



As the Morning Star. By Rev. Jerome Wilms, O.P. Translated from the German by a Dominican Sister of the Perpetual Rosary. Milwaukee, The Bruce Publishing Company, 1956, pp. 130. \$2.95.

The charming Saint Francis and the no-less charming, if perhaps more austere Saint Dominic had much in common. Yet each left a distinct impression. The Reverend Jerome Wilms of the Order of Preachers characterizes such an impression—such a *mission*, actually, in a few words: (the) “Dominicans heal mankind’s diseases of the mind; Franciscans, the diseases of the heart.” This and similarly succinct, yet profound; weighty, yet digestible; homely, yet sparkling phrases are some of the most telling reasons why *As the Morning Star* should outshine many others in its orbit. It is a splendid introduction to a resplendent Saint—Dominic of Guzman.

But why *another* biography of Saint Dominic? An inevitable question. Author Wilms anticipates it. He puts aside any objections that his is an attempt to ape the imaginative genius of Pere Lacordaire. Nor is he encouraging one to jettison Dr. Scheeben’s erudite work. But, he says, (and rightly) “. . . the fountain bubbles continuously” and from its overflow, one may always dip into another interpretation. Father Wilms has. And it is refreshing.

In his slim and easy-to-read book, Father Wilms goes all-out to give us a picture of Saint Dominic—the boy, the student, the Priest, the Preacher. Without rupturing any essential historical data, he has poured blood into a figure too-long relegated to the sometimes arid precincts of facts and figures. And the human figure emerges with a warm, virile glow. Saint Dominic’s specific contribution to the Church is unmistakably spelled out for us; but the human elements which figured so largely in this contribution are here explored, pondered, and recreated with artistry. This is also true of Dominic’s ideal, and each of the exciting episodes it generated. All of these are here—accurate, and sound. Father Wilms, who has been in turn a Master of Dominican Novices, a Professor of Theology, and a Provincial of a German Province, now holds the high degree of Master of Sacred Theology. He writes with authority. He does not sell Saint Dominic short when it concerns those essentials re-

quired for a true picture of a saint—a saint who at once revolutionized the notion of monastic life and dealt the vital blow to a pernicious heresy—Albigensianism. Neither does he sell his readers short on the poetry as well as the drama which was an integral part of Saint Dominic's heroic life.

It is precisely this last aspect which will win for Saint Dominic a brand-new audience—a new flock of ardent followers. Father Wilms has gauged his writing for 1957. He has succeeded. Saint Dominic, he reports "was always ready to attempt squaring a circle in order to carry out a worthy undertaking." In re-telling Dominic's message in an attractive and appealing style, Father Wilms has indeed achieved a "worthy undertaking." And, happily, there has been no need for "squaring any circles." V.L.

Love the Lord Thy God. By Louis Colin, C.S.S.R. Translated by Donald Attwater. Westminster, Md. The Newman Press, 1956. pp. 240. \$3.50.

"What is love? A puzzle, a mystery." With these profound words, Father Colin introduces us to his book about the greatest commandment of all: Thou shalt love the Lord, thy God. He speaks to us about love in itself, about love of the One God, the Triune God and the Mother of God. He closes his discussion by relating the joys, peace and perseverance which are the delectable fruits of such love. He tells us of love as preached by Our Lord, as lived by His Saints, as expounded by His greatest writers. Yet, it is not his intent to exhaust the richness of love. He only points in the right direction. It is up to us to delve deeper. "We might well have added yet others to these different acts of love, but we leave the pleasure of gathering the rest to the reader."

Father Colin has rendered a notable service in gathering together these thoughts on the splendor of love of God. We have only to assimilate and imitate. He seems especially to have had the needs of religious in mind as he wrote, for *Love the Lord Thy God* will surely aid them in realizing their vocation of leaving all things and following Our Lord. R.R.A.

The Direction of Nuns. By various authors. Translated by Lancelot C. Sheppard. Preface by Albert Ple, O.P. Westminster, Md., The Newman Press, 1957. pp. x, 259. \$4.00.

This represents the seventh volume in the Religious Life Series and takes its origin from papers read at a French national confer-

ence in 1953. Here experts gathered to ponder the many problems facing priests whose ministry extends, directly or indirectly, to Sisters and Nuns. The scope of this book is by no means limited to the spiritual director, but preachers, confessors both ordinary and extraordinary, and chaplains, receive due and thorough treatment.

Together with an excellent appraisal of Nuns and Sisters as the *illustrior portia gregis Christi*, the first section, devoted to "Principles," provides a brilliant, somewhat mystical, exposition of the evangelical counsels and the common life. At the close of this part of the book, Sr. Marie de la Redemption, O.P. makes the sole distaff contribution, which is worth the purchase of the whole book. Her "Psychology of Nuns" is a revelation, set off with electric clarity and precision, and a positive approach that even the most experienced confessors and retreat masters will welcome.

The second section, devoted to "Practice," considers and proposes solutions to a great many difficulties. Even the functions and privileges of the canonical visitator and religious assistant are clearly outlined. Of particular value are suggestions for preaching and doctrinal instruction. This contribution to a clearer understanding of the religious life is warmly recommended, and its utility for priests is universal.

T.C.K.

Saint Paul, The Apostle of the Gentiles. By Justo Perez de Urbel, O.S.B. Translated by Paul Barrett, O.F.M. Cap. Westminster, Md., The Newman Press, 1956. pp. xi, 430. \$5.00.

In the prologue to this life of St. Paul, the author tells us that there is a veritable mountain of literature written about the great Apostle. Although much of this literature has been good, yet a great deal of it has been destructively critical of Paul's writings and accomplishments. The present author has taken up his pen successfully, to reveal the true stature of St. Paul and to make readers love him.

This work can be adequately described as a "popular life." What is offered by Fr. Perez is a good introduction for those reading for the first time about the Apostle of the Gentiles. By presenting the Apostle in his native background and culture, the author creates a vivid picture of Judaism, paganism and the new Christian community. Out of such setting emerges a true portrait of Paul, the overzealous Jew, the newly converted Christian, championing the cause of Christ before both Jew and gentile.

There are times however, when the author seems to grope about for something to say, especially when dealing with the hidden

years of St. Paul's life. These conjectures may have some foundation but they remain conjectures, and this is forced upon the reader's attention by the use of "possibly," "we may well believe" and similar expressions. It is however, an excellent introduction to St. Paul, and a book which will stimulate further investigation into the life of the Apostle of the Gentiles.

H.V.I.

Guidance for Religious. By Gerald Kelly, S.J. Westminster, Md., The Newman Press, 1956. pp. xi, 316. \$4.50.

No man is self-sufficient in any way of life and this is especially true of the religious vocation. Dependence upon the directives of competent authority is necessary. *Guidance for Religious* offers just such assistance for the more facile attainment of religious perfection. All the material was gathered originally for the author's personal use. In response to the requests of many retreat masters and spiritual directors, the single essays have been brought together in this one volume. In much the same style as he proceeded in his well-known brochure, "Modern Youth and Chastity," the author here strives to ease the many common problems encountered by religious.

The first three sections of the book are intended as an aid to the director of religious. They are designed to give him a better understanding of the emotional adjustments being made in the lives of young religious. Particular friendships, the duties of fraternal charity and a better appreciation and knowledge of the sacrament of Penance are but a few of the subjects treated. The fourth section contains material that is useful to religious who are directors of the laity.

Although the work has been written expressly for the spiritual director, it goes without saying that the individual reader can glean much from its pages. Father Kelly presents a practical guide, expressed in the discreet tones of a father counselling his children. The bookshelf of every priest should definitely have room for it.

O.O'C.

The Protestant Churches of America. By John A. Hardon, S.J. Westminster, Maryland, The Newman Press, 1956. pp. xxiii, 365. \$5.00.

This present work fills a long-felt need for an up-to-date Catholic manual of the Protestant denominations. Fr. Hardon has supplied in a serviceable, reference-book form separate chapters on the major Protestant denominations, and brief notices on the lesser

groups. Topics treated are history, doctrine, ritual and church government. Complete statistics supplied by official Protestant sources are also given. Because of the amorphous character of most Protestant doctrinal systems, Fr. Hardon determined upon using quasi-authoritative publications and the statements of recognized leaders within specific denominations in his outline of professions of belief. The reader is frequently cautioned, however, that this is a necessary expedient. These statements of creed that are offered must generally be read against a backdrop of unrestricted private interpretation, and an ever-widening liberal-rationalist sphere of influence.

The cardinal principles of Protestantism: the all-sufficiency of Scripture and the inviolability of private judgment, permit the deduction of any and every theological conclusion. It should come as no surprise then that under the Protestant genus one finds contradictory species. The Mormons, for instance, have a materialistic concept of God and proclaim the preeminence of matter over spirit, while the Christian Scientists and many Unitarians profess a sort of spiritual pantheism of over-soul. Methodists disclaim an exclusiveness of doctrine, but the Wisconsin Lutheran Synod held heresy trials as recently as 1955. The hostility of many Protestant groups to smoking, drinking of intoxicants, card-playing etc., brings to mind a criticism of a contemporary of the Protestant revolt, the French philosopher de Montaigne. He remarked that the reformers attacked only the surface vices (whether real or imaginary), but not the hidden, intestinal ones.

Fr. Hardon brings out very clearly the fact that current efforts for greater unity within the Protestant family are basically of the practical order: a desire for increased organizational unity and administrative efficiency. The more or less willing abandonment of doctrinal tenets follows as a necessary corollary.

The author has supplied a valuable storehouse of the essential data of mid-20th century American Protestantism. The presentation of facts is objective, and the phrasing of doctrinal beliefs in the very words of official Protestant sources is extremely effective. Still, the book is thoroughly apologetic in character, and no opportunity is lost to refute false doctrine, whenever self-contradiction is involved; inconsistencies in belief and practice are also scored.

W.P.S.

Embassy for the Christians. The Resurrection of the Dead. By Athenagoras. Translated and Annotated by Joseph Hugh Crehan, S.J. Westminster, Maryland. The Newman Press, 1956. pp. 193. \$3.25.

The Treatise Against Hermogenes. By Tertullian. Translated by J. H. Waszink. Westminster, Maryland, The Newman Press, 1956. pp. vi, 178. \$3.25. (Both in Ancient Christian Writers Series).

The Ancient Christian Writers series has added two splendid works. In volume 23, two treatises written by Athenagoras of Athens before 200 A.D. are offered. The first, titled *Embassy for the Christians*, is an epistle to the Roman Emperors: Marcus Aurelius Commodus. In this letter the author defends the Christians against the false accusations brought against them: Atheism and Immorality. *The Resurrection of the Dead* is an exposition of the fundamental Christian thesis that human souls will be restored to and reconstituted in physical bodies after the Resurrection of the dead. Athenagoras, a convert to Christianity from pagan philosophy, was one of the most eloquent and learned Christian writers. He is a dependable witness to the unity and constancy of Catholic doctrine. Father Crehan deserves praise for his scholarly translation and annotation.

Tertullian's *Treatise Against Hermogenes* is an aggressive refutation of the false thesis that God did not create *ex nihilo*. After reviewing the argument of Hermogenes claiming that God created the world out of pre-existent matter, the body of the work discusses four major topics: the existence of matter, the condition of matter, the motion of matter, and the act of creation. Although Tertullian's vitriolic approach does not exclude criticism of the personality and moral life of his adversary, much is owed to him for his profound ideas and expert use of philosophy in the defense of Christian teaching. Professor Waszink, the translator, has set another gem in the jewel-studded library of this scholarly series. L.G.C.

New Problems in Medical Ethics. Vol. III. Edited by Dom Peter Flood, O.S.B. Westminster, Md., The Newman Press, 1957. pp. iv, 299. \$4.50.

Though many volumes have recently been published in the field of medical ethics, the present work differs from most of its predecessors in both material and approach. It is the third volume of translations from the renowned *Cahiers Laënnec*, a series of studies on various medico-moral questions by French theologians and doc-

tors. The six topics considered in it are castration, the Church and the dissolution of the marriage bond, psychoanalysis and moral conscience, psychasthenia, pain, and euthanasia. Each topic is developed in a series of essays which view the problem from varied aspects. As is evident, the matter is quite particularized, and the approach is more historical and medical than is usually the case, thus distinguishing the work from textbooks on medical ethics.

Of particular interest to religious superiors will be the essay "Psychasthenia and Vocation." The essays on psychoanalysis and moral conscience will also have special appeal to the modern reader. The entire volume will, of course, prove of value to the research student of medicine. Its particularization, however, prevents its use as a text. Unfortunately, though historical and medical aspects of the given problems are often discussed at great length, the moral solutions often fail to give a sufficiently clear indication of the principles involved in determining the conclusions. Also, there often seems to be a tendency to concede too much to the modern philosophical and psychiatric schools of thought. Nonetheless, the volume, coupled with the earlier two in the series, will be a welcome addition to any medical research library.

C.M.B.

Third Book of Catechism Stories. By Father F. H. Drinkwater. Westminster, Md., The Newman Press, 1956. pp. 243. \$3.00.

The Gospels record how Our Lord frequently gave a vivid example of the precept or teaching that He wished to be followed. Father Drinkwater has skillfully employed this procedure in his *Third Book of Catechism Stories*. This series of brief, but appealing stories that range from igniting our sentiments to tickling our funny bone is a tribute to the author for his painstaking efforts in sifting out these gems from so many varied sources. The presentation is made in such a simple and direct fashion that it should actually serve a wide age level.

Perhaps the main feature of the book rests in its practical application to so many branches of apostolic work. The most obvious use is for catechetical instruction of children. The teacher undoubtedly will find that the stories capture the attention of youngsters. Priests will find it an abundant source for sermon material. Parents who are eager to see their children properly instructed in their catechism will also welcome this book. It is not often that one receives such an appealing invitation to review the fundamentals of the Catholic Faith. The reader will be reminded by a perusal of this

book that catechism study is not something to be ignored and buried after childhood. To know the catechism is vital to the practice of the Faith, especially in this day and age.

P.McG.

The Salvation of the Unbeliever. By Riccardo Lombardi, S.J. Translated from the Italian by Dorothy M. White. Westminster, Md., The Newman Press, 1956. pp. viii, 376. \$5.00.

For nearly two-thousand years the Catholic Church has insisted that she alone is the true Church of Christ, outside of which there is no salvation. Since it is also Catholic teaching that no one is damned except through his own fault, what then is the fate of one who has never heard of Christ or His Church? Father Riccardo Lombardi, S.J., in his book *The Salvation of the Unbeliever*, has attempted to present various aspects of this complex problem and to discuss the solutions proposed by Catholic theologians.

The author, presupposing the necessity of and requirements for membership in the Church, tackles the problem from the viewpoint of salvation. Part One of the book considers the relation of faith, without which "it is impossible to please God" (Heb. 11:6), to salvation. After examining some unacceptable explanations he arrives at the correct solution which is founded upon three basic principles: the absolute necessity of an act of faith for adults, God's desire for the salvation of all men, and consequently the possibility of faith being offered in some way to all. The Second Part deals with the indispensable minimum object of faith, while the Third Part studies the universal possibility of faith and distinguishes a whole network of channels through which the truths absolutely necessary for the act of faith may be received. The final Part of the book discusses optimistically the fate of non-Catholics and considers the possible salvation of apostates.

Many of the author's considerations and conclusions may serve to stimulate discussion among trained and critical readers. His section on the problem of atheism and his views on the type of certitude required for the preamble of faith will be disputed by more conservative theologians. Particularly provocative of discussion is the author's proposal that an adult cut off from the channels of revelation and also lacking the voluntary act of submission to God the Revealer, may not be responsible for this omission. Consequently an unbeliever who has reached the age of reason may, with the aid of actual graces, remain for some time in a state of natural virtue. Thomists in general would disagree with this position. St. Thomas himself, in his theory on *puer veniens ad usum rationis*, taught that

the first rational act of every unbaptized person is necessarily either a mortal sin or an act of charity which implies justification. Father Lombardi does not see why the first human act must necessarily be decisive, and, if good, elicit an act of supernatural faith. Confusion on this point appears to flow from a failure to understand both St. Thomas' position and the psychological necessity of a man's first act concerning itself with a choice of an ultimate end.

Father Lombardi, in examining the whole problem of the unbeliever's salvation, has given us the theological foundation for zeal and hope in the work of convert-making. While not being overly pessimistic as to the unbeliever's fate, the author clearly demonstrates the real need of enlightening those who still sit in darkness. He has given the Catholic apologist and missionary sound principles and motives which justify and give meaning to his apostolic labors.

O.I.B.

Autobiographical Writings. By John Henry Newman. Edited with Introductions by Henry Tristram, of the Oratory. New York, Sheed and Ward, 1957. pp. xi, 338. \$4.50.

It was far from Cardinal Newman's intention, we would think, to see these very personal writings published in their present form. Yet one will recall Newman's conviction, so skillfully reduced to practice in his own work on St. Basil, that a man's life is best told in the living, contemporaneous voice of his own letters and journals. Certainly Fr. Tristram's work comes closer to the living Newman than any we have yet read.

The present volume includes all Newman's autobiographical sketch except the *Apologia*. Some, it is true, are mere curios. The most significant are the Journals, kept intermittently from his undergraduate days until 1879. These afford a vivid, intimate insight into Newman's intellectual and spiritual growth from the Calvinist piety of his youth, through Tractarian enthusiasm, Littlemore asceticism, and the tragic trials and disappointments suffered during his earlier Catholic period, to the serene resignation and quiet grandeur of his last years as a Cardinal.

Though much of the present material has appeared already in the pages of Newman's biographies, it is now allowed to stand on its own merits in a new type of book. The editors have done a magnificent job: while filling in gaps and supplying all necessary background material, they leave the center of the stage to the great convert himself. Thus, in the words of Newman's own motto, 'Heart speaketh unto heart.'

J.B.B.

Wonders of Man. By Gary Webster. New York, Sheed and Ward, 1957. pp. 152. \$2.50.

A few months ago, a well-known television program received some very poor, and unexpected, press reviews. The show's producers were scored by the critics for having been too patronizing in their attitude toward the viewers in explaining their subject, the human circulatory system. In over-simplifying their explanations, the critics said, they had offended the intelligence of the American public.

Such a charge, however, could not be leveled at Gary Webster for his latest "wonder book," the *Wonders of Man*, a companion volume to his earlier, *Wonders of Science*. In a manner which is simple and unsophisticated without being condescending to the youthful but maturing minds of his intended audience, the author tells of some of the marvels of "that most astonishing of all earth's organisms, man himself."

Five facets of man's physical structure (skin, feet, vision, speech and red cells) and five aspects of his mental abilities (memory, perception, sleep, language and creativity) are exposed in ten informative and entertaining chapters. But, Webster has a far more lofty and noble purpose in writing his little work—that of showing how these *Wonders of Man* point unmistakably to the existence of "the Architect whose fingerprints are found in every nook and cranny of the most wonderful work that He has made."

While being neither a theological nor philosophical "sixth proof" for the existence of God nor a biology nor physiology textbook (and not intended to be such), the book, nevertheless, fulfills its purpose well. Catholic author Webster writes with interest and conviction about that most fascinating of all subjects—man, and clearly shows that "Because he is the supreme product of the purposeful work of a Creator who cares, man, that wonderful package of possibilities, has both dignity and a destination." N.R.R.

The Window in the Wall. Reflections on the Holy Eucharist. By Msgr. Ronald Knox. New York, Sheed and Ward, 1956. pp. vii, 130. \$2.75.

Ordinarily one finds that sermons taken from the printed page lose most of their punch because the vitalizing force, the preacher, is absent. *The Window in the Wall* is an exception. Unlike many collections of sermons, these lose none of their forcefulness and color. The reason for this lies in the fact that examples abound,

metaphors are copious and Sacred Scripture permeates each sermon.

With clarity and vigor, Msgr. Knox gives us a well developed treatment of the Holy Eucharist as sacrament and sacrifice. The real presence of Our Lord in the Eucharist, the effects produced in the recipient and one's devotion before, in and after reception are all underscored in these twenty selections. In his sermon, "The Thing That Matters," Msgr. Knox helps us to properly evaluate the sacrificial aspect of the Eucharist. "For us, Holy Communion, important as it is, awe-inspiring as it is, figures as something secondary in intention to the Mass itself; a gracious corollary, a stupendous after-effect, which unites us in a special way with the thing done."

Although this little book is intended to present reflections on the Eucharist, priest and seminarian will also find it a valuable aid in studying the different uses of Sacred Scripture in sermons. Without doubt the general reader will find this book more than satisfying.
G.P.

A Path Through Genesis. By Bruce Vawter, C.M. New York, Sheed and Ward, 1956. pp. ix, 308. \$4.00.

The Book of Genesis has a natural appeal to Bible-readers due to its relatively more familiar content, as well as for the vividness and color of its narrative. At the same time, however, the average reader is often unaware of the complexity and multiplicity of problems which this book, above all others in the Bible, presents. Another common difficulty is the inclination to take the account of Genesis as strict history, rather than as a literary mode of conveying certain general, basic truths.

Accordingly, Fr. Vawter, in producing *A Path Through Genesis* has done a real service toward promoting a better understanding of that book which is the primitive well-spring of revelation. Herein much that must seem disconcerting to those who on occasion page through Genesis has been clarified by Fr. Vawter. On this score, especially note-worthy is his treatment of the prodigious life-spans seemingly enjoyed by the early Patriarchs. Commendable too is the author's cautious mode of presentation, in which he shuns the all-too-prevalent practice of presenting as fact, matters which are at best only hypothetically established. The content of this book is to be viewed rather as a synthesis of the latest findings of experts in the field—which findings must yield to whatever discoveries further research may bring.

One final feature recommends this book to the general public—its readability. Too often we meet with so-called guides or introductions which are so tediously written that they defeat their own purpose. Not so the present book. Fr. Vawter captures his readers' attention from the outset by a satirical, tongue-in-cheek humor which makes the stroll along his *Path Through Genesis* a thoroughly enjoyable experience. G.D.

Rain for These Roots. By Michael J. Cox, M.S., Milwaukee, The Bruce Publishing Company. pp. 210. \$3.75.

Admitting the excellence of many previous books about the major apparitions of Our Lady, Father Cox here brings to our attention the underlying similarity of the apparitions at Fatima, Lourdes and La Sallette. In his analysis, the author assimilates the fruit of years of laborious research by many scholars, and unveils for us the repeating pattern woven by Mary in her visits to the earth, a pattern equivalent to a special grace whose aim has ever been to turn man back to God.

Rain for These Roots points out the essential message and confirmation delivered at three different sites to simple children of poor families. The striking intensity with which these vital appeals were made, verifies Our Blessed Mother's solicitude for the salvation of all her children. It is this side of Mary's motherhood that we have been privileged to see in our generation as in no other—Our Lady as Reconciler. The alternatives as outlined by Mary are clear and pointed: peace through prayer and penance, or disaster. "Today," concludes Father Cox, "our greatest hope lies in the fact that Mary is our Reconciler, as capable of turning the hearts of men to God as she is of staying His wrath." *Rain for These Roots* will soften the parched earth wrought by man's defiance of His Maker and will bring the freshness and vitality of maternal love to man's conquest by her Son. P.G.

The Two-Edged Sword. By John L. McKenzie, S.J. Milwaukee, The Bruce Publishing Company, 1956. pp. xv, 17. \$4.50.

This book, written for the general Catholic reader, is a personal interpretation of the Old Testament, attempting to utilize the latest scriptural scholarship for the benefit of the layman. Wishing to show how the Old Testament is spiritually useful for today's reader, the author draws the general conclusion that the story of Yahweh and the Hebrews is the drama of God and each soul.

The prose is excellent; the style is clear, the argumentation carefully and simply presented. Before the sacred books, Father McKenzie is humbly respectful; yet a warm glow of enthusiasm infuses the presentation. Since the interpretation is personal, the opinions expressed may or may not be accepted by other scholars. Except for the opinion on Adam's sin, there is no indication of how current the book's conclusions are among other authorities.

The reasoning and conclusions are based principally upon the information recently acquired from archeology, ancient Middle East languages and related sciences concerned with antiquity. The book is written in the firm belief that this knowledge can help to make the Old Testament a vital source of spiritual life today.

The author shows that certain cardinal principles govern the revelation given to the Jews and are intrinsically involved in any true interpretation. Such are, for example, the fact of supernatural inspiration, the all-inclusive unity of God's providence, the precise nature of the divine economy of salvation, and the ancient Hebrew concepts of story and history. He also treats certain basic problems, such as the relation between the Old and New Testament, and the interpretation of each in the light of the other.

All will welcome the admirable attempt to integrate and apply the latest studies of antiquity. As Father McKenzie points out, our age must make its own contribution to the understanding of Sacred Scripture. But not all will agree with his treatment of the material, nor with his conclusions.

C.M.H.

These Women Walked with God. By R. M. Raymond, O.C.S.O. Milwaukee, The Bruce Publishing Co., 1956. pp. 255. \$3.95.

"The holiness of the world depends entirely on the sanctity of the human individual—people like you. That is why you must meet these women of Citeaux . . . (they) walked with God, why don't you?" This the purpose and the theme of Fr. Raymond's latest addition to the "Saga of Citeaux." It is a biography of 15 saintly Cistercian nuns, and their sanctity stands forth in startling simplicity and vigor. Here we meet Hedwig, a duchess of Silesia who became the patroness of Poland; Lutgarde, at one time a Flemish debutante but later an intimate friend of the Sacred Heart; Theresa, Sancha and Mafalda, princesses of Portugal who offered everything to God. These and others traveled a road to sanctity during turbulent times so much like our own. Yet they could "walk with God" despite disturbances and suffering, and so have a special pertinence for our own lives.

The stories are told with great virility and penetration. The author weaves history and legend together in an admirable fashion, yet leaves them as distinct patterns, so that when necessary, we may discern where the kernel of truth is contained. Here is suitable reading matter for the Catholic laity of every age, but special recommendation might be made for those who are suffering from a long illness. Blessed Aleyde who endured the anguish of leprosy for years will be a great inspiration for them. D.B.B.

A Seal Upon My Heart. Edited by Rev. George L. Kane. Milwaukee, The Bruce Publishing Company, 1957. pp. xii, 170. \$3.00.

Twenty sisters from eighteen communities (none Dominican) tell us the story of their vocations in this collection by Fr. Kane, editor of three similar works. Though each account is different, similar points recur in nearly all. Many speak of being influenced in their vocation by the joy and self-sacrifice of religious; for many others it is a question of finding a solution to their problems in the love of Christ. The arguments of people who tried to talk them out of going to the convent, the feeling that they were leaving a gap in their families, the giving up of careers, pretty clothes, marriage—these are all problems met squarely by most of these autobiographers. The fact that a number try a little too hard for literary effect detracts from the freshness and simplicity we might look for in a book of this nature. The story of Sr. Kristin, O.S.B., *Dante and the Streetcars* is exceptionally well-done. The book is a good choice for the high school library. J.M.

Joseph Most Just. By Francis L. Filas, S.J. Milwaukee, The Bruce Publishing Co., 1956. pp. 134. \$3.50.

True devotion to any Saint must be founded on a correct understanding of the Saint's fulfillment of his vocation in the plan of Divine Providence. Though few details are recorded in Sacred Scripture concerning the special mission bestowed on St. Joseph, nevertheless these few insights have tremendous significance. Basically, Father Filas studies the vocation of Saint Joseph as the virginal husband of Mary and foster-father of Jesus. The graces and privileges that are Joseph's flow from this double office. His tremendous dignity as father of Jesus, husband of Mary, head of the Holy Family, and Patron of the Universal Church shines forth in this present work. In *Joseph Most Just*, Father Filas, a leading American

authority on this Saint, gives us the fruits of his extensive research and his precise knowledge of current theological studies on Saint Joseph's vocation.

The book includes a number of controversial issues such as the question of Joseph's purification in his mother's womb, and of his freedom from sin and concupiscence. Both sides of these questions are presented objectively, with copious references and footnotes. The theologian and student of Saint Joseph will find here also a satisfying study on the recent historical development of Saint Joseph's Patronage. This excellent book, in furnishing the basis for greater devotion to this Saint, fulfills the desire of the Church as expressed in recent papal pronouncements on the subject.

M.P.G.

Handbook of Ceremonies. For Priest and Seminarians. By John Baptist Mueller, S.J. Revised and Re-edited by Adam C. Ellis, S.J. St. Louis, B. Herder Book Co., 1956. pp. xviii, [18], 482. \$6.50.

The seventeenth English edition of the familiar Mueller-Ellis is a masterpiece of concise accuracy. It is printed in clear, legible type on thin paper; its size—about that of a pocket book—makes it a handy book to carry around. What makes Mueller-Ellis particularly attractive and useful is its reliance on the authority of the rubrics: rubrics are reasonable, and if they prescribe a certain way of carrying out a ceremony, that's the way it is to be done. But where the law does not oblige neither do the authors; they refer to the opinions of other approved authors. Not content with stating just one method of purifying a ciborium or a lunula, for example, they give the several most practical—any of which may be adopted once for all by the priest himself or adapted according to the peculiar circumstances of time and place.

Every priest should have one book of rubrics which he knows thoroughly and in which he can have confidence. Mueller-Ellis suits this purpose admirably. Even Dominicans called upon to assist in the Roman Rite will find this book extremely helpful. J.A.M.

In Him Is Life. By Ernest Mura, F.S.V. Translated by Angeline Bouchard. St. Louis, B. Herder Book Co., pp. 226. \$3.75.

This eighth selection of the Cross and Crown Series of Spirituality is a translation of Fr. Mura's *L'humanité vivifiante du Christ*. Seldom has a title been so indicative of an author's theme. In his

book, Fr. Mura asks: Where shall we seek supernatural life? And once we have found it, how shall we nurture it to its plenitude? The answer is given in terms of the life-giving humanity of Christ. The very chapter titles: "From the Trinity to the Word Incarnate"; "Communion with the Mysteries of Christ"; "The Bread of Life"; "Quickened by the Blood of the Lamb," manifest the procedure followed by the author in developing his answer. While not oblivious to the importance of asceticism in the attainment of Christian perfection, the author has intentionally singled out what is truly its foremost source—the mystical union of souls with the humanity of Christ.

Following his treatment of Christ as the origin of supernatural life, there are three chapters devoted to the role of the Virgin Mary, from whom Christ took His humanity. What is of great value here, over and above the author's exposition of the words "full of grace," is his consideration of Mary's Rosary. Refraining from a detailed explanation of the fifteen mysteries, Fr. Mura concentrates on the essential purpose of the Rosary—to unite souls to Christ through His Mother. This effectively written chapter should foster deeper devotion to the Rosary.

Again it is the concept of life that guides the author through the final chapters. Life is action. Fr. Mura portrays the Christian who is living in Christ as one who is acting like Christ, a true Apostle bringing Christ into the lives of men. This constant application of Pauline theology serves to enrich the main theme in a book that is marked throughout by clarity of thought and richness of expression. *In Him Is Life* includes short texts for meditation at the end of each chapter, which will help the reader to make Christ the center of his spiritual activity.

P.O'B.

The Sources of Catholic Dogma. Translated by Roy J. Deferrari. St. Louis, B. Herder Book Co., 1957. pp. 653. \$8.50.

The Sources of Catholic Dogma is a comprehensive presentation of doctrinal documents of the Roman Pontiffs and of the Councils, from the time of St. Clement up to and including the present Pontiff. The work begins with a general index listing to popes, the councils and their respective dates. The body of the work is divided into two parts. The first part is devoted to the most ancient forms of the Apostolic Creed. The second and main section, which comprises the greater part of the work, is concerned with the actual docu-

ments of the pontiffs and councils. The presentation of documents is complete, and follows the chronological order of the Latin *Enchiridion Symbolorum*. Footnotes of historic interest provide a background to the particular subject under discussion where necessary.

The value of having such a theological source book available in English to Seminarians and other students of Theology is, of course, obvious. Fortunately, an insert has been prepared which revises a number of omissions and mistranslations found in the first publication, for in a reference work of this sort, accuracy is of paramount importance.

T.F.C.

The Victory of Father Karl. By Otto Pies, S.J. Translated from the German by Salvator Attanasio. New York, Farrar, Straus and Cudahy, 1957. pp. 210. \$3.75.

The time: December, 1940. The place: Dachau, Germany. Some 900 priests, collected from various concentration camps in Germany and Poland, were arriving in this, the most notorious of them all. With the priests was Karl Leisner, a German Theology student who had been ordained a deacon before his arrest by the Gestapo for making an anti-Hitler remark.

Beginning with his earliest years, the book, with the aid of excerpts from his diary and notebooks, gives us a deep insight into the person who was Karl Leisner. We see him as a teenager, youth worker, seminarian and, finally, as a prisoner of the Gestapo. The high point of the narrative, undoubtedly, is Father Karl's secret ordination and First Mass in the barracks at Dachau.

However, the book is not primarily a story of adventure nor an exposé of the horror of German concentration camps, although these elements certainly are present. The *victory* of Father Karl is first and foremost a spiritual one; the book might be called a kind of spiritual *Odyssey*, a triumph over doubts, trials and tribulations to attain complete spiritual freedom.

The author, a Jesuit priest, was a fellow-prisoner and close friend of Father Karl. His personal experiences and observations, his skillful blending of sections of Leisner's diary and the testimony of witnesses make for an accurate and well-ordered narrative. The reader is allowed to view at close range the lives of the countless number of priests who were in German concentration camps, leading lives not unlike those led in the early catacombs. For the book is the story of their victory, too, as well as of *The Victory of Father Karl*.

N.R.R.

The Catholic Viewpoint on Race Relations. By John LaFarge, S.J. Garden City, New York, Hanover House, 1956. pp. 190. \$2.95.

Both those familiar with the racial problem, and those interested but unfamiliar should welcome this very timely work by an authority in the field. The former will find in it an integrating summary of their knowledge of the question, and the latter an illuminating introduction. The book is the first in a projected series intended to explain the Catholic position on current controversial questions. Setting the pattern for the series, Father LaFarge first explains the problem of racial relations in the United States. He is principally concerned, of course, with the Negroes, although the problem is basically the same for all minority groups: how they may live at peace with the majority and receive full recognition of their rights as citizens.

The Catholic position is considered, both in practice and in principle. While the record of Catholic work on behalf of the Negro has much to commend it, yet the religious influence of Protestantism has been more significant. Contrary to principles, Catholics have too often been prey to prejudice, thus discouraging the Negro from entering the fold. Yet the doctrine of the Church is clear: "all are *one* in Christ Jesus."

The last section is devoted to the practical question of what can be done to remedy the situation. Group action as well as individual initiative is necessary, and both must be regulated by careful study of the particular problems involved. In an appendix the author considers the question of interracial marriage and describes the Manhasset Project as a concrete example of how much can be accomplished by concerted community cooperation.

The style is plain and candid, and the language non-technical. Organization of the matter according to the proposed outline is not always evident, but the good common sense of the author's propositions should be clear to all.

F.M.M.

A Story of Blessed Imelda. By Brother Ernest, C.S.C. Notre Dame, Ind., Dujarie Press, 1956. \$1.25.

Who Is Like to God. A story of St. Pius. By Brother Gerontius McCarthy, C.S.C. Notre Dame, Ind., Dujarie Press, 1955. pp. 95. \$2.00.

With the wide variety of useless if not harmful literature available to children, it is necessary for parents and teachers to direct them to good reading. These two books published by the Dujarie Press help to serve this need.

A Story of Blessed Imelda is a beautifully written narrative of the patroness of First Communicants. Parents will welcome the book as a wholesome means of instilling in young minds a love for Our Lord in the Blessed Eucharist. The illustrations are designed to capture interest and make this book one that a child of early school days will want to read and reread.

Who Is Like to God presents a very interesting life of St. Pius V. This book presents more of a challenge. Though written for the 9-12 age group, the vocabulary and style are frequently in a higher bracket. This is not to the detriment of the book, however, as children should be stimulated to advancement. R.H.

The Bible and the Liturgy. By Jean Danielou, S.J. Notre Dame, Indiana, University of Notre Dame Press, 1956. pp. x, 372. \$5.25.

The third volume of the series of liturgical studies published at Notre Dame is a translation of a recent work by the noted French Jesuit, Jean Danielou. The action of the Holy See in modifying the liturgy of Holy Week for pastoral reasons gives the book a special timeliness, for this volume is an explanation of some of the riches of the liturgy. The work is based particularly on the teaching of the Fathers, who, in turn, constantly refer to the Scriptures.

The author centers his exposition on three sacraments: Baptism, Confirmation and the Eucharist. The book might well be called an explanation of the Paschal mystery; not in a restricted sense, but rather as including the mystery of the Passion, Death, and Resurrection of Christ.

Perhaps the reader will not agree with every opinion expressed, but he will find a wealth of material on the riches of the liturgy. Those who have the duty of explaining the liturgy to others will welcome the appearance of *The Bible and the Liturgy*.

J.M.H.

Adventurer Saints. By Abbe Omer Englebert. Translated by Donal O'Kelly. New York, P. J. Kenedy & Sons, 1956. pp. 276. \$4.00.

Few people are afforded the opportunity for a personal journey with a Saint. *Adventurer Saints* supplies an ideal substitute for this personal travel. With an adventurous spirit and sympathetic understanding Abbe Englebert depicts the hazardous journeys, the cruel sufferings, and the amazing accomplishments of five servants of God.

Joan of Arc, Martin of Tours, Peter Chanel, Giles of Assisi and Junipero Serra are reborn in the boldness and generosity of the lines in which their lives are drawn for us here. The bloody siege of Orleans, and the lamentable inquisitorial mock-trial of St. Joan; the conversion of Gaul by St. Martin; the treachery of the vacillating Futunian savages; the early missionary hardships in California—all these will deepen one's knowledge and appreciation of the reality and accomplishments of sanctity.

Aptly organizing documentary facts and legendary lore Abbe Englebert deftly sketches these heroic lives with a clarity and simplicity of style which make them very readable and inviting for the average audience. Those who are acquainted with the lives of these saints will find nothing new in these short sketches, but those enjoying their first acquaintance with these saints will find much to reflect upon and admire.

K.M.S.

American Catholicism. By John Tracy Ellis, Chicago, The University of Chicago Press, 1956. pp. xiii, 208. \$1.75 (paper), \$3.00 (cloth).

Msgr. John Tracy Ellis, professor of Church History at the Catholic University of America, offers in this book his latest contributions to an understanding of the problems both past and present of the Catholic Church in America. The plan of the book, stated by the author in the preface, is to make a general survey of American Catholicism "with a view to offering a chronological sketch of the development of the Church in this country from the days of the colonial missions to the present time."

Four chapters compose the work. The first considers the Church in the time of the early Catholic Spanish and French settlers. The author contrasts humanitarian conduct of these colonists towards the Indian with that of the English settlers on the East coast towards the Catholic minority. Catholics were denied the establishment of schools, participation in public life, and freedom of worship. Religious tolerance was unknown until 1634 when it was advocated by a Catholic, Lord Baltimore of Maryland. For a time religious differences were permitted in this settlement. But once the Puritan element rose to power this tolerance was abolished. The Church of England was established by law in Maryland in 1692, and not until the Revolution were Catholics to receive full religious liberty.

In the next two chapters Father Ellis indicates some of the problems which the growing Church had to face: the strong Na-

tionalism of the immigrant groups, and the revived hostility of the Nativists. Mentioning the role of Catholics in public office the author shows that there has never been any conflict between a Catholic's religious and civic loyalty.

In the final chapter the author gives evidence that the Church in America has made great forward strides since her colonial days. So recently a mission territory, today her own missionaries serve throughout the world. Catholic educational and charitable institutions, and the Catholic press have served to strengthen the Church. Her flourishing contemplative life, and the revived liturgical movement are further indications that the Church has matured.

The writer has endeavored to integrate the story of *American Catholicism* with the general history of the nation. I believe he has accomplished this objective. And anyone who wishes to have a sharper, and clearer picture of the early Church in America will profit greatly from reading this book. Certainly, Catholics will benefit from reading it. But, on the other hand, so should any one who believes in the American idea of religious freedom. D.L.

The Order and Integration of Knowledge. By William Oliver Martin. Ann Arbor, Michigan, University of Michigan Press, 1957. pp. 355. \$6.50.

Confusion in the modern college curriculum only mirrors the disorder and the conflicting claims of modern knowledge-processes. While many decry the chaotic curriculum, only a few consider the fundamental problem. William Oliver Martin is numbered among this select group. A recent convert to Catholicism, Martin is Chairman of Philosophy at the University of Rhode Island and associated with the Realist movement of John Wild and Henry Veatch.

In this book he tries to delineate the true nature of each branch of knowledge and assess its position in the entire edifice. Like Aristotle, Martin is insistant that only true *facts* found true *theory*. Thus, in each chapter he seeks the evidence "constitutive of" or "instrumental to" the branch currently under discussion. Only then does he indicate its relation to other subjects. In this way, after an introduction to the present situation in knowledge and a general discussion of evidence, the author passes in review the Arts, the Moral and Social Sciences, Metaphysics, Cosmology, Mathematics, Experimental Sciences, the Philosophy of Nature and, in briefer fashion, touches History and Theology.

Evidently the author has undertaken a difficult task. His book

reflects this in its argument and procedure. Further, the terminology adopted, which often runs against traditional acceptance, sometimes occasions misunderstanding. Still, Martin has carried off this ambitious project surprisingly well. Thus, he confronts some claims of Russell, Gödel and Whitehead concerning logic and mathematics. The author also takes issue with Maritain and Father Klubertanz concerning the science of nature. To Maritain's triad of metaphysics, philosophy of nature and experimental science, Martin has added another which he sometimes calls cosmology, at other times special metaphysics. Unfortunately, Martin seems unfamiliar with an alternate procedure (stemming from Laval University and further elaborated by some American Thomists) showing the inner core unifying the philosophy of nature and the modern sciences (cf. *Thomist Reader* for 1957, p. 90 ff.). Nevertheless, the volume is worthy of careful attention by scholars, teachers and college administrators to whom it is directed.

J.M.C.

Hugh Du Puiset; A Biography of the Twelfth Century Bishop of Durham. By G. V. Scammell. New York, Cambridge University Press. 1956. pp. x, 355. \$7.50.

Scholars of twelfth century English history will find G. V. Scammell's *Hugh Du Puiset* a penetrating insight into the life of this ambitious ecclesiastic—"ever more prince than bishop." For the most part the author concerns himself with lesser known aspects of Bishop Hugh's career, thus bringing into clearer focus many details which up to now have been left unexamined. Secular historians will recognize the particular merit of his analysis of the Bishop's role in the turbulent political struggles of the period. The chapter "The Bishop as a Diocesan" will prove rewarding for the student of the medieval English church. Careful documentation, an excellent bibliography and extensive reproduction of previously unpublished sources are both aids and incentives to further study in the period. The professional historian without doubt will receive *Hugh Du Puiset* as a scientific and scholarly contribution to historical study.

A.N.

Our Faith. By the Right Reverend John C. Heenan, Bishop of Leeds. New York, Thomas Nelson & Sons, 1957. pp. 286. \$3.00.

Catholic teenagers—here is a golden opportunity for you! A book written especially for you about your religion in language you can understand. Each chapter considers one topic and can easily be

read in half an hour. There are many illustrations to aid understanding and discussion topics to test it. The best feature is the challenge it presents: What do you know about your religion; about God and Our Lord; about the Mass and the Sacraments; the Bible; the Church; the Reformation? The information given supplies you not only with a better knowledge of your faith, but also with an intelligent reply to questions asked by your friends or others.

Bishop Heenan has done an excellent job in writing this book. He had one special audience in mind as he states in the foreword: "This book is not written for the general reader. I have in mind Catholic young people, whether or not they are attending Catholic schools." And he has one purpose which he makes clear in the first chapter: "You must learn how to speak up for yourself and how to prove that your religion is true. That is what this book is for. It will show you how to make your own Faith strong and how to defend it against God's enemies."

This does not, of course, exclude adult readers. In fact, it is a quick and pleasant way to brush up on the essentials of Catholic doctrine and Catholic life, for the same two-fold purpose: to strengthen one's own Faith, and defend it against attack.

R.R.A.

The Triple Way. By Saint Bonaventure. Edited and arranged by William I. Joffe. Paterson, Saint Anthony Guild Press, 1956. pp. xiv, 71. \$1.50.

From the gifted hand of the Seraphic Doctor comes this spiritual work born of his sanctity. Shorn of its medieval framework of multiple divisions and subdivisions, the present adaptation is technically very readable. However, the reader expecting a prolonged discussion of the purgative, illuminative, and perfective ways of the interior life will be surprised by its conciseness. Yet that very conciseness imperates a slow penetration of its depths. The ideas are dynamic, the lack of their logical development notwithstanding.

Carefully reworked for the spiritual advantage of the modern reader, *The Triple Way* is a welcome addition to the library of Franciscan Spirituality.

L.T.

San Esteban. 1256-1956. Salamanca, Spain, Editorial Ideales, 1956 pp. 93.

This is a brochure commemorating the VII Centenary of the Dominican Convent of Saint Stephen in Salamanca. It comprises

four main sections: Theology, Law, Spirituality, Missions, fields in which the University and the Convent made tremendous contributions. A short section on the history of the convent and another entitled: "San Esteban Artístico" are added. This last is an illustrated essay in which the artistic treasures of the convent are shown in magnificent photographs.

It is unfortunate that the author or group of authors has chosen to remain anonymous since it will be readily admitted by those versed in Spanish that the text is beautifully written, the material well ordered, and throughout one can detect a reverent and filial unctio, a proud and virile love for the place, its traditions and achievements. The text is adorned with several plates and initials of strictly modernistic cut, but the editors have striven for simplicity in the presentation. In the process they have a beautiful work.

Professedly they sing the glories of San Esteban, omitting the less brilliant episodes. But we can forgive them: "this is a feast day and "San Esteban is also something human." J.R.G.

The Philosophy of Science. Part One: Science in General. (Duquesne Studies, Philosophical Series, Vol. 6.) By P. Henry van Laer, D.Sc., in collaboration with Henry J. Koren, C.S.Sp. Pittsburgh, Duquesne University Press, 1956. pp. xvii, 164. \$3.00 (paper), \$3.75 (cloth).

One of the many problems facing contemporary Thomists is that of the "reconciliation" of the modern experiential sciences with Thomistic philosophy. Dr. van Laer, professor of philosophy at the University of Leyden, Holland, brings to this study an extensive background in both fields. Part One of his work investigates the whole range of sciences discovered and developed by man, as philosophically analyzable in their points of convergence and common elements: abstraction, deduction and induction, hypothesis and theory, demonstration, etc. Throughout, he is especially concerned with the presuppositions and methodology of the experiential sciences. The work is addressed to students of non-philosophical disciplines, as were the original lectures from which it grew. Hence, the treatment in general is not very profound, but nonetheless well suited for his audience. It will help them to understand better their own sciences, and will also serve as a good introduction to an important and controversial area.

Unfortunately, there are a few doctrinal defects. Probably the most significant is the author's too facile assumption that as the *experiential* sciences of nature fall within the first degree of ab-

straction, the *philosophy* of nature similarly lies completely within the third degree of abstraction. While such a distinction might seem to solve many problems, it is erroneous and would only lead to greater problems and more serious misunderstandings, as should become more evident in *Part Two: A Study of the Division and Nature of Various Groups of Sciences* (still in preparation). This non-Aristotelean position is also defended in another volume of the *Duquesne Studies* series, A. G. van Melsen's *The Philosophy of Nature*, frequently referred to by van Laer. C.J.

Relations Humaines et Societe Contemporaine, Synthese Chretienne Directives de S.S. Pie XII, Vol. II. By A. F. Utz, O.P., and J. F. Groner, O.P. Translated and adapted from the German by Alain Savignat. Fribourg, Switzerland, Editions St. Paul, 196. pp. 1311 to 2382.

Without a doubt the solution to the world's problems and needs lies in the advice and directives given it by Pope Pius XII. This second volume completes the most outstanding compilation of the Holy Father's teachings ever seen by this reviewer. While the first (*Dominicana*, Sept., 1956) dealt with problems of a more particular nature, the second concerns itself with those more comprehensive in scope. It treats of the Christian community, the economic order, and the political order.

To appreciate fully the importance of these two volumes, it must be recalled that they afford a systematic, detailed, organized presentation of the social directives of His Holiness since his consecration in 1939. This is not merely a chronological work (though complete chronological, logical, and alphabetical indexes are included), nor is it a series of essays based on the Pope's teachings; it is exclusively the words of the Shepherd of Christendom. Its importance is apparent; it can readily serve as a social or political science textbook. We can only hope that an English translation will soon make its wisdom available to all in this country. C.M.B.

A New Creation. Towards a Theology of the Christian Life. By August Brunner, S.J. Translated from the German by Ruth Mary Betell. New York, Philosophical Library, 1956. pp. 143. \$4.75.

This work is primarily concerned with the virtues of poverty, chastity and obedience. To many modern minds the idea of possessing nothing, being without a marriage partner and having no will of one's own, is simply a form of suicide. Father Brunner assumes

this to be the frame of mind of his reader and then proceeds to analyze the erroneous ideas which go to form this attitude. Clearly and without pietistic overtones he points out the true basis of these virtues, giving a reasonable foundation for them. He indicates, for example, that there is no conflict existing between the notion of poverty and good sound common sense; in fact man stands to profit even on the natural plane from the practice of this virtue. Yet all this is done without minimizing the supernatural character of the virtues.

Father Brunner's argumentation is basically existential rather than scientific, i.e. he focuses attention on the individual and the subjective dispositions of the person rather than on the very objects of the virtues. This is a new approach which can lead to dangerous views if the study is not based on a thoroughly scientific grasp of the virtues. The author remains perfectly orthodox throughout the work, thus showing his profound familiarity with the subject matter. This non-scientific method of analysis is the only way possible to reach many in the world today. Father Brunner has attempted to strike common ground with the contemporary philosophic mentality.

The untrained as well as the philosophical specialist stand to profit greatly from a study of this work. Common, ordinary experience is the only prerequisite to a beneficial reading. M.K.

Introductio in Codicem. By Udalricus Beste, O.S.B. Fourth Edition. Naples, Italy, M. D'Auria, 1956. pp. 1097. \$11.00.

Jurisprudentia Pontificia. De Metu. By Damianus Lazzarato. Naples, Italy, M. D'Auria, 1956. pp. liv, 1380. \$16.00.

A Canon Law book usually falls into one of two categories. It will be either a general treatment serving to guide the beginner through the intricacies of the Code, or a specialized study of one particular aspect of Church law. Two recent books in this field perfectly exemplify both classes.

The *Introductio*, an exposition of and brief commentary on the various canons, gives enough information to clarify them and show many of their applications, yet does not give occasion for the student reader to become entangled in a maze of confusing verbiage. On the other hand, the *Jurisprudentia* devotes its 1880 pages to the one subject of fear as a marriage impediment, dealing thereby with only two canons of the Code, but in all their ramifications.

As a result, the two books will appeal to different audiences.

This fourth edition of the *Introductio in Codicem*, basing its interpretation on the most recent decrees, decisions and instructions of the Holy See, e.g. regarding secular institutes, Communism, etc., is primarily suitable as an up-to-date textbook, but could also serve as a handy reference for busy priests who feel at home with the Latin language. The *Jurisprudencia Pontificia*, an extensive work on the juridical implications of fear, is of value for specialists, those engaged in teaching and curatorial work. It would be especially helpful for priests charged with conducting canonical marriage trials, expressing, as it does, the latest attitudes of the Holy See on this particular matter. Needless to say, the Latin text will be no barrier to such priests.

G.A.V.

Beatitudo et Theologie morale chez saint Thomas d'Aquin. Origines-Interpretation. By Roger Guindon, O.M.I. Ottawa, Canada, Editions de l'Universite d'Ottawa, 1956. pp. 360. \$5.00.

Within the past few decades intellectual activity, especially in historical fields, has been characterized by an effort to return to "original sources." Applied to the field of moral theology, such researches have enabled theologians to appreciate more fully the importance of St. Thomas' contribution to this particular sphere of theological wisdom. For they have shown the inadequacy of the moral systems prior to his time, and have manifested the scientific unity which he achieved in his own doctrine. The present study, originally presented for a doctorate degree at the University of Fribourg, is an attempt to do this for a particular phase of moral theology, namely human beatitude.

In the first section the author examines in detail the state of opinion prior to St. Thomas, in regard to the nature of beatitude and its role in moral theology. The second part of the work chronologically scrutinizes the various works of St. Thomas and indicates the development of the Angelic Doctor's thought. Fr. Guindon considers both the commentaries and St. Thomas' own proper theological works. It is interesting to note that the author clearly indicates the intimate dependence of St. Thomas' moral on the Sermon on the Mount (Matt. ch. 5-7). Again, the volume indicates that St. Thomas has truly brought Christian Ethics into the realm of science. However, the inclination here is to proceed almost entirely historically, while not considering at sufficient length the scientific principles which enabled him to accomplish this.

In general the volume is an excellent contribution to the study

of St. Thomas. It will prove of value and interest to all serious students of the Angelic Doctor and to the historian of theology.
C.M.B.

English in the Liturgy. A Symposium. Edited by Charles Cunliffe. Springfield, Illinois, Templegate Press, 1956. pp. 153. \$2.00.

This pre-Assisi symposium to which several British scholars have made contributions provides an excellent study of the many-faceted question of vernacular in the Roman liturgy. The theological and historical aspects of the problem, to which due attention is not usually given, are brought out with admirable clarity and detail. The difficulties of literary style and musical adaptation which a use of the vernacular involves, are given candid appraisal.

The 20th century advocates of a liturgy partially adapted to the vernacular are not primarily concerned with doctrinal instruction, but rather with the problem of active lay participation in worship. Fr. Clifford Howell, S.J., is one of the most outspoken of the crusaders for the vernacular. He cites as his authority Fr. Joseph Jungmann, S.J., whose advocacy of vernacular in the liturgy received enthusiastic approval at the Assisi Congress. Fr. Howell insists that a living language is needed for a living liturgy. Put in other words, corporate worship necessitates a partial employment of English in the liturgy. The focal point of controversy is the use of English in the Mass of the Catechumens. Proponents of the vernacular in the Mass claim that it and it alone will eliminate the alleged apathy of the bulk of Sunday church-goers. Rev. J. J. Coyne, who is against such an introduction of English into the Mass-liturgy points out in this symposium that the present attitude of the faithful during the reading of the Gospel and Epistle in English would not seem to substantiate such an optimistic view. Fr. Howell rules out the use of bilingual missals at Mass as a solution, because in Britain the average pew-Catholic, whose reading consists almost exclusively of headlines and sports stories, is not capable of using one. Besides, (so Father Howell) reading from a translation is not true participation anyway. (It is interesting to note that Cardinal Cicognani, at the Assisi Congress, recommended such bilingual missals, and insisted that the congregation does not have to follow the priest's prayers word by word.)

Dom Oswald Sumner, O.S.B., who takes under consideration the pastoral implications involved, claims that Latin in the Mass seriously impedes the conversion of non-Catholic Britains, bred on a thoroughly integrated, congregational worship.

Though the tone of the papers contributed is often polemical, the symposium will, it is to be hoped, shed more light than heat.

W.S.

The Choice of God. By Dom Hubert Van Zeller. Springfield, Illinois. Templegate 1957. pp. 210. \$2.75.

In *The Choice of God* the dominant theme seems rather harsh. We are warned, that "the literature of spirituality is becoming soft; spiritual people are accordingly getting soft." "It is time that souls were reminded that Christ called for penance . . ." ". . . Christ chose rather to live hard and die in suffering . . ." Therefore those bent on following Him ought to do likewise. Does this sound harsh? Its harshness might well come from a complacent and passive attitude toward interior progress. We are content with this stolid, almost apathetic, state. True enough we are inert without divine assistance. But equally true is it that divine assistance presupposes co-operation. A passive seeking for sanctity can never suffice.

The book consists of short essays on various aspects of the spiritual life. The order of these essays might almost suggest that the book was written for the beginner. This is not so, however. The chapters on the Mass, Divine Office and the Blessed Sacrament would make excellent meditation for a priest. Any religious could well profit by the author's timely and eminently practical suggestions throughout the book on community life. Of great appeal to the laity are his helps and encouragements in the daily journey toward God. This gives some indication of the scope of the book and the range of the audience to which it was directed.

If we were categorizing spiritual-reading books we might term this as "light." Dom Van Zeller writes in an understandable and current idiom. In other words he is readable. The book lives up to the publisher's claim: "it is the kind of book that can be re-read until it becomes almost a vade-mecum for any Christian who makes that extra effort to advance in the life of spirit which follows upon *The Choice of God.*"

E.L.M.

Proceedings: Second Annual Meeting of the Society of Catholic College Teachers of Sacred Doctrine. Published by the Society. Washington, D.C., Dunbarton College of the Holy Cross, 1956. pp. 131. \$3.00.

The Society of Catholic College Teachers of Sacred Doctrine is an infant organization, but it attacks the problems that beset its

members with mature enthusiasm. The first annual meeting discussed teacher training as well as the controverted "curriculum question." An even more basic issue, that of the finality of the college course, was a principal theme at the assembly here reported. In this regard, the paper of Father Van Ackeren, S.J., deserves special praise. A panel discussion on the role of the teacher in the formation of the student served as an interesting complement to the consideration of finality. The comments of Father McCormack, O.P., are of particular interest.

The presidential address by Father Fernan, S.J. provides a summary of the progress made by this young organization and indicates further problems that remain to be solved. The *Proceedings* will be of value to all engaged in the noble work of presenting revealed truth to college students.

J.M.H.

On the Truth of the Catholic Faith. Summa Contra Gentiles of Saint Thomas. Translated by Anton C. Pegis, James F. Anderson, Vernon J. Bourke, Charles J. O'Neil. New York, Hanover House. Vol. 1, pp. 317, \$2.50; Vol. 2, pp. 351, \$2.50; Vol. 3, pp. 278, \$2.50; Vol. 4, pp. 282, \$2.50; Vol. 5, pp. 360, \$3.00.

After the *Summa Theologica*, Saint Thomas' *Summa Contra Gentiles* ranks as his greatest independent work. Traditionally, it has been accepted that it was written at the request of his confrere, St. Raymond of Penafort, as a handbook for missionaries working among the Moors who were students of an "Arabianized Aristotelianism." Saint Thomas accordingly started with this common ground in Aristotle and developed profound tracts about God, creation and the government of the universe, as knowable by reason alone. Having thus removed obstacles to belief and having shown the reasonableness of faith, the presentation continues on into the realm of revealed truth.

For the first time in many years this complete work is available in English, newly translated and annotated by experts. Each of the five volumes of this Hanover House edition bears an introduction of lasting value for the student. Also available in the paper-backed *Image* editions, this apologetic masterpiece can be of great use not only to priests and seminarians, but also to college students as a source of collateral reading for courses in Philosophy, Apologetics and Theology.

Hanover House is to be commended for making *On the Truth of the Catholic Faith* once again accessible to all. It is significant and

healthy sign that a work of this calibre has merited renewed attention by both a major publishing establishment and the general reading audience.

POCKET SIZED BOOKS

Treatise on Law. On Truth and Falsity. On Human Knowledge. By Saint Thomas Aquinas.

What right has the government to tell me what to do? Am I bound in conscience to obey every time a new law appears on the books? Where does the law get its binding force if it does bind in conscience? Questions similar to these plague any number of people in these days of increasing legal complexity. A Regnery contribution to the field of pocket books has made the answers to these and related questions more readily available. Of the three parts listed in the title, the greater portion of the book is devoted to the *Treatise of Law*. This section, with a fine introduction by Stanley Parry of the University of Notre Dame, should prove helpful not only to the law student but to any serious minded person who seeks easier access to the basic questions in this field. However, one shortcoming should be noted. There is no index of any sort and the table of contents is nothing more than a listing of the titles of the three parts of the book. Thus one unfamiliar with the treatise who was seeking information on a particular point such as "Whether Human Law binds a man in conscience," would have to thumb through some eighty-eight pages before he found it.

The remaining two treatises in the book, will appeal to a more limited audience, since they presuppose a philosophical background. Nevertheless those who surmount this obstacle and persevere will find more than adequate compensation in the wealth of intellectual treasure contained in these sections. (Gateway Edition. Chicago, Henry Regnery Co. pp. x, 244. \$0.95.) J.T.

Moods and Truths. By Bishop Fulton J. Sheen.

Once again his excellency Bishop Sheen offers us nourishing religious truth, this time in a pocket-sized issue entitled *Moods and Truths*. Among other questions, he discusses: the modern problem of spiritual unrest under the stimulating title "The Thrill of Monotony"; the innate need for God under "The Only Thing that Matters"; the perennial subject of tolerance under "The Curse of Broadminded-

ness." To the world-wide acclaim of Bishop Sheen, we merely add our whole-hearted recommendation of *Moods and Truths* to all adult readers, Catholic or non-Catholic. (Fulton J. Sheen. New York, Popular Library, 1956. pp. 128. \$.25). L.G.C.

BRIEF REVIEWS

The Marquette University Press in its series, Medieval Philosophical Texts in Translation has published the *Soliloquy on the Earnest Money of the Soul* by the twelfth century theologian Hugh of St. Victor. In this short mystical work the soul is shown how God has a most special love for her and that though she has "played the harlot" she can regain her place beside her spouse. While American readers may not appreciate the diffusive imagery, the book will certainly be of interest as a document of medieval mysticism. (Translation and Introduction by Kevin Herbert, Milwaukee, 1956, pp. xii, 25. \$1.50).

Young Girl of France and Other Stories is unmistakably more than additional children's tales. In contrast to the brutish world of comics and television extravagance, this book warms the heart. Here are living pages concerned with those who knew life best. Joan of Arc, Martin de Porres, Giles, and Francis of Assisi. Captivating is a poor epithet. The test of its worth will be in its deserved reading. Directed primarily at the upper grade school level, the narratives move over the underlying springwaters of Christian truth. Both author and publisher are to be commended for its production. Recommended. (By Frederick Cook. Paterson, St. Anthony Guild Press, 1956. pp. vi, 118. \$2.00).

It is not much of a surprise to find that *One in Mind, in Heart, in Affections* has reached its fourth printing. This most recent edition of the Marriage Forum given at Providence College for the last ten years includes some noteworthy additions. Fr. Joseph McCormack's contribution clearly focuses his reader's attention on some sacramental aspects of marriage so frequently left unconsidered by engaged couples. The new section on marriage and family adjustment is drawn from the experience and wisdom of four married couples (who, incidentally, are collectively the parents of thirty-three children). Other new features include the Catholic Rite of Marriage and a more developed list of recommended readings. *One*

in Mind, in Heart, in Affections is a clear and thought-provoking study. Its seven-fold approach to marriage preparation manages to compare very favorably with some of the best texts available in the field today. (Edited by Rev. William R. Clark, O.P., Ph.D. Providence, R.I., The Providence College Press. pp. 112. \$50).

From the time of Galileo until the present day it has been generally accepted that the science of statics as we now have it, is an offspring of Archimedes, with no relation to or dependence upon Aristotle. This fallacy is laid bare by a collection of treatises entitled *The Medieval Science of Weight*. The Two Greek schools viz. Archimedean and Aristotelian were actually fused by certain medieval scholastics, especially Jordan de Nemore, (considered by many scholars to be Blessed Jordan of Saxony, second Master General of the Dominican Order). Then in later centuries Galileo and his followers continued to exploit the advantages of this fusion. The tremendous work of the medievalists in the science of statics has been overlooked until very recently. This present book, which consists chiefly of hitherto unavailable texts of Jordan and other medievalists, indicates the major contribution of these medievalists and of Aristotelian natural philosophy to modern science. The Latin versions, based on early manuscripts are accompanied by English translations. The importance of the work in its field is considerable. A brief perusal of the book suffices to show that medieval science, considered naive by so many, is really not naive after all. (Edited, with Introductions, English translations and notes by Ernest A. Moody and Marshall Clagett. Madison Wisconsin, University of Wisconsin Press. pp. 438. \$5.00).

Father Henri Tardif, in *The Sacraments Are Ours*, is interested in showing us how the study of ritual or textual liturgy (as against ceremonial) can be of greater value in sacramental preaching than a manual of systematic theology or even the definitions of the Church. He is, too, more concerned with showing the social aspects of the sacraments rather than individual profit. "The plan then is practical rather than theological" (p. 16)! Many things can be said for this point of view, especially as a counterbalance to a too speculative sermon; but the book is rather disappointing on the whole. However, it should be noted that Father Tardif has at least indirectly pointed out the necessity of a good, solid speculative and positive theological background *before* attempting to preach the sacraments liturgically. And the entire basis of our theology cannot be liturgy.

(Translated by Dom Aldhelm Dean. London, Challoner Publications, 1956. pp. 89).

Stephen T. Badin: Priest in the Wilderness recounts the stormy life of the Proto-Priest of America and the first apostle of Kentucky. Father Badin has been and will remain a controversial figure in the early history of the Church in America. His long life was filled with zealous activity for the missions on which he labored; but his strong will brought him into conflict with almost every subject and superior with whom he was associated. Mr. Schauinger is to be commended for his untiring patience in reconstructing the life of a man who was, at least in his later years, never long in one place and who never hesitated to state his views despite the consequences. To all who wish the full story of Father Badin and thus, a broader picture of the infant church in the early America, this book is recommended. (By J. Herman Schauinger. Milwaukee, Bruce Publishing Co. 1956. pp. 316. \$7.00).

The desire of modern educators to improve their own methodology has logically led them to an examination of the highly successful pedagogical structure of the Middle Ages. There are few documents available on primary education for that period; but one of the best is William of Tournai's *De instructione puerorum*. The Mediaeval Institute at Notre Dame does the world of education a service in bringing a most accurate text into publication with careful notation of emendations in the other two extant manuscripts. Sacred Scripture and a wide variety of recognized authorities provide sources for William's thesis: learning and wisdom without a correct moral foundation are worthless. Hence most of the text stresses the ultimate aims and norms of the secondary educative process rather than its curriculum. The mediaeval Latin is not too great a barrier to the full appreciation of this important document which is prefaced by a fine introduction from the editor. (Edited by James A. Corbett. Notre Dame, Indiana, University of Notre Dame Press, 1956. pp. 50. \$1.00).

BOOKS RECEIVED—JUNE, 1957

THE CATHOLIC BOOKLIST. Edited by Sr. Mary Luella, O.P. River Forest, Illinois, Rosary College, 1957. pp. 49. \$0.75.

CONCORDANCE OF THE SYNOPTIC GOSPELS. By Xavier Leon-Dufour, S.J. Translated from the French by Robert J. O'Connell, S.J. New York, Desclee Co., Inc., 1957. pp. 21. \$2.00.

- THE DIGNITY OF LABOR. By Albert LeRoy, S.J. Westminster, Md., The Newman Press, 1957. pp. 76. \$1.25. (paper).
- EXTINCT LANGUAGES. By Johannes Friedrich. New York, Philosophical Library, 1957. pp. x, 182. \$5.00.
- THE FIRST CALIFORNIA'S CHAPLAIN. By Bro. V. Edmund McDevitt, F.S.C. Fresno, California, Academy Library Guild, 1956. pp. 259. \$4.75.
- THE GOSPEL TO EVERY CREATURE. By Rt. Rev. Leon-Joseph Suenens. Westminster, Md., The Newman Press, 1957. pp. ix, 163. \$3.00.
- GUADALUPE TO LOURDES. By Frances Parkinson Keyes. St. Paul, Minnesota, Catechetical Guild Educational Society, 1957. pp. 384. \$0.50. (pocketbook).
- A HISTORY OF THE CATHOLIC CHURCH. By Ludwig Hertling, S.J. Translated from the German by Anselm Gordon Biggs, O.S.B. Westminster, Md., The Newman Press, 1957. pp. xiv, 643. \$7.50.
- IUS PONTIFICIUM. Introductio in Caeremoniale Episcoporum. By Rt. Rev. Joachim Nabuco. New York, Desclee Co., Inc., 1956. pp. xxi, 404. \$4.00 (cloth).
- THE LIVELY ARTS OF SISTER GERVAISE. By John L. Bonn. New York, P. J. Kenedy & Sons, 1957. pp. 227. \$3.50.
- MARRIAGE AND RHYTHM. By John L. Thomas, S.J. Westminster, Md., The Newman Press, 1957. pp. ix, 180. \$3.00.
- METHODS OF MENTAL PRAYER. By Cardinal Lercaro. Westminster, Md., The Newman Press, 1957. pp. xii, 308. \$5.75.
- PROBLEMS IN CANON LAW. By William Conway, D.D. Westminster, Md., The Newman Press, 1957. pp. xii, 345. \$5.50.
- SANCTITY THROUGH THE ROSARY. By Edouard Hugon, O.P. Translated from the French by Sister M. Alberta, O.P. Wilmington, Del., Michael Glazier Company, 1956. pp. xi, 74. \$1.00. (American Edition)

PAMPHLETS RECEIVED

- BUSY PRIESTS GUIDE TO THE RESTORED ORDO OF HOLY WEEK. By Rev. Roy F. Grotenrath, C.P.P.S. pp. 32. \$0.25.
- ROSMINI ON HUMAN RIGHTS. By C. J. Emery. London, Blackfriars Publications, 1957. pp. 29.
- WITTGENSTEIN AND THE CULT OF LANGUAGE. By D. J. B. Hawkins. Blackfriars Publications, 1957. pp. 14.