, each having its own development independent of the other. In this general section he seems to be on solid ground. He wisely avoids the fallacies based on similarity which have been the downfall of previous historians, and in general presents a well-balanced picture.

It is only when he gets into the story of the Dominican Rosary proper that he seems to slip up. His basic trouble seems to be a confusion as to the meaning of the term "meditation" as applicable to the Dominican Rosary. This is quite understandable. The term has two meanings today. The more widespread, perhaps, but highly re-

stricted meaning of the word is an exercising of the lower intellect, principally the imagination, and is the prelude to mental prayer properly so called. Only in this sense can the "clauses" of Dominic the Carthusian be called meditation. The more traditional meaning of the term meditation covers the whole process of mental prayer without dividing it up into watertight compartments. It is in this sense that the term is used for the Dominican Rosary.

In his treatment of the parts played by Alan de Rupe and St. Dominic, the author seems to abandon the commendable objectivity of his preceding chapters. This part of the Rosary's history is the crux of the whole problem and, it must be said in the author's defense, the most highly controversial. Nevertheless, a fairer picture of Alan is possible as was proven by Fr. Most in his recent book *Mary in Our Life*. Mr. Shaw's presentation of the case of St. Dominic is somewhat ambiguous and it is difficult to discover just what his position is. In the beginning of the book he proposes a theory concerning legends which is a misleading oversimplification; in the middle he seems to deny any authorship to St. Dominic at all; in his summary he seems to attempt an unhappy middle stand.

A.M.W.

**No Longer Two.** By Walter J. Handren, S.J. Westminster, Maryland, The Newman Press, 1955. pp. xiv, 242.

**The Image of God in Sex.** By Vincent Wilkin, S.J. New York, Sheed and Ward, 1955. pp. 88. \$1.75.

In the matter of chastity, as with all virtues, there are two extremes to be avoided. There are some who would grant complete license in sexual relations, leading to all the vices opposed to Christian marriage, while others, imbued with a false notion of chastity, are shocked at the mere mention of sex. The two books under discussion are wonderfully complimentary in destroying these false attitudes, and presenting the positive beauty, dignity, and holiness of sex in Christian marriage.

*No Longer Two* is a detailed commentary on the Encyclical *Casti Connubii* of Pope Pius XI. The format is simple, clear, and practical. Each section (two or three pages) begins with excerpts from the Encyclical, followed by a commentary in which the author defines the terms used in the Encyclical and shows the importance and application of the principles laid down by the Pope. After each commentary references for further reading on the particular point are given. The

Sections are concluded with a few "Thought Provokers" to stimulate deeper appreciation for the Church's teaching. Although designed for the college classroom, it would also be a valuable guide for a discussion club, for marriage counseling, and adult marriage courses, since it deals with such subjects as the Nature of Christian marriage, the benefits that accrue from marriage, the errors contrary to and the vices opposed to marriage, and remedies to be applied.

Everything that God made is good not only because it has come from His creative hand but because in its own way and according to its nature it reflects something of His own Divine perfection. For this reason every natural good can lead us to God, and finding God reflected in creatures gives us a greater appreciation, a deeper respect for the things He has given us. *The Image of God in Sex* is a meditation on sex in which the author shows that the power of human generation is a sublime gift which in a complex and material way reflects the simple, eternal, spiritual generation of the Divine Son proceeding from the Father, that the marriage bond reflects the sacred union of Christ with His spouse, the Church. Such a meditation based on the analogous concept of generation and the metaphorical sense of marital union brings the mind to bear on the most salutary aspect of sex, namely that it is a reflection of Divine and supernatural perfection. Yet it must be remembered that since it is based on analogy and metaphor the terminology used by the author cannot always be taken in a strictly literal theological sense. D.L.

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**A Retreat for Lay People.** By Ronald Knox. New York, Sheed and Ward, 1955. pp. 258. \$3.00.

This book is compiled from various retreat talks given by Msgr. Knox during the past fifteen years. The series consists of twenty-four talks arranged in short chapters. These meditations are not permeated with a central theme; on the other hand they have not been thrown together at random. For there are three groups of eight meditations, each being dominated by one salient theme. The "foundations" sustain the first group, while the second is based on the life and death of Our Lord, and the third meets the "day to day needs."

In these meditations Msgr. Knox' celebrated knowledge of scripture is once again manifest. His striking applications of familiar scriptural events make the reader aware of the author's profound interior life, a characteristic which may not have been so evident in some of his previous works. His deep understanding of human nature will also impress the thoughtful reader. The book is recom-

mended to those wishing to make a profitable private retreat, and also to priests and religious who have been searching for forceful and authoritative applications of the scriptures. T.B.S.

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**Living Christianity.** By Michael De La Bedoyere. New York, David McKay Company, Inc., 1954. pp. xvii, 200. \$3.00.

Religious conversion is not restricted to an individual's turning to a creed or belief. Not only can there be a conversion to, but also a conversion *in*. Even cradle-Catholics must develop through a certain metamorphic stage of the spiritual life, before blossoming into the full consciousness and practice of Catholicism. It is this "second conversion" that Mr. Bedoyere expounds in his observations on his Faith in general and its effect on his life. His realization of the beauty of the Church, after 50 years of being perhaps a better than ordinary Catholic, has sparked him to illuminate points which, if discovered earlier in life, might have given him a deeper appreciation of his Faith. The awareness of God dwelling in the soul and the necessity of *living* Catholic doctrine are stressed repeatedly, as he demonstrates their positive connection with education, spirituality, the Sacraments, and the Church.

Mr. Bedoyere's background as a journalist and scholarly lay-Catholic affords him definite advantages in surmounting the difficulties to be overcome in producing a work of this calibre. Though written in an informal, "talkative" style, it combines solid Church doctrine with generous portions of philosophy. Moreover, it is all injected with a persuasive appeal to *live* Christianity. J.S.F.

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**Obadiah, Micah, Zephaniah, Haggai and Zechariah.** By The Rev. Sebastian Bullough, O.P. London, The Saint Catherine Press, Ltd., 1953, pp. 131.

This work on five minor prophets (Obadiah, Micah, Zephaniah, Haggai and Zechariah) completes the *Westminster Version of the Sacred Scriptures* with respect to the Minor Prophets. *Malachy* appeared in 1934, *Nahum and Habakkuk* in 1937, *Jona* in 1938; *Hosea, Joel and Amos* will be contained in the companion volume to the present work. As the General Editor notes, a good deal of the present work may be found in the author's contribution to the *Catholic Commentary*.

The author usually begins with a brief historical summary, without which the prophetic books are well-nigh unintelligible. He sum-

marized pertinent historical data in an excellent historical chart at the beginning of his work. For readers who are unfamiliar with proper names translated from Hebrew, he lists both the Douay and Westminster spellings (e.g. Zedekiah—Sedecias), thus avoiding the occasion for confusion on the part of students who are studying the Minor Prophets for the first time. Notes on Hebrew poetry and textual emendation follow.

The next five sections deal with informative introductions to the five Minor Prophets treated. The text of each prophet is then introduced by excellent summaries in outline, and finally detailed notes on each book are grouped together in the last section of the work.

Father Bullough has faithfully adhered to the main object of the *Westminster Version*: to produce a trustworthy literal translation of the Sacred Scriptures from the original languages (Hebrew, Aramaic, Greek). His notes, clear and up-to-date, reveal his familiarity with the best works on his subject. His work has maintained the high standard for which the *Westminster Version* has been justly praised.

T.A.C.

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**Tenders of the Flock.** By Leo J. Trese. New York. Sheed and Ward, 1955. pp. 190. \$2.50.

Someone recently said after reading an exceptional essay, "I read it the first time to see what he had to say. I read it the second time to savor it." Regular readers of *Emmanuel* magazine will have already perused these latest essays of Fr. Trese. They will rejoice to know that they are now gathered in book form for repeated savoring. There is nothing new in what Fr. Trese has to say about the spiritual life of the priest. It has been said many times before over the centuries by the best spiritual guides. The peculiar genius of Fr. Trese is to be able to translate the ideas of priestly spirituality into 20th century idiom, to apply these ideas to the life of the priest of today without losing anything of the surety or the solidity of the originals. He has, further, a keen penetration which will set the clerical reader squirming with some discomfort in his chair. But it is all done with such quiet charm and modesty that one must acknowledge that the source of the discomfort can only be twinges of the reader's own conscience. In the words of St. Augustine's rule, Fr. Trese corrects the stray, encourages the faint-hearted, strengthens the weak, and is patient with all. The topics are varied and cover the gamut of priestly life.

A.M.W.

**The Meaning of Holiness.** By Louis Lavelle. New York, Pantheon Books, 1954. pp. xi, 113. \$2.75.

To think of saints as strangers of another world in another world is a common attitude in an age that is as far removed from seeking holiness as our own is. We speak of the age of saints as if it were an historical fact never to be repeated, a glorious past to be remembered, but never again to be realized. Such an attitude would vanish with a glance at the opening chapters of this brief volume in which the author discusses the meaning of holiness in our present milieu. With a light and refreshing touch of his pen the author places the meaning of holiness back into this work-a-day world where all the saintly lives were lived, where "in everyone of our neighbours there is a potential saint," where we ourselves are constantly being given the means to seek sanctity.

After this rather general discussion of holiness the author considers in more detail the spirit in which certain saints have attained an eminent degree of sanctity in this world. The section on Franciscan Spirituality is excellent. While displaying a profound appreciation of Franciscan Spirituality, the author is nevertheless mindful of the marvellous diversity of means to attain union with the one true God. He continues his discussion of holiness with successive considerations of St. John of the Cross, St. Teresa, and finally St. Francis de Sales.

Though the author presents the Carmelite spirituality of St. John of the Cross and St. Teresa with the same vital enthusiasm and simplicity of style as the rest of the book, he unfortunately loses the crisp clarity of the earlier chapters. Throughout this section he repeatedly insists on viewing the mystical doctrine of the great Carmelites in terms of the Cartesian philosophical method. He compares the renunciation of all that is merely human, which is reached in the dark night of the soul, with the renunciation found in the methodical doubt of Descartes, and concludes that the method of St. John of the Cross and at times of St. Teresa is Cartesian. This is evidently not something the author discovered in St. John of the Cross, but a fancy imposed upon the saint by the author. It is probably meant as a device to help the reader, but the Cartesian methodical doubt clouds rather than clarifies the meaning of the supernatural renunciation in the mystical doctrine of St. John. We are reminded of the words of Pope Pius XI in his Encyclical *Studiorum Ducem*, "if we would know all the many states of life, for instance, of perfection, the religious, the apostolate, and in what they differ and what is their nature and force; if we are seeking to know these and such points

of ascetic and mystical theology, we must first of all approach the Angelic Doctor."

The Cartesian interpretation in the Chapter entitled "St. John of the Cross and Contemplation" and to some degree carried into the chapter entitled "St. Teresa: The Union Of Contemplation And Action" does not give a true appreciation of these saints and their mystical doctrine. It is one cloud in a book that is in every other way as light and refreshing as an autumn day. D.L.

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**Ambassador in Chains.** By the Most Reverend Raymond A. Lane. New York, P. J. Kenedy and Sons, 1955. pp. 249. \$3.50.

**Bishop of the Winds.** By Gabriel Breynat, O.M.I. Translated from the French by Alan Gordon Smith. New York, P. J. Kenedy and Sons, 1955. pp. 265. \$3.75.

Few stories satisfy Catholic readers more than the adventures of missionaries in foreign lands. *Ambassador in Chains* and *Bishop of the Winds* are examples of this type of book. Each is the life-story of a man who answered the Divine call to "leave all things and follow Me" to far away lands.

The "Ambassador in Chains" is Bishop Patrick James Byrne. This biographical sketch recounts his life-story from childhood in Washington, D.C. to his death in a Communist prison camp in Korea. In writing Bishop Byrne's life, Bishop Lane, the Superior General of Maryknoll, describes, among other things, the initial years of Maryknoll; the first missions in Japan and Korea; the American occupation of Japan after World War II; and the setting up of the Korean Republic. The author, Bishop Lane, was a friend and companion of Bishop Byrne for thirty three years.

*Bishop of the Winds* is the autobiography of Archbishop Gabriel Breynat, Oblate of Mary Immaculate, who spent fifty years bringing the message of Christ to the "caribou eaters" of the Arctic regions. This personal account of his numerous adventures in the sub-zero Arctic missions which he covered by airplane explains why he was named, "The Flying Bishop." L.G.C.

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**The Flying Inn.** By G. K. Chesterton. New York, Sheed and Ward, 1955. pp. 334. \$3.50.

Since the death of G. K. Chesterton many of his previously published works have been selected for republication. Among these is *The Flying Inn*, one of his most popular novels and one of the

most important for acquiring a knowledge of the genius that was Chesterton. Without a doubt, *The Flying Inn* represents Chesterton at his unequaled best.

Of special interest in the present work are the "songs," which have gained such popularity that they have been published separately and are usually included in collections of his most famous poems. In this outstanding novel one will feel the beauty of his poetry along with the venom of his sarcastic pen and the humor of his intimate knowledge of human nature. Chesterton remains Chesterton and for those who have not met him, Sheed and Ward have performed a generous service by republishing this work.

N.McP.

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**Being and Becoming.** By D. J. B. Hawkins. New York, Sheed and Ward, 1954. pp. xvii, 176. \$3.00.

This book is offered as an attempt at a "critical rethinking of the metaphysics of the Aristotelian and Thomastic tradition." Such a work seems to be demanded, the author says, by a "rethinking of the ancient texts in conjunction with a due consideration of the contributions and criticisms of later philosophy."

The book is short, but a wide variety of topics comes up for discussion. There are chapters on the problems of being, the analysis of being, distinction and relatedness, similarity and analogy, unity, diversity and number, change, potency and act, substance, value, and causality. Generally, the author investigates the problems in the light of the doctrine of one or more modern philosophers, with references to the Aristotelian or Thomistic teaching. His terminology, for the most part, is that of the moderns rather than the Scholastics.

Despite the implicit claim of the author to be a Thomist, this work is not Thomistic. In several instances Aristotle and St. Thomas are misunderstood, not infrequently contradicted, and generally, it seems, modified. Aristotle is said to have denied that a corporeal thing could be self-moving, and St. Thomas' distinction of existence and essence is understood as a distinction of being and a limiting principle of individuation (*quiddity*). Essences and the possibles are said to be nothing of themselves. Existence, in the real order, is called the subject of essence. Potency itself seems to be denied in the assertion that nothing could be a mere principle of limitation. Generally, the author's solution of a problem is the fruit of his own reasoning; seldom does he embrace any philosopher's position without modification. He concludes, however, that Aristotelian metaphysics as a whole survives the criticism of the moderns.

Much of what is inconsistent with Thomism seems traceable to the denial that the concept of being includes the possible, so that the purely potential has no reality. F.M.M.

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**Cardinal Quiroga**, Inquisitor General of Spain. By Maurice Boyd. Du-  
buque, Iowa, William C. Brown Company, 1954. pp. ix, 158. \$3.00.

"The Spanish Inquisition probably could qualify as the most written about, but least understood, institution in Spain . . ."; "Perhaps the most representative figure in the latter half of the reign of Philip II was Don Gaspar de Quiroga, Archbishop of Toledo, Primate of Spain, and Inquisitor General . . ." These two excerpts completely synthesize this historian's history. The era of the Inquisition becomes more understandable as seen in this semi-biographical portrayal of the man who held Spanish spiritual unity in his hands.

In a well-organized format, the positive aspects of the spiritual tribunal are revealed as well as the often over-emphasized negative modes. Herein are shown the great trust Philip placed in Cardinal Quiroga and the reciprocal Church-State relationships of those times. While it is the story of Quiroga the official, it has not failed to present a vivid sketch of Quiroga the man. The Cardinal at work is a man "most godly in his resolutions." All diocesan and archdiocesan reforms were only extensions of his self-reform and love of sanctity. His great educational changes were the overflow of continual study. As Inquisitor General from 1573 until his death in 1594, his one aim was a united flock for Christ.

All information is derived from authentic documents. The book itself serves as a tribute to the research and time-consuming labor of the author. It is supplemented with an Appendix, Notes, and a twenty-seven page Bibliography. While an insight into the times treated would be an aid to the reader, it is not a requirement for enjoyable and enlightening reading. A neglected gap in historical research has been well filled. J.D.L.

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**The Recognition of the True Church According to John Henry Newman.**

By the Reverend J. Richard Quinn, S.T.L. Washington, D.C., The Catholic University Press, 1954. pp. xv, 210. \$2.50.

A little more than a hundred years ago, a young English minister renounced his affiliation to the Anglican Church and became a Catholic. To his former associates it was a shock from which they never recovered; to the Church that now received his profession of

allegiance, it was a moral miracle. The change of mind of this minister awakened many minds to the fact that the Catholic Church was the true Church. On the surface there was no apparent reason for this change; no great social upheaval predicated the movement, no undue pressure was exerted, and the loss of temporal goods far exceeded the gain. Discerning men in reviewing the case realized that this change of mind was fought on the highest level: it was strictly intellectual, and for that reason so dynamically convincing.

Since the conversion of John Henry Newman, many books have appeared. Some have been detailed biographies, other works have burned their pages discounting his conversion, and still others have attempted to explain it as he himself did in the *Apologia Pro Vita Sua*. This present dissertation by Rev. Richard Quinn of the Boston Archdiocese sets forth a partial explanation of that conversion, limiting itself to an interpretation of the intellectual approach that Newman followed. In so doing, the author emphasizes the fact that Newman's intellectual approach was paralleled by a profound subjective experience.

Fr. Quinn has divided his dissertation into five chapters: a) The Influence of Newman's Religious Development on His Teaching Concerning the Recognition of the True Church. b) The True Church and the Old Testament Prophecies. c) The Church of Rome and Primitive Christianity. d) Newman's Teaching on the Notes of the Church. e) The Individual and His Recognition of the True Church. The progression of intellectual conviction is well developed in the first four chapters. The closing chapter stresses Newman's subjective experience as shown in his all embracing concern for the concrete individual.

In reading the dissertation, the student will make a broad acquaintance with Newman's many works. The excerpts are well chosen and retain the force intended by the original writer. Their apologetic value is as useful today as when they were written three quarters of a century ago.

As an intellectual, John Henry Newman was without a peer in his generation; Fr. Quinn has portrayed well his greatness in this scholarly dissertation. G.W.

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**God, a Woman, and the Way.** By Rev. M. Raymond, O.C.S.O. Milwaukee, The Bruce Publishing Co., 1955. pp. 169. \$3.50.

"Modern man is sick all over." He is suffering from "a *nostalgia for God* which has been brought on by an *amnesia* of the dignity of

man." In these few brief extracts from the first pages of Fr. Raymond's new book, the problem of man's present-day evils is set down with the utmost clarity. The remainder of *God, a Woman, and the Way* treats of the solution—a solution to be found in history, particularly "the sacred history that we commemorate in Holy Week."

In this book, Father Raymond helps us to spend Holy Week with Mary and with him we look at *God*, through the eyes of a *Woman* as they both stumble along *the Way*. First presenting a drawing of each of the Seven Dolours by the American artist, John Andrews, he proceeds to stimulate in the reader a meditation on the relationship which exists between Christ, Mary, and ourselves as made manifest in each dolor. "We are His members; she is our Mother."

This is done with a skill which might be considered exceptional in another writer but which we have come to expect of this gifted Trappist author. *God, a Woman, and the Way* is a literary masterpiece written from a heart full of devotion. It may be read with limitless profit at any time of the year. For it will cure our amnesia by showing us God . . . A Woman . . . and the Way. D.F.S.

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**Truth and Freedom**, Duquesne Studies, Philosophical Series, 5. By Louis de Raeymaeker & other Professors of the University of Louvain. Pittsburgh, Pa., Duquesne University Press, 1954. pp. vii, 133. \$3.00 (Cloth); \$2.25 (Paper).

This book is the fifth in the philosophical series of the Duquesne Studies. The topic discussed is truth and intellectual freedom. The first three essays are a philosophical treatment of the problem as presented by Cardinal Mercier and his followers at Louvain. The other essays are specific applications of these principles in the disciplines of psychology, history, physical science and literary criticism.

One is impressed when reading this work by the high role given the scholar in his devoted search for truth as well as by the recognition of the limitations placed on the scholar both by the discipline of the various sciences and the authority of faith. The views presented here on the intergration of the modern sciences and Thomism and the development of man's whole personality will serve to make concrete the aims of modern Christian thinking.

Even though it is perhaps unfair to criticize a book for what it does not say or emphasize, yet in this case the lack of certain viewpoints seems to lead to wrong emphasis. First, there is the lack of recognition of the hierarchy of the sciences, metaphysics and on

a higher plane theology, reigning and having the right of final judgment. The identification of the Greek man of wisdom and the Christian saint, and the implication that the passions are evil because they cloud reason are examples of the too-high enshrinement of human reason. More serious is the lack of appreciation of the real goal of Christian knowledge—the knowledge of God which, as St. Thomas says, is the highest knowledge, and to which all other knowledge should be ordered.

B.D.

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**The Life of Saint Dominic Savio.** By Saint John Bosco. Translated from the Italian with Introduction and Notes by Paul Aronica, S.D.B. Paterson, Salesiana, 1955. pp. 141. \$2.75.

A well-written life of a saint is always a welcome pleasure. When that life is written by a fellow saint a combination of rare beauty blends to give a perfect insight into the soul of the subject treated. Dominic Savio was one of Don Bosco's boys. He lived in one of Don Bosco's schools and was trained by him in the fine points of sanctity.

Saint Dominic died at the age of fifteen. Saint John Bosco wrote his life in the paper which he edited for his boys. The articles were written almost a half-century ago, and many of the externals in the life of a young boy have changed since that time; but the basic problems, the struggles which every boy must face, these remain changeless. The book served its purpose well when it was first written. It can serve that same purpose now, namely, to give to youth a champion, one they can understand and appreciate, one who has met and conquered the same enemies which now afflict them. *Dominic Savio* is a book that all boys should read: Dominic Savio is a boy that all boys should know.

N.McP.

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**The Beguines and Beghards in Medieval Culture.** By Ernest W. McDonnell. New Brunswick, N.J., Rutgers University Press, 1954. pp. xvii, 643. \$10.00.

This book is a very specialized study, written for scholars and historians of medieval culture, concerning the rise and development of the beguines and beghards. The author sets for himself a twofold object: first, to present the beguine-beghard movement broadly conceived as a cultural force, and secondly, to examine for this study three types of primary sources: literary, ecclesiastical and civil.

Because it is impossible to achieve both synthesis and analysis

in a single volume, it is not surprising that only one of these objectives is adequately realized. To the greater satisfaction of the historian (for he can always make his own integration if he has the facts), it is the second objective which is reached. Professor McDonnell has examined a staggering amount of source material and has fairly well categorized his findings. His statements, moreover, are so thoroughly and excellently documented that the student can retrace the author's steps for himself if he wishes further to investigate this subject.

One can infer from inadvertent obiter dicta that the writer is not a Catholic (p. 30: ". . . too human to be a saint"; p. 59: "asceticism . . . retrained in the bounds laid down by institutional religion," et al.) but one is amazed at his objectivity in treating topics at which even some modern Catholics cavil. Professor McDonnell doesn't so much as boggle at the exaggerated hagiography, the occasionally odd ascetical practises, the sometimes over-zealous harshness of ecclesiastical discipline and the other accidental factors of medieval Christianity. Even the burning of heretics, which frequently enrages those infected with the modern, exaggerated concept of individual freedom, is treated with equanimity by the author. He limits himself to reconstructing, as far as possible, the historical elements into an explanation of the era.

One thing of minor note, however, is puzzling. In explaining the Church's disciplining of the heterodox beguards, the author states "Christian poverty in emulation of the primitive church and the apostolic life of the itinerant preacher remained the essence of heresy in northern Europe as well as in the south . . ." (p. 251). Yet in several other places (pp. 496-498; 525-527) where the author gives the actual decrees of ecclesiastical condemnation, it is evident that the Church was acting principally against the pantheism and immanentism of these heretical sects (cf. also Denzinger, ed. 27, nn. 471-478).  
M.E.

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**Waterfront Priest.** By Allen Raymond. New York, Henry Holt & Co., 1955. pp. xiii, 269. \$3.50.

Father John Corridan, S.J., the subject of this well-written book, needs little or no introduction to the student of present-day labor problems. His work for the past ten years on the docks of New York has been well publicized by the newspaper, radio, and television. Hollywood, capitalizing on this publicity, recently produced the rather controversial motion picture "On the Waterfront".

For many years the longshoremens for the Port of New York have been plagued by gangster-hiring bosses and the so-called "shape-up" manner of choosing workers. They have been members of a union which "was dominated by the employees more than by the men on its roster and was in no real sense a labor union at all." In *Waterfront Priest*, Allen Raymond relates the details of the problems as well as the solutions proposed by Father Corridan. He tells of the rival mobs fighting to control various sections of the docks; the hiring bosses who hold in their greedy hands the lives and earning power of the dock workers; the compliance of city politicians who are often in league with the dock bosses.

Although this smoothly written, human interest story ends with a temporary setback for the dock workers, nevertheless it is apparent that Father Corridan has made a valuable contribution to the fight now under way to rid New York harbor of this particular form of corruption.

D.F.S.

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**Christianity is Revolutionary.** By Maurice Fraigneux. Translated by Emma Craufurd. Westminster, Md., The Newman Press, 1955. pp. xx, 164. \$2.75.

The notion of revolution, if correctly understood, is not incompatible with Christianity for time after time the eternal message of God has to be applied and adapted to a world continually in the process of transformation. In the case of Christianity revolution should not bring with it something totally new, for this would be the way of heresy. Rather it should reintroduce the evangelical spirit into a Christianity which so often slips away from its original dynamic character and influence. Maurice Fraigneux has given us an excellent study of the continuous revolution wrought by the Church in her members while attempting to place temporal Christians in eternal Christianity.

This short work is divided into three main sections. The first deals with the Jewish legacy and especially with the prophets in so far as they were revolutionaries. The inspiring second section treats of the revolution of the Gospel which perfected and fulfilled the Old Law. The saints, like the prophets of old, were the revolutionaries who by example and doctrine brought back to men the message of Christ in all its purity and adapted His teachings to the conditions of their period. The author very forcefully exemplifies this in history by showing how this revolutionary ideal found expression in the lives of St. Paul, St. Augustine, St. Dominic, St. Francis of Assisi,

St. Ignatius, and St. Teresa of Avila. In the final section the author urges vigilance and continuance of this divine revolution.

Due to the author's polemic style he fails to distinguish in many instances and as a result the reader may be surprised by some of his statements, particularly in the last section. One example is his condemnation of capitalism. However, this may possibly be explained by the fact that he wrote originally for a French audience whose views on capitalism differ from ours. Again, in his enthusiasm to emphasize the revolutionary aspect of Christianity the author almost seems to forget the need for restraint and caution in preserving the worthwhile traditions of the past. He rightfully praises the Church for refusing to compromise where no compromise is possible, but he seems to interpret as weakness rather than prudence the Church's hesitancy to discard tradition and to plunge into unexplored new ground.

I.O.B.

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**God's Engineer.** By Daniel Sargent. Chicago, Scepter, 1954. pp. 191.

*God's Engineer* is a simple but moving story of an engineer who made his work the work of God. It is the story of Isidoro Zorzano and of the beginning of the Opus Dei, the first Secular Institute to receive final approbation of its constitutions from the Church. Isidoro Zorzano thought that he was not doing enough for God. His problem was solved after a providential meeting with a friend, Father Escriva, who had recently started the new Institute of the Opus Dei in Madrid. From the time he joined the Institute until his death in 1934, Isidoro lived a life of inconspicuous holiness. His process of beatification was begun in 1948.

Daniel Sargent has written an excellent and timely book. One slight criticism might be offered of his unofficial explanations of the nature of the Opus Dei, namely, that he does not make it sufficiently clear that the Institute is for those who, by the will of God, must remain in the world.

A.C.

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**An Essay in Christian Philosophy.** By Dom Illtyd Trethowan, Monk of Downside Abbey. New York, Longmans, Green and Co., 1954. pp. ix, 186. \$3.00.

Dom Illtyd Trethowan, as a Christian philosopher attempting to reach non-Christians as well as Christians, touches upon some of the great questions of Philosophy. His concern in this series of essays is to show "the relation in which man stands to God with specific

questions of Epistemology, Metaphysics, and Ethics." His essays deal with such subjects as Christian Philosophy, Knowledge of God, Moral Responsibility, and Faith and Reason. His approach to these problems is not along the traditional lines of Thomism, but rather "a progressive analysis of our ordinary experiences." "My Thomist friends ought not to regard this book as an attack upon Thomism and an attempt to pervert the minds of the innocent. It is an attack upon atheism. Certainly my chief reason for offering it to the public is that I do not regard the usual Thomist arguments as wholly satisfactory; but I am concerned here, first and foremost not to criticize Thomism but to offer an alternative at those points where my own dissatisfaction is shared (as it would seem) by a good many others."

Aside from the approach to the specific problems, Dom Trethowan finds himself at odds with the Thomistic theory of knowledge. He rejects the active intellect and holds that the singulars are known directly by the intellect without the necessary abstraction from matter. There are other Thomistic principles which Dom Trethowan finds at variance with his own views. Unfortunately, in attempting to fit modern concepts to Thomistic terminology he fails to grasp or portray the true Thomistic position. Thus when he rejects this erroneous version and gives his own explanation, the result is a philosophical *pot-pourri*.

The author's intention of attacking atheism is commendable; however, the book is not recommended. G.P.

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**L'Intentionnel Selon Saint Thomas.** By Andre Hayen, S.J. Second Revised Edition. With Preface by Joseph Marechal, S.J. Paris, Desclée de Brouwer, 1954. pp. 288.

In a second revised edition of a work which first appeared in 1942, Fr. Hayen presents his readers with a scholarly and profound treatment of the role and meaning of "intentio" as employed by St. Thomas. This second edition is occasioned by certain criticisms which were passed in regard to its original publication. Fr. Hayen has taken these criticisms into consideration in reediting his study, and has, in many instances, modified his views. He promises to consider the other points called into question, which he has not altered here, in a forthcoming work, *La Communication de L'Etre*. Such willingness to consider criticism indicates beyond doubt that the author has both the sincerity and the docility which are the necessary predispositions for any fruitful and praiseworthy study of the Angelic Doctor.

Briefly *L'Intentionnel Selon Saint Thomas* is an exhaustive metaphysical investigation of the function of intention in knowledge, a fact reflected by the citing of approximately 600 texts from 32 different works of St. Thomas. Seeking not only doctrinal certitude, but also a clear view of St. Thomas' own personal thought, Fr. Hayden employs throughout the book what may be termed the historico-exegetical method, i.e. the use and meaning of intention in its context in each passage is first determined, and then the chronology of the texts is examined to discern any development in St. Thomas' doctrine. Within this profound study are to be found an analysis of the terminology used by the Angelic Doctor, a treatment of participation and the analogy of being, an examination of intention at the various levels of knowledge, and finally the author's conclusions.

The book is a noteworthy contribution to the study of St. Thomas. Its scholarly approach and profundity of thought will make it worthwhile reading for serious students of the Angelic Doctor. It is not, however, a work to be lightly perused by theological or philosophical neophytes.

C.M.B.

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**Cardinal Manning, His Life and Labours.** By Shane Leslie. New York, P. J. Kenedy and Sons, 1954. pp. xi, 223. \$3.75.

If it is true that the first condition for a great life is great ambition, we see from this life by Shane Leslie that Cardinal Manning must have been an ambitious man. We still see clearly the imprint of his greatness on the soil of English History.

In a life such as Manning's we see lucidly a human being in a Divine plan. For if there was no plan, the reader of his life might wonder about the how and the why of his conversion from Anglicanism: why a man deeply imbedded in the Hierarchy of the Church of England, after four years of married life, should find his way from an Anglican Archdeaconry to the Red Hat of the Roman Catholic Church. This conversion from a worldly bride to the heavenly bride is skillfully handled by Leslie. One feels a gradual and suspenseful approach to his break with the Anglican Church, holding the readers' interest up to the final eruption. Leslie uses Manning's own memoirs and letters to bring out the situations, interlocking these with his own professional style. In this way he presents the subject's own story, rather than impersonal account. The reader can, from Manning's own words, see his hopes and heartaches, his troubles and triumphs, without the suspicion that these might have been distorted by the interpretation of the author.

This book will be of great value to one interested in the history

of the Roman Church in England and the way this Church influences the thoughts and actions of the Church of England. Moreover it is an artistic recording of an individual in English History who played an important role in the political and social life of his day.

O.O'C.

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**The Spear.** By Louis de Wohl. Philadelphia and New York, J. B. Lippincott Company, 1955. pp. 383. \$3.95.

"I've always wanted to do something—something really big with my spear. I know I'm good at it. I have always felt I didn't have my skill for nothing and that one day I'd do a very big thing. . . ." Thus spoke the youthful Roman soldier Cassius Longinus some time before he was to find himself in Palestine. Little did this young soldier realize that his wish was to come true at the foot of a cross on Calvary.

This latest story by Louis de Wohl is vividly told. Beginning in Rome and then moving on to Palestine, the scenes, though familiar, have a newness which will capture the interest of the reader. The trial of Our Lord, for instance, is a wonderfully dramatic account of what took place. Extensive use of Ronald A. Knox' translation of the New Testament has helped to make the background authentic and to give life and freshness to the novel. There are, however, a few minor points open to question, e.g. whether the author really accepts the identity of Mary Magdalen and Mary of Bethany, the sister of Martha and Lazarus, as an established fact.

*The Spear* is a book which will surely be welcomed by those who like a quick-moving account of things they know. As in his other novels, Louis de Wohl has blended solid historical facts with a little fiction to come up with an excellent story.

H.M.I.

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**The Material Logic of John of St. Thomas.** Basic Treatises. Translated by Yves R. Simon, John J. Glanville, and G. Donald Hollenhorst, with a Preface by Jacques Maritain. Chicago, The University of Chicago Press, 1955. pp. xxxiv, 638. \$10.00.

By rendering into the vernacular a synthesis that reflects centuries of thought, the translator takes upon himself the responsibility of preserving intact a priceless treasure. The originality of his contribution to man's growth in knowledge comes with choosing the words that will best convey the concepts of the author to the contemporaneous mind. When this choice concerns the selection of

modern equivalents for the precise expressions of Scholastic terminology, the task is particularly demanding.

The men who have translated three-fifths of John of St. Thomas' *Material Logic* merit much praise for making his thought available to the modern mind. Many today are not sufficiently conversant with latin to read the original with any facility. Even those who can will welcome the result of several years' labor on the text. This translation should help them make the truths contemplated a part of themselves. By providing the reader with terms that are familiar from his own experience, it will also be useful to him in teaching others. Excepting the word *habitus*, the translators have managed to find English expressions for the strict Scholastic language. They have preferred to treat this word as anglicized instead of translating it by *habit* whose meaning would only hinder the understanding of the reality signified through *habitus*.

Jacques Maritain has written an inspiring Preface to the book, and the Foreword by Yves Simon on the nature and importance of *Material Logic* is most enlightening. In the Notes placed at the back of the work, the reader will find many excellent comments on the text.

No College library should be without a copy of this translation. Its price will doubtless be discouraging to individuals, but the book is worth having especially if one is teaching or doing any specialized work in philosophy. Students who have already been initiated into the study of logic may gain much from its pages. But neither John of St. Thomas nor the comments of his translators make fast reading. Only a careful and persevering examination of the contents will pay dividends. The matter which is considered at least partially in this translation includes: the object and nature of logic; the universal; antepredicamental inquiries; the categories; signs, cognitions, and concepts; demonstration and science.

The defects are few and could be easily remedied in any revised edition. While the printing is clear enough, there is some uneven spacing between letters. The format can be considerably improved by a greater spacing of the various sections within each article. In the Notes one might look for simpler expression and more exemplification. The reflective reader, nevertheless, stands to be deeply enriched by this book.

M.M.J.

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**Five Decades.** By Sister Mary Paschala O'Connor, O.P. Sinsinawa, Wisconsin, The Sinsinawa Press, 1954. pp. xvii, 370.

*Five Decades* is a family history and like most such records is interesting reading, particularly to those bearing the name found on

the record. In this case it is the history of the Congregation of the Most Holy Rosary, a tertiary group of the Order of St. Dominic, whose Mother-house is at Sinsinawa, Wisconsin. The account covers the first half of the Community's existence, from 1849 to 1899, thus giving the book its title. But the years prior to 1849 are too important to be passed over, for it is here that the groundwork is laid.

Thus in the introductory chapter we meet Fr. Samuel Mazzuchelli, O.P., a young Dominican. Only a Deacon when he landed in America from Italy, he was ordained two years later, then beginning a truly apostolic ministry in Wisconsin and neighboring areas. He immediately saw the need of Catholic education for youth. To this end, he founded the community of religious teachers which we know today as the Congregation of the Most Holy Rosary. The community's struggle for survival in those early years is skillfully unfolded from letters quoted to give an authentic history. Of particular interest is the section dealing with the Catholic School Controversy in the latter years of the 19th century: for the Sisters of Sinsinawa were directly involved in Archbishop Ireland's attempts to provide a solution to this very vexing problem in Minnesota.

The first five decades, at times disappointing, again successful, saw the Motherhouse send its children throughout the territory to instruct the young in religion and the arts and to preserve their youthful minds from the prevalent secularism. The slow but healthy growth of the community attests to the success with which the Dominican Sisters performed their task. With justifiable pride, Sr. Mary Paschala, O.P. has given us this volume on Dominican history which will be appreciated by all those interested in the sons and daughters of St. Dominic.

R.H.

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**Enchiridion Biblicum**, Documenta Ecclesiastica Sacram Scripturam Spectantia. Second edition. Naples, Italy, M. D'Aura, 1954. pp. xvi, 280. \$1.65 (paper).

The number of ecclesiastical documents in the past twenty-five years on questions regarding Sacred Scripture have made imperative the publication of this new edition of the *Enchiridion Biblicum*. The earlier collection, published in 1927, has been revised: some of the private documents of lesser importance having been omitted, and all the new official ones included. Thus scholars are presented with a handy (in size as well as content and presentation) guide to the mind of the Church regarding biblical matters.

The manual is arranged in chronological order beginning with

the text of the Muratorian fragment and ending with the recent decrees of the Pontifical Biblical Commission. It contains Papal documents, decrees of the councils of the Church and of the Pontifical Biblical Commission relevant to the Sacred Text itself and to questions pertinent to the study of Sacred Scripture. It is published in latin, but some of the earlier documents appear in the original greek with a latin translation as a footnote.

The book is of value to all serious students of the Scriptures; it is a guide in the study of Sacred Scripture just as the *Enchiridion Symbolorum* is a guide in the study of Sacred Theology.

A.B.

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**Joan of Arc.** By Lucien Fabre. Translated from the French by Gerard Hopkins. New York, McGraw-Hill Book Co., 1954. pp. 367. \$5.00.

This is a remarkable book. In time it should find a place among the classical works on the life and times of St. Joan, for rarely has the life of a personality been so forcefully projected without detriment to the historical fabric. Fabre's analysis and interpretation of the complex political conditions surrounding Joan's activities is both moving and penetrating. He also evidences a keen perception of character which at times leads him to make severe judgments. Yet, one can not fail to grasp their realness.

However, there is throughout the work a manifest tendency to singularize Joan and to castigate her enemies. This can, in a way, be overlooked. For the author states in the foreword; "Few persons reading the record of Joan's life can remain neutral. They find themselves worked to a white heat." Of more concern are several statements in the book which can be misconstrued and lead to possible error.

The principal difficulty arises where the author writes that Joan, under the inspiration of the Holy Spirit, learned that, "it is sometimes our duty to resist the formal edicts of authority which may sometimes be but whited sepulchres." This passage has reference to Joan's future refusals to obey certain directives of Bishop Cauchon during her imprisonment. Yet the circumstances governing the reasons why Cauchon made the demands, and the circumstances surrounding Joan's refusal must be borne in mind. For Joan was illegally kept in a secular prison, denied the right of female guards and the respect due to women. On the bishop's part, he desired not only the destruction of Joan's reputation for sanctity and virginity, but also her death. Thus the sense of the passage loses both its founda-

tion and force, aside from its assertion of private judgment over that of the Church. Joan was not refusing to comply to the directives of Cauchon as representative of the Church. He was the paid, active agent of her political enemies, the British. She refused also because of the manifest evil intentions of her jailers who were acting under Cauchon's orders.

Aside from a few such points, Fabre's work on St. Joan is without rival. For those who are historians of the times of Joan, he presents valuable contributions to the field. To those who are devotees of Joan, he gives a greater grasp on her life and heroism. To those who wish to know Joan for the first time, Fabre offers an excellent start. It should be noted, however, that the book does not carry an imprimatur.

E.G.W.

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**Summa Theologiae Moralis.** By Benedict H. Merkelbach, O.P. Bruges, Belgium, Desclee de Brouwer, 1954. Three volumes, pp. 788, 1031, 1031.

A quarter of a century has passed since Father Merkelbach published the first edition of his popular *Summa Theologiae Moralis*. His close adherence to the mind and letter of Saint Thomas has earned him a reputation as one of the leading modern Thomistic manualists.

Several features of Fr. Merkelbach's work recommend it as a reliable guide. One is the clarity and order with which he presents the various topics. The use of a variety of type faces aids the reader in determining the relative importance of the different parts of each section. Another advantage is that he lists at the beginning of each article the principal places where the same doctrine is treated by St. Thomas. This enables the reader to investigate some problems in more detail, and helps the student of the *Summa* to realize all the practical applications of St. Thomas' doctrine.

The present ninth edition is very similar to the previous edition of 1949. One useful change is the addition of a summary of the recent modifications in the laws regarding the Eucharistic fast. These changes would not justify purchasing a replacement to the eighth edition, but we would most sincerely recommend this book to priests and students of theology searching for a clear, sound, Thomistic manual of Moral Theology.

J.M.H.

## BRIEF REVIEWS

Saint Paul speaks of the Christian family as a replica of the Mystical Body of Christ. "Within that Mystical Body the father is the head, the mother is the body itself, and the children are the members of the body. In this mysterious and deeply spiritual union we see the mother's place as the heart of the home." In the encyclical "Fulgens Corona Glorise," Pope Pius XII made the spiritual and moral regeneration of the family one of the intentions of the Marian year. In compliance with this wish the twenty-second annual convention of the National Catholic Conference on Family Life employed the general theme of *The Mother, the Heart of the Home*.

On March 24th of the Marian Year, 1954, the convention heard Bishop Michael J. Ready preach the opening sermon which forms the introduction to the book. Twenty-one articles follow on different aspects of the problems confronting the mother of a family. Finally the resolutions of the convention are recorded. The book offers practical solutions to the modern problems of the home. The most obvious lesson to be drawn is the necessity for a return to Mary in our day. (Edited by Edgar J. Schneider, O.S.B., Ph.D. Saint Meinrad, Indiana, Grail Publications, 1955. pp. 216. \$2.00.)

*Francis Thompson and Other Essays* is a collection of essays by Fr. Vincent McNabb originally published for his Golden Jubilee in 1935 and republished now, twelve years after his death. Printed in pocketbook size, this group of writings is an excellent introduction to the thought and style of this valiant man of God. His interests are wide and many. But to each subject he brings just the right approach and knows with remarkable foresight the points which will strike the interested reader with the most telling force. His style is direct and lucid, the facts of the case are presented as if you knew them all along and he leaves you to form your own conclusion which is always his. His panegyric on Fr. Bede Jarret is a model of restrained poignancy reaching its climax in this sentence: "Be reassured then, my pupil, my brother, my master, thou wert a light burning and shining." (London, Blackfriars Publications, 1955. pp. 84.)

In the preface of the brief work *Holiness is Wholeness* the author states, "The intention of this present book is . . . to show by examples how the new knowledge of the soul can be fruitfully used in promotion of spiritual health and (to) prepare the way for the religious life." Repeatedly, by examples and explanations, Fr. Goldbrunner impresses upon his readers the pivotal point that body and soul must work harmoniously together toward personal sanctification. He

wages war on the "illegitimate imperillings" of health that many foolishly incur in the pursuit of sanctity. His effective examples focus the reader's attention constantly on the basic principle of the supernatural life: "Grace perfects nature." (By Josef Goldbrunner. Translated from the German by Stanley Goodman. New York, Pantheon Books, Inc., 1955. pp. 63. \$1.75.)

*Tips For Teens* contains a store of information designed to lead young minds to a wholesome appreciation of love, sex, and marriage. The vocabulary is simple and geared to the adolescent mind. For this reason the booklet will be readily understood and the lesson absorbed by young readers. One caution is necessary. Anyone suggesting this book to would-be readers should take into consideration the maturity of the youth's mind. If this book is not discriminately recommended a curious mind might find more things detrimental to its welfare than beneficial. Parents who might find it difficult to understand and advise their children on such matters would be aided immensely by this booklet. (By Alvena Burnite. Milwaukee, Bruce Publishing Company, 1955. pp. xii, 100. \$1.25.)

At the present time, when young people read little and know little of the life of our Lord, *The Divine Story* will prove to be very valuable. In an interesting, absorbing manner Monsignor Holland tells the story of Christ. His account of the life of Christ, without becoming technical, gives enough background material to assure a clear understanding of the major events in our Lord's life. The brief chapters follow in chronological order and omit anything not directly pertinent or lacking solid proof. For someone who would like a life of Christ simply written, to retell to children; for youths who have never read the entire life of Christ; for all who would like to read a short story of Christ's life without too much technical detail, this book will prove highly attractive. (By Rt. Rev. Cornelius J. Holland. Grail Publications, St. Meinrad, Indiana, 1954. pp. 173. \$2.50.)

A pamphlet, *The Making of a Friar*, is the result of a broadcast presented over the B.B.C. by the English Dominicans at Hawkesyard in Staffordshire. Having been requested to present a Sunday morning religious service, it was decided that the program should center around the Solemn Profession of a Laybrother. The broadcast proved to be so successful that requests for copies of the script came from all sides. This booklet is the reply to those requests. The Profession ceremony, remarkably beautiful in its simplicity, is supplemented with a background designed to help those within and without the Church to understand and appreciate this act of dedi-

cation to God. The demand by the public for copies of this script proves that the end sought for definitely has been achieved. (Blackfriars Publications, London, 1955. pp. 26. 2 sh.)

*Facts in Black and White* is a pamphlet whose goal is to "scatter some of the haze that makes Negroes seem strange to white people, and vice versa." Just forty-eight pages cover a multitude of questions and answers that lay bare many areas of unwarranted friction between the two races. Racial superiority, racial segregation, and restrictive covenants are a few of the topics upon which the refreshing light of truth is shed. Practical suggestions for personal action to improve interracial relations and a bibliography complete this valuable contribution to a more Christ-like attitude toward our colored brothers. (Edited by Friendship House, Chicago. Notre Dame, Ind., Ave Maria Press, 1955. pp. 48. \$.25.)

All those who desire to attain to a Christlike attitude toward sin and sinners, and to imitate that forgiving love of Him who ate with publicans and sinners, will profit greatly from *Neither Will I Condemn Thee*. Father Stratmann, O.P. introduces the reader to the life and spirit of the Dominican Sisters of Bethany, a congregation devoted to the complete rehabilitation of women who have fallen into public sin, offering them a chance to live in the community as equals. Bethany's example of charity and penance underscores the appropriateness of the title: *Neither Will I Condemn Thee*. (By Franziskus M. Stratmann, O.P. Translated by Hilda M. Graef. London, Blackfriars Publications, 1955. pp. xii, 79.)

*Rome and Russia* surveys the ten centuries of Christian Russian history. The book opens with the baptism of Prince Vladimir—the Clovis of the East—in 988. Soon, however, Russia, like the rest of the East, was in schism. Catholicism was replaced by a national church which made adherence to Rome equivalent to treason and confused Orthodoxy with patriotism. This dark picture, brightened now and then in the course of history, became even darker in the sad days of the revolution. The anti-religious government allows only a shadow of religion to remain in the puppet Orthodox church. A thirty seven page bibliography, representing all shades of religious opinion—Catholic, Orthodox, Protestant and anti-religious Communist, increases the book's value for serious students. (By Sister Mary Just of Maryknoll. Westminster, Md., The Newman Press, 1954. pp. 223. \$3.00.)

In a simply written and informative account Father Johannes Laures, S.J. brings us a tale vibrant with adventure, heroism and intrigue in his short, historical study, *The Catholic Church in Japan*.

Exhibiting considerably more fire and life than many so-called "adventure novels," the book begins with the planting of the seed of faith in Japan by Saint Francis Xavier four hundred years ago, courses through the years of growth and of flight and near death by persecution, and concludes with modern times and the hopes they bring of a re-birth of that faith. It is an account which absorbs the reader's attention by the force of its subject matter and which rewards that interest with an appreciation of the struggles and fortitude of the Japanese Church. Apart from the somewhat unattractive format of the book, the only unfortunate feature is the too sketchy treatment which is given to the period from 1891 to the present day. (By Johannes Laures, S.J., Rutland, Vt., and Tokyo, Japan, Charles E. Tuttle Company, 1954. pp. xii, 252.)

*Lent and Easter, the Church's Spring* is an invaluable contribution to the literature devoted to the mysteries of Lent. The author presents the Resurrection theme as the real character of the Lenten liturgy. Confirming his views with ample texts from the Fathers, he leads the reader to a deeper appreciation of this phase of the liturgical life of the Church. Note should be made of *Lent and Easter*, by Hermann Franke, to be read at the beginning of Lent next year. (Translated by the Benedictines of St. John's Abbey, Collegeville, Minn. Westminster, Md., The Newman Press, 1955. pp. 95. \$1.75.)

In his dissertation for the degree of Doctor of Sacred Theology from the Angelicum, Father John F. Connell, O.P. discusses *The Superiority of Apostolic Religious Orders Derived from Their End*. Saint Thomas Aquinas, who once argued this point before a papal court of inquiry, devotes an article in his *Summa* to prove that apostolic activity—teaching and preaching—is a perfection establishing such religious orders as the most perfect in the Church. Father Connell elaborates on this, unfolding what lies behind "the well chosen words and succinctly stated principles and conclusions of this article."

A religious order devoted to teaching and preaching is superior to a purely contemplative one only when this activity *flows from* the fullness of contemplation—because external action in itself is absolutely less perfect than contemplation. This thesis is a scientific treatise on a subject the conclusions of which should be known to all religious of such institutes. (Dubuque, Iowa, 1954.)

*In Praise of Mary* is a compilation of the inaugural series of papers read at Bellarmine College in Louisville, Kentucky. Since the lectures were initiated during the Marian Year, the outstanding jewels of Mary's crown make up this series which represents the work of

such notable Mariologists as Msgr. Newton, T. U. Mullaney, O.P., Juniper Carol, O.F.M. and others. The book does not pretend to be an exhaustive text on Mariology, but merely gives the highlights in the life of Our Lady and presents them in a fresh and vivid manner. The editor, Rev. Raymond J. Treece, has added outlines and questions after each article which makes the book ideal for study clubs and discussion groups. (St. Meinrad, Indiana, A Grail Publication, 1955. pp. ii, 169. \$2.00.)

*In Octo Libros Physicorum Aristotelis* is the latest addition to the excellent manual edition of the *Corpus Thomisticum* published by the Italian company, Marietti. The format and type face are clear and attractive, and the edition is made more useful by the addition of summaries to each lesson. Serious students of natural philosophy will welcome this new edition of Saint Thomas' valuable commentary. (Turin, Italy, 1954. pp. 663.)

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### BOOKS AND PAMPHLETS RECEIVED

- THE AIM AND STRUCTURE OF PHYSICAL THEORY. By Pierre Duhem. Translated by Philip P. Weiner. Foreword by Prince Louis De Broglie. Princeton, New Jersey. Princeton University Press, 1954. pp. xxii, 344. \$6.00.
- AMERICAN TWELFTH NIGHT, And Other Poems. By Sister M. Madeleva, C.S.C. New York. The Macmillan Company, 1955. pp. xlvii. \$2.00.
- ANCIENT EDUCATION. By William Smith. New York. Philosophical Library, 1955. pp. xii, 309. \$3.75.
- AND AMEND MY LIFE. By Bernard A. Souse, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. vi, 89. \$.75.
- THE CATHOLIC CHURCH AND YOU, What the Church teaches and why. By William J. Grace, S.J. Milwaukee, Wisconsin. The Bruce Publishing Co. pp. viii, 246. \$1.90.
- CHRISTIAN MATURITY. By John Donohue, S.J. New York. P. J. Kenedy & Sons, 1955. pp. 214. \$3.50.
- COLOR BOOKS (St. Antony of Padua, St. Dominic Savio, St. Joan of Arc, St. Maria Goretti St. Philomena, The Easter Color Book, Kateri of the Mohawks). By Mary Fabyan Windeatt. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1955. \$.35 each.
- CONSTANCY OF INTEREST FACTOR PATTERNS WITHIN THE SPECIFIC VOCATION OF FOREIGN MISSIONER (Dissertation). By Rev. Paul F. D'Arcy, M.M., M.A. Washington, D. C. Catholic Univ. of America Press, 1954. pp. 54. \$1.00.
- A DAY IN FAIRYLAND (A New Color Book Series). By Paula Haigh. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication. pp. 16. \$.35.
- DAYS OF JOY. By William Stephenson, S.J. Westminster, Maryland. The Newman Press, 1955. pp. 176. \$2.50.

- THE DIVINE MASTERPIECE. By Gabriel M. Roschini, O.S.M. Translated from the Italian by Peter J. R. Dempsey, O.F.M. Cap. Cork, Ireland. Mercier Press, 1954. pp. 150.
- FOLIA, SUPPLEMENT II: THE AUGUSTINIAN CONCEPT OF AUTHORITY (a valuable research anthology with accompanying indices). By H. Hohensee. Order from Robert F. Moroney, 2180 Ryer Ave., New York 57, N. Y. pp. 79. \$2.00.
- FOLLOW CHRIST. Edited by Gerard Ellspermann, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 64. \$.25.
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