



FRIARS' + BOOKSHELF



The Spiritual Doctrine of Dom Marmion. By M. M. Philipon, O.P. Translated from the French by Matthew Dillon, O.S.B. Westminster, Md., The Newman Press, 1956. pp. 221. \$3.50.

The publication of a book which summarizes the doctrine of a master of the spiritual life is a noteworthy event. But when that summary is done by one who in his own right is recognized as an authority on spiritual matters, then it is doubly welcome. Such a book is Father Philipon's *The Spiritual Doctrine of Dom Marmion*.

It is unnecessary here to expound upon the tremendous influence which the directives of Dom Marmion have exerted. That his works have found translators in dozens of languages attests to the fact that he is without peer as a spiritual writer of the 20th century. The genial Irish Benedictine, who spent his monastic life in Belgium, left to the Christian world a series of books and notes, which for all their depth and beauty, have but one motive and end: to make all men become by grace what Jesus Christ is by nature, the child of God. This was the fundament of all his teaching; everything was done for, or subordinated to, love of Christ. His doctrine is simple; so too are his writings. They mirror the resplendent simplicity of Christ.

Father Philipon has divided his relatively short work into five parts. The first and lengthiest treats of Dom Marmion's personal life and spiritual progress. No attempt is made to improve upon Dom Thibaut's *Dom Columba Marmion*, a model of biographical literature. In fact this is the primary source from which Fr. Philipon sketches his subject. It is in these encounters with the living Dom Marmion that the reader may find him most appealing. His personal sanctity, which found the works of St. John of the Cross "not suited to my soul," and felt a sense of exaggeration in St. Louis Grignon's devotion to Mary, reveals a sensitive soul who was not averse to proclaiming the unexpected. As Father Philipon notes however, this is not a depreciation of the methods of these saints, but simply manifests the diverse paths upon which souls travel to perfection.

The actual summary is found in the four remaining sections and may be classified as: our life in Christ; monastic spirituality;

priestly perfection; and devotion to Mary. There can be no doubt that Fr. Philipon could have written extensively on each of these. But a summary was his objective, and as a result sentence after sentence contains gems of meditative and preaching possibilities. These sections are capsule in the utmost brevity. So much so that at times the reader may experience a momentary bewilderment from the swift change of thought. It is a book which cannot be read rapidly. Time for ruminating over sentences, even phrases, must be allowed in order to digest fully the spiritually nourishing thoughts. They are an excellent diet for a vigorous and healthy interior life.

We recommend this work without reserve to all priests, religious, and mature readers of the spiritual life.

J.S.F.

The Bridge. A Yearbook of Judaeo-Christian Studies. Volume II. By John M. Oesterreicher. New York, Pantheon Books, 1956. pp. 357. \$3.95.

This second volume of a series initiated to search into "the many implications" of the 1938 reminder of Pope Pius XI: "Spiritually we are all Semites," adheres to the high standards of its predecessor, and in certain respects—architecture for one—surpasses it. This is not a book for a specialized audience. It commands the attention of all Catholics.

Although art, literature and contemporary developments are given a place, there is an emphasis in this volume, as in the previous one, on Old Testament studies and understandably so. For when the Church, through her liturgy, prepares us for the arrival of the Redeemer she places us squarely midstream in Israel. Again, when the groundwork is being laid for the Passion and the Resurrection, the Liturgy once more breathes the inspired writings of the titans of the Old Dispensation. Daily, in the hands of her priests and religious are the books of Jewish psalmody from which soar the Church's daily praise. Contemplation of these biblical roots in thoughtful, non-technical prose is a becoming means adopted by the editors to show the "unity of God's design as it leads from the Law to the Gospel—the unbroken economy of salvation."

"The Bridge" is Christ—"for He over whom Christians and Jews are separated turns and ties us to them." With admirable design (here their architecture is inspired) the editors present in this volume two studies by eminent European scholars. One deals with the days preceding the historical Christ. The other looks to a period of the era following Him which is still beyond our times. Their combined

effect is to set in sharp focus the salvific power of the everlasting Christ.

The first of these, "The Word Is a Seed," is a penetrating study by Father Alexander Jones of the footprints of the Word in the Old Testament. In casting a bright beam forward onto the opening passages of St. John's Gospel, it exemplifies the faith-deepening possibilities of this series for Catholic readers.

The other, Monsignor Charles Journet's essay "The Mysterious Destinies of Israel," is an interesting contribution to the considerable recent Catholic discussion of the 11th Chapter of the Epistle to the Romans, in which St. Paul set forth his throbbing prophecy of the ultimate salvation of the Israel of his blood:

"For I would not have you ignorant, brethren, of this mystery . . . that blindness in part has happened in Israel, until the fulness of the Gentiles should come in. *And so all Israel should be saved.* . . . As concerning the gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers. For the gifts and the calling of God are without repentance." (Rom. 11:25-29)

That this passage does have reference to eternal salvation for the Jewish people has been the consistent teaching of St. Gregory the Great, St. Thomas and Bossuet. Renewed interest stems from the writings on the problem in the 1930's by Erik Peterson and Jacques Maritain. Maritain's essay, "The Mystery of Israel" perhaps furnished the prime spark. It followed the traditional authority, as well as the 1916 work of Pere M-J. Lagrange, O.P. on the Epistle to the Romans, and then pushed beyond.

In one respect, at least, Monsignor Journet's approach is within an area of controversy. Following Maritain, he insists:

"Supernatural is Israel's vocation: its place in history cannot be fully accounted for by nature, by geographical or sociological forces."

But from the text of Romans (11:25-29) cited above J. van der Ploeg, O.P., contends that we *know* the Jews will be saved. Hence, it is no longer a "mystery." It is "merely a secret waiting to be revealed as to its method of fulfillment"—by means which may be natural, or supernatural." (*The Church and Israel*, 1955 p. 59). Issue is clearly joined here against Maritain and Journet. Basically

however, Monsignor Journet's study mines deeply and often adventurously, yet carefully, the rich veins of the previous commentaries on the passage. Father Oesterreicher has himself furnished a sprightly narration of the romance and significance of the Community of Qumran and the Dead Sea Scrolls. Father Joseph Moody's "spades-are-spades" study of the Dreyfuss case in turn-of-the-century France also calls for special mention. They are in good company. The volume is dedicated, but not dull. Contributor Journet perhaps best echoes its theme: "Pax super Israel" (Ps. 124:5).

A.B.

The Maid of Orleans. By Sven Stolpe. Translated from the Swedish by Eric Lewenhaupt. New York, Pantheon, 1956. pp. vi, 311. \$4.00.

Admiration and devotion toward heroes and heroines rests upon man's attraction toward the good and the noble. This explains why the life of Joan of Arc has exerted such a fascination on the minds and imaginations of writers during the past five-hundred years. For the life of the maid of Orleans is replete with the good and the beautiful, the heroic and the noble. Yet, too few of her biographers have engraved the portrait of the real Joan, and still fewer have grasped the full meaning of her greatness. Failure to distinguish fact from legend, and the sometimes excessive concentration on her chivalrous spirit, her profound patriotism, and military astuteness have relegated to the background the principal reason for her greatness—her heroic sanctity and special supernatural vocation.

The spiritual aspects of St. Joan's life are the focal points which Sven Stolpe, Swedish convert to Catholicism, analyses and delineates in his *The Maid of Orleans*. Joan is a saint, and like all saints, her life must be viewed as a series of steps toward union with God. Thus Mr. Stolpe traces her interior life from her childhood days at Domremy to her death at an English stake in Rouen. And in the light of this sanctity, he interprets the meaning of her mission. Her vocation was not only to deliver France from the English yoke, but also to share in a most special way in the Passion of Christ by offering herself as a victim for the sins of France and Christendom.

A commanding emphasis is given to the military exploits of Joan's life also. The relief of Orleans, the triumphal march to Rheims, and her final defeat and capture by the Burgundians are graphically portrayed. Nor is anything of her natural wit and conviviality lost in the examination her mysticism. In a word, *The Maid*

of Orleans is an excellent and well-balanced study of a saint who is universally admired, but almost universally misunderstood.

A.N.

Notes From the Summa. By David A. O'Connell, O.P. Providence, R. I., The Providence College Press, pro manuscripto, 1956. pp. 187. \$2.50.

Notes From the Summa deserves a better title. It is in reality nothing less than a textbook for students who are not prepared for the *Summa*. It is not a collection of random notes or impressions of a professor, but a studied exposition of theology which follows "as closely as possible the method, doctrine and principles of the *Summa*." It is fitted for the needs of the day, and is an answer to the question asked by many educators who wish to offer a college course in Thomistic theology: "Where is there a text suited to the level of our students?"

The principle that the *Summa Theologica* itself is the only adequate textbook for a college course in Catholic theology is not to be denied. Since Father O'Connell holds this principle, the word "text" or "textbook" is notably absent from the title he has chosen. But he also recognizes this as an ideal which will only be realized when students entering college are prepared to learn sacred doctrine directly from the Prince of Theologians. Meanwhile his volume offers adequate coverage of the Prima Pars of the *Summa* with brief Appendices on Revelation, Apologetics, the *extra ecclesia* Problem, Evolution and other subjects, seven in all. The text itself is a clear, brief and balanced exposition of Thomistic doctrine necessary for a coherent understanding of theology. In this sense it is a minimum. But for this very reason it is a valuable contribution. It allows room for further expansion by the professor and reference work for the student in those cases where there is time and capability, while still providing the necessary minimum where time or ability are limiting factors. In its present manuscript form, the volume merely cites references to Scripture and space is allotted for the student to fill in the quotations. The purpose, of course, is to acquaint the student with the use of Sacred Scripture, to make the Scriptures a familiar handbook. It will be interesting to see if the author decides to incorporate this workbook technique into his finished product.

Notes From the Summa is not a monumental work in theology and it could even be said to be of no lasting value without in the least violating the principles and intention of the author. For all

its brevity and simplicity it is a serious and quite successful attempt to fill a gap until a happier day in Catholic Colleges when college students will be prepared to study sacred doctrine on the college level, that is from the *Summa* of St. Thomas. D.L.

Principles of Sacramental Theology. By Bernard Leeming, S.J. Westminster, Md., The Newman Press, 1956. pp. lviii, 690. \$6.75.

Within recent years much of theological interest and controversy has centered about sacramental questions. Keenly aware of the need for a volume in English from which to teach or study Sacramental Theology in a scientific, detailed, and yet not too technical manner, Fr. Leeming has written an excellent, lengthy volume which corresponds for the most part to the Latin treatise *De Sacramentis in Genere*. Thus the matter discussed includes the sacraments and grace, the sacraments and the character, sacramental causality, the institutions of the Sacraments, the requirements in the Minister, and the sacramental economy.

It is, of course, quite impossible to do justice to such a detailed work, especially in view of the extremely controversial nature of the matter covered, in a brief review. Certain dominant characteristics however, can be indicated. Of particular merit are the sections on the historical development of doctrines, i.e., the considerations of the positive theology involved. The author is *au courant* with contemporary trends and opinions, both Catholic and non-Catholic, on the various questions and also indicates any heretical views and their refutations.

Unfortunately, its forte, its dependence on positive theology, tends to be the undoing of the work. Because of concentration on the historical aspects of a given problem the author is inclined to neglect a satisfactory examination of the nature of the reality involved, e.g., 97 pages are devoted to historical aspects of sacramental character, but only 25 pages, most of these concerned with various opinions, are devoted to discovering its nature. Often after the presentation of opinions on a given problem doubt remains as to the actual position being held by the author.

Within many of the discussions, particularly that on sacramental causality, much will prove unsatisfying to Thomists. In the question of causality of grace, Fr. Leeming teaches instrumental dispositive causality as his own theory and as that of St. Thomas throughout the latter's life. His rejection of instrumental perfective causality,

the most common Thomistic opinion, depends totally on a faulty understanding of the system. If his analysis of the system were correct, so too, would be his criticism. As a result of his stand upon sacramental causality, somewhat parallel or analogous situations occur in the questions of sacramental grace, sacramental character, and the reviviscence of the sacraments. A final point which should be noted is that the author speaks of the historical discussion thus far of sacramental causality as "an unfruitful controversy." At the root of such a criticism seems to lie an unfortunate misconception of the role of debate and controversy in the development of theological precision and penetration, even though the only product of a discussion would be an indication of where a solution is *not* to be sought.

Despite these criticisms *Principles of Sacramental Theology* will prove very valuable to those sincerely interested in deepening their knowledge of these fundamental sources of grace in the Christian life. Its scope, and the deviation from generally accepted Thomistic teaching noted above, would seem, however, to limit its use to the theologically skilled.

C.M.B.

Silence in Heaven. Text by Thomas Merton. New York, Thomas Y. Crowell Company. 1956. pp. 158. \$7.95.

The idea of this book arose from the realization by the monks of La Pierre-qui-Vire, that visitors to the cloister are filled with awe, and sense the Divine by even a superficial glimpse of the lives of monks. "Why should we not give Him to them in those moments when, in the figure of some monk, in one of those humble objects used by monks, He is so unmistakably manifest?"

With this in view, they collected nearly a thousand photographs—"photographs of the monastic life taken with the sole aim of capturing and recording in it the perceptible element of the Divine." From these, they chose ninety depicting the essential elements of monastic life. Each of the nine chapters of this work is preceded by brief, relevant texts on the monastic life from the writings of St. Teresa of Avila and St. Benedict. There are also brief texts, usually from the "Rule of St. Benedict," on some of the picture pages.

The "Text" by Thomas Merton is limited to a fourteen page introductory essay entitled "In Silentio." Written in masterful style, it gives the reader a better understanding of the monastic vocation—a better, and not a full understanding, since the author insists that

the monk cannot fully explain the mystery of his vocation even to himself.

Father Merton describes the wisdom of God as the very soul of monasticism—"the wisdom by which we find God in the Mystery of His Christ." Paradoxically this wisdom manifests itself by remaining hidden; likewise the monk manifests himself by remaining hidden. The reader is thus shown that "All the substance of the monastic vocation, therefore, is buried in the silence where God and the soul meet."

The significance of this attractive book hinges on this pivotal text of Father Merton. Readers will more fully appreciate the actual photographs of the monastic life; and inversely, these striking photographs will serve as instruments for a better comprehension of Father Merton's text.

G.A.

The Spirit and Forms of Protestantism. By Rev. Louis Bouyer. Translated by A. V. Littledale. Westminster, Maryland, The Newman Press, 1956. pp. 230. \$3.75.

"The Catholic Church as necessary to the full flowering of the principles of the Reformation" might well be assigned as the theme of this amazing and enlightening book by Father Louis Bouyer, a priest of The French Oratory and a convert from Lutheranism. An objective analysis of Catholic and Protestant Christianity, Father Bouyer's scholarly study explores the profound paradox of the deep basic agreement between Catholicism and the authentic Christian aspirations of the Protestant movement.

Many Catholics may be surprised and perturbed at the commendation of the religious feelings of Luther, Calvin and Barth in the early chapters of this book. For the author, in beginning with a consideration of the positive principles of the Reformation embodied in Luther's basic intuition of the gratuitousness of salvation and the primacy of Sacred Scripture, benignly interprets them in an orthodox sense. These positive principles, however, are not Protestantism; they are the motivating force of the reformers, the spirit of the Reformation. Father Bouyer shows that these principles are inextricably bound up with a multitude of corrosive negations which are Protestantism and for which the Protestant heresy has justly been condemned by the Church. The opposition between the positive principles which animated the reformers and the realization of these

principles in the negations which are Protestantism is the result of the philosophical system in which the basic intuition of Luther has been framed. The reformers forced a union of their great religious affirmations with the Nominalism of Occam and Biel, a union which resulted in the destruction in Protestantism of its own finest principles and the creation of a heresy.

The author also examines the revivalist movement in Protestantism, an implicit attempt to break the negative bonds imposed by an anti-Catholic scholasticism and return to the great principles of the reformers. According to Father Bouyer, this revival recalls the best and most authentic elements of the Catholic tradition and may be for many the occasion of recognizing the Catholic Church as the only Church in which the fullness of the positive elements of the Reformation are to be found today.

This outstanding book requires a studious reading, but the time and effort expended will be amply rewarded by a broader understanding of the origin of the Protestant movement and an appreciation of the difficulties which confront the sincere Protestant in his struggle to attain God. This book is a must for all students of the Reformation.

R.O'C.

Meeting the Vocational Crisis. Edited by Reverend George L. Kane.
Westminster, Maryland, The Newman Press, 1956. pp. 204. \$3.00.

Once again, Father Kane (*Why I Became a Priest*) has taken his editorial pen in hand against one of the Church's outstanding interior enemies—the lack of religious vocations. Since this dearth of spiritual leaders lies not on the part of the Holy Spirit, but with His subjects deafened by materialism, the contents of this anthology should be shouted from the roof-tops.

Twenty-three prominent vocational writers, including Archbishop Cushing and Godfrey Poage, C.P., have contributed to this volume. Individually the meditations, exhortations and essays are sporadically threadbare, but the total fabric woven covers an ample apostolic field. The vocational problem in general and parental opposition are topics receiving major attention; additional sections are devoted to the specific apostolates of the Priest, Sister, Brother, and Layman. The sole contribution on the Religious Teaching Brotherhood is a work of logical literary art. The little advertized Serra Movement, organized by vocational-minded businessmen, receives

recognition it rightfully merits. The Lay Apostolate is treated more in the nature of an explanation than in a call-to-arms.

It will take more than one man's efforts, more than one book, to meet and to conquer the vocational crisis; yet Fr. Kane has condensed for us here in one small volume, the findings of those who are vitally interested in *Meeting the Vocational Crisis*. J.D.L.

Forward the Layman. By J. M. Perrin, O.P. Translated by Katherine Gordon. Westminster, Md., Newman Press, 1956. pp. xv, 176. \$3.25.

In recent years the Church has become very conscious of the layman's role in the work of the apostolate. Time and again the Popes have pointed out the necessity of lay cooperation in this sublime task. Father Perrin has carefully studied this trend and his book, *Forward the Layman*, presents an accurate picture of the lay apostolate.

In the opening chapters Father Perrin deals with the basic notion of apostolate or mission, showing by way of the Scriptures precisely what this implies. He then moves on to a consideration of some very important characteristics requisite in the apostle himself. "How can anyone desire to present Christ unless he has Him in himself?" "How can an empty vessel quench thirst?" The apostle himself must be, before all else, in vital contact with Christ. With this as the fundament, the author then considers the apostle as witness and builder of the Mystical Body.

The latter part of the book is devoted to the apostolate precisely as it pertains to the layman. Citing the words of Pius XI in *Quadragesimo Anno*, ". . . the first apostles, directly intended for working people, will be workmen; the apostles for the worlds of industry and business will be industrialists and business men," the author clearly shows how and why the layman must of necessity ready himself as an instrument to be used in the interests of Holy Mother the Church in her work of evangelization.

Although the presentation as a whole is carefully worked out, the author's style does tend to obscure his thought at times. Nevertheless, the lay-Catholic heretofore unconscious of his role in the apostolate, as well as the person already aflame with genuine zeal, would do well to linger reflectively on the thoughts presented by Fr. Perrin in *Forward the Layman*. M.K.

Writings of Edith Stein. By Hilda Graef. Westminster, Md., The Newman Press, 1956. pp. v, 206. \$3.75

Edith Stein was never a Thomist. Her attempt to reconcile Thomism and modern philosophy was not without its failings. She lived and died a Phenomenologist. But this is hardly the whole story of the Jewish convert who died a Discalced Carmelite in the gas chambers at Auschwitz. Her writings, translated, selected, and introduced by Hilda Graef, reveal the deeply spiritual character of this remarkable woman. This is especially true in the essays "The Mystery of Christmas" and "The Prayer of the Church."

The selections are graded into spiritual, mystical, educational, and philosophical writings, each classification marking increasingly difficult reading (intended and unavoidable). Some of the most stimulating pages, however controversial, are found in the three contributions devoted to feminine education and vocation. The selections from "Finite and Eternal Being" and "The Science of the Cross" are to appear in a complete translation in the future; "The Knowledge of God" has previously been published by *The Thomist*. In the field of philosophy the German offered much resistance to accurate English rendering; nonetheless, the translator deserves high commendation. The book carries an *imprimatur* and is graced with an excellent biographical digest, and an index.

Without doubt *Writings of Edith Stein* merits as wide an audience as Hilda Graef's successful biography *The Scholar and the Cross* on this same cloistered philosopher.

W.L.T.

Jesus the Saviour. By Father James, O.F.M., Cap. Westminster, Md., Newman Press, 1956. pp. 145. \$2.50.

Jesus the Saviour is not a detailed life of Christ, but rather a treatise, comparatively brief, on the mission of our Saviour. While not unique in its theme, the book is unusual because of the manner in which the doctrine has been exposed through an intensive study of Christ as "The Way" in man's journey back to God.

Fr. James focuses his attention on those special events in the life of Christ which manifested His role as Saviour. Thus in treating of the mysteries of the Incarnation, Transfiguration, Passion, Death and Glory of Christ, the author emphasizes the important significance these mysteries have in the life of the man who will be perfect. In short, Fr. James has shown that our living in Christ must be understood in terms of a re-birth and transformation in

Christ, attested to by Christ-like suffering and crowned by a Glorified Christ.

The overall clarity of expression which characterizes this book is preserved even in the more profound discussions of theological matters. *Jesus the Saviour* can only lead to a deeper appreciation for the Incarnation and a clearer understanding of what it means to be a Christian. It is recommended to both the laity and religious.

P.O'B.

Morals in Medicine. By Thomas J. O'Donnell, S.J. Westminster, Md., The Newman Press, 1956. pp. xvii, 281. \$3.75.

Medical Ethics. By Edwin F. Healy, S.J. Chicago, Ill., Loyola University Press, 1956. pp. xxii, 440. \$6.00.

Of themselves, ethical principles are unchanging. Yet constant development in medical technology makes imperative the publication of new and more particularized studies in medical ethics. To keep abreast of medical progress it becomes necessary periodically to re-apply the same basic ethical principles in the light of new discoveries. To meet this need two new volumes, both by skilled Jesuit priests, have been published. The matter covered is fundamentally the same in both volumes, i.e., the explanation of ethical principles; discussion of various aspects of operations; sections dealing at length with sexual medical problems; analyses of many sacramental questions involved in hospital work. Though both are intended primarily as textbooks, their format and procedure vary.

Morals in Medicine seems to have been written almost exclusively for students and classroom work. Its presentation is simple, practical, and thorough. The attempt throughout has been to adapt the text to the needs of students of all cultural backgrounds and at the same time not to burden them with unnecessary details. The methodology is schematic, or in outline form, and hence seems to make a teacher's assistance indispensable. Occasionally, the author's tendency to quote from various authors proves more distracting than helpful.

On the other hand, *Medical Ethics*, also useful as a textbook, will probably be of more value as a reference work or as a volume for private study. Fr. Healy proceeds more by way of essay examination of the various points involved. Particular cases are presented after each section, exemplifying and applying the principles just discussed (a feature lacking in Fr. O'Donnell's work). A helpful

appendix includes the codes of Ethics for the various hospital associations, Catholic and non-Catholic.

Unfortunately, one question, common to both of these excellent works warrants criticism. Each author advocates the conditional administration of the Sacrament of Baptism to unconscious adults, who have expressed a positive will against the sacrament in their last moment of consciousness. Such a stand seems contrary to the words of Pope Innocent III (Denziger 411) and the response of the Holy Office (Denziger 1966a) concerning the need of some indication of an intention to receive the Sacrament, or of some basis for a valid presumption that such an intention is present.

Otherwise, both books are recommended; each, however, for a slightly different audience. It would seem that the first, by Fr. O'Donnell, will be the more suited to the beginner, while the latter will be of greater value to doctors and those conversant with medical terminology.

C.M.B.

The Gospel According to Saint Mark. By Rev. C. C. Martindale, S.J.
Westminster, Md., The Newman Press, 1956. pp. xxxii, 177. \$3.00.

Scripture books usually connote the idea of bulky volumes overstocked with hair-splitting detail, lists of authorities and opinions. The first fruit of the Stonyhurst series on each of the *Gospels* and also the *Acts of the Apostles* has none of this. It simply gives us the words of Mark with a concise commentary in every-day language. As in the case of many Scripture books of the present day, it draws freely from the labors of the Dominican Biblical scholar, Pere Lagrange. So, there is nothing profoundly original here, nor does it bog down in controversial matter. In fact nothing is given which is not necessary; yet little is neglected that might give a clearer insight to the Gospel story. The author and his staff are to be especially commended for a most important feature of this book: its practicality. It can be used profitably in a high school or college classroom, for personal knowledge of the story of our Redemption, or wherever a better understanding of the "good news" is sought.

J.S.F.

Doctrinal Instruction of Religious Sisters. By Various Authors. Westminster, Maryland, Newman Press, 1956. pp. x, 192. \$3.50.

Newman Press has recently added another volume to the Religious Life Series, based on a number of study days organized in

France under the direction of Pere Ple. The present volume, the sixth, is concerned with the question of the doctrinal formation of sisters in light of present day problems. Eight essays attempt to analyse the problem, and to discuss solutions, present or possible.

Some of the papers are interesting, such as the one on the doctrinal training of contemplatives and the initial essay on the place of study in the life of a woman religious, although this paper would be improved by judicious editing. On the whole, however, the book does not seem to meet the standard which earned the previous volumes a favorable reception. The volume is not easy to read. Understandably, some of the vitality is lost when a speech is transferred to the printed page. The difficulty is increased by a translation which occasionally seems too literal. More serious still is the tendency to a complexity of language. Apparently these authors are striving to find language more suited to modern minds than the prosaic, traditional expressions. The result, however, is a flood of words that obscure rather than clarify. Parts of P. Liege's essay seem the worst on this score.

The content of the book is not outstanding. Father Charlier's lengthy paper is interesting, but not especially original nor particularly germane to the subject. American attempts to find solutions to the questions are dismissed in a sentence or two. To sum up: a rather unsuccessful attempt to solve a difficult problem. J.M.H.

Discovery in the Judean Desert. By Geza Vermes. New York, Desclée Company, 1956. pp. 238. \$5.00.

The Dead Sea Scrolls and the Bible. By Roland E. Murphy, O. Carm. Westminster, Maryland, The Newman Press, 1956. pp. xi, 119. \$1.50.

The ten years following the discovery in 1947 of the first Dead Sea Scrolls have failed to answer many of the questions raised by these intriguing documents. But as the available evidence mounts the picture is becoming clearer, and it is now possible to settle definitively some of the problems and to define sharply the limits of many that remain.

Discovery in the Judean Desert is the revised, English edition of a book which has been recognized by scholars since its original French publication as the most authoritative work on the subject. This comprehensive study of the scrolls themselves and their contents, including the latest findings and scientific interpretations,

should be of great value now to scripture experts of the English-speaking world. Father Vermès first details the results of a decade of the Judean desert excavations, thereby definitively establishing the *matter* of the problem insofar as is now available. Subsequent chapters deal with the scrolls themselves—the dating problem—and with the ancient religious sect whose beliefs and activities are portrayed in them. The Qumran community which produced these controversial scrolls is placed in its true historical perspective, thus shedding further light on the question, and its key doctrines are examined in detail.

The author takes great care throughout to substantiate what is certain and to indicate what is only conjecture, thereby eliminating much uncertainty and confusion. The actual translation of the manuscripts, a comprehensive bibliography of fourteen, and nine excellent photographs combine to complete a truly masterful work.

In contrast to Fr. Vermès' extensively documented, scientific volume, *The Dead Sea Scrolls and the Bible* is a shorter yet accurate survey of the situation, and a summary of the principal conclusions. Fr. Murphy has based his presentation on the solid foundation of fact, and his finished product is a book which will help the average reader place the scrolls and fragments in their proper perspective. Once again a brief history of the archeological investigations introduces the subject; the remainder of the book deals with the scrolls in relation first to the Old and then to the New Testament, treating especially the question of the Qumran community's influence on Christianity.

These two books possess reliability, a quality which many others on the same subject have lacked, but which is highly desirable at the present stage of Dead Sea Scroll history.

G.A.V.

Mazzini and the Secret Societies. By E. E. Y. Hales. New York, P. J. Kenedy & Sons, 1956. pp. 226. \$4.95.

Giuseppe Mazzini was a 19th century Romantic singularly devoted to the liberation of the Italian people. His noble self-sacrifice was often inspiring; his methods sometimes less so. Humanity, Liberty, Equality, were concepts which impelled the young secretary of Genoa's *Speranza* Lodge toward a life of feverish activity, first among the Carbonari, then with his own Young Italy Movement. A fierce tenacity of purpose, amounting to a passion for what he held to be the role of the Italian people, the future Third Rome,

equipped him to spend the major part of his life in frustrated attempts at an Italian uprising. Typical was the pitiful debacle of the Savoy invasion—a recalcitrant general, a handful of shivering mercenaries, a delirious Mazzini pleading for instant march, while the choicest Polish and German recruits, trapped in a boat, traced a crazy course around the police-encircled Lake of Geneva.

All the pathos, all the color is captured here in Professor Hale's engaging study, comparable in execution to his much hailed *Pio Nono*. In a tidy 200 pages he has given us an interesting and satisfying miniature which is distinguished both by its objectivity and scholarship, as well as by its fine literary craftsmanship. Lucidity of style and abundant documentation are here a boon. Whether meeting with the Carbonari aboard foreign ships in Genoa's harbor, or writing to the love of his life, Giulitta Sidoli, from a Swiss "redoubt," Mazzini's character is intensely captivating and convincing. Of especial note is a chapter on the personal theology of the "Man of Sorrows": a form of theism composed mostly of the thought of Lammensais and Saint-Simon. Hats off to Professor Hales for giving us *Mazzini*, whose revolutions Italy would first spurn, only to invoke his name prophet-like after the Risorgimento. Q.L.

A Dictionary of Mary. Compiled by Donald Attwater. New York, P. J. Kenedy & Sons, 1956. pp. viii, 312. \$6.50.

A Dictionary of Mary furnishes ready access to general information concerning names, phrases, titles and places associated in some way with Mary, the Mother of God. These entries, arranged alphabetically, number more than six hundred and include Marian prayers, devotions, hymns, feasts and titles, Marian shrines, pilgrimages, images and art. Each entry is treated with the general reader in mind; non-essential details as well as technical allusions are excluded. Concerning disputed questions, what is more or less conceded by all is pointed out. Papal pronouncements are always the first authority mentioned and all references are made within the text to the exclusion of footnotes.

The frequency with which items of interest receive extensive treatment makes a page by page examination of the work enjoyable. Concerning the Rosary devotion, Mr. Attwater is enthusiastic; yet, in general, he laments the absence of greater variety in Marian devotions.

Though the book is not illustrated, its format is well adapted

to the greatest ease in reading. A useful reference, this work seems certain to remove misconceptions, develop interest and ultimately serve as an instrument in promoting greater devotion to Mary. Priests might find it helpful reading for convert instruction purposes.

C.M.D.

Toward the Summit. By Raymond Bruckberger O.P. Translated from the French by Sister M. Camille, O.S.F., and Alastair Guinan. New York, P. J. Kenedy & Sons, 1956. pp. 160. \$2.75.

Faith, prayer, and the saints comprise the matter for Father Bruckberger's latest publication. Actually *Toward the Summit* is a translation of three separate works by the noted Dominican, which have appeared previously in French publications.

In a thoroughly Thomistic tradition he traces the pattern of the intellect establishing proof for the existence of God. The development is by a vivid, swift-moving style which has attracted much attention in this country. The section on prayer fills an urgent need for those requiring simple practical methods of prayer. Using the Lord's Prayer as a model, Fr. Bruckberger carefully analyzes the opening petitions of this prayer to illustrate his argument that it is the best and most effective method of attaining to the presence of God. The reason, he insists, is found in the first half of this prayer, wherein everything that is said has to do only with God. The concluding section of the book unfolds an original treatment of the differences between the saints, as examined from a human viewpoint. Incidents from the lives of St. Catherine of Siena and St. Alphonsus de Liguori are utilized to adequately establish the thesis that saints are human and not supermen.

If *Toward the Summit* enjoys the same reception as the author's best seller, *One Sky to Share*, it will provide for many English-speaking non-Catholics a first glimpse of the spiritual life as proposed by a well-rounded, erudite scholar-priest.

V.DiF.

History of Education in Antiquity. By H. I. Marrou. Translated from the French by George Lamb. Sheed & Ward, New York, 1956. pp. 456. \$7.50.

"Strong men lived before Agamemnon" and wise educators before John Dewey, even before Pestalozzi. Such is in brief the message of this book. It is a message that today demands a hearing, for

educators have forgotten within half a century an educational tradition that was three thousand years in the making.

Professor Marrou's study treats the first half of this span, covering from Homer to the fall of Rome. It traces the growth, flowering and decline of education in the Hellenic, Hellenistic and Roman ages, specifying in each era the agencies, aim and content of education. Evidently, it is an ambitious undertaking yet one that has been convincingly and entertainingly accomplished. Effective use is made of primary sources by incorporating them in the text; minor points of scholarly controversy are argued in an extensive (100 pages) appendix. Marrou exhibits throughout the work great erudition, keen observation, delicate wit and, most important of all, sound judgment: he is not a romanticist sighing for an impossible return, nor a modern holding the past as merely prologue. His conclusions are therefore, neither fanciful nor forced, even the *obiter dicta* provoke thought. One might regret that Marrou has, as he admits (p. 91), heightened the opposition between the scientific and literary traditions, installing Plato as the paradigm of the former, Isocrates the latter's champion. It would seem better rather to have stressed their compatibility for there are many from Plato's age to our own who have successfully united the two: Aristotle, Augustine, Aquinas, Pascal, Leibniz, Whitehead, Heisenberg, etc.

Nevertheless Marrou's work is a fine achievement and commands the attention of all educators, historians and classicists. Sheed and Ward are to be congratulated for publishing such a specialized study and, it may be added, for finding a translator as skillful as George Lamb.

J.M.C.

The End of the Modern World. By Romano Guardini. New York, Sheed and Ward, 1956. pp. 133. \$2.75.

In his introduction to this work, Frederick Wilhelmsen remarks that it is: "the most sombre book to come out of Germany since the Third Reich died in the bomb-pocked gardens of the Wilhelmstrasse." Whether or not this pronouncement be wholeheartedly accepted, there is little doubt that a grasp of the full import of this book might well set many an intellectual of little or no faith to musing about the advantages of a good long draught of the hemlock. Originally composed as a set of lectures which dealt with the meaning of Paschal's vision of man and the world, it is in its present form, as the subtitle indicates, a "search for orientation" within the constantly changing situation which characterizes our age.

In the first two of the three main parts of the work, the author has sketched the genesis and evolution of those factors which have led to the production and decline of the modern world. Though he prefaces it by a brief treatment of Classical Man, his starting point and early frame of reference is the sense of Being and the world picture common to the Middle Ages. How did man view existence with regard to himself, the universe, or any Being outside that universe?

In the last portion Father Guardini has set forth an unnerving account of the dissolution of the modern world and following this, the rise of the world which is to come. This "World-to-Come" will have a culture stamped by a single fact, Danger. And this danger will arise from the factor of power and the ever threatening possibility of its mis-use.

The development is orderly throughout and consistently provocative of further thought. This book should prove well worthwhile for anyone willing to take the trouble to think it through. J.T.

Ordination to the Priesthood. By John Bligh, S.J. New York, Sheed & Ward, 1956. pp. xvi, 189. \$3.00.

Father Bligh is here concerned with both the history and the explanation of the rite of ordination, and thus divides his work into two parts. Yet these are not distinct monographs accidentally united for publication, but rather exert a mutual influence one upon the other. The first treats of the history of the ordination rite in general. Part two, the "Description and Explanation of the Modern Rite," breaks down the rite into its component parts and bares their individual historical backgrounds to the cold, impersonal light of fact, leaving aside for the most part their mystical interpretations. For, in fact, the existence of a ceremony in what we may call its literal sense always precedes its spiritual sense.

But the development of part two also shows the tremendous importance the author attaches to his conclusions in the preceding section. A technical critique of these must be left to other hands. However, since some of Father Bligh's opinions are certainly controversial, they are enumerated here for purposes of review: Sacramental character is distinct from the ministerial powers conferred by the sacrament and these are not new physical powers added to the soul, but moral powers to perform certain actions validly and

ex officio; to consecrate the Eucharist and to administer Extreme Unction are the only sacramental powers a priest receives at his ordination; the *power* to absolve comes from episcopal commission, while that of confirming and ordaining (even to the priesthood) can be given by papal authorization. The author also seems to take too great account of the historical distinction between the presbyter-priest and the sacerdotal-priest; in fairness, however, it must be said that he does warn us that it is "a mistake to draw too sharp a distinction between the presbyteral and sacerdotal functions of the priesthood" (p. 18).

The second section of this book is an excellent and useful commentary on the ordination rite; the first section is a scholarly preliminary investigation into highly controversial areas of sacred theology. Fr. Bligh has made a notable contribution to a long neglected field.

J.A.M.

Beginnings. By Various Authors. New York, Sheed & Ward, 1956. pp. 246. \$3.50.

In *Beginnings*, Sheed & Ward presents to the public the survivors of a contest held for new Catholic writers, few of whom have appeared in print before and some not at all. For those legions of commuters whose travel time on buses or trains is also reading time, here is a book made to order. In fact, anyone seeking reading enjoyment in short, easily savored portions, will find in this anthology selections suited to a variety of moods and tastes; the prose and poetry is of high calibre throughout even though written by "beginners."

Among the more noteworthy in this field of winners, special mention might be made of "Matty Of The Cliffs," by Anne Tansey. This tale of a physically and mentally crippled child will surely touch the heart strings of any reader. Mary Reed Newland displays her excellent talents in "Benedicta Josephine," a story concerning a little beggar woman who is not at all beggarly. The character development is most striking! In a style that has been attempted by many with little success Elizabeth Murtaugh succeeds in presenting an interesting fact-fiction story of diabolic possession, pigs and love in "Possession in Gerase."

Outstanding among the poems are John Logan's, "A Short Life of the Hermit"; Joseph P. Clancy's "Boxer"; and "Garmenting" by Sister Maryanna Childs, O.P.

M.A.

A New Testament Commentary. Volume Three: The Later Epistles and The Apocalypse. By Ronald Knox. New York, Sheed & Ward, 1956. pp. 243. \$3.50.

It takes a singular amount of skill to be able to make interesting and coherent reading out of a collection of footnotes. Yet that is Monsignor Knox's own candid description of his New Testament Commentary, "(it) consists, really, of the footnotes as I would have liked to write them," for his own translation of the New Testament. This third volume, treating the Later Epistles and the Apocalypse, completes the series.

The procedure here as in the previous works is not step-by-step analysis: rather, the Monsignor prefers to discuss the main sections of each chapter as separate units wherever possible. He employs his own characteristic skill in clarifying those passages which are apt to cause difficulty for the "ordinary reader" of the Bible. Often however, the author's probing questions will direct the reader to new and less obvious areas which await fruitful penetration.

All in all, the completed series affords the student of the gospel the opportunity to take a guided tour through the entire New Testament, led by an engaging narrator who really knows the ground. Certainly the "ordinary reader" of scripture can promote himself above the category if, together with his readings of the Epistles and Gospels, he makes a conjoined study of Monsignor Knox's rewarding work.

B.M.

The Last of the Conquistadors. By Omer Englebert. Translated by Katherine Woods. New York, Harcourt, Brace & Co., 1956. pp. lx, 368. \$6.00.

Ranking high on the list of distinguished missionaries who have labored in the New World is the name of Fray Junipero Serra, Apostle of California. Abbé Englebert in *The Last of the Conquistadors* admirably portrays the tough spiritual and physical fiber of which this great Franciscan was made. Even though suffering from an infected leg, Father Serra traveled thousands of miles through Mexico and California, laboring to convert and civilize the warlike Indians. In addition to his physical handicaps he had to endure fierce opposition from civil and military officials; at times too, his own friars turned against him. Yet in spite of every conceivable disappointment and hardship he never retreated in his quest for souls. Monuments commemorating his success remain even today throughout the Southwest and in our nation's capitol. The book

includes endpaper maps along with sixteen pages of illustrations which aid considerably in visualizing the events as they take place.

It should be noted, however, that Fr. O'Brien, the Vice-Postulator for the cause of Junipero Serra, has written a lengthy review severely criticizing this book for its manifold historical inaccuracies. Author Englebert also deprecates, without objective evidence, the extensive work of Dominican missionaries in Southern California during this period. Notwithstanding these defects, Abbé Englebert's biography will give the reader an insight into the life of a missionary who may some day be canonized.

D.A.McC.

Beatitude. By Reginald Garrigou-Lagrange O.P. Translated by Patrick Cummins, O.S.B. St. Louis, B. Herder Co., 1956. pp. 397. \$6.00.

Beatitude is the most recent of the standard commentaries of Father Garrigou-Lagrange to appear in English. In this work the noted Dominican theologian elaborates on Questions 1 through 54 of the Prima Secundae in the *Summa Theologica* of Saint Thomas Aquinas. Extensive treatment is given to the main theme that God alone is man's goal, the one for which man was created, the only one which is worthy of his striving and effort. The subsequent development centers on how man through the virtuous use of his faculties, both sensitive and intellective, arrives at his end, God. This is the basic outline of the matter treated. The section on the passions is somewhat less than satisfying because of its brevity.

In general, this volume follows the pattern of the author's previous textual works. The format is that of a scholastic textbook in Moral Theology, and was intended as such by the author. Graced by a uniform translation, this work should serve to strengthen Father Garrigou-Lagrange's reputation in the English-speaking world of theology. It presupposes a reader with some philosophical background. *Beatitude* is recommended as a dependable text on this important tract of Moral Theology.

M.M.

The Great Prayer. By Hugh Ross Williamson. New York, The Macmillan Company, 1956. pp. 164. \$3.25.

Among all the prayers that the Church has officially proclaimed and set aside for Catholic worship, the Canon of the Mass holds the supreme place. The present work, *The Great Prayer*, is indeed a

noteworthy attempt by its author to plumb the depths of meaning contained in the various prayers of the Canon of the Mass.

After a brief introduction treating the historical background of the vestments worn at Mass, each prayer of the Canon is minutely examined. Their rich and meaningful theological import is interpreted in accordance with the Catholic Faith. The content of faith as expressed through these prayers is vividly unfolded in a wealth of meditative material, setting before us the proper manner of assistance at the supreme act of Catholic worship. We are made mindful of the part played in the Mass and in our sanctification by Jesus Christ, the High Priest, by His Blessed Mother, and the Saints. Our obligations and duties as members of Christ's Mystical Body are made much more personal by a careful reading of these prayers.

Exposed succinctly and yet with essential clarity, the pertinent Christological doctrines are skillfully utilized by the author in leading readers to an ever greater penetration into the richness of the Canon. The proper role of the Blessed Virgin is retold through the Mariological doctrine which explains the inclusion of her name in the Canon. In the enumeration of the Apostles, the Saints, and early Virgins and Martyrs of the Faith cited in the Canon, ample biographical details insure an appreciation of the role they play as intercessors for man's salvation.

This outstanding presentation of the theological content and splendor of the prayers of the Canon will surely deepen our understanding and love of the Mass and stimulate a more active and personal participation in it.

M.P.G.

I Was Chaplain on the Franklin. By Father Joseph T. O'Callahan, S.J.
New York, The Macmillan Company, 1956. pp. 153. \$2.75.

This is an eye-witness story of a ship that would not sink, and of a gallant crew which fought against almost unconquerable odds to save her. The attack on the carrier *Franklin* came during the Pacific campaign of World War II. After the first explosion, "sudden death was everywhere"; seventeen-thousand gallons of gasoline had been ignited and a great ball of fire rolled right through the hangar deck, going from stem to stern. The sudden loss of officers and men led to disunity and panic. The men, surrounded by death, needed someone to lead them and revive their faith. It was the man with the white cross on his helmet, to whom they turned. He was

"Padre" to the Catholics, "Rabbi Joe" to the Jewish boys, and to all from this point on, he was "Father"—Father Joseph T. O'Callahan. He worked constantly with the men in fighting fires, forming rescue parties or dumping live-ammunition. Soon the fear of death left many of them through the inspiration of this man of God.

In his humility Fr. O'Callahan says in the first chapter: "By an accident of publicity my work aboard the Franklin is well-known, but the credit for that work has a twofold source: priestly credit is due to my long years of Jesuit training; Navy credit is due to my carrier life aboard the "Ranger. . . ." This dramatic account of Fr. O'Callahan's experiences recaptures the whole perilous and heroic drama of the "Franklin" and her crew. It is a story of faith, a story which pays tribute to both the living and the dead of a "ship that would not die."

T.M.D.

Atlas of the Bible. By L. H. Grollenberg, O.P. Translated and edited by Joyce M. H. Reid and H. H. Rowley. New York, Thomas Nelson and Sons, 1956. pp. 166. \$15.00.

Ordinarily people think of an atlas as a book containing a collection of maps together with an index of the principal cities, geographical sites, etc. If such be true, then in Fr. Grollenberg's *Atlas of the Bible* we have much more than a mere atlas. This splendid volume, now making its appearance in English after previous editions in Dutch and French, contains thirty-five eight-color maps exceptionally well-drawn and annotated. These maps are selected and arranged so as to accompany a graphic and vigorous text in which are delineated the broad outlines of the history of the Chosen People. The third factor in the composition of this book is the inclusion of photographs by which the reader is enabled to view in their physical reality the places and things described in the text and located on the maps. By this three-fold approach through map, text, and photograph, all skillfully interwoven, the author achieves the happy effect of saturating the reader with the atmosphere of antiquity.

It is difficult to say which feature has the greatest appeal. The text, while necessarily brief, reflects the ability of the author to make such a topical account ring with life and interest. The maps on the other hand are truly works of scholarship. They give an amazing store of information, and are particularly valuable in that there are incorporated into them the latest discoveries of Biblical research in the fields of archeology and geography. Finally, mention must be made of the photographs. While all of these are reproduced

magnificently in the Atlas, special note should be drawn to the large number of aerial views. Aptly chosen by the author, they give to the work a perspective otherwise unobtainable. The final twenty-five pages of the book are devoted to a complete index of Biblical place-names as well as partial index of the more important personal names which appear in the Bible. This feature in itself is a notable contribution to the field of Scriptural study.

It is evident that a good deal of planning, effort, and care has gone into the preparation of this work. The result is a book of which the author may justly be proud. While its price may put it beyond the reach of the casual student of the Bible, this atlas should find a ready welcome in almost any library, and on the bookshelf of the more serious student of the Bible. It is a book which is its own best recommendation.

G.D.

The Manner of Demonstrating in Natural Philosophy. By Melvin Glutz, C.P. The Pontifical Faculty of Philosophy of the Studium Generale of St. Thomas Aquinas, River Forest, Ill., 1956. pp. xii, 184. \$3.00. (Distributed by St. Gabriel's Monastery, Des Moines 10, Iowa.)

Most manuals and textbooks of Thomistic Philosophy devote some space in Logic to the matter of *demonstration*, and sometimes even mention it again at the beginning of the other branches of philosophy. Yet the treatment in Logic is usually very sketchy and unsatisfactory, while the application and verification of the demonstrative process in the various sciences is generally conspicuous by its absence. This is a telling indictment of our ignorance of *science*, as understood by Aristotle and St. Thomas. Father Glutz, in his doctoral dissertation written in collaboration with the Dominicans of the Albertus Magnus Lyceum for Natural Science, has done much to dispel this ignorance.

Fr. Glutz begins with a complete treatment of demonstration in general, its requirements, types, etc. Then follows a chapter on the subject of Natural Philosophy, prefaced by a consideration of the important distinction between the *object* and *subject* of a science. The third chapter, concerning certitude and necessity, completes the preliminaries. In the ensuing chapters he comes to grips with the initial problem, which he handles with admirable skill and clarity. The importance of understanding the doctrine of demonstration can hardly be overestimated. "If one does not understand the process of demonstration, he will indeed learn philosophy: he will know

the doctrines of Thomism and perhaps even teach them. But if he does not recognize and understand the demonstrations, his knowledge will not be scientific, but opinionative and always vacillating and unstable." (pg. 34)

Anyone who has "learned" philosophy from a manual will be grateful to Fr. Glutz for this illuminating study. He has said much that has been crying to be said for a long time. He concludes with an excellent bibliography.

C.J.

Catholic Church U.S.A. Edited by Reverend Louis J. Putz, C.S.C. Introduction by Most Reverend John J. Wright D.D. Chicago, Illinois, Fides Publishers Association, 1956. pp. 415. \$5.95.

To have little knowledge concerning others is excusable; to be ignorant of self is appalling. The lack of self-introspection among Catholics regarding their position, influence, and importance in the American way of life is a case in point. A few years ago Father Augustine Maydieu, a French Dominican, embarked on an investigation of American Catholicism. Scarcely had he felt the pulse of a thriving, active spirituality in the United States when his own heartbeat ceased. The task of informing Catholics about themselves then fell to his associate, Father Louis Putz, C.S.C., of Notre Dame University. After exhaustive research and conference, Father Putz has edited an anthology worthy of the history and holiness of the American Catholic. Twenty-four specialists have written for this work, each presenting numerous facts and figures greatly absorbing to the uninformed. Naturally the contributions tend to overlap at times, but while they do not present a taxative description of the Church in the United States, they do suggest working principles and norms.

The book is divided into three sections: I) The Catholic Church: its history, structure, and inner-workings; II) Regional diversity in the United States; and III) The Church's life and influence. Part I envisions the framework in terms of the general project; Part II delves into particulars based on geographical location; and Part III puts flesh and blood on the structure in a most stimulating manner. Questions concerning the urbanization of the Church, the decrease in Catholic immigrants, the imprint of locale, the principles and practices of One Church in diverse regions, are all answered in a manner conducive to the dispelling not only of ignorance but of error as well. The logical writings of Msgr. E. G. Murray on the New Eng-

land States, the concise thinking and explanation in John Tracy Ellis' contribution on American intellectual life, and the timely segregation study of Father LaFarge, S.J., are but a few of many notable highlights. Dominicans will be particularly interested in the contribution of Sister Jane Marie Murray, O.P., on the liturgical movement and in Father Jordan Aumann's treatment of exaggerated activism.

While not an encyclopedia, *Catholic Church U.S.A.* contains the requisite information to transform the reader into a faithful American, an enlightened Catholic, and a better American Catholic.

J.D.L.

Conversation with Christ. By Peter-Thomas Rohrbach, O.C.D. Chicago, Fides Publishers Association, 1956. pp. xiv, 171. \$3.75.

While not professing to be a complete treatise, this book touches all the major aspects of mental prayer and touches them in a solid practical way. It is based on the writings of St. Teresa of Avila although it also contains many excerpts from the works of St. Francis de Sales, St. Alphonsus and St. John of the Cross.

The author considers first the nature of meditation, bringing out its purpose and necessity and especially emphasizing the importance in mental prayer of the "heart's talk with Christ," the affections. St. Teresa's simple method of meditation is then outlined and each part of it treated in particular. Examples of the method are given and variations suggested. Fr. Rohrbach is, however, at great pains to keep the reader from slavishly following the method. After a careful and helpful treatment of distractions and aridity he then considers the remote preparations for meditation, (recollection, detachment and spiritual reading) ending with a brief discussion of the more advanced stages of mental prayer.

The book can be given with confidence to laymen as well as religious. It should correct many false notions and convince any reader that meditation is for the ordinary person. One has the feeling that Fr. Rohrbach is telling us the same thing he would tell a close personal friend who came to him and asked, "How can I meditate?" He is able to get away from very formal expression without losing brevity and precision.

Fides Publishers have brought out a very attractive book. Each of the book's eight parts has a separate title page with a sentence from St. Teresa as an epigraph. The print is large and clear and is

contrasted pleasantly by smaller type for the numerous quotations from spiritual writers.

Conversation With Christ, is especially recommended for cultivating the right mental attitude for mental prayer—the attitude, as suggested by the title, of talking with Christ. T.J.M.

Mental Health in Childhood. By Charles L. C. Burns. Chicago, Illinois, Fides Publishers Association, 1956. pp. x, 86. \$2.75.

One outgrowth of the study of child guidance has been the ever-increasing realization that in most cases the parents, too, must be instructed and guided to effect the adjustment of the children being treated. In order to acquaint parents and others interested in the formation of youth with the basic factors involved in the development of a child's personality, Dr. Charles Burns, Senior Psychiatrist to the Birmingham Child Guidance Service in England, has written a brief, simple treatise drawn from years of experience in this field. Among the problems discussed are child guidance, natural development, delinquency, education, conscience, habits, and discipline.

Since the author's intent is to *introduce* his readers to the various problems, his procedure is aptly simple and free from scientific terminology. Throughout he stresses that "children grow and develop through a process of inner unfolding, not by being molded as though they were inert and passive material—a kind of wax tablet on which we adults are to imprint a set of rules." Another important point highlighted is the need for patient tolerance of children, especially delinquents.

Generally speaking, *Mental Health In Childhood* will prove very helpful to all entrusted with the care and guidance of children. It will not serve as a training manual for child guidance work, but will assist parents and others to recognize when guidance or therapy is needed for a child. Since the theories presented are extremely modern, exception may frequently be taken with some, especially on matters of tolerance and discipline. Possibly a section on the role of religion in the training of youth would have been a welcome addition.

C.M.B.

Medicine For Wildcat. A Life Story about Samuel Charles Mazzuchelli, O.P. By Robert Riordan. Milwaukee, The Bruce Publishing Co., 1956. pp. 1178. \$2.00.

Adventure and hardship composed the steady diet of the American missionary in the early nineteenth century. The imminent and

unpredictable perils arising from the elements alone, were enough to drain the energies and ingenuity of the staunchest. Add to these the hazards of Wisconsin's deep forests and the traditional savagery of the Indians, and you have the fare upon which Dominican Father Samuel Mazzuchelli nourished his missionary life.

Driven by a fervent love to spread the Word of Christ in the wilds of America, this zealous Friar Preacher left his native Italy to labor among the Indians who inhabited the rugged territory of Wisconsin in the 1830's. This narrative for teen-agers relates how his first convert, a young brave named Wildcat, helped the Dominican pioneer win thousands of the Menominee and other Indian tribes to the Faith. Robert Riordan climaxes a thrilling adventure tale of this man of God with the Mississippi Valley legend. We are told that in this broad expanse, Father Mazzuchelli built more than twenty five churches, designed the first capitol of Iowa, and founded the Sinsinawa Mound Congregation of the Holy Rosary which soon opened an Academy and College.

Medicine For Wildcat, although written for the younger set, is a refreshing tonic for all.

P.G.

The Mass and Liturgical Reform. By John L. Murphy. Milwaukee, Wisconsin, The Bruce Publishing Company, 1956. pp. xii, 340. \$5.95.

That the liturgical life of the Church has the answer for many problems of our age is backed by the full weight of Pontifical authority. Father Murphy thus views liturgical reform as "a question of what steps ought to be taken in the light of dogma, history and current needs in order to draw the faithful into the liturgy in a vital manner."

The main function of his book is to present an organized treatment of the problem, to discuss some of the more important suggestions which have been proposed by authorities in the matter, and to examine the principal arguments on both sides of the major issues involved. In the first section, *Faith and Liturgy*, the whole notion of liturgical worship is analyzed, with special emphasis placed on recent Papal documents. The following part, *Reform*, goes into a detailed discussion of various aspects of this knotty question. The concrete suggestions proposed for the Mass (and they are only suggestions, Fr. Murphy insists) would help to effect a greater union of the faithful with Christ, as desired and expressed by Pius XII in *Mediator Dei*. All too often the assisting congregation is merely a group of spectators, just passively present while the Mass is being

offered. Since any discussion of liturgical reform must include serious reference to the use of the vernacular, the author devotes the book's third major section to this question alone. In the course of the consideration, (an excellent summary of current thought on the matter,) two distinctions are presented which give the issue considerable clarity. The first is between Latin as the *official* and as the *liturgical* language of the Church, and the other is between Latin as the *sign* and as the *cause* of the Church's unity.

The Mass and Liturgical Reform exposes the problem of the liturgy with its implications, the reason for modern Papal emphasis, the arguments for and against reform—the whole story. It is excellent for initiating anyone into this current area of liturgical discussion.

G.A.V.

In Silence I Speak. By George N. Schuster. New York, Farrar, Straus and Cudahy, 1956. pp. 296. \$4.50.

Whenever a nation is involved in a struggle for its freedom, God always seems to send a leader, a man who is able to rise to great heights, a tower of strength for all to behold. *In Silence I Speak* is a book concerned with just such a man.

Joseph Cardinal Mindszenty, Primate of all Hungary, Prince of the Roman Catholic Church, has again emerged as the leader of the Hungarian people after eight long years of imprisonment and house arrest. In this work published before the Budapest uprising last year, George Schuster, President of Hunter College, brings to light many new facts concerning the conditions of Hungary before and after the arrest and trial of the great Cardinal.

Dr. Schuster traces the course of Communist justice; the trial was only intended to be a formality, sentence was really passed long before the first witness was called. Yet despite the Cardinal's message that any "confession" of his would be null and void and should be considered "as only the result of human frailty," the world was profoundly shocked at his statements of guilt. At present we do not know all the facts of the trial, but the author suggests that the Primate may have broken down because of the reappearance of a glandular weakness which had previously afflicted him. But events in recent months clearly show that the people of Hungary still look upon their Cardinal as a man who dared to stand and fight rather than give an inch in the face of Russian strength.

The final three chapters are devoted to Communist aims at control over the youth, the peasants and the working class of Hun-

gary. After reading this section, the reader can understand why the young people of Hungary took up arms last November against their Soviet masters. It was predominantly the youth, peasants, workers, and students who freed the Primate and who gave Budapest a few days to breathe the air of freedom. What they have suffered since that time, we of the free world may never fully know. One thing is certain: Communism has been tried and found wanting in Hungary.

In Silence I Speak was published as a contemporary report; recent events have quickly made it history. The knowledge gained from this frank study of totalitarianism will long be remembered by everyone interested in one man's struggle for what is right and just.

T.R.

Robert Southwell. By Christopher Devlin, S.J. New York, Farrar, Straus and Cudahy, 1956. pp. x, 367. \$5.00.

Robert Southwell is not a biographer's delight, and the difficulty stems from an excess rather than a dearth of material. The independence, spontaneity and ardor of Southwell's personality are a challenge to the most skillful pen. A description of the deliberate clarity and control of his verse demands vast literary appreciation. The agonized frustration of his early life at the English College in Rome and the consequent sudden transition from shy, impulsive boyhood to maturity, need the experience of a psychologist capable of reading whole chapters between the lines of Southwell's early letters. The high adventure of Jesuit life in Elizabethan England requires the imagination and descriptive powers of a first-class novelist. And the fresh abundance of historical evidence only serves to make the biographer's plight increasingly complicated.

There are not many modern authors who could have managed this biography as well as Father Devlin, although it has already received some unfavorable notices even in the Catholic press. It has been called "scholarly to a fault; (it) frequently bogs down in historical quibbling and never manages to bring Southwell to life." Admittedly, there is something of a fundament for such criticism. But on the whole, Fr. Devlin gives us, in his clear style, a sharp delineation of Southwell's passionate love for Christ and enduring zeal for the harassed English souls he served before his brutal martyrdom. This book merits a large audience, and no intelligent reader will find it over-scholarly, nor in the least tiresome. It is, in fact, a

very competent and complete study of the life and works and death of the saintly martyr-poet.

T.C.K.

She Who Weeps. By Leon Bloy. Translated and edited by Father Emile LaDouleur, M.S. Fresno, California, Academy Library Guild, 1956. pp. ix, 157. \$3.00.

Two powerful stories are related in *She Who Weeps*. The first, unfolded in the introduction, sketches the controversial life of Leon Bloy. The second part, adapted from Bloy's writings, describes the apparition, symbolism and importance of the Blessed Virgin's appearance at LaSalette, France on September 19, 1846.

The brief study about Leon Bloy sets the stage for this work about LaSalette as translated and edited by Fr. LaDouleur. An acquaintance with the life and personality of Bloy aids the reader in understanding and accepting the decidedly doleful and pessimistic tone of the author's interpretation of mankind's response to the vision. While reading these selections one must bear in mind that Bloy's main intent is "to show . . . the universal apathy or hostility on the part of a great many" to the message of LaSalette.

The profundity of many of Bloy's ideas, couched in potent and critical phases, and the symbolism he perceived in Our Lady's apparition are preserved in the translation. Many illustrations and a light format help to ease the gravity of this otherwise ponderous book. The reader who perseveres throughout this short work will surely become aware of an awakening sense of awe at the vision of LaSalette.

K.M.S.

Mission on the Nile. By Rev. James Dempsey. Philosophical Library, 1956. pp. 247. \$6.00.

Mission on the Nile takes its readers to an obscure corner of the Upper Sudan and gives a detailed account of missionary life in that remote region. The author, Fr. James Dempsey, a Mill Hill missionary who has been in the mission field since 1940, gives us first hand information about the habits and history of the almost unknown Shilluk people. He describes the language and way of life of his unique flock, and narrates the oddities of their marriage and burial customs in unfolding this unbelievable account of how the faith was brought to the Shilluk.

The book is somewhat of a rarity in missionary literature, for the author describes his experiences so amusingly that it will not fail to entertain even those who are only mildly interested in Africa

and its conversion. Yet, despite the author's cheerfulness and volatility, and despite his modesty which pervades the whole work, we can glimpse something of the perils, discomforts and disappointments of missionary life in Africa and, indeed, throughout the world.

In order to help the reader visualize the scenes of the story, the book is liberally illustrated with excellent photographs of the missionaries and their parishioners, sketch-plans and drawings. Here is a book which introduces us to Africa and gives a keen and deep appreciation of the life of a missionary and the problems which he faces day after day for Christ.

G.M.

The Dark Virgin. By Donald Demarest and Coley Taylor. New York, Coley Taylor, Inc., 1956. pp. 256. \$5.00.

Authentic apparitions of Our Lady are relatively rare occurrences. Invariably they have been connected with some existing or impending crisis. Lourdes, La Sallette and Fatima brought warnings of disasters men were bringing upon themselves by faithless living. Mary had come, in Her role as Mother of men, to offer remedies for these evils and thus avoid world conflict.

In the sixteenth century Spanish colonization of Mexico, the express directives of the Spanish crown were not infrequently ignored. Ruthless plunder of private fortunes, stripping of natural resources, and virtual enslavement of the native Indian population were not uncommon practices with the Conquistadores. Such were the conditions prevalent at the time of the apparitions at Guadalupe. Then Mary appeared to give to Her Indian children maternal protection against the outrageous treatment vented upon them by their Spanish conquerors.

The story of Guadalupe is little known. The apparitions, the miracles connected with these apparitions, the characters involved are not common knowledge to most American Catholics. And yet Our Lady of Guadalupe is the Patroness of the Americas! It is with this latter fact in mind that this book is recommended as the answer to a notable gap in Marian literature. It will do much to dispel the common ignorance and will surely stimulate an increased devotion to Our Lady. The story is developed from the earliest record of the apparitions at Guadalupe. Three ancient texts, narratives of the events, describe Mary's appearances. Biographical essays are given of Juan Diego, the Indian to whom Our Lady appeared and of Bishop Zumarraga, the bishop who demanded a sign. The

story of the miraculous Image, the history of the present Basilica and the Indian devotion are all recounted.

As an historical study, this volume stands as a notable achievement. But it was not intended merely to be an historical work; it seeks to spread the devotion of the humble Indians to Our Lady of Guadalupe to Catholics everywhere and thereby establish Mary's role as Mother of all.

M.E.L.

POCKET SIZED BOOKS

The Papal Encyclicals in their Historical Context. By Anne Fremantle.

Miss Fremantle, the editor of several fine anthologies, has now given us a brief, popular presentation of Papal teaching over the centuries. She has woven together quotations from Papal documents, always well chosen and sometimes quite extensive, with a running commentary fixing their place and significance in the history of the Church. Since Papal encyclicals, strictly speaking, began with Benedict XIV in 1740, he and each of his successors receive individual treatment in the latter chapters of the book; typical or eventful instances of the doctrinal teaching of earlier popes, from St. Peter on, are also included. A valuable feature is an index listing every encyclical from 1740 on, with its date and subject-matter.

Not the least valuable part of the book is an introduction by Fr. Gustave Weigel, S.J., a foremost American authority on Protestant theology, entitled: *The Significance of Papal Pronouncements*. This is an excellent summary of the doctrine on the Magisterium of the Church, written with a keen appreciation of non-Catholic hesitations and susceptibilities in this matter.

This book is meant to be *read*, (and perhaps might prove most profitable, if attempted in one studious reading); its value as a reference work is secondary. It should be especially helpful to students of Church History and of the theological tract *de Ecclesia*; the presentation of early documents showing forth the Roman primacy is very well done, and the publication of such important but hard-to-come-by documents as the Bull *Unigenitus* condemning Jansenism and Pius IX's *Syllabus of Errors* is a real service. Non-Catholics constitute yet another group who would be especially helped if this work should come into their hands. Studying this book in the light of Fr. Weigel's introduction, they may well gain

a sounder appreciation of the oft-misunderstood role of the Papacy in doctrinal development. (New York, Mentor Books, 1956. pp. 317. \$0.50).

J.B.B.

Brothers of the Sun. By Fr. Simon Conrad, O.F.M., Cap.

"Bearded Counsellors of God" is what Francis Thompson called the Capuchin Franciscans; *Brothers of the Sun* is what Father Simon Conrad, O.F.M. Cap. calls his new, pocket-sized history of this, the fourth largest religious Order in the world. This little (88 pages) work is made-to-order for anyone wanting a concise, pithy, well-written and readable account of the Capuchins, past and present. Good layout, attractive sketches and compact size all join to make this economical *Lumen Book* a worthwhile reading investment. (Chicago, Lumen Books, J.S. Paluch Co., Inc., 1956. pp. 88. \$0.50).

R.R.

A Handbook of the Catholic Faith. By Dr. N. G. M. Van Dornik, Rev. S. Jelsma, Rev. A. Van De Lisdonk.

In the foreword, the editor of this handbook gives it the quite unassuming label of "a course of instructions on the Catholic faith." But even a glance at the contents show how reserved a description this is. Actually this Image publication (original title, *The Triptych of the Kingdom*) is a diminutive treasure of information on the faith, a compact yet comprehensive synthesis of Catholic doctrine and practice.

The book was designed primarily for prospective converts; the authors, with an invaluable background of convert work in the *Una Sancta* movement in Holland, show that they are aware of the needs and problems of such an audience. While the range of topics covered is impressive, what is more striking is the success the trio of authors have had in showing the unity which runs through the whole teaching of the Church. Their self-appointed task was to show the *what* and the *why* of the faith, but especially to show "the congruity and consistency of the whole thing." Catholics, of course, can use this work to increase and give cohesion to their own knowledge.

One practical use of this inexpensive edition suggests itself. It can be readily given to the non-Catholic friend who, by his questions, shows a consistent interest in the Church. Let him look up the answers to his own questions—we venture to say he'll read the whole book. (Garden City, New York, Image Books, 1956. pp. 514. \$1.35).

B.M.

On the Truth of the Catholic Faith. Book Three: Providence. (In two volumes) By St. Thomas Aquinas.

The first two books of the *Summa Contra Gentiles* which were published in 1955 "On the Truth of the Catholic Faith" treated respectively of the perfection of God's nature and His power. The third book which is now available in two volumes treats of the perfect authority of God as He is the ultimate end and ruler of all things. For the average Catholic reader perhaps the second volume of Book Three will prove to be more interesting since St. Thomas here discusses God's providence regarding men in their every action. The first part however is sure to prove an eye-opener to those who are puzzled over the intricate question of the compatibility of the Goodness of God and the presence of evil in the world; or the thought provoking question of the happiness of man—what exactly makes a man happy.

The translator, Dr. Vernon Bourke of St. Louis University, has added in a brief introduction the historical background for this particular section of St. Thomas' work and has indicated the sections of special interest to the modern scholar.

(Image Books, 1956. Part I. pp. 278; Part II. pp. 282. \$0.85 each. Garden City, N. Y.)

D.B.B.

BRIEF REVIEWS

Anglican Orders is a study of the oft-controverted problem of the validity of Orders in the Anglican Church. This question has again been brought to mind by the recent union of the Church of England with the Church of South India. Fr. Stephenson gives clear, concise expression to Anglican thought on the Orders of the Church of England, frequently quoting Gregory Dix, Anglican authority on the problem of validity. The basic Anglican argument stands or falls with the rite of the second Anglican Ordinal of 1552, and Father Stephenson convincingly demonstrates that this rite could never be used to confer the priesthood in the Roman Catholic Church. This short book will be an aid not only to Protestants searching for the truth, but also to Catholics seeking a greater understanding of English Protestant thought, for it is only by thorough knowledge of another's problem that we are able to help him see the light. Fr. Stephenson has produced an excellent work on a fundamental problem separating the Church of England from the one

true Church. (By Anthony A. Stephenson, S.J. Westminster, Md., The Newman Press, 1956. pp. 76. \$1.75).

The Catholic Faith in Outline is a handy series of short instructions on the basic truths of the Catholic Faith. Primarily intended to assist the preacher in formulating his Sunday sermons, this synopsis is also adaptable for teachers in catechetical work. Thoroughly indexed, the short instructions (average: two pages) are ideal for "capsule" spiritual reading. The brevity, yet profundity of each exposé of doctrine and the variety of subjects exposed, capture the interest of the reader. (By Rev. James MacLoughlin. Westminster, Md. Newman Press, 1956. pp. 298. \$3.75).

Living Temples, written for boys and dedicated to boys, hits the target squarely. The author remained young in heart all his life; he knew and understood what boyhood was all about: its struggles, fancies, urges and curiosities. Father Bede Jarrett covers about every youthful interest and need, both natural (e.g. adventure, animals, games, hobbies etc.) and supernatural (e.g. God, sin, prayer, Mass, purity, etc.) in fifty concise, easy-to-read articles. This latest edition of *Living Temples* will make an ideal gift for any teen-aged youth. (By Bede Jarret, O.P. Westminster, Maryland, The Newman Press, 1956. pp. 104. \$1.50).

The Spirit of Joy, translated and compiled from the Spanish of Henry Albiol, C.M., discovers that Christian spirit for us in every corner of God's creation and in every consoling truth of His revelation through Christ, even in suffering and adversity. These are the writings of a great contemplative and a genuine poet; things we could have thought of, and may have thought of, are presented here with a simplicity, a perception, and a profundity that is a joy in itself. It is a little book, not a great book, and the translation is occasionally unprofessional; but it is a beautiful little book, and will be a delight and a blessing to all who read it. (Translated by B. T. Buckley, C. M. Westminster, Md., Newman Press, 1956. pp. 173. \$3.00).

The Education of the Novice, a series of six papers presented by the English Dominicans in 1955 to a conference of Novice Mistresses, is preoccupied with the question of "adapting" religious life and formation to changing social conditions and to the modern candidate for convent life. Canonical, spiritual, and psychological aspects

are given succinct and practical treatment; Fr. St. John's discussion of religious and spiritual education is especially well done, and has a value transcending the immediate object of the book. (By Ambrose Farrell, O.P., Henry St. John, O.P., and Dr. F. B. Elkisch, with an introduction by Conrad Pepler, O.P. Westminster, Md., Newman Press, 1956. pp. ix, 73. \$1.00).

The Mind in Love is an essay which attempts to define the central idea in Dante's *Divine Comedy*. The *Comedy* is described as ". . . the continuous spiritual movement of a mind seeking God." Father Foster finds the principle of this motion in the Trinity—seen under the aspect of love and creation. To follow his line of argument, one should be familiar with Dante's work and possess some knowledge of scholastic philosophy. (An Aquinas Paper, by Kenelm Foster, O.P. London, Blackfriars, 1956. pp. 22).

Fifteen stories about women and family life and Faith in the United States today have been brought together by Peg Boland in *Valiant Woman*. Except for the author of the foreword, Loretta Young, most of the women live in or near South Bend, Indiana and are little known outside their immediate circle. As Miss Young says in the brief (123-word) foreword, "In this book you are inspired by the bright and shining courage of its valiant company. . . . Each has found the Source of strength—and gratefully, humbly, cheerfully—gives thanks to Almighty God." (St. Meinrad, Indiana, Grail Publications, 1956. pp. xii, 195. \$2.50).

Father Weiser in *The Holyday Book* finishes his series on the origin, development, and meaning of the feasts which comprise the liturgical year. *The Christmas Book* and *The Easter Book* are now supplemented by this volume which considers the Pentecost season and various feasts that are or have been ranked as holydays or as popular festivals.

The origin and development of liturgical observances coupled with the author's ability to portray customs and folklore in a manner which is ever fresh and vivid, provides material for a better appreciation of the present-day liturgy. In short, it seems that this book need only be read in order that the aim of its author will be definitely realized—that it "may not only deepen that understanding of our feasts but also inspire a more fruitful and joyful celebration in church, home and heart." (By Francis X. Weiser, S.J. New York, Harcourt, Brace and Company, 1956. pp. 217. \$3.00).

BOOKS RECEIVED — MARCH, 1957

THE CELEBRATION OF MARRIAGE IN CANADA. By Leo G. Hinz, O.S.B. Ottawa, Press, 1957. pp. xvi, 190.

LITTLE STEPS TO GREAT HOLINESS. By Charles Hugo Doyle. Westminster, Md., The Newman Press, 1956. pp. 265. \$3.50.

MEDITATING THE GOSPELS. By Emeric Lawrence, O.S.B. Collegeville, Minnesota, The Liturgical Press, 1957. pp. xxiii, 460.

OCCULT PHENOMENA. By Alois Wiesinger, O.C.S.O. Westminster, Md., The Newman Press, 1957. pp. xvi, 294. \$5.00.

THE ORIGINS AND PREHISTORY OF LANGUAGE. By G. Revesz. Translated from the German by J. Butler. New York, Philosophical Library, 1956. pp. viii, 240. \$7.50.

OUR SAVIOUR'S LAST NIGHT AND DAY. By Rev. A. Biskupek, S.V.D. Milwaukee, The Bruce Publishing Co., 1957. pp. 78. \$1.00 (paper).

SERMON PLANS. By Canon George Howe. Springfield, Illinois, Templegate, 1956. (reprint) pp. xxiii, 508. \$4.00.

THE THREE KINGS. By Richard Sullivan. New York, Harcourt, Brace and Company, 1956. pp. 180. \$3.50.

PAMPHLETS RECEIVED

THE CONTAINED ECONOMY. B. W. Stark. London, Blackfriars Publications, 1956. pp. 22.

RELIGIOUS CUSTOMS IN THE FAMILY. By Francis X. Weiser, S.J. Collegeville, Minnesota, The Liturgical Press, 1956. pp. 95. \$0.25.

WHY DO OUR RELIGIONS FIGHT EACH OTHER? By Rev. John A. O'Brien. Huntington, Indiana, Our Sunday Visitor Press, 1956. pp. 24. \$0.10.