



Fountain of Justice. A Study in the Natural Law. By John C. H. Wu.
New York, Sheed and Ward, 1955. pp. 287. \$3.75.

This is a magnificent book. It is a competent attempt to explain law in the light of the Christian understanding of Revelation, in other words, to present the theology of law. One hesitates to affirm that the layman, or even the average lawyer, will fully grasp all the notions presented in the book because they are often too compressed and elliptical. Nonetheless, there is no one who will not gain from it a deeper insight into the meaning and dignity of law.

The title itself is not precisely accurate. Rather than a study only of the natural law, the book is composed of four essays on law: the nature of law, the natural law and the Anglo-American common law, the relation of Christianity to the law, and the qualities of justice. These parts are of varying merit. The longest and the best, the study of the common law, manifests a deep knowledge of cases, court decisions, and jurisprudence. It is a real joy to follow the author as he demonstrates that the best human law, which in this instance is our common law, flows from the natural law and reflects the highest Christian ideals. This essay alone is worth the book. Because it uses an inductive, *a posteriori* approach to show the relevance of the natural law, it is much more appealing than an abstract presentation.

The other parts of the book never quite attain the lucidity of these chapters. If one were to hazard an explanation, it would be that the author is first and foremost a lawyer. Writing about the development of jurisprudence, he is in his own metier. But the further he withdraws from law itself to theological and philosophical notions, the less clarity he commands. An explicit distinction of general and particular justice, for one instance, and a differentiation of the ends proper to law in its respective orders, for another instance, would illuminate many passages. A lesser foible is a predilection for the poetic which occasionally tends to overshadow precision.

The Epilogue's appeal for a return to wisdom, for example, leaves the reader with the impression that wisdom is more intuitive than rational, more a feeling than an understanding. A most singular accommodation in this same section of St. Augustine's distinction of angelic knowledge as morning and evening further witnesses to this propensity. A theologian can supply the needed distinctions and then rejoice in the many refreshing insights and metaphors. But the possibility remains that the ordinary lawyer will come away from certain parts of the book not with a greater understanding but a chastened sense of uncertainty. Greater exactness in explaining fundamental ideas, or, as the scholastics would say, adequate definition and division of terms would have forestalled much of this.

Notwithstanding these few shortcomings, this book is a real treasure because it shows the profound meaning of law and justice in the ordering of society to its end. There is need of such understanding today even among Catholic lawyers, but there is a lamentable lack of writings to fill this need. So *Fountain of Justice* is a doubly admirable achievement and a book which will unfold for the lawyer unsuspected depths to his profession.

M.E.

The Eucharist and the Confessional. By F. D. Joret, O.P. Translated from the French. Westminster, Maryland, The Newman Press, 1955. pp. xxx, 192. \$3.50.

This book treats of the two sacraments which are the most frequent sources of grace for Christian souls, the Holy Eucharist and Penance. In it we find a happy blending of sound teaching and inspiring language. The author's instruction, firmly founded upon the Church's deposit of faith and her most competent theologian, St. Thomas Aquinas, is brilliantly illustrated by the Liturgy and the lives of saintly men and women.

After the introduction, "The Sacrament of God," in which we are offered deep insights into Christ's intimacy with souls, Father Joret gives a general treatment of "The Sacraments of Jesus," where he considers their divine institution, the way they cause grace and the role of the recipient. He then dwells upon the fruits of the Holy Eucharist which nourishes our souls and cause us to grow in love and union with Christ and the other members of His Mystical Body unto the glory of God. The next chapter, on the practice of frequent Communion and the requirements for a fruitful Communion, should help make this beautiful doctrine a reality in our daily living.

Two chapters are devoted to the Sacrament of Penance. In

the first of these the author examines this sacrament relative to the remission of mortal sins. Here he movingly portrays both the action of divine mercy and the penitent's three acts of contrition, confession and satisfaction particularly by analyzing the parable of the Prodigal Son. Although venial sins may be remitted outside of Penance, he shows how profitable to the spiritual life is the practice of frequent confession. Father Joret inspires the deepest regard for the effectiveness of sacramental grace, which is Christ sanctifying us through his sacraments.

Finally a discussion of spiritual confession and communion nicely completes the picture. Through the oft renewed desire to receive these two most important instruments of grace, their actual reception is made much more fruitful. Priest and layman, confessor and penitent can derive considerable benefit from this book. The reflective reader who meditates upon certain sections will reap a more abundant harvest.

M.M.J.

Tales of the Long Bow. By G. K. Chesterton. New York, Sheed & Ward, 1956. pp. 219. \$3.00.

Chaucer. By G. K. Chesterton. New York, Sheed & Ward, 1956. pp. 285. \$3.50.

Chesterton lived in an age of scoffers. The years after the First World War produced an era of intellectuals who were men of genius, erudite and voluble writers, but who toted a string of "anti's" into their works—anti-tradition, anti-conformist, anti-religion, and especially anti-Catholic. It was the fashionable thing to ridicule what nineteen centuries had held sacred.

But every cause has its champion, and champion *par excellence* of the Church was one Gilbert Keith Chesterton. Outglibbing the glibbest and cleavering the cleverest in their game of dissecting the pinions of Christianity, he established himself as a man of letters, a humorist, critic, and scholar, while remaining an ardent follower of Christ and His Church. It was for Him he often wrote. So much so, that his Golithan stature in literature can only be surpassed by his towering love of his Faith; it is primarily as an apologete that he must forever be remembered. Chesterton was apologete who "thrust home" his pen whetted on the strop of Christian orthodoxy into a society of jeering sophisticants.

In reissuing his works, Sheed & Ward have made a happy choice in these two most recent selections. Though not among his more popular, both are nevertheless thoroughly enjoyable. In spinning the

Tales of the Long Bow, the author's wit plays upon the social problems of his (and our own) day. And it often happens that while chuckling at the antics of his heroes, a group of "conventional non-conformists," we are actually laughing at ourselves. *Chaucer* is quite the reverse. Here we find Chesterton the learned, the master of words, the historian, but most especially the intellectual, the Catholic intellectual. It may strike the average reader as a bit stuffy at times, as such literary criticisms are prone to do. Yet to the grammarian and lover of prose, the book is a delight; to the student of English literature or history, it affords pages of learning; to everyone it manifests the work of a genius, a champion of our age. Need more be said?

J.S.F.

Lives of the Brethren of the Order of Preachers. Translated by Placid Conway, O.P. Edited by Bede Jarrett, O.P. London, Blackfriars Publications, 1955. pp. xvi, 260.

The austere tales revealing the 'inner life' of the early Dominicans during the formative years of the Order have been re-published in the *Lives of the Brethren*. Intended to perpetuate for future generations the memory of the early, saintly Friars, the original work, prefaced by Humbert de Romans, was compiled by Gerard de Frachet between 1256 and 1259. These stories and legends, which were to be a consolation and aid to the brethren in their spiritual advancement, characterize, as Father Bede Jarrett comments in his introduction, the "dainty, yet virile faith" of the medievalists.

This original document of Dominican life, replete with facts and repetitions, has been an invaluable and continual source for historians and biographers. Yet, the rare spirit of simplicity which pervades the entire book outweighs the historical value. Since universal appeal and influence is lacking, it is hardly an historical classic; but, it is a font of Dominican tradition and remains contemporary to all generations of Friars. The legends include the founding of the Preachers; two lives of St. Dominic by Gerard de Frachet and Blessed Cecilia Cesarine respectively; and a sketch of Blessed Jordan of Saxony. The final chapters reveal the progress and growth of the Order and the holy deaths of many of the brethren.

At the turn of the century Father Placid Conway, O.P., translated the *Vitae Fratrum* from faulty manuscripts. Father Bede Jarrett, O.P., edited this translation in 1924 and added a critical introduction and brief annotations. Father Jarrett's introduction is provocative and his notes are informative and accurate. Competent edit-

ing has eliminated some of the shortcomings of composition and style, but a completely new translation is badly needed. The present volume is based on the 1924 revision by Father Jarrett. C.C.

Beginnings: Genesis and Modern Science. By Charles Hauret. Translated and adapted from the Fourth French edition by E. P. Emmons, O.P. Dubuque, Iowa, The Priory Press, 1955. pp. xv, 304. \$3.25.

One might expect a work such as this to be extremely technical and intended for a select audience. However, Father Hauret, in his introduction, sets forth a different aim: "to try to explain, without any attempt at erudition and from a practical point of view, the doctrinal content of the first three chapters of Genesis."

To a thoughtful reader of the first pages of the Bible, many questions present themselves, questions which for the most part, usually remain unanswered. Even the skilled exegete will have difficulty with many of these problems, though he has studied them extensively. Modern science, as Father Hauret points out very clearly, has also tried to solve some of these questions. The result is an apparent conflict between geology, archeology, anthropology and the ancient narrative of Creation and man's origin. However, as Bishop Daly, O.P., points out in his Foreword, "Arrogant as science may sometimes be, one must render to it the things that are science's, never for a moment refusing God the things that are God's." *Beginnings* does just this. Father Hauret shows, with clarity and simplicity, that the conflict between science and Scripture is more apparent than real, for it was not God's intention to teach men "how the heavens go, but how to go to heaven."

The book itself has only six chapters but each treats an important aspect of the problems contained in the first part of Genesis. The last chapter, "Practical Applications," will be found particularly helpful for anyone, teacher or preacher, who is faced with the necessity of distinguishing the historical reality from the imagery by which it is portrayed.

This book, which deals with the most ancient of stories: the Creation, Temptation and Fall of man, also presents the latest findings of modern science, and the most recent decisions and Encyclicals of the Church on biblical study. It skillfully blends all these to show that the Bible can be thoroughly investigated, and that there are no contradictions between modern science and the story of Genesis, the dawn of man on earth.

H.M.I.

Christian Asceticism and Modern Man. Translated by Walter Mitchell and the Carisbrooke Dominicans. London, Blackfriars Publications, 1955. (Also New York, Philosophical Library, 1955). pp. xi, 262. \$6.00.

Because "Christians intent on perfection are beginning to feel uneasy in their minds and to have faint doubts about the efficacy or even the wisdom of certain means of penance. . . . hitherto considered as fundamental to all forms of asceticism," the Carisbrooke Dominicans have translated a series of papers submitted to a conference organized on this subject by the editors of *La Vie Spirituelle*. The book seeks to examine the principal aspects of the problem and to indicate the lines along which solutions should be sought.

Christian Asceticism and Modern Man is composed of sixteen essays written by doctors, psychologists, historians, and theologians. The first seven view asceticism as it is found in the New Testament and in historical tradition. The next two present certain theological aspects of the question, while the following six deal primarily with psychological factors influencing the ascetical practices of the present day. The final essay indicates "Tentative Conclusions." Seven of these essays, of which those by Frs. Mailloux, Allegre, and Chenu are especially noteworthy, have been written by Dominican priests. The essay "Mortification of the Body in the Carmelite Order from St. Theresa of Avila to St. Thérèse of Lisieux" by François de Sainte Marie, O.C.D., is extremely well done. "Psychiatric Considerations" by Dr. Gregory Zilboorg, should also prove very instructive to all.

This volume is an important contribution to the field of spirituality. Though it does not pretend to exhaust the problem under discussion, it does nonetheless indicate many factors which must enter into the ultimate solution. For this reason it will be of particular assistance to religious superiors and to all directors of souls.

C.M.B.

The Living Bread. By Thomas Merton. Introductory Note by Gregory Peter XV Cardinal Agagianian. New York, Farrar, Straus and Cudahy, 1956. pp. xxxi, 157. \$3.00.

Thomas Merton—Father M. Louis, O.C.S.O.—has done much to lead Americans to a knowledge and love of contemplative life. His latest look which dwells reflectively upon the Eucharist, the sign and cause of unity in Christ's Mystical Body, tries to bring an important phase of that life to the hearts of his readers outside the cloister.

The Living Bread is not a scholastic treatise, nor does it seek to convince the non-believer. Rather it exposes the general teaching of theologians on this, the greatest of the Sacraments. It encourages the overflow of liturgical prayer into private converse with God. Thus it clearly shows that Benediction, Holy Hour, and silent adoration before the tabernacle are not in opposition to the liturgical sacrifice, but rather that all these elements fit together into an organic, harmoniously balanced unity.

Written at the request of the Society for Perpetual Adoration of the Blessed Sacrament, a group of secular priests, this small volume warrants a more universal audience. It is a valuable aid towards a sound and fervent devotion to Our Eucharistic Lord.

J.M.H.

St. Pius X. By Leonard Von Matt and Nello Vian. Translated by Sebastian Bullough, O.P. Chicago, Henry Regnery Co., 1956. pp. 90. \$6.00.

There is nothing particularly subtle or sophisticated about this pictorial history of Saint Pius X. In its format and style, it accurately mirrors the spirit of Guiseppe Sarto whose ingenuous, rustic personality never deserted him—even on the throne of Saint Peter!

At a first glance at this collection, one is immediately struck by the arresting array of black and white photographs (150 in all) which are rich in detail, and artistic withal. Although many of them are patently contrived for the occasion of this album, there are authentic pictures in abundance. They depict Guiseppe Sarto in various stages of his ecclesiastical career; the more striking, of course, are those of his coronation and of his glorious reign in later years. Together with their accompanying captions (each a splendid example in economy of style) they provide ample material wherewith one may construct many a detail which the authors have left to the mature reader's imagination.

To better understand this Saint who "could hurl down his biretta in a rage," who courted poverty even to "haunting the Pawn-broker," and who refused to place anything ahead of charity and courtesy, Von Matt and Vian combine their artistry to bring us back to "Bepi's" (as he was affectionately known to his family) home life. The authors begin with a detailed life of Margherita and Giovanni Sarto and by dint of pen and picture, recreate the devout, simple atmosphere in which the "Pope of Children" was formed. With him and his family, we work, pray, and play—in fact, we ex-

perience the entire overture to a life of complete harmony which was to end in perfect consonance in union with his beloved Saviour.

To an already growing library of pamphlets, novels, and biographies dedicated to this inspiring Saint of our times, this album will be welcomed by all as a tasteful, unpretentious, and thoroughly satisfying work.

V.L.

Catholic-Protestant Conflicts in America. By John J. Kane. Chicago, Henry Regnery Company, 1955. pp. 244. \$3.50.

Over a century ago, the City of Brotherly Love erupted into a scene of chaos. Through inflammatory publications and mass riots, certain bigoted Protestants launched a vigorous campaign against Catholics, a campaign which today has lost the mark of violence, but still retains much of its vigor in written and vocal expressions.

Doctor Kane has set out in this book to eliminate these conflicts between Protestants and Catholics by indicating their true nature. It is an aim so precious to him that he has not spared the feelings of either side, and prepares the reader for his work by stating as much in the Introduction. It should be a caution to all to put aside their prejudices and view the problem as he has viewed it: factually and objectively.

Two propositions pervade this work. First, every conflict involves two persons or groups, each contributing his share in fanning the embers of dissension. Protestants are guilty of exaggerating the influence and intentions of American Catholics, prodded on by the inherent fear that some day Catholics will emerge as the majority group in this country. Thus all issues favorable to Catholics are judged as though this were the prime purpose of Catholics. On the other hand, Catholics, many of whom are Irish imbued with Jansenistic tendencies, are guilty by defect. Too many have refused to assume the responsibilities of lay leadership in their communities, too often deferring to the Clergy.

The second proposition is that the present conditions are not causes but symptoms of the conflict. After sketching the origins and development of the conflict, Dr. Kane proceeds to analyse under this supposition the present attacks made by Protestants. Whether in the fields of education, politics, economics, or social activities, he shows that charges urged by them against Catholics are all symptoms of their basic fear. He concludes by presenting various Catholic attitudes toward this problem, and also by indicating the ultimate types of democracy toward which we will tend depending on the solution adopted.

This book should be read by all concerned with the problem. The style is well adapted for an easy comprehension of the topics discussed, but to benefit fully the reader must be prepared to shed pre-conceived notions and progress through the book according to the plan of the author.

R.R.A.

Patristic Homilies On The Gospels. Vol. I. Translated and edited by M. F. Toal. Chicago, Henry Regnery Company, 1955. pp. 503. \$7.50.

Through the generous labor of Father Toal we now have available in English a rich source of that tradition which, with the Scriptures, forms the sacred deposit of Catholic faith.

This work, the first of a proposed four volume series, is divided into eighteen sections: one for each Sunday and major feast from the First Sunday of Advent to Quinquagesima inclusive. In each section the Gospel for the day is first given along with the parallel text; then follows its exposition taken from the *Catena Aurea* of Saint Thomas Aquinas. Next there are homilies on the Gospel and related topics by such illustrious Fathers and Doctors of the Church as Saints Augustine, John Crysostom, Ambrose, Bernard and many others.

The *Catena Aurea* from which the compiler of this volume draws freely, is one of the least appreciated of Saint Thomas' works. But surely this would not be so if the work were better known. For in it the Angelic Doctor has assembled a deep and penetrating commentary on the Scriptures drawn from the Fathers who preceded him. Father Toal wisely includes as an introduction to the *Catena Aurea* the Saint's dedicatory epistle to Pope Urban the Fourth. Here is manifested the humble and reverent approach employed in producing this "golden chain" which so clarifies the meaning of the Sacred Texts.

The Homilies, as Father Toal notes in the Introduction, "were written by men upon whom the Church has conferred the authority of Doctors and teachers of the faith." Pope Leo the thirteenth in the Encyclical *Providentissimus Deus* states that "the laborious studies and admirable writings of the Fathers have justly merited for the three following centuries the appellation of the golden age of biblical exegesis." Most of the writers in Father Toal's collection belong to that "golden age."

Hence, the authority and value of such a collection of homilies can readily be appreciated. Father Michael Browne, present Master

General of the Dominican Order, says in the Foreword that "Father Toal has placed in the easiest possible reach . . . this quintessence of the doctrine of Tradition on each Gospel. . . . A sermon well prepared on the matter here supplied cannot fail to be learned, solid, simple and effective." This book is wholeheartedly recommended to every preacher and pastor of souls.

T.B.S.

A Portrait of St. Luke. By A. H. N. Green-Armytage. With an Introduction by R. A. Knox. Chicago, Regnery Company, 1955. pp. 201. \$3.00.

One of the important aids to sanctity is the example given by Our Lord and the saints. Divine providence has recorded the life of Jesus in the four Gospels, but little is known about many of the great saints who fired the zeal of the early Church. One of these is St. Luke. Mr. Green-Armytage, by augmenting historical facts with conclusions based on internal evidence found in the New Testament, has masterfully sketched *A Portrait of St. Luke*.

After laying a sound historical foundation, the author proceeds to examine the cultural background of a Greek doctor of medicine in the first century of our era. From this study we are given indications of some of the characteristics of Luke, the physician. Then the author turns to St. Luke's inspired writings, the Gospel and the Acts of the Apostles, and gleans from these more information about his character and personality. Some of the points brought out are St. Luke's loyalty to St. Paul, his style of writing, the chronological order of his Gospel, and his choice of sources. He concludes that St. Luke was a gentle, down to earth Christian, who "rejoiced in the Lord always."

Priests and laymen will find this book a help in increasing their knowledge and love of the Holy Scriptures. E.M.B.

Up the Green River. By Thomas Gilby. London, Eyre and Spottiswoode, 1955. pp. 352.

This book marks the introduction of Thomas Gilby's name to the field of fiction. A Dominican priest of wide interests, he has heretofore restricted his writings to factual works. The most recent of these, an anthology of martial literature entitled *Britain At Arms*, obviously influenced this novel. By the author's own admission, "this story is not entirely unfounded on fact."

Up the Green River concerns a group of English Black-Country

Catholics during the middle of the last century who, in an attempt to find a new life far from the dreariness of Industrialism, moved to South America to establish a colony. They were immediately faced with a fight for independence because of the rivalries of two neighboring states culminating in an invasion by the forces of an insane dictator. For most of these settlers the problems of the industrial laborer are exchanged for the problems of the frontiersman. For their leader, Richard French, the main character if this book contains only one, his original problem remains.

This man is a priest who has not left the world behind him. He continues to live in the past and tortures himself with what can never be. Toward the end he discovers what the reader has known all along—that God is not the center of his life. From this point on he begins to be a true Priest.

Written for a British audience, this book should be enjoyed by those who like the military and naval atmosphere of old Britannia. One finds social history, humor, resourceful women and romantic passages smoothly interwoven throughout the story. And it is certainly not devoid of action. Care must be taken, however, in interpreting what appears at times to be some temporizing or "broadmindedness" in the author's treatment of situations involving points of Catholic practice.

Father Gilby's first novel leaves us waiting expectantly for additional manifestations of his newly revealed talent. T.H.D.

Foundations of Thomistic Philosophy. By A. D. Sertillanges, O.P. Translated by Godfrey Anstruther, O.P. Springfield, Illinois, Templegate. pp. 258. \$3.75.

Père Sertillanges, like his preceptor Saint Thomas, did not forget the little ones of the intellectual life. Author of many profound books, he also found time to write, not a resumé, nor a scholarly treatise, but a book "for a public consisting of just ordinary people—neither advanced students nor wholly unlearned."

This is not a textbook, but rather a series of connected essays, discussions of key points in a philosophical synthesis. Knowledge and God, creation and providence, nature and morality are the great central themes of consideration. In a work which spans the entire field of philosophy, it may sound captious to question particular statements, but the author's opinion on Aristotle's teaching about the divine knowledge (p. 136) may seem questionable in view of St. Thomas' commentary (*In XII Meta.*, lect XI, n. 2614 ff.).

The many readers familiar with Father Sertillanges will welcome the re-appearance of this translation, and it should attract new readers since it is written especially for them, the beginners. It must be read slowly and thoughtfully in order that its profound truths may be grasped. A few readers, particularly those unfamiliar with French letters, may be annoyed by the quotations from French authors which frequently distract rather than clarify. J.M.H.

One Shepherd, One Flock. By Oliver Barres. New York, Sheed and Ward, 1956. pp. viii, 203. \$3.00.

Conversion stories are traditional in the literary world, and in the main have usually performed post-mortems on the baptismal waters. The intricate innerworkings of a troubled mind have also been frequently explored. Yet combine the two, add one exception, and *One Shepherd, One Flock* emerges uniquely as the pre-baptismal account of a Congregational minister's conversion to Catholicism. It exposes completely ". . . not a weak man's need for authority, but . . . a sane man's need for truth." And truth it was, clothed in the apologetic garb of Christian Unity, which led Oliver Barres, his wife (also an ordained minister) and their two children to embrace and love the Catholic Church. It was truth which brought this Protestant family to the family of Rome. It was truth which cured them of a malignant "Roman fever."

The book is divided into two complementary sections, one a negative question, the other a positive exclamation. "Threshold Thoughts" is a diary-journal of the year previous to the actual conversion; "Catholicism or Chaos" is an apologetical exposé of many basic Protestant objections to the Church of Rome. The succumbing of a stubborn mind, groomed on a refusal of, or indifference to, objective truth, proves interesting reading; the litany of Protestant rationalists countered by truth-bearing Catholic philosophers is a challenge to the serious thinker. The appalling problem facing the author—that of uprooting family, friends, and position along with his ideas—grips the reader almost as his very own. Threading its way through line after line of the workings of God's grace is the concentric thought—unity in Christ.

Mr. Barres is a man of exceptional intellectual acumen, yet couches his thoughts in a popular style, appealing to kindred minds of religious confusion. Using as a basis his newly acquired font of truth, he cites frequently from Sacred Scripture, patristic writings, and modern-day apologetes. In explaining the "mysterious power

of attraction which burns within" he communicates his problem, needs, and solutions in a manner seldom equalled.

He is to be commended for presenting his new faith with a pledge of future loyalty, and his old with a loving apology and warm invitation to "Come follow me."

J.D.L.

Journey into a Fog. By Margareta Berger-Hamerschlag. New York, Sheed and Ward, 1956. pp. 254. \$3.50.

Juvenile delinquency is one of the major problems confronting present-day society. Miss Berger-Hamerschlag, on the basis of personal experience as an instructor of art in a London youth club, ably indicates some of the inherent complexity of this problem and the very grave difficulties inevitably encountered by anyone interested in its solution. Readers will not fail to realize more fully the extent of the moral decay prevalent in large segments of today's youth, for here the picture is clearly drawn.

The presentation takes the form of a diary, an account of day-to-day experiences not necessarily connected or in any way continuous. Consequently the central theme is not developed in a logical fashion. Occasional reflections regarding the causes and possible remedies for such widespread delinquency and the author's utilization of art in attempting to remedy the unfortunate situation, serve to dispel the monotony which would otherwise result from an extended narration.

Extraordinary patience, with no apparent success attendant on one's efforts, are requisites for any Journey into a Fog. This book will encourage those engaged in this particular field and will prove interesting to the general reader.

M.K.

In Soft Garments. By Ronald Knox. New York, Sheed and Ward, 1956. pp. 214. \$3.00.

It is never an easy task to find the successful middle path in any undertaking. During his years as Chaplain at Oxford, Msgr. Knox had the responsibility of providing lectures which the Holy See insisted be given to the Catholic students of the University "to safeguard their faith against the influence of an uncongenial atmosphere." *In Soft Garments* is a recurrent witness to the success Msgr. Knox had in blending effective doctrinal instruction with what might be called "popular appeal."

For the approach in these Oxford conferences, now republished

after a lapse of years, is neither weighty nor flighty. The scholarly author treats a wide range of apologetic topics with skill and with a certain underlying sense of humor and enthusiasm. Employing his impressive scriptural background, together with a varying theological or historical approach, he treats a miscellany of subjects including the marks of the Church, the sacraments, miracles, and morality—to name but a few.

Those who seek a fresh approach to familiar topics, as well as those who often find themselves inadequate to the task of explaining the Church and her teachings to non-Catholics, will find a reading of *In Soft Garments* both profitable and enjoyable. J.B.M.

Theology of the Old Testament. By Dr. Paul Heinisch. Translated by William G. Heidt, O.S.B. Collegeville, Minnesota, The Liturgical Press, 1955. (revised and supplemented) pp. xx, 476. \$6.00.

Of its very nature any organized compilation of the religious beliefs of the Old Testament bespeaks an order to the New Dispensation, and thus it is incomplete. Christianity remains indebted for all the intrinsic beauty and order of the Old Testament, because she has inherited the quintessence of the Jewish religion: the cult of the one God. This valuable source book shows clearly the evolution of the revelation made to the Israelites, the dowry which Israel might have brought to the espousals proposed by the Son of God; the dowry which has become our possession.

In this second edition several features recommend themselves as improvements over the previous publication: the larger print and generally more attractive make-up of the volume; the addition, by way of appendices, of the three most important recent biblical encyclopedias of the popes; the pruning of the extensive foreign-language (mostly German) bibliography. Altogether these should make for a more popular appeal, which the book, indeed, deserves.

B.M.S.

Collectivism on the Campus. By E. Merrill Root. New York, The Devin-Adair Company, 1955. pp. xii, 403. \$5.00.

A retrospective view of university activity in the past three decades helps to form a judgement on the theories and theorists of that era. Results in the many cases cited by *Collectivism on the Campus* are very discouraging. "There is a vast potential reservoir of political leadership coming from schools and universities . . . a

potential leadership psychologically prepared to enlist under the liberal banner." This leadership is, to a great degree, fashioned by the doctrine and discipline acquired in the university classroom.

Collectivism on the Campus sets forth a factual record of the doctrine taught in our colleges and universities in recent years and of the men who taught it. It gives rise to some intriguing questions. Were the thousands of college students at City College of New York in the "41-42" period helped or hindered by the twenty-six faculty members who were eventually dismissed from that school because of communist affiliation? Are those former students suitably prepared and equipped to provide leadership in the problems facing our nation?

Certainly the same basic situation prevails today. Questionable molders of classroom opinion still hold forth in our universities. But the warnings of men like Root fall on ears deafened by the shallow harshness of cries for academic freedom and civil liberty.

No independent thinker, however, can evaluate properly the issues of our day without the help of such books as *Collectivism on the Campus*. This book is one of the many stemming from that small school of writers who are attempting to pierce an enveloping "historical blackout" of the record of communist infiltration in our national structure. Author Root sets forth a factual history of communist infiltration on the American campus that does not make comfortable reading. Yet it is a record comprised of authoritative, revealing and, in some instances, shocking facts.

J.D.K.

Profiles in Courage. By Senator John F. Kennedy. New York, Harper & Brothers, 1956. pp. xix, 266. \$3.50.

Convalescing after an operation, Senator Kennedy profitably spent his enforced inactivity studying the virtue of courage as found in some of his senatorial predecessors. *Profiles in Courage* is a result of those leisure moments of reflection.

In the first chapter the youthful Senator from Massachusetts sets the stage for the drama by revealing some of the "pressures" which influence the decisions of our public servants. The remaining pages disclose these various "pressures" at work in the lives of John Quincy Adams, Daniel Webster, Thomas Hart Benton, Sam Houston, Edmund G. Ross, Lucius Lamar, George Norris and Robert A. Taft, and the willingness of these men to disregard "dreadful consequences to their public and private lives to do that one thing which seemed right in itself." Some were correct in their beliefs; time has

proved others to be wrong. Some were unflinching in their devotion to absolute principles; others winked at them until a pricked conscience propelled them into the center of the political arena. However, despite their many differences, they all possessed in a decisive moment that greatness of soul called courage which has sketched their profiles on the portrait that is our American Heritage.

The Senator writes in an affable style; the reader will soon discover himself snatching 'stolen moments' to finish a page, a chapter, the book.

F.M.S.

Graceful Living. By John Fearon, O.P. Westminster, Md., The Newman Press, 1955. pp. vii, 160. \$2.50.

God in His infinite Wisdom has chosen to give us life, to teach, love, forgive and strengthen us through the seven sacraments instituted by His Son. Unfortunately many Catholics fail to live a full Christian life because they have only a superficial knowledge of these seven fonts of grace. "Baptized as a baby, married in a daze, and anointed in a coma," expresses all too well the role which the sacraments play in many lives. Father John Fearon, O.P., a noted theologian and experienced author, has taken to his pen to help remedy the situation. His audience, the "man in the street," should rejoice, for the result of his labors is one of the finest books written on the subject.

Graceful Living is a very successful attempt to make the rich teachings of St. Thomas Aquinas on the sacraments understandable and vital for the average Catholic. Treating each separately, Father Fearon, in his simple and attractive style, shows us the background of the sacraments, their meaning, institution, and purpose. Displaying a profound grasp of man's needs he shows what these seven sources of grace can and should mean to us. Blessed with a sense of humor, the author enlivens his work by a refreshing use of descriptive examples and comparisons, and delightful anecdotes. Every Catholic desirous of deepening his appreciation of the sacraments will find that *Graceful Living* is more than a title: it is a way of life.

I.O.B.

Christian Spirituality. From Jansenism to Modern Times. By Pierre Pourrat, S.S. Translated from the French by Donald Attwater. Westminster, Maryland, The Newman Press, 1955. pp. 549. \$6.00.

In this, the fourth volume of a pioneer study, Father Pourrat

completes his history of Christian spirituality, treating the period from the 17th to the 20th century. There is almost no mention of the Papacy or of the spiritual state of Catholics in general, and extremely brief notes on the condition and development of religious or monastic life. The historical study of spirituality, as here conceived, is primarily an exposition and criticism of writings on prayer and the ascetical and mystical life by Catholics, some of whom, as the Jansenists and Quietists, became heretics. The greater portion of the book is given to various theories on prayer, contemplation and perfection in general, both by well and little-known writers. But the author does devote almost all this space to a consideration of the writings and doctrines themselves, and does not waste time on biographical details. These, together with valuable information on the best editions of the writers' works, are placed in footnotes at the end of the chapters.

Father Pourrat writes clearly and interestingly, drawing upon his wide knowledge of the writings involved, in making his balanced, considered judgments. His appraisals and criticisms seem fair, and his forthrightness allows one to see precisely where there is a possibility of disagreement with his own opinion.

A criticism that might be brought against the work is the lack of proportion. For example, a detailed study of 17th century French writers on the spiritual life receives 61 pages, while a summary treatment of the dispute between Thomism and Molinism on grace and predestination is given only seven pages. Again, Père Lacordaire occupies eight pages, while St. Pius X and Eucharistic Congresses together get only one paragraph. But the sections on St. Margaret Mary and the Sacred Heart devotion (20 pages), and on St. Alphonsus (22 Pages) are very complete and well written. The translation is clear and uniform, but there are a great number of typographical errors.

C.M.H.

Meditations Before Mass. By Romano Guardini. Westminster, Md., The Newman Press, 1955. pp. xiv, 203. \$3.00.

Msgr. Guardini has added another to his list of profound, meditative and thought-provoking books. This time it is a work on the Mass. Delving deeply into the mysteries of the Mass, the author reveals its splendor which is latent under the veil of faith. The first part of the book lays special emphasis on the role that congregational participation plays in the drama of the Mass. Mere passive presence does not suffice. Msgr. Guardini is insistent in calling upon the con-

gregation to "do" the Mass as the priest "does" it, following Christ's command to "do this in commemoration of Me."

Meditations Before Mass is an informative, instructive book. In revealing what is mysteriously transacted at the central act of Christian worship, the author touches the source of the resplendent richness of the Mass itself. The Mass is more than a remembrance. It is a doing again of what Christ did at the Last Supper. A similarity between the Last Supper and the Mass does not exist; rather there is an identity. What took place at the Last Supper and what takes place at Mass is one and the same act repeated again and again until the end of time.

Lacking every tinge of sentimentality this book not only sets forth the dispositions demanded for effective assistance at Mass, but also provides adequate assistance in producing them. A.McK.

Saint Maximus the Confessor. Ancient Christian Writers Series. Translated and annotated by Polycarp Sherwood, O.S.B., S.T.D. Westminster, Md., The Newman Press, 1955. pp. vii, 284. \$3.25.

The writings of the Fathers of the Church are rich treasures of Christian wisdom and spirituality. Volume twenty-one of the Ancient Christian Writers series opens the mind and heart of St. Maximus, Seventh Century mystic, theologian, and champion of orthodoxy against the Monothelite heresy and of independence against Byzantine caesaro-papism.

The present volume is divided into two sections, the first of which contains an examination of the life of St. Maximus in its historical setting and an analysis of his teachings, especially those on God and the nature of man. The second part is a translation of two of the Saint's classic works: *The Ascetic Life* and *The Four Centuries on Charity*. Father Sherwood's excellent translation and extensive notes on the text strikingly reveal the literary talent and theological acumen of this Seventh Century Father.

It is certain that *Saint Maximus the Confessor* will be greeted with enthusiasm, as have the previous books in the series, by all who correctly view the Fathers of the Church as a root-source of Christian spirituality.

The Problem of Free Choice. By St. Augustine. Ancient Christian Writers Series. Translated and annotated by Dom Mark Pontifex. Westminster, Maryland, The Newman Press, 1955. pp. 285. \$3.25.

The Problem of Free Choice is the latest work of St. Augustine

to be translated into English in the Ancient Christian Writers Series. Written by St. Augustine around 390 to combat the Manichean objections to Christianity, *De Libero Arbitrio* is one of the lesser known classics of Christian antiquity.

The reader of this masterpiece must keep in mind that St. Augustine's purpose in writing it was to reconcile the problem of evil with the existence of God. To defend the Catholic doctrine that God is the cause of everything but that evil is not caused by God, St. Augustine traced evil to sin, and sin to free will. Since the doctrine is presented as a dialogue between St. Augustine and a disciple, Evodius, logical precision and development are not always evident. However, St. Augustine's keen insight and literary genius are impressive even when phrased in modern English terminology.

This twenty-second volume of the monumental Ancient Christian Writers series was translated by Dom Mark Pontifex, Monk of Downside Abbey, England. Dom Mark has maintained and enhanced the characteristic qualities of this series by providing concise historical and doctrinal background, a smooth translation, and abundant explanatory notes and references.

K.M.S.

Garlic for Pegasus. By Wilfred P. Schoenberg, S.J. Westminster, Md., The Newman Press, 1955. pp. viii, 213. \$3.50.

The old saying that truth is stranger than fiction is once again exemplified in *Garlic for Pegasus*. This book is an actual account of Benito de Goes, who in 1584 left the Portugese army to become a Jesuit lay brother in India. Four years after profession he was assigned by his superiors to the dangerous task of establishing contact with Father Matteo Ricci, the great Jesuit missionary who was at that time in Peking, China, converting souls to Christ. To accomplish this mission Brother Benito, alias Abdullah Isai, was subject to the rigors of a three years journey across "The Roof of the World."

Father Schoenberg vividly portrays the perils of soul and body that this holy servant of God was forced to undergo during this ordeal. He was deprived of Mass and the sacraments; his physical endurance was tried by desert sands and mountain snow; blood-thirsty robbers awaited an opportunity to pounce on him; and to all this was added a measure of Oriental intrigue which seldom allowed him time to rest.

An excellent map adds appreciably to the reader's enjoyment of this modern religious biography.

D.A.McC.

Revelation and Redemption. By Dr. William Grossouw. Translated from the Dutch and edited by Rev. Martin W. Schoenberg, O.S.C. Westminster, Md., The Newman Press, 1955. pp. 127. \$2.25.

Students and scholars will welcome Dr. Grossouw's latest work, and excellent introduction to the Theology of St. John. After a brief statement of the purpose and principal ideas of the fourth Gospel, the author highlights the important doctrines proposed and expounded therein. Such famous Joannine expressions as Life, Light, Love, and Logos are adequately explained. By providing such a clear exposition, this book does much to bring into focus, especially for the beginner, the theological ideas expressed by St. John.

If the book is read in conjunction with the corresponding texts of the Gospel, a better appreciation is gained both of the content of the Gospel itself and also of Dr. Grossouw's method of procedure. The author is to be commended for undertaking the task; his simple but clear treatment is an important contribution to the study of the Theology of St. John.

M.P.G.

Striving for Perfection. By L. Colin, C.SS.R. Translated from the French by Kathryn Day Wyatt. Westminster, Md., The Newman Press, 1955. pp. xiv, 272. \$3.50.

This book was written for a particular group of people: those living the Religious life. Using the doctrine of such great spiritual writers as Saint Thomas Aquinas, Saint John of the Cross, Saint Teresa, Saint Francis de Sales and others, Father Colin examines the fundamental principles of the Religious life.

In the first of four parts, the author reduces striving for perfection to the basic elements of desire, will, act and progress that make up the obligatory program of every Religious life. This is followed by an almost too brief summary of the three degrees of perfection in the spiritual life. Here the reader is taken by surprise at the seeming oversimplification of the Three Ages. Father Colin summarizes the first stage as avoidance of mortal sin, the second as avoidance of venial sin and the third as avoidance of imperfections.

The explanation of true fervor and its characteristics of promptitude, joy, vigor and universality is balanced by an important chapter dealing with the pitfalls of Religious life. The book concludes with a treatment of Charity, "the soul of the virtues."

The good translation of the original smooth style of the author makes easy spiritual reading of matter pertinent to all Religious.

L.S.

Fundamentals of Catholic Dogma. By Ludwig Ott. Translated from the German by Patrick Lynch, Ph.D. Edited in English by James Canon Bastible. St. Louis, Mo., B. Herder Book Company, 1955. pp. xvi, 519. \$7.50.

Dogmatic Theology, Vol. I. The True Religion. By Msgr. G. Van Noort. Translated and revised by John J. Castelot, S.S. and William R. Murphy, S.S. Westminster, Md., The Newman Press, 1955. pp. vii, 324. \$6.00.

Contemporary America is witnessing a remarkable growth of interest in the scientific study of theology. This sacred doctrine, the highest of the sciences once considered the exclusive domain of clerics, is being pursued by religious sisters and brothers, even by the laity. Recent publications in English illustrate this development. Although the two translations under review are both concerned with dogmatic theology, their scope and content differ greatly.

Dr. Ott has attempted a truly formidable task: to give in one volume a summary of the whole of Catholic dogma. The 519 tightly-packed pages of rather small print contain a wealth of material. The author follows—but with certain unexplained departures—the general plan of the dogmatic part of St. Thomas' *Summa*. Written as a textbook for seminarians, it would seem difficult to use this work as the basis for a course in scientific theology, since, for the sake of brevity, "the speculative establishment of the doctrine had to give place to the positive." (Foreword). Apparently brevity also dictated the mere listing of leading opinions on many important theological questions, with little or no attempt at synthesis or selection. Many will be surprised at the evaluation of the Thomistic position on negative reprobation (p. 243); at the unfounded, and we had hoped, outmoded assertion that Bañez was the founder of scientific Thomism. Despite these defects, this book can serve as a useful summary of the principal points of positive theology.

The True Religion is the first of a ten volume series in dogmatic theology. The value of this book is implied by its popularity, for there were five editions of the original Latin text. The translators present a very readable English version, enhanced by numerous revisions which bring the book up to date. It is one of the few scientific works of Apologetics available in English, and its appearance will be welcomed by priests and seminarians.

However, there seem to be grounds for criticism on two points: the introductory section on the science of theology fails to give a clear notion of the nature of this science, and in particular of how

Apologetics is a part of theology. The only adequate solution seems to be in the consideration of theology as wisdom, explained by Garrigou-Lagrange in his *De Revelatione* and by Muniz, with even more clarity, in his *The Work of Theology*. Secondly, although the plan of Van Noort's book is not uncommon, it would seem preferable to treat all of Apologetics, including both the Christian religion and the society which teaches it, the Church, at the same time. Thus the total apologetic message would be proposed and its credibility would be shown from all the various motives. Such a procedure would seem scientifically more systematic, and apologetically more convincing.

J.M.H.

St. Anne, Grandmother of Our Savior. By Frances Parkinson Keyes. New York, Julian Messner, Inc., 1955. pp. 189. \$5.00.

Frances Parkinson Keyes has compiled and edited in this attractive book most of the available material on the life of and devotion to St. Anne. Songs, poems and canticles, descriptions of the famous shrines of St. Anne de Beaupre and d'Auray are all presented against a background of the author's personal devotion to the saint.

The chief sources for the life of St. Anne are the so-called "lost" books of the Bible; in particular, the Protoevangelium of St. James the Less. These books are the only sources we have for even the names of Anne and Joachim and contain many legends, sometimes contradictory, about the early life of Mary and her family. The author presents these stories in such a way as to allow the reader to judge for himself, while at the same time realizing the non-canonical character of the sources.

The author is at her best in those sections treating of the psychological responses of family life and her own personal "discovery" of the richness of the devotion to the Grandmother of Our Saviour.

B.D.

God And His Creation. Theology Library, Vol. II. Edited by A. M. Henry, O.P. Translated by Charles Miltner, C.S.C. Chicago, Fides Publishers, 1955. pp. xi, 511. \$6.50.

Within recent years there has been an ever increasing demand for a suitable college theology text. Fides Publishers have undertaken the task of producing a projected six volume translation of a series of essays written by prominent French theologians, most of

them Dominican Fathers. Following the outline of St. Thomas' *Summa Theologiae*, the essays in the present volume, the second of the series to be published, cover the matter of the Prima Pars, i.e. God, the Trinity, the Angels, Creation, Man, and the divine Government.

God and His Creation has many noteworthy and commendable features. Its use of positive theology, that is, Sacred Scripture, Ecclesiastical pronouncements, patristic and theological tradition, will aid the reader to gain a more complete view of theological wisdom. Likewise, the authors have sought, whenever possible, to avail themselves of modern scientific developments. In an effort to achieve interest and clarity they have adopted modern terminology and employed the dialectic method. Unfortunately this studied avoidance of traditional terminology and stress on the dialectic approach have tended to engender obscurity and confusion. As a result, while generally speaking the entire work is patient of correct interpretation, it is nonetheless stamped with a disconcerting lack of precision and distinction and thus often open to misinterpretation. Exception must also be taken with the emphasis on non-Christian sources for collateral reading.

Despite these drawbacks there are redeeming features. The merit of the essays by Dominican Fathers Sertillanges and Phillippe can not be overlooked; the stress placed on positive theology is likewise praiseworthy. In general it is a commendable effort to fill a very great need. Its shortcomings, especially its lack of clarity and precision, seem to limit its appeal, however, to the theologically skilled. If employed as a college text, the professor would on more than one occasion find himself in the paradoxical position of attempting to defend the text rather than to teach from it.

C.M.B.

Saint Therese and Her Mission. By Abbe Andre Combes. Translated from the French by Alastair Guinan. New York, P. J. Kenedy & Sons, 1955. pp. x, 241. \$3.50.

This is the noted Abbé Combes' fourth book on the spirituality of the Little Flower to be published in English. In his latest work the author seeks to verify the assertion of Pope Pius XI that St. Thérèse is the greatest saint of modern times by examining the basic principles of her spirituality. After an introductory chapter substantiating the Holy Father's statement in a general way, the erudite author examines the saint's view of God as self-abasing Love, Who stoops to raise His creature to participation in His own divine life. Her

love of God based upon this notion of Him constitutes the essence of her spirituality; the *little way* is but the consequence of this love and not itself the essential feature. The mission of the Little Flower, as she herself declared, is to make God loved as she loved Him. The rest of the book is devoted to her principles of the active life, spiritual attraction, our relationships with God, the missionary apostolate, and beatitude. Three addresses of the author on St. Thérèse are appended to the book.

Abbé Combes studies St. Thérèse as an historian rather than as a theologian. Opposed to preconceived notions of her doctrine, he insists upon discovering it through a careful study of her writings. This is a commendable attitude, but because it is not combined with theological order of procedure and precision of terminology, the book lacks unity and simplicity; the multiplication of "governing principles" seems to complicate the reader's conception of the Little Flower, even though perhaps correcting it. Zealous to show all that is unique in her teaching, the author seems to do so at the expense of other sources of instruction in the spiritual life: the practicality of theology for such guidance is denied; present-day preaching is held to be generally insufficient; and the study of spiritual writers is not without danger. Yet, he seems almost to defeat his own purpose in minimizing the importance of the *little way* in the spirituality of the Little Flower.

F.M.M.

The Religious Vocation. By Canon Jacques Leclercq. Translated from the French by the Earl of Wicklow. New York, P. J. Kenedy & Sons, 1955. pp. 185. \$3.75.

"...these pages have no apologetic purpose; their object is not to defend the religious life, not to awaken vocations, but to assist reflection on the subject." In these words of the introduction, Canon Leclercq states his aim, and the pages that follow offer apt means for its fulfillment. The degree of reflection engendered in the individual reader will, of course, vary. Yet so penetrating, so disarmingly contemporary and concrete is the author's treatment that any religious who reads this book can scarcely fail to come away enriched by a deepened appreciation of his own vocation, its worth and its obligations. The book fairly teems with ideas, and these beget their own offspring in the mind of the reader.

Writing from the point of view of the recipient of a vocation, of one who replies to the divine call through a free gift of self, Canon Leclercq bases his whole approach upon the fundamental

principle that this gift is a donation to "God alone, without diversion or intermediary." Keeping this ever in mind, he penetrates with logical precision into the externalizations of this gift, i.e. the three vows and their corresponding virtues, and clearly indicates the ultimate obligations and rewards which these entail. Included also are valuable sections entitled "Initiative and Responsibility" and "The Priestly Vocation."

The beauty of this book lies in the fact that it is up-to-date, clearly written, and logically accurate. It merits great praise for being able to cast into the mould of modern life the traditional concept of the religious state; it is deserving of no less praise for the inspiration it will afford for future writers on this subject. G.D.

All Manner of Men. Edited by Riley Hughes. New York, P. J. Kenedy and Sons, 1956. pp. xiv, 335. \$3.50.

All Manner of Men is an anthology of twenty-five short stories which have appeared in Catholic magazines and periodicals since 1950. In editing these selections Riley Hughes has stressed quality as well as variety. Though not primarily intended as an instructive work, this anthology does succeed in enlightening by means of subtlety and implication about Catholic matters.

The selection of stories is remarkably varied. Outstanding are Charles A. Brady's "Jerusalem: The Fifteenth Nisan," Joseph Deveer's "The New York Girls," Maura Doyle's "The Vicarious Experience," and J. G. E. Hopkins, "Gone to Freedom." A great many others fall short of this excellence, yet their message is acute to the extent that their subject draws nearer to reality. "Nightcrawlers" by Raymond C. Kennedy depicting a "real uncoordinated" youngster at summer camp, and "No Second Coming" by Abigail Quigley McCarthy delicately unravelling the adolescents' acceptance of abandonment, are intriguing themes for a Catholic magazine. These and others similar to them are directed to the natural situation or the ordinary person; as such they will appeal to a greater audience.

Differing widely in subject, style, and scene, the stories are not always obviously Catholic. Although many give no hint of a Catholic atmosphere, they would be limp and meaningless if read without a Catholic insight.

Mr. Hughes has succeeded in presenting the various and the new. *All Manner of Men* is recommended reading for the Catholic family. C.C.

The Problem of Jesus. By Jean Guitton. Translated from the French by A. Gordon Smith. New York, P. J. Kenedy & Sons, 1955. pp. xiv, 239. \$3.75.

Jean Guitton, author of the justly acclaimed *Virgin Mary*, has attacked the "problem" of Jesus with a view to answering the objections of the modern critical school. Utilizing the form of a free thinker's diary he has not only employed rationalist principles but has actually used their method throughout this work. Exclusive use of the scientific method may invite criticism from some Catholics, for the divinity of Christ, which is the real root of the "problem," can never be fully appreciated without faith. For this reason, M. Guitton's approach to the mysteries of the Gospels and, in particular, to the Resurrection, is often more interesting than his conclusions.

"Born Catholics" may become restless with the drawn-out yet logical sequences of thought simply because their own attitude is one of faithful acceptance rather than critical examination. But the author has actually entered into the mind of the well-meaning non-believer to such an extent that the book will be invaluable to those who work with prospective converts of a more scholarly intellectual stature. His dismissal of the influential teachings of Renan, Voltaire and many others is careful and thorough. Puzzled rationalists should find the solution for many of the basic problems they meet when reading the evangelists. Although Christ's miracles are a very strong motive of credibility, the author's examination of Christ's life and claims centers more on Our Lord's words, for it is rather His words which provoke and stimulate the interest of the modern critic to an investigation of the deep significance of the miracles.

This book should find wide acceptance in Catholic intellectual circles which seek a greater understanding for the problems of an agnostic who is brought up short by the greatest Paradox the world has ever faced.

T.C.K.

Providence and Suffering in the Old and New Testaments. By E. F. Sutcliffe, S.J. New York, Thomas Nelson and Sons. pp. viii, 175. \$3.75.

The English Jesuit, Father E. F. Sutcliffe, is well known for his previous biblical and grammatical studies, and in particular as Old Testament editor for the excellent *Catholic Commentary on Sacred Scripture*.

His latest book, which first appeared several years ago in England, treats a vexing problem of human life: suffering, especially

that of the just. Fr. Sutcliffe does not present a facile or superficial solution, but rather writes a scholarly study on the Scriptures that requires careful reading to grasp its full content. He sets the scene by outlining views held by the ancients, particularly the Babylonians. Then he considers the Old Testament doctrine examining such problems as the first sin, corporate solidarity, individual retribution and vicarious suffering. The Book of Job, which explicitly considers this problem, receives a separate chapter, as does the doctrine of the Psalms. The outlook of the New Testament, completing and illuminating the previous revelation, is treated in one chapter which summarizes the Christian teaching from the Sermon on the Mount to the vision of St. John in the Apocalypse. Of special value is the final, brief (8 pages) chapter: Recapitulation. It concisely restates the main elements of the book.

Because of its subject matter and scholarly presentation, the book is not designed for a large, popular audience; but it will be appreciated by priests and by more serious students among the laity.

J.M.H.

Words of Faith. By Francois Mauriac. Translated from the French by Rev. H. Flannery. New York, Philosophical Library, 1955. pp. 118. \$2.75.

This small book contains six public addresses delivered in various countries throughout Europe by Francois Mauriac from 1929 to 1953. The talks touch a wide variety of topics connected with the Catholic Faith, such as the living God, the message of the saints, Christian hope and love, keeping the faith; they also provide an excellent though brief treatment of the problem of anguish and contemporary perils to Christian civilization, including the Russian menace.

Written by a French intellectual for varied European audiences, these thoughts on the 'pearl of great price' are now offered to many groping intellectuals of the English speaking world. Occasional phrases demonstrate that Mr. Mauriac is not a professional theologian offering a complete discussion of the theological virtue of Divine Faith. Admittedly he speaks as a private layman, but with keen insight and from a wealth of interesting experiences.

The reader owes Fr. Flannery special thanks. His translation affords easy and pleasant reading of the author's free and sometimes rambling conversational style. *Words of Faith* should help the controversial Mr. Mauriac to be better understood in America by displaying another aspect of his complex character.

J.D.C.

Christianity and Freedom. A Symposium. New York, Philosophical Library, 1956. pp. xi, 163. \$2.75.

The problem of freedom, examined in this symposium by prominent French thinkers, is currently the focal point of serious attention. There are many who think, as does one of the contributors, that "we are traversing now one of those ages in which freedom is in full retreat." Despite the loud and agonizing cries raised about the preservation and expansion of freedom of every kind—intellectual, moral, economic, political—a basic fact is generally overlooked: "only . . . a Christian social structure can bring us the maximum of freedom."

In developing this thesis, the symposium delves into both the Christian origin of freedom and the philosophical notions on which it rests. The method of procedure is a comparative study of freedom in the religio-cultural streams of the principal Christian and non-Christian civilizations.

Between an introductory essay by Gustave Thibon which delineates the problem and a practical concluding one by Paris' Cardinal Feltin, there are five different aspects treated by experts in each particular field. The first of these, on Hinduism, is by Father D'Sousa, S.J. Freedom is next examined in the Mohammedan state, as part of the Hellenic inheritance, and in the Orthodox world with special emphasis on Russia. Two speculative chapters on the conditions requisite for freedom in a Christian society follow, the forceful and vivid one by Daniel-Rops being perhaps the most outstanding of the eleven contributions.

This is not the first book dealing with this contemporary problem, but its viewpoint is unique. Barbara Ward's *Faith and Freedom* (reviewed in *Dominicana*, June, 1955, p. 212) examined the issue on an historical basis; the analysis of religious atmospheres presented in this symposium is a new and valuable contribution. G.A.V.

The Men in Black. By Rev. Erminio Crippa, S.C.J. Translated from the Italian by Hilda Calabro, M.A. Derby, N.Y., Daughters of St. Paul Press, 1955. pp. 92. (paper).

The Men in Black is a description of the priesthood, portraying the "ideal priest." The priest is presented as a man "without whom it is impossible to be born or die, for he welcomes us at birth and bids farewell to us only when we are ready for our heavenly journey." It is the intention of the author to impress on the minds of both priest and layman the true character of the priest as the ideal man with divine powers.

The book offers to the priest reader a blueprint of priestly perfection. It graphically reminds him that he is God's ambassador to humanity, that he is the servant and guide of his people. For the layman this book indicates the important role the priest plays as the dispenser of graces for their every activity. It shows that the priest is more necessary than the doctor, because he gives new life at Baptism and prepares the way to heaven at death. It explains why "the priest continues to celebrate Mass for his people and to distribute the Bread of Life to everyone."

One of the special aims of the publishers, the Daughters of St. Paul, is to make use of the modern means of communication in spreading the truths of the Faith. They have here supplemented the text of Father Crippa with illustrations taken from the movie "On the Waterfront," an effective device. The author's clear style and excellent choice of words have been very capably preserved by the skillful translation. It goes without saying that *The Men in Black* can be recommended to all as an informative and enjoyable description of the Catholic Priest.

M.M.C.

Supernatural Life. By Rev. Paul M. Baier. Paterson, N.J., St. Anthony Guild Press, 1955. pp. v, 73. \$0.25.

In this booklet Fr. Baier proposes a central idea around which the truths of religion can be grouped. This central idea is *Supernatural Life*. His message is a profound and yet simple truth—Supernatural Life is a reality, a reality that must be understood and applied to our lives. As the author states in summary, "We have tried to give a clear idea to the reader about the true meaning and deep significance of a precious reality in the soul: the supernatural life. It is a reality, a precious reality, an all-important reality."

After briefly introducing the reader to the Theological and Moral Virtues, Sanctifying Grace, and Divine Friendship, Fr. Baier illustrates these separate elements of the supernatural life with the aid of concrete examples taken from the lives of the Saints. Having done this, he proceeds to indicate how they have been unified in the lives of the Blessed Mother and St. Joseph. Finally, by way of some practical suggestions, he shows how we can foster the reality of supernatural life in our daily lives.

By reason of his simple and direct approach to so difficult a subject, Fr. Baier has made this profound truth accessible even to those of high school age. This booklet, can be advantageously employed in bringing high school students to an awareness of the fact

that God has implanted in their souls supernatural realities giving them the power to live their lives according to the way He intended them to be lived.

J.G.P.

The Holy Bible. Vol. III: The Sapiential Books—Job to Sirach. Paterson, N.J., St. Anthony Guild Press, 1955. pp. viii, 712. \$5.00.

The Sapiential Books of the Old Testament is the third of a projected four volume translation from the original biblical languages. The Scripture scholars of the Catholic Biblical Association of America have clothed the inspired word of God in language which will be easily grasped by all. Fidelity to meaning and beauty of style join with an unhampered typography to produce an exquisite and easily-read Bible. American Catholics need no longer struggle with an archaic English text that has needed mental retranslation into modern idiom.

Within the individual books use has been made of the latest theories and discoveries. For instance, the Canticle of Canticles is set up like a play; the influence of Egyptian Scribe Amen-em-Ope, to whom famous maxims are attributed, on Proverbs 22, 19ff. is recognized; Ecclesiasticus is entitled by its Hebrew name Sirach. Throughout, the work is characterized by a scholarly, realistic approach to the many difficulties afforded by languages about which we are still learning.

The Biblical Association and its members are to be warmly congratulated for their excellent work. Let us hope that this will soon be the accepted, standard translation for the United States.

J.A.M.

A Shepherd Without Sheep. By E. Boyd Barrett. Milwaukee, Wis., The Bruce Publishing Co., 1956. pp. 143. \$2.75.

When *Shepherds In The Mist* quietly appeared on the bookshelves of the country in 1949 Catholics were overjoyed to learn that a noted former Jesuit educator had submitted to Peter and returned to the Church. But what of the thoughts and emotions of a priest having all the powers of an increaseable priesthood and yet being unable to use them, prevented by obedience from saying Mass, hearing confessions or granting absolution except in emergency? What can sustain him after the first flush of joy is inevitably succeeded by the routine of life on the sidelines? Seven years later, the same author returns to his subject with the fruits of his own personal experiences. His answer, to the faithful, to the shepherds

still in the mist, and to his fellow sheep-less pastors, is Faith. A new-found, deeper faith that finds Christ everywhere, in all things; a faith in the comforting love of Christ's perennial Peter; a faith in Christ's power to heal all wounds, to protect against all attack, to sustain any burden.

Coupled with the portrayal of his faith the author makes a strong plea to Catholics for sympathy and understanding to all their unhappily straying shepherds. This is a sad but tender book.

A.M.W.

Indulgences. By Winfrid Herbst, S.D.S. Milwaukee, Wis., Bruce Publishing Company, 1955. pp. viii, 104. \$1.50 (paper).

The sanity of Father Herbst's approach commends itself to two classes of people: those whose spiritual life is principally concerned with the gaining of a multitude of indulgences and those whom the complexity of the doctrine leads to a practical indifference toward indulgences.

Father Herbst warns the first that other works of satisfaction are more meritorious with regard to essential reward, which is infinitely better than the reward for indulgence, namely the remission of temporal punishment. These other works keep concupiscence in check and provide a remedy for the wounds of sin; indulgences of themselves however, have no medicinal qualities. The point is well taken; in demonstrating it both St. Thomas and Suarez are cited as authorities for the same quotation (pp. 23, 77). No reference to Suarez is given; and the one to the Summa is incomplete.

The author shows the second group a practical method of gaining several plenary indulgences daily with comparative ease. These are indulgences attached to common prayers and devotions which do not demand one's carrying around a record book for checking off the conditions as he fulfills them.

Canon 911 of the Code of Canon Law says that all the Faithful should greatly esteem indulgences. Father Herbst's little work will contribute toward a concrete realization of this canon. One reading of *Indulgences* will clear up many of the confused notions people have about these great sources of consolation to sinful man.

J.A.M.

The Bent World. By J. V. Langmead Casserley. New York, Oxford University Press, 1955. pp. ix, 286. \$4.00.

The modern course of Western civilization is more accurately

described as *bent* rather than *broken*, according to Dr. Casserley. It has declined at a sharp angle, "slants away from its proper purposes." This book is an attempt to focus present-day attention on the state of the West confronted with a struggle against Communism. It lays bare the weaknesses and serious deficiencies which greatly endanger our victory in this conflict.

After examining the basis of Communism's appeal to so many people in the contemporary world, the author's attention in the major part of the book is fixed on the present state of Western culture and its answer to the Marxist challenge. He diagnoses such ills as the Deification of Democracy, the Obsession with Technics, the Divorcing Society, which are like so many cancers eating insidiously away at the vital organs of our civilization. And Dr. Casserley is not content with merely pointing out the maladies. He prescribes definite remedies which, like most medicines, are bitter to those who must take them.

The general theme of this book is that the major evils afflicting our society stem from a "secular mood" which has crept into Western culture during the past two and a half centuries. This secularism, out of harmony with the fundamental basis of our culture, is the dangerous factor which gives Western ideology a frightening proximity to Communism, and is the cause for so much alarm among those who realize the true nature of the conflict.

Dr. Casserley is an Anglican priest, a professor of dogmatic theology at a seminary in New York. His book is meant to provide "a Christian examination of East-West tensions." Although not an expressly Catholic examination, it can nevertheless be read with profit by Catholics, for its clear exposition of the contemporary scene provide a valuable insight to many current problems.

G.A.V.

Necrologio di S. Maria Novella. Text with notes and documents. By Stefano Orlandi, O.P. Florence, Italy, Leo S. Olschki Editore, 1955. Two volumes. pp. xlvi, 642 and 716.

Obituary Notices of the English Dominicans: 1555-1952. By Walter Gumbley, O.P. London, Blackfriars, 1955. pp. 216.

Founded in the earliest days of the Order the Convent of S. Maria Novella in Florence, Italy, has been a center of Dominican life and activity from its very beginning. Among the hundreds who lived within its walls in medieval times we find such names as St. Antoninus; Blessed John Dominici, Cardinal and Papal Legate; Fr. Remigio de'Girolami, the teacher of Dante. The walls of its church

were decorated by Fra Angelico. Its bishops and cardinals, theologians and missionaries, poets and artists helped to give Florence an eminence as a religious and cultural center.

Fr. Stefano Orlandi, an expert on this medieval period, brings some of this history to us by his excellent edition of the Convent's Necrology for its first three centuries. The critical text, in Latin, takes slightly more than 200 pages. The remainder of the work, mainly in Italian, gives detailed biographical and bibliographical data about the nearly 800 Dominicans listed in the necrology. These volumes are truly a work of scholarship with copious notes, documentary appendices, bibliography and seven indices. It is a very specialized work, but it should prove of great value to serious students of medieval Italian history, especially of the Dominican Order.

Another book of interest to students of Dominican history is *Obituary Notices of the English Dominicans*. It gives an authentic commentary on the trials and successes of this province of Dominicans from its restoration in 1555 until the modern day. Persecution, exile, and extreme poverty were some of the difficulties that beset this province which declined at one time (1849) to only seven members. In the past century, however, the province has had a remarkable growth and can boast of such distinguished men as Bede Jarrett, Hugh Pope and Vincent McNabb. This is a useful book for libraries and serious students of things Dominican. Worthy of special mention is a 22 page summary of the history of the English province during this period.

J.M.H.

Les Fondements Thomistes du Personnalisme de Maritain. By Jacques Croteau, O.M.I. Ottawa, Canada, Editions de L'Universite d'Ottawa, 1955. pp. 267. \$4.50.

Within recent years many sociological and political writings have attempted to avoid on one hand the errors of socialism which destroy the dignity of the human person, and on the other the pitfalls of individualism which are detrimental to the true notion of human freedom. These efforts have given rise to a distinction between man as an individual, a part of society, and man as a person, an autonomous totality. M. Jacques Maritain has embraced this distinction and employed it as the basis of his social philosophy. Fr. Croteau's aim is to determine whether this distinction depends upon St. Thomas, and, if it be not Thomistic, whether the doctrine evolved from it must be completely rejected.

The volume has four principal sections. The first examines

briefly the various opinions both for and against the distinction. The second and third parts investigate the doctrine of "individual" and "person" in Maritain and then in St. Thomas. The final portion indicates the nature of what can be termed "Thomistic Personalism." Briefly, the author concludes that Maritain's distinction of person from individual is not based upon St. Thomas, but that his reasoning consequent to the distinction need not be entirely rejected, since most of it is thoroughly Thomistic.

The entire work is characterized by a scholarly, scientific approach which reflects throughout an intimate knowledge of, and loyalty to, the doctrines and works of the Angelic Doctor. Because of its sociological and political import it is of particularly current interest. Yet, its learned metaphysical method and style will necessarily limit its audience to those well schooled in Thomistic philosophy.

C.M.B.

POCKET-SIZED BOOKS

A priest walked over to the pocket book section in a drug store, scanned the colorful covers attractively displayed there, and selected one of the books he wished to buy. The price of this particular volume was 95 cents, a bit higher than most of the others, but he was still getting a bargain. For this was the second part of St. Thomas' famous *Summa Contra Gentiles* in English translation. And the rack on which it was displayed contained a section of paper-bound pocket-sized books designed especially to appeal to Catholics.

The publication of specifically Catholic pocket books offers great advantages to the reading public. Not only does it make many fine works available to a much wider audience at a modest price, but it also helps to counteract the influence of so many magazines and books catering to the lowest appetites in man. This new line of Catholic books, as well as historical and literary works not specifically Catholic, aim at man's noblest faculties, the heights to which the written word is naturally ordered. Reading is an intellectual operation. The physical images of the words are converted into ideas which are intellectually absorbed by the mind. And this mental operation, stimulating all that is best in man's nature, is the primary purpose of books.

In them the intellectual treasures of the past and present are preserved and made easily available. By them the *whole* man is developed—his intellectual, spiritual faculties are nourished. From them he draws inspiration and example for strengthening his moral

life. To them he owes, at least indirectly, most of his education, the knowledge by which he becomes a useful member of the community.

Books, then, should occupy an exalted place. And the particular books which bring to the Catholic a deeper knowledge and appreciation both of his Faith and the world in which it is to be lived should be valued highly. When these are placed within easy reach by their appearance in inexpensive, paper-covered volumes, and by their ready availability in what is perhaps the most common market-place of America today, it is news worthy of grateful recognition by all concerned.

On the Truth of the Catholic Faith. Book Two: Creation. By St. Thomas Aquinas.

The second in the series of a projected five volume translation of Saint Thomas' monumental apologetic work, the *Summa Contra Gentiles*, is now available. Book One of the series (reviewed in *Dominicana*, March, 1956, p. 59) deals with the existence and the nature of God; the subject of Book Two is Creation. The new translation of this part, together with an Introduction and Notes, is the able work of James F. Anderson, Professor of Philosophy at Marquette University.

The reader, especially one proceeding without further guidance, will derive much profit from a careful reading of Professor Anderson's valuable introduction. Here are sketched in broad outlines the historic context of the work, the nature of the Apologetic approach used, and finally, what is most helpful, the three main problems contemporary to St. Thomas which serve as a framework for his whole treatise on Creation. This last item is actually an elaboration of the fifth chapter of the text, wherein Saint Thomas gives his order of procedure, and will enable the reader to see the unity of the entire treatise.

Image Books have set as their criteria: quality of writing, inspiration to the spirit, and lasting value to the general audience. It is to be hoped that all future selections fulfill this goal as adequately as does the series *On the Truth of the Catholic Faith*. (Translated from the Latin and annotated by James F. Anderson. New York, Image Books, 1956. pp. 351. \$0.95. Garden City, N.Y., Hanover House, 1956. pp. 351. \$2.50. Hard cover.) B.M.M.

A History of the United States. By R. B. Nye and J. E. Morpurgo.

An interpretative study of United States history by an American and an Englishman will inevitably present insights into the cultural,

political and economic developments of this country which are overlooked in textbooks and popular histories. Such an interpretation is presented in this two volume work of Russel B. Nye, Wisconsin-born historian, and J. E. Morpurgo, English authority on things American. Beginning with the race for the colonization of the New World by the Old, it covers every major phase of American history up to the present day. Special mention should be given to the excellent analysis of New England Puritanism, the thorough exposition of the Loyalist cause during the War of Independence, the character studies of such men as Washington, Hamilton, Jefferson and Roosevelt, and the penetrating examination of the "New Deal" and contemporary American society.

Despite some misleading generalizations and an occasional prejudiced opinion, the book's overall historical scholarship and pleasing literary style make it valuable to all students and readers interested in deepening their knowledge of our American Heritage. (Baltimore, Md., Penguin Books, 1955. pp. 323 and 734. Each volume, \$0.85.)

A.N.

Pageant of the Popes. By John Farrow.

Terse, clear, comprehensive and accurate—this history of the Popes by Hollywood producer John Farrow should stimulate its readers to learn more about the Church and her passage through the ages. Not only has Mr. Farrow included the important achievements, difficulties and failures, as the case may be, of each Pope, but he has also, when there is need, presented the corresponding political scene. His subtitle, "A Frank History of the Papacy" should not mislead the reader to expect sensationalism of the yellow journalism school. The treatment of some Popes is frank, but always discrete and balanced by the distinction between the man and the office. A handy chronological list of the Popes and a name index facilitating the location of a particular pontiff have been included. (St. Paul, Minn., Catechetical Guild Educational Society, 1955. pp. 464. \$0.50).

B.D.

Aquinas. By F. C. Copleston, S.J.

The student unacquainted with medieval philosophy is introduced to the entire body of St. Thomas' philosophical thought in this book. The author, prominent as an historian of philosophy, here places his main emphasis upon a close textual study of St. Thomas, while not avoiding the problems of subsequent thinkers. The book proceeds in the natural pedagogical manner of St. Thomas' philo-

sophic commentaries, exposing the doctrine with an awareness of modern difficulties, especially those arising from the positive sciences and recent developments in logic. Although well-written, the book requires much attention and application, for it is primarily an explanation, not a popularization, of difficult philosophical doctrines. (Baltimore, Md., Penguin Books, 1955. pp. 263. \$0.85).

C.M.H.

Communism and Christianity. By Martin D'Arcy, S.J.

The opposition between Christianity and Communism is an obvious fact in our era. The conflict is frequently ascribed to accidental historical and political circumstances, notwithstanding Papal pronouncements to the contrary. Father D'Arcy attempts to clarify the issue. In a truly scientific analysis he deduces the fundamental incompatibility of the two philosophies of life. This he does by scrupulously marshalling texts from Marx, Engels, Lenin and Stalin on the nature of Communism, its aims and methods, and comparing them with the corresponding Christian doctrines. The Christian view is taken from both Catholic theologians and non-Catholic writers such as Niebuhr and Tillich. Father D'Arcy does not engage in polemics or attempt superficial refutations. He has aimed at providing a brief introduction to a significant intellectual problem, and he is to be credited with a direct hit. (Baltimore, Md., Penguin Books, 1956. pp. 192. \$0.65).

J.M.C.

St. Thomas Aquinas. By G. K. Chesterton.

Of all the modern books written about Saint Thomas and his thought, this "introduction" by Chesterton must be ranked as one of the classics. Since its first American appearance in the early 1930's, highly respected critics have acclaimed it a masterpiece. Saint Thomas Aquinas, medieval philosopher, theologian and saint comes to life in these pages as a person with whom we would feel right at home in the twentieth century. The book presents not only the man but also his doctrine, and in terms which enkindle the desire to know more about both.

"Anyone," says Chesterton, "trying to popularize a medieval philosopher must use language that is very modern and very unphilosophical." The modern and unphilosophical language here is that of an artist. The "popular sketch of a great historical character" emerges as a priceless portrait whose value increases with the passage of time. (With an Appreciation by Anton C. Pegis. New York, Image Books, 1956. pp. 198. \$0.75).

G.A.V.

BRIEF REVIEWS

In view of Pope Pius XII's recent encyclical on Church Music, the booklet *Gregorian Chant, a Barometer of Religious Fervor in the Catholic Church* should prove of interest. With an ambitious thesis to prove, Dom Thuis makes good use of authentic sources, ancient and modern, to show that it takes a culture leavened by Christianity to produce what is admittedly the epitome in liturgical music. His major premise consists in the delineation of the qualities of Gregorian chant: that it is holy, true art, and, in a sense, universal. The minor: no historical period which substantially deviates from the Christian ideal of the world's being a receptacle for the fermenting of the Mystical Body of Christ can possibly live up to these standards in its products. The nub of the proof lies in history, of course, and for this the book is all too short. Nevertheless, it does emphasize points which need to be repeated over and over again, so that Christians may take to heart the admonitions and encouragements of recent pontiffs regarding the cultivation of the art of singing with the Church. (By Stephen Thuis, O.S.B. St. Meinrad, Indiana, Grail Publications. pp. viii, 76. \$1.00).

Mr. Howard Brown, the Supervisor of Secondary Instruction, Oklahoma City Public Schools, has packed a powerful set of principles into *This is the Way to Study*, his slender manual on the matter of getting the most out of a study period. With one eye riveted to the demands of the report card, and the other playing over today's irrepressible student, Mr. Brown competently reconciles the two. Written in simple, direct language, the text logically proceeds from the most elementary rudiments of study requirements and climaxes in a discerning discussion of plateau discouragements. Mr. Brown's keen grasp of his subject is borne out by the ease and humor with which he presents it. His sympathetic approach should win over both student and teacher. The illustrations, charts and graphs do much to embellish an already convincing argument. (By Howard E. Brown. Philadelphia, J. B. Lippincott Company, 1956. pp. 109. \$2.25).

Say It With Stories is a veritable "Vade Mecum" for the preacher or teacher. Practically every topic on which a priest is likely to speak is listed alphabetically, each one accompanied by one or two descriptive and apt stories, anecdotes and examples. If used correctly this compendium will help solve the problem of lifeless and uninteresting preaching. The book not only offers valuable material in itself, but also suggests to the reader ways in which he can take

advantage of his own experiences and observations to illustrate his sermons or papers. (By Cyprian Truss, O.F.M. Cap. New York, Joseph F. Wagner, Inc., 1955. pp. 189. \$3.95).

A *Dictionary of Scholastic Philosophy* is intended to provide undergraduate students of philosophy with the definitions of the terms most commonly used in the various branches of Scholastic philosophy. Diagrams are also included, showing the different uses or divisions of certain terms. Much of the utility of these divisions, however, is lost by a mere listing of the members, without explaining them. Recognizing the disputes among the Schoolmen over certain definitions, the compiler has admittedly minimized the differences, which perhaps accounts for the vague and even unphilosophical definitions of many terms. Still, the dictionary should prove useful if the student remembers that adequate and precise definitions are often the goal, rather than the beginning, of philosophical inquiry, and does not expect more than a general meaning of a term with which to start. (By Bernard Wuellner, S.J. Milwaukee, Wisconsin, The Bruce Publishing Co., 1956. pp. xvi, 138. \$4.25).

The *Catholic Booklist*, 1956 gives a concise, annotated bibliography to guide the Catholic reader. Twelve experts list the principal works in as many fields, and manage to get a surprising amount of information into a very brief space. The notices that evaluate are considerably more valuable than those that merely describe. An error on page 37 lists a book by Nadra J. B. Joseph as belonging to J. B. J. Nadra. (Edited for the Catholic Library Association by Sister Stella Maris, O.P. St. Catherine, Ky., St. Catherine Junior College, 1956. pp. 72. \$0.75).

Nuns Are Real People lays open the facts and dispels the fancies of the contemplative nun's life, for it is usually on a sad note that lay folk mention a relative or friend entering a cloistered community. "The poor dear," or some such nonsensical exclamation may be the reaction of those who do not know the joy of one on the *inside*. In a series of letters whose charming style is only surpassed by its naturalness and practicality, Sister Mary Laurence establishes the reason for the smile which embellishes a nun's countenance, and unintentionally gives some convincing arguments for pitying those on the *outside*. (By Sister Mary Laurence, O.P. Westminster, Md., The Newman Press, 1955. pp. x, 181. \$3.00).

One of the most controverted and vexing problems facing the college professor of Theology is that of course content and method. Accordingly, this question served as the principal topic for discussion at the first annual convention of the recently founded Society of

Catholic Teachers of Sacred Doctrine. Nearly half of the *Proceedings* of the convention deal with this problem. The volume also contains an interesting discussion of the problem of training teachers on the college level. The history and constitutions of the Society, also contained in this report, explain the aims of this young but important organization. (Edited by Urban Voll, O.P. Published by the Society, Dunbarton College of the Holy Cross, Washington, D.C., 1956. pp. 116. 3.00).

Clerics of the Roman Rite will welcome *Matters Liturgical*, Father William Barry's up-to-date revision of the standard Wuest-Mullaney guide to rubrics. Besides treating of the various functions of ministers at the altar, it also provides a concise review of pastoral theology, since it contains both the ceremonies for the sacraments and many practical questions concerning their administration and validity. The recent provisions of the Sacred Congregation of Rites concerning the Restored Ordinal of Holy Week are summarized in a supplemental insert. This book is also a handy reference guide for Dominicans, since three-quarters of it is devoted to liturgical norms applicable to all the Latin rites. (By Joseph Wuest, C.S.S.R., Thomas W. Mullaney, C.S.S.R., and William T. Barry, C.S.S.R. New York, Frederick Pustet Company, 1956. pp. xxvi, 1171. \$7.00).

English Monasteries and Their Patrons in the Thirteenth Century by Susan Wood is another work in the Oxford Historical Series. Written in highly technical language, the book is intended for the serious student. Nevertheless it forms a valuable contribution toward arriving at a clear conception of the influence exercised over medieval English monasticism by the lay lords. Here may be seen in germ the problem of Church-State relations so much a matter of discussion in our own times. Admirable for its scholarly approach, well-documented, and supplying ample sources for collateral readings, this book fills a gap which had existed for the historian of monasticism as well as for the more general historian of the middle ages. (London and New York, Oxford University Press, 1955. pp. viii, 191).

In *The Assumption of Our Lady* clergy and laity alike will find an excellent and exhaustive exposition of the history and nature of this most recently defined dogma of our faith. Not only will the book edify its readers, but it will also dispel beyond the shadow of a doubt the objection that Marian doctrines such as this are modern evolutions unjustified by tradition. The author carefully indicates the Assumption as found in Sacred Scripture, the Liturgy, Tradition, the Teaching Authority of the Church, and Theology. At times, however, the reader may find himself somewhat confused by an unor-

ganized exposition of dogma in the light of Mariological principles. Nonetheless, this brief volume will be of interest to all who desire to foster and deepen their devotion to Our Blessed Mother. (By A. Janssens. Fresno, California, Academy Library Guild, 1954. pp. 214. \$3.50).

Priests engaged in parochial work may derive some profit from *Catholic Action and the Parish*, which develops the theme that "religious make better shepherds" and, conversely, "shepherds make truer religious." The English title given to this translation of a French work called *For an Effective Parochial Action* is deceptive, since the book is concerned not with the role of the laity, as "Catholic Action" implies, but rather with the duties and responsibilities of parish priests. Furthermore, some of the situations and circumstances related in the book may be well known in France, but are obscure and irrelevant to the American reader. An interesting feature of the book, however, is the description of the Sons of Charity, a religious institute for parish priests founded in France in the early part of this century. (By Abbé G. Michonneau and Abbé R. Meurice. Translated by Edward Bonin. Westminster, Md., The Newman Press, 1955. pp. 116. \$2.25).

Music in Education is a selection of speeches and addresses delivered at the International Conference on the Role and Place of Music in the Education of Youth and Adults sponsored by UNESCO in 1953. At that time representatives from twenty-nine nations met in Brussels to discuss the problem of developing an appreciation of "the beauty and wealth of musical masterpieces" in people of all ages. This book consists not only of reports on the success of various phases of musical education in the different countries, but also of theoretical discussions and practical suggestions for developing character and personality through music. This conference and its resulting assistance in clarifying music's important role in education is one positive contribution of UNESCO which should meet with general approval by those in this field. (New York, Columbia University Press, 1955. pp. 335. \$2.50. Paper).

BOOKS RECEIVED—JUNE, 1956

- ALL THAT I WANT.** The Story of John F. Logsdon. Edited by Pascal Boland, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 107. \$0.25.
- ALONE WITH GOD.** Meditations for a Retreat. By Stephen J. Brown, S.J. New York. Joseph F. Wagner, Inc., 1956. pp. iv, 310. \$3.95.
- THE BROWN SCAPULAR COLOR BOOK.** By Mary Fabyan Windeatt. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1956. pp. 33. \$0.35.
- CHALLENGE TO ACTION.** Addresses of Monsignor Joseph Cardijn. Edited by Father Eugene Langdale. Chicago. Fides Publishers, 1955. pp. 148. \$2.50.
- DYING WE LIVE.** The Final Messages and Records of the Victims and Martyrs. Edited by Helmut Gollwitzer, Reinhold Schneider, and Kaethe Kuhn. Translated by Reinhard C. Kuhn. New York. Pantheon Books, Inc., 1956. pp. xxi, 285. \$4.50.
- ELIZABETH OF DIJON.** An Interpretation of Her Spiritual Mission. By Hans Ur Von Balthasar. Translated and adapted by A. V. Littledale. New York, Pantheon Books, Inc., 1956. pp. ix, 127. \$2.75.
- HELPS AND HINDRANCES TO PERFECTION.** By Thomas J. Higgins, S.J. Milwaukee, Wisconsin. The Bruce Publishing Co., 1955. pp. ix, 285. \$4.50.
- MARGUERITE.** A Real Little Girl of Long Ago. By Sr. St. Stephen, G.N.S.H. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1955. pp. vii, 57. \$2.00.
- INWARD PEACE.** By Raoul Plus, S.J. Translated by Helen Ramsbotham. Westminster, Maryland. The Newman Press, 1956. pp. ix, 131. \$3.00.
- RELIGIO RELIGIOSI.** The Object and Scope of the Religious Life. By Adrian Cardinal Gasquet, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. ix, 120. \$2.50.
- SOUL OF CHRIST.** Meditations on the *Anima Christi*. By Rev. John H. Collins, S.J. Westminster, Maryland. The Newman Press, 1956. pp. 122. \$2.50.
- THOMAS.** By Mary Harris. Pictures by Cliff Roberts. New York. Sheed and Ward, 1956. \$2.75.
- THE TWO CROSSES.** A True Story. Compiled by Hiroji Nakao. Drawings by Kiyoshi Tamaki. Fresno, Calif. Academy Guild Library, 1956. pp. 67 (including Appendix). \$1.50.
- WHAT IS CATHOLICITY?** By Paul H. Hallett. Cleveland, Ohio. The World Publishing Co., 1955. pp. 255. \$3.50.

PAMPHLETS RECEIVED

BEST SOURCE OF VOCATIONS. By Rev. Frank Gartland, C.S.C. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 16.

EMPERSS OF THE AMERICAS. Our Lady of Guadalupe. By Rev. Jeremiah P. Gleeson. Huntington, Indiana. Our Sunday Visitor Press, 1955. pp. 31. \$0.10.

GREETINGS FROM YOUR PASTOR. By Rev. John A. O'Brien, Ph.D. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 31. \$0.25.

HOLY HOUR FOR CONVERSIONS. By Rev. John A. O'Brien, Ph.D. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 47. \$0.10.

INSIDE THE BIBLE. By Robert C. Broderick. St. Paul, Minnesota. Catechetical Guild Educational Society, 1955. pp. 64. \$0.15.

MARY, HELP OF CHRISTIANS, Tributes by People of All Faiths. By Rev. John A. O'Brien, Ph.D. Huntington, Indiana. Our Sunday Visitor Press, 1955. pp. 21. \$0.10.

THE MASSES OF HOLY WEEK AND THE EASTER VIGIL. By Godfrey L. Diekman, O.S.B. Collegeville, Minnesota. The Liturgical Press, 1956. pp. 191. \$0.35.

A NATIONAL EDUCATIONAL POLICY. As seen from a Catholic Viewpoint. By Most Rev. Karl J. Alter, D.D., LL.D., Archbishop of Cincinnati. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 15. \$0.25.

THE PARISH MASS BOOK. Published by the Society of St. Gregory. Distributed by Challoner Publications, London, England. 1956. pp. 30.

TO PROTESTANTS—IN UTMOST RESPECT. By Marjorie Hoagland. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 62. \$0.50.

SEVEN SUPERNATURAL POWERS, Our Legacy As Christians. By Rev. Joseph A. Lauritis, C.S.Sp. Washington, D. C. Holy Ghost Fathers, 1955. pp. 24.

TITUS BRANDSMA: Carmelite, Champion of the Catholic Press. By Rev. Aquinas Houle, O.Carm. Chicago, Illinois. Carmelite Third Order Press, 1956. pp. 29. \$0.10.

THE TREE OF LIFE. By Rev. Joseph A. Lauritis, C.S.Sp. Washington, D. C. Holy Ghost Fathers, 1956. pp. 32.