



China and the Cross: A Survey of Missionary History. By Columba Cary-Elwes, O.S.B. New York, P. J. Kenedy and Sons, 1957. pp. xii, 323. \$3.95.

Christ's cross, after centuries of effort, has yet to be erected at the summit of that high mountain called China. Many valiant missionaries have tried to scale this oriental height; some have tried to go directly to the peak, others have taken an indirect route. But, due to the steep rocks of persecution, the ice of nationalism and the ever-thinning air of fickle human nature they have been forced back.

Dom Cary-Elwes in his sturdy little volume *China and the Cross* presents a comprehensive account of this climb beginning with the seventh-century Nestorians and carrying the story to present-day martyrs. It is not a mere compilation of statistics, but rather a virile history which makes the past come alive. The author describes in detail the great missionaries of China, among them Alopen, the Nestorian; John of Montecorvino, the twelfth-century Franciscan Archbishop of Peking; Matteo Ricci, the Jesuit.

The Chinese rites controversy is vividly presented by the author as a tragedy, with China and Europe the stage; the Jesuits, Mendicants, Jansenists, Pope and Chinese emperor as the participants. The story is exciting in its clash of personalities and group interests. At times, however, the author's fast-moving narrative, the sympathy he arouses for the then harrassed Jesuit Order, tend to distract the viewer from what is, in reality, the central action of the entire drama—Rome's decision. The author is not, of course, to be criticized for his historical approach. Still, only a theological appraisal, derived from an exhaustive examination both of the evidence presented to Rome, and of the Holy See's decisions based on this evidence, can be completely reliable and satisfying.

Dom Cary-Elwes' claim that the Rites controversy lost China to the Church is a hazardous assertion and does not seem to be substantiated by the evidence presented. The favor of the emperor was a fragile thing. The ingrained suspicion of the Chinese towards all foreigners, rivalries among the European powers—factors not

sufficiently emphasized—were working against the missionaries. In the last analysis, however, the supernatural element, the interaction of grace and human nature, always remains an impenetrable mystery.

The student of missionary history will certainly find in *China and the Cross* an invaluable addition to his library. He will welcome the maps, illustrations, indexes, and statistics which have been thoughtfully included.

D.A.McC.

Frontiers in American Catholicism. Essays on Ideology and Culture. By Walter J. Ong, S.J. New York, the Macmillan Company, 1957. pp. viii, 125. \$2.50.

The numerous complex problems, particularly ideological, which confront American Catholicism, are closely studied by Father Ong in six erudite essays. Father Ong's basic premise is that American Catholicism, though its roots are deeply sunk into European traditions, can only grow to maturity by accommodating itself to the American scene with its Business, Scientism and Technology. These institutions and developments are a part of our way of life, regardless of our personal reactions to them. They must be directed toward good ends, and not merely disparaged. There could be no greater folly for American Catholic intellectuals than to take refuge in a Renaissance or a Gothic past. Catholicism in America can certainly draw strength from the seed-bed cultures from which it sprang, but it must also learn to become totally acclimatized to its present environment. The tendency to escapism shown by some Catholic intellectuals here is a flight from reality and responsibility.

What Father Ong has said in *Frontiers in American Catholicism* needed to be said, and it has been said convincingly. In essence these essays call for a Catholic optimism which seeks to restore all things in Christ—with Business, Scientism and Technology on the immediate agenda. The goal is to move forward with Christ to the total fulfillment of the Incarnation.

This book is recommended especially to Catholic college students.

V.DiF.

Transfigured World. By Sister M. Laurentia Digges, C.S.J. New York, Farrar, Straus and Cudahy, 1957. pp. xvi, 240. \$4.00.

Here is a response to beauty. Designed as an appraisal of the liturgy in its art forms—word, movement and symbol—it achieves a readable elucidation of the Church's life of worship. The keynote of the book is apparent. "The liturgy furnishes, even on the natural

level, an epiphany, a revelation. . . . Then again, the Church re-shapes things according to her own determination, as an artist does. She imposes form on them; she places them in a new context, and she shows them to us as effective on a level higher than their simple natural one."

The work is divided into three sections. The first deals with the preliminary notions common to all art: unity, variety, significance, and power. Because these elements are most evident in the natural circle, *Transfigured World* views the liturgy in its four interlocking orbits of the Mass, the sacraments, the Divine Office, and the year of grace. Christ, the center of all reality, is the focal point of the middle section. Special mention should be made of the chapter on the Divine Office which concentrates ideas usually scattered through a vast array of publications. Three excellent schemas and well conceived illustrations by Sister Charlotte Anne Carter, C.S.J. complement the text.

With prudential skill, texts from the psalms and Roman missal are integrated with examples from the world of nature. To reinforce the artistic value of the liturgy, there abound allusions to music, the techniques of the brush, the works of Christopher Fry, T. S. Eliot, Hopkins, Dylan Thomas. *Transfigured World* will not satisfy the reader eager for strict theological development, nor the liturgist seeking deeper historical or future pastoral objectives. Rather it answers the need of the laity troubled in searching for unity amid a complex of liturgical functions. L.T.

Religion and the Psychology of Jung. By Raymond Hostie, S.J. Translated by G. R. Lamb. New York, Sheed and Ward, 1957. pp. 249. \$3.50.

The real aim behind Jung's researches is the establishment of scientific hypotheses on the basis of observed psychic facts. It is with a very clear description of this, Jung's non-experimental yet empirical method, that Father Hostie begins the first main section of *Religion and the Psychology of Jung*. He follows this up with an examination of Jung's fundamental ideas as an absolutely essential preparation for discussion of the problems related to religion.

The chapter on Jung's fundamental ideas must be read with a dictionary at hand. Nevertheless, Father Hostie, following the chronological order of Jung's development, manages to put an amazing lucidity into the maze of Jung's ideas, intermingled as they are in the most unexpected fashion.

This is no facile introduction to Jung. Here we meet up with

Jung's "undifferentiated psychic energy" (his advance over Freud's "sexuality"). We are introduced to the Imago and the Symbol, to the Archetypes and the combinations of opposed "psychic functions" that are so important to Jung's own development. Finally, there is a solid treatment of the goal of psychotherapy, Individuation.

The second major portion of the book has to do with the study of Jung's ideas on religion. These ideas, derived not from any abstract bent of Jung's but from the actual problems of his patients, are first compared with the practice of spiritual direction in a chapter that could perhaps have been more conclusive. Then, in another chapter, more of Jung's religious ideas are compared with the facts of dogmatic theology.

The author's extreme of objectivity is apparent in this latter chapter. Jung has made some very high-handed statements about a "quaternity" as opposed to the dogma of the Trinity. Despite the fact that he claims to speak only as a psychologist driven by the demands of his patients, he is dangerously close to the "psychologism" of which he has so often been accused. Still, Father Hostie allows Jung to speak his piece in its entirety before finally announcing that Jung's "attempts to make the dogma of the Trinity acceptable are rotten at the root."

As a totally fair, completely objective exposition of the Analytical Psychology of Jung this study by Father Hostie could scarcely be surpassed. Nevertheless it does leave the field open for a Thomistic appraisal of the true nature and place of Analytical Psychology in the scheme of theoretical and practical sciences. R.M.D.

Christ, Our Lady and the Church. A Study in Eirenic Theology. By Yves M-J. Congar, O.P. Translated with an Introduction by Henry St. John, O.P., Westminster, Maryland, The Newman Press, 1957. pp. xix, 103. \$2.75.

As an outstanding crusader in the ecumenical movement, Pere Congar has discovered that speaking the same mother-tongue and speaking the same "language" can be two very different things. Protestant and Catholic theologians, following independent lines of development, have in the course of four centuries become virtually unintelligible to one another. The pioneering character of Jesuit Father Weigel's study of contemporary Protestant theology shows how belated have been Catholic efforts to understand, rather than merely combat, the Protestant mind. Père Congar has carried this process a step further. With a sympathetic and accurate awareness

of Protestant theological trends, he has placed Catholic doctrine in focus for Protestant eyes.

This book was first written in 1952 to commemorate the fifteenth centenary of the Council of Chalcedon. With an impatience for the accidentals, Père Congar has gone directly to the heart of the matter—the doctrine of the hypostatic union of the two natures in the one divine person of the Word. Once this keystone doctrine has been set in place, the functional positions of Our Lady and the Mystical Body in the total edifice of God's redemptive plan become visually evident.

One of the most valuable accomplishments of the book has been to show that the development of the cultus of Our Lady was an inevitable conclusion from Catholic doctrine. True to his role as peace-maker and interpreter, the author has used the Faith of Chalcedon, acceptable to many Protestants, to show Catholic devotion to Mary in its doctrinal roots. The Protestant theory that such devotion was an historical accident is thus refuted in the most telling manner possible. (The Faith of Chalcedon is by no means acceptable to all Protestants. John A. Hardon, S.J., in his "The Protestant Churches of America," Newman, 1956, p. 279, notes how Reinhold Niebuhr attacked the Council of Chalcedon as "wooden-headed literalism of orthodoxy.")

While some theological background is required for full appreciation, all Catholics can deepen their knowledge of these central mysteries by reading Père Congar's book. The author's hope though, is that they will not stop at a mere reading, but will go on to use this skillfully fashioned tool to build a bridge of understanding, to eventually become a bridge for reunion.

T.R.

The Meaning of Christian Perfection. By Jordan Aumann, O.P., and David L. Greenstock, T.O.P. St. Louis, B. Herder Book Company, 1956. pp. 162. \$3.25.

Father Greenstock's "Be Ye Perfect" (Herder, 1952) provoked a strong criticism from Father Aumann in *Cross and Crown*. (Father Aumann's unfavorable review has been reprinted in this joint publication.) In defending his book "Be Ye Perfect" Father Greenstock suggested an exchange of letters, limiting "the field of our discussion to the statements in the book with which you do not agree." *The Meaning of Christian Perfection* is a collection of these letters.

The first few letters are concerned largely with the proper signification of the term "Christian Perfection." Father Greenstock

holds that is consists merely in being in the state of grace even in the minimum degree. Father Aumann, while admitting that anyone in the state of grace is truly perfect, maintains that that Christian is most properly called perfect who is in the unitive way. There is little disagreement about the realities here, but only about the signification of terms. Such refined dialectic and the countless divisions of perfection offered will cause most readers to agree with Father Aumann that "the exchange of letters seems to be rapidly degenerating into a duel of words."

After agreeing on the unity of the spiritual life these two theologians find themselves at variance on the call to the mystical state. Father Aumann, following Arintero and Garrigou-Lagrange, maintains that "all men are called to that perfection of charity which will place them in the mystical state" whereas Father Greenstock feels that there is "no justification for the theory of a remote, inefficacious call given to all."

From this point on the authors are in general agreement. Both hold that "we are bound to tend to the perfection of intensive charity but we are not bound to have it." A very brief treatment of the means to perfection is followed by discussions about what is ordinary and what is extraordinary in the spiritual life. A line from Father Greenstock's next letter reads, "I propose to say something about the Christian obligation to perfection as it applies to married people, leaving to you the discussion of other aspects of that obligation"—an indication of how completely the original intention of discussing controverted questions had been abandoned. Two letters of summary conclude the book.

The brevity of treatment in the final chapters of the book and the highly technical nature of the earlier sections make it difficult to find a group to whom this book can be whole-heartedly recommended. The earlier letters especially will yield little to those without theological training or at least extensive reading in this field. J.M.

Theology Library Series. Edited by A. M. Henry, O.P. Translated under the direction of Louis J. Putz, C.S.C. Chicago, Illinois, Fides Publishers Association.

Volume III, **Man and His Happiness**. Translated by Charles Miltner, C.S.C. 1956. pp. xxxix, 240. \$6.50.

Volume IV, **The Virtues and States of Life**. Translated by Robert J. Olsen and Genevieve T. Lennon. 1957. pp. xii, 778. \$8.75.

Setting forth moral Christian doctrine is one thing, and introducing moral considerations in their necessary and organic place in

a scientific theology without a break in method or ambiguity of object is quite another. With bold originality, St. Thomas was able to work out a premeditated, methodical moral doctrine preserving the unity of the science of theology. Yet too often answers are demanded from St. Thomas on such particular problems as the extent of property rights and interest on loans without paying the least attention to the fundamental tracts in which the Angelic Doctor develops the very concept of morality in its true perspective.

These two volumes, corresponding to the great *Secunda Pars* of the *Summa Theologica* and produced by the finest Thomists in France, attempt to present in terms quite acceptable to the modern mind the complete thought of St. Thomas on morality. While Volume III, in the original French, gives a comprehensive view of the general principles of Christian morality, Fr. Miltner's translation unfortunately fails in clarity and, sometimes, even in accuracy. On the whole, Volume IV of Theology Library seems to be the best offering thus far. It gives adequate treatment to the virtues in particular, together with a consideration of concrete situations in which men must exercise these virtues in daily living.

T.C.K.

Meister Eckehart Speaks. Edited with an introduction by Otto Karrer. London, Blackfriars Publications, 1957. pp. 72.

This is another selection of Blackfriars which focuses well-deserved attention on Dominican mystics and spiritual writers. As founder of the German School of Dominican Spirituality Eckehart's influence has been incalculable. But the profundity of the subjects he treated and the untechnical character of his language caused many of his writings to be misinterpreted. Some of his statements lent themselves to a quietist or pantheistic interpretation. As a loyal son of the Church Eckehart publicly repudiated the unorthodox sense in which some had interpreted his doctrine, and submitted to the judgment of the Holy See. John XXII, the pope who canonized Thomas Aquinas, while praising the loyalty of Eckehart to the Church, was obliged to condemn a number of propositions taken from the Meister's works because they were patient of an heretical sense.

Today a renewed interest has been sparked by recent editions of his metaphysical works. In addition, Father Denifle's scholarly researches into Eckehart's intellectual training and methods have thrown new light upon his doctrines, and have led to a re-appraisal of the whole corpus of his writings. This present anthology treats of

such subjects as sin and justification, prayer, the imitation of Christ. Each is a concise and eloquent discourse by a man deeply engrossed in God's mercy and love, who is attempting to impart that love to others. Some of it is surely to remain with everyone who listens when *Meister Eckehart Speaks*. J.S.F.

The Angels and Their Mission. According to the Fathers of the Church. By Jean Danielou, S.J. Translated by David Heimann. Westminster, Maryland, The Newman Press, 1957. pp. 118. \$2.75.

Angels, the forgotten among creatures, are well remembered in this fascinating, scholarly work by Father Danielou.

A chronological survey of angelic missions to men forms the subject of the book. Each historical section examines the angelology of the Fathers of the Church—something largely unknown to the average Catholic. The role of our guardian angels—their mission to the individual Christian—is well depicted. In three chapters, the guardian angels are seen as our protectors, our helpers, and at death our bearers to God. This section should be of great practical value to every Christian.

Father Danielou lets the Fathers speak at length on angelic instrumentality in the transmission of the Law, angelic activity in the government of the universe, angelic assistance at Our Lord's birth and death, and angelic participation in the sacraments. M.McC.

Problems in Theology. By John McCarthy, D.D., D.C.L. Westminster, Maryland, The Newman Press, 1957. pp. 433. \$6.75.

Problems in Theology is a compilation of questions and answers concerning sacramental theology, which have appeared in the "Notes and Queries" department of the Irish Ecclesiastical Record during the period in which Father McCarthy was correspondent. He hopes to follow this volume with another dealing with problems touching the principles and precepts of Christianity.

The author's familiarity with sacramental theology is evidenced on every page. He is decisive and clear in his viewpoints, always retaining a certain caution, and where necessary, a respect for alternative solutions. He is primarily a canonist, and analyzes each problem carefully in terms of the law.

The unity of the book is, of course, not that expected in a pastoral text. Realizing this, Father McCarthy has thoroughly indexed

the material, making reference work less tedious. The book is not scientific in the strict sense, thus some questions which one would like to see dealt with are absent, while others of relatively small moment have received considerable space.

Despite these unavoidable imperfections, a perusal of this book by those interested in this field will not be without benefit. M.K.

St. John's Prologue. By M. E. Boismard, O.P. Translated by Carisbrooke Dominicans. Westminster, Md., The Newman Press, 1957. pp. viii, 152. \$3.25.

"To understand the Bible it is not enough to open it and read it." (p. vii.) For too many Catholics, and most non-Catholics, this is still an unlearned lesson. The language, culture, historical and political circumstances, social milieu, and a host of other factors influencing the Sacred Writers, make them very difficult for us to understand, despite the "surface meaning" which is all too easily (and all too often, erroneously) derivable from translations. Fr. Boismard, a recognized Scripture scholar and one of the translators of the widely acclaimed *Bible de Jerusalem*, shows what a wealth of inner significance and theological pertinence the 18 lines introducing St. John's Gospel hide beneath their apparent simplicity. The average reader of the Bible lacks the Scriptural background necessary for such a penetration, and it is precisely this that Father Boismard supplies, providing his reader with an insight into St. John's Prologue (and much more besides) that would otherwise escape him.

In the first half of his work, the "Exegetical Commentary," Father Boismard painstakingly studies each line, each phrase, of the sacred text, gradually effecting a reconstruction of St. John's words and their basic, literal meaning. For those who would find this process too tedious, he has provided a 3-page summary of its main points. In the second half, the "Theological Commentary," he uncovers a still more profound understanding of the text, viewing it in its Old Testament antecedents and the whole of Johannine theology.

This small, almost pocket-size volume readily lends itself to meditative reading—so thought-provoking are the flashes of illumination it affords. Despite its tone of deep scholarliness, the book is very readable, much credit for which must be given the Dominican nuns of Carisbrooke for their excellent translation. The attentive reader will be richly rewarded. C.J.

The Living Water. By Pierre-Thomas Dehau, O.P. Translated by Dominic Ross, O.P. Westminster, Maryland, The Newman Press, 1957. pp. 134. \$2.75.

Father Dehau, O.P. writes in a popular style of the contemplative life. Two phases are treated: first, the conditions necessary for the contemplative life; then, the objects of contemplation. The meeting of Our Lord with the Samaritan woman at the well serves as a Scriptural outline for the work.

A tendency to oversimplify, which leads inevitably to complexity, and a lack of precision in terms makes the author's treatment unsatisfying and at times confusing.

Father Ross' translation from the French sustains an enviable naturalness and lucidity. He has been successful in capturing the author's openness of soul and spontaneity of expression.

M.McC.

The Gospel of Joy. By J. M. Perrin, O.P. Translated into English by P. D. Gilbert. Westminster, Md., The Newman Press, 1956. pp. xiii, 129. \$2.50.

For too many Christians, contact with Calvinistic and Puritanical doctrines has left a distorted picture of the truly joyful nature of the Gospel message. *The Gospel of Joy* is Father Perrin's graphic prescription for restoring proper perspective in our enjoyment of Sacred Scripture.

The first portion of this three part work treats of Christian Joy in its Nature and Sources. It is not merely the negative Joy of being freed from the despair brought on by sin. Nor is it a sensible thing of the order of earthly values. Rather, having God as its source and goal, it is composed of and founded on Faith, Hope and Charity.

The second part treats the spirit of the beatitudes in general, then examines each beatitude as it is a God-given help to attain a state of life productive of the Joy divinely intended to be ours.

In the last part, which will probably prove to be the most appealing for the majority of readers, we are told how to attain this Joy and how to avoid its opposite, sadness. The fact that six chapters are devoted to this problem indicates that there is no short-cut solution. Still, as the author points out, we must not on that account excuse ourselves from the efforts involved. We Christians are in the world to be "witnesses of the divine goodness." Once we see this we are led inevitably to the conclusion that Joy has an essential function in our lives. For since there can be no real goodness or genuine

love without Joy, what kind of witnesses are we if by our lack of Joy we fail to manifest that Supreme Good Who is the source of all Joy? Father Perrin, who has been blind for some years, has not allowed this handicap to dim the glow of Joy in his testimony. He has very capably borne witness in a book that should be profitable for any reader.

J.T.

The First Jesuit. By Mary Purcell. Westminster, Maryland, The Newman Press, 1957. pp. 416. \$5.00.

The enigma that has for so long a time obscured the character of one of the Church's outstanding saints, St. Ignatius, has been resolved. The inaccuracies, approximations, the incomplete picture so typical of many previous biographies have given way to an accurate, interesting and integral life story. In her latest work, *The First Jesuit*, Miss Purcell portrays nature, supernature, saint and sage minus the prejudice and pietistic bias of past hagiographers. Miss Purcell returning to primary sources has painstakingly produced fact and eliminated fiction. She has vividly presented in the pages of her book the life of a dissolute, vain youth; of a gallant soldier; of a soul searching for God; of a glorious saint.

Being a Basque, Ignatius inherited the characteristics of his race. The true Basque conceals under a reserved, sometimes cold exterior, an inflammable nature. He loves controversy, sport, challenges. He is methodical, hard working. He is neat, spruce, and elegant. Above all, however, he possesses one characteristic, which perhaps, strikes the balance—an intensely felt and deeply rooted faith. All of this is revealed in St. Ignatius' tremendous struggle for sanctity.

As a soldier, Ignatius was wounded during the siege of Pamploña. While convalescing, a Life of Christ and the Lives of the Saints fell into his hands. After much reflective, prayerful reading, he determined to devote his life to God. The life of Ignatius the worldling and adventurer had ended. The life of Ignatius the saint had begun.

This present work is an eloquent rebuke to the unrealistic, myth-laden saints' lives which all too often have flooded our literary marts. Miss Purcell's careful research has been rewarded in the achievement of a scrupulously accurate, well-balanced portrait of the founder of the Jesuits—in fact, one of the very best biographies of the saint yet to appear.

E.L.M.

The Satirical Letters of St. Jerome. Translated and with an Introduction by Paul Carroll. Gateway Editions, Inc., Chicago, Henry Regnery Co., 1956. pp. xxviii, 198. \$1.25. Pocket Book.

This new translation by Paul Carroll makes available the forthright moral letters of a great Father of the Church. In his introduction, Mr. Carroll states his intention of presenting the personality of St. Jerome through the translation of sixteen of his letters. The letters selected vary widely: "Bantering a Negligent Correspondent"; "How to Live as a Nun in a Profligate Society"; "Caricature of a Windbag." These widely divergent topics fulfill the translator's intention, for in all of them St. Jerome's enigmatic personality is manifested to the readers under one or more of its many aspects. Like much of ancient literature however, the allusions found in these letters are frequently unfamiliar to the reader not acquainted with those times.

In a readable translation, Mr. Carroll has given us a closer look at one of the great personalities of Christianity which should prove spiritually beneficial to all. Readers cannot fail to see how strangely apt for our times are the great lessons of asceticism which St. Jerome expounds to his fourth century contemporaries.

J.B.

The Cross of Jesus. Volume One. By Louis Chardon, O.P. Translated by Richard T. Murphy, O.P. St. Louis, Missouri, B. Herder Book Company, 1957. pp. 304. \$4.25.

The ninth volume in the Cross and Crown series, *The Cross of Jesus* is a masterpiece on the spirituality of the cross. This translation contains two of the three sections which composed the original work. First is a treatise on grace and the Mystical Body as related to the problem of suffering. The second depicts the consolations and desolations of the holy soul following in the footsteps of the Crucified Master.

Père Chardon develops the thesis that the entire life of Christ was one of suffering, a life ordained to the Cross. Since this is true of the Head, it is true of the members. Our Blessed Mother, holding as she does, a primacy among the adopted children of God, more than any other approaches and shares in that Cross. Our Lady's role in the suffering Mystical Body is excellently brought out in the final seven chapters of the first section.

The second section is devoted to the path which the holy soul

treads. First are shown his consolations, and then his desolations—his conformation to the image of God's Son. Throughout the work there is a recurring theme—the notion of "separation." The Cross means separation: separation from everything that is not God Himself.

The work, prefaced by a very helpful introduction by Father Jordan Aumann, O.P., is a very serious study; occasionally rather complex and technical. The reader should not become discouraged if he finds the opening few chapters difficult, for the treatment here is profoundly theological. *The Cross of Jesus* offers a wealth of guidance and prudent encouragement for souls who are following Christ to the Cross.

G.A.

The Living God. By Romano Guardini. New York, Pantheon Books, Inc., 1957. pp. 112. \$2.75.

This latest work by the author of *The Lord* traces the growth of the idea of God in the individual man of faith from childhood through youth to maturity. At this stage the appetite of the youth for the infinite is tempered by a realization of his own limitation. At the same time there is a growing awareness of personality and the value of personal love. And so a new element is added to his concept of God. "It is as though before, one had seen the stars merely in the cool austerity of their interrelationships or the sea in the flowing of its uncontainable waves"—but "now, a clear and living face emerges from them. All the previous aspects of God remain, but they are now conditioned by the fact that God is a personality. He is no longer 'the God of the philosophers' or the 'God of the poets,' but 'the Living God' of the Bible." Monsignor Guardini's work pencils in some of the lines that enrich this vision of God's face. It attempts to convey the living knowledge which alone befits the Living God.

Such an achievement makes demands on author and reader. The reader is asked to bring a mind that is open and quiet, yet alive and alert to revive what it finds frozen in print. The writer has admirably performed his task. He has deeply penetrated human nature: its life in the Living God's presence, its death in His absence.

Monsignor Guardini first considers the divine knowledge and love. Then follow some fine chapters on God's mercy—His forgiveness, His patience, His comfort. Next the ways in which we know the Living God are discussed. The final chapter is on the ulti-

mate transfiguration of man and all creation flaring to life in the fire of divine love.

The fact that this book had its origin in a group of sermons belies its integration. Moreover a kind of poetry has been produced through excellent, revealing imagery and simple words, tastefully in the idiom, partial credit due, no doubt, to a skillful translation.

B.T.

The Heart of Mary. By Paul Strater, S.J. Translated by Mother Mary Aloysi Kiener, S.N.D. New York, Frederick Pustet Co., 1957. pp. 170. \$3.25.

No heart beats stronger nor loves more generously than the heart of a mother for her children. Their joy is her joy; their suffering is her cross; their glory is her reward. Such is the heart of every mother and in a pre-eminent way the heart of our Blessed Mother Mary, for by her *fiat* she became the Mother of God and the Mother of Mankind.

The Heart of Mary by Fr. Paul Strater, S.J. is a sympathetic study of the excellence of our Blessed Mother, briefly yet profoundly viewed under three different aspects: the "Gladness of her Motherhood" recalling the maternal joys and sorrows of Mary's life on earth; the "Brightness of Eternal Light" offering us a thought-provoking study of the glorified state of Mary in Heaven; "A Crown of Everlasting Honor" treating of the motherly care of our Heavenly Queen for her children on earth. In simple language and with an economy of words Fr. Strater develops his theme; employing the Scriptures and Papal Encyclicals to support it. This little work strikingly reflects the author's deep knowledge and fruitful contemplation of his subject. It is a beautiful tribute to our Blessed Lady and deserves high praise for its clarity, and profound spirituality.

The Heart of Mary is recommended for all, clergy, religious and laity. Its message should effect among the members of the Mystical Body a deeper understanding and love for the Mother of God.

D.M.

The Psalter in the Temple and the Church. By Marie Pierik, T.O.P. Washington, Catholic University of America Press, 1957. pp. xi, 101. \$3.00.

This volume is not the first contribution the distinguished author has made to the literature on the history, the form and the

execution of the Church's song, Gregorian chant. Her wide experience as promoter and teacher of the chant have previously borne fruit in other informative and effectively enthusiastic works. The distinguishing feature of *The Psalter in the Temple and the Church* is that the writer has gone to what is the most fundamental source of Christian music, at least in its inspiration, namely, the song of the Chosen People of Israel, and traced the influence of this divinely approved art through to its present offspring.

It must be admitted that certain aspects of the history and the techniques of Jewish music, which are presented in some detail, will be of interest to only a limited audience. The book is not, however, esoteric in its subject or style. Certain sections, and in particular, the representation of the author's common-sense theory of form the rhythm in the chant, as also the entirely new discussion of practical breathing exercises for those who are serious about rendering the chant well, are designed to be understood and used by any ordinary student of Church music.

Catholic musicians and also students of the sacred text will find that this book has something worthwhile to offer them in their study of such an important aspect of divine cult. B.M.S.

Insight. A Study of Human Understanding. By Bernard J. F. Lonergan, S.J. New York, Philosophical Library, 1957. pp. xxx, 785. \$10.00.

The subtitle of this book, a phrase from the author's Introduction, and the title itself conveniently pinpoint its nature, its immediate purpose and its novel approach. It is *A Study of Human Understanding*, designed primarily to facilitate "a personal appropriation of one's own dynamic and recurrently operative structure of cognitional activity" (p. xxiii), and this through a "philosophy" of *insight*. In the first five chapters Fr. Lonergan, a Canadian Jesuit professor of Dogmatic Theology at the Gregorian University in Rome, delineates and clarifies the notion of insight, grounding his treatment in the modern sciences, especially physics and mathematics. The remainder of the book traces out the logical course of investigation divulged and demanded by the initial findings, systematically explicating and studying all the implications of the experience of insight discovered in the earlier chapters and along the way. By the end of his treatise, Fr. Lonergan has managed to cover a wide area of logic, psychology, metaphysics and ethics. Throughout, the unifying and motivating principle is insight, and the author's frequent recapitulations help to coordinate the vast amount of material

presented, and to dispel the suspicion of unwarranted digressions.

The novelties of the book are several, the most glaring of which is its subjective, experiential approach to a realistic philosophy. Thus, a consideration of cognitional phenomena leads to a philosophy of external reality, and not vice versa. At first this is disconcerting, but gradually the objective, strictly scientific substratum necessarily presupposed to such a procedure becomes more evident. And Fr. Lonergan does explicitly identify his position as that of Aristotle and Aquinas, though with "differences of detail" (p. 521). And if the approach is subjective rather than objective, modern rather than traditional, the terminology keeps pace. Even so impersonal a thing as *being* is defined from a personal, "existential" viewpoint: "the objective of the pure desire to know" (p. 348); metaphysics is "the conception, affirmation and implementation of the heuristic structure of proportionate being" (p. 391). Likewise, with a deferential bow to modernity, traditional concepts are expressed in terms of the latest mintage; e.g., *substantial* becomes "central," *accidental* becomes "conjugate." As such a procedure demands, Fr. Lonergan is careful to define his terms and repeat the definitions as required. This means too that the book must be read from beginning to end; chance samplings are apt to be misleading.

Despite these and other novelties, Fr. Lonergan is certainly intent upon proposing a Thomistic solution to the problems he raises. Not a new philosophy then, but a new presentation of the old philosophy, or, in his broader outlook, *vetera novis augere et perficere* (p. 747). Such an undertaking is of course fraught with danger, and in the hands of one less capable than the author failure would be more likely than success.

The subject matter, length, price and exalted level of *Insight* have assured a small audience. Precisely who are these select few? Apparently, they are *thinkers* (*Caveat emptor!*) outside the Thomistic school who will listen to, and better understand, its program if explained in their own terminology and presented according to their own subjective attitude to philosophy. Despite the publisher's optimistic claim that the book "even at its most abstract is never obscure," the average reader is likely to be disappointed; but the serious (and persevering) scholar will be led to ask himself many decisive questions, the answers to which will probably bring him much closer to the Perennial Philosophy.

C.J.

Science and the Love of God. By Frank J. Pirone, M.D. New York, Philosophical Library, 1957. pp. xi, 233. \$4.25.

Although *Science and the Love of God*, written by a Catholic practicing psychiatrist, has a laudable purpose—to correlate modern scientific theories and Catholic truths, it cannot be recommended to the general reader. While the author has dedicated his work to the 20th century Popes, and in an informal manner, has submitted his synthesis of truths human and divine to the judgment of the Church, he lacks the official ecclesiastical approbation of a *Nihil obstat* and *Imprimatur*. His understanding and application of modern science, as he himself admits, has not met with approval from scientists. In addition, the book contains numerous philosophical and theological errors.

Dr. Pirone divides his work into two parts. In the first a mother reveals to her son, with a wealth of detail, life's most closely guarded secrets. A basic error running through this entire section is that a function of Sacred Science is actually to solve problems proper to the lesser disciplines. The Bible becomes, in the strictest sense, an answer book for the physical sciences. The second part is written on a more adult, technical level, and has for its object to teach the true science of the mind. In both sections the author employs unusual and inaccurate terminology, which leads inevitably to confusion and error. For example, when treating of the soul, Dr. Pirone states that it is supernatural and divine, and that it is informed into a "living" human body. Again, references to Adam and Eve as the *principles* of the first man and woman sound strange to the Catholic ear.

Science and the Love of God, although a sincere attempt to unify science and Catholic truths, cannot be given a favorable recommendation.

F.M.H.

Graven Images: Substitutes for True Morality. By Dietrich Von Hildebrand with Alice Jourdain; David McKay Company, Inc., New York, 1957. pp. 204. \$3.50.

The third volume of a trilogy on Christian Ethics, *Graven Images: Substitutes for True Morality* purposes to unmask certain substitute norms such as honor, tradition, state law and rigid duty ideal of self-control, which serve as decisive moral standards in the life of both individuals and communities. Doctor Von Hildebrand first posits a *status quaestionis*, discussing the nature of a true substitute and distinguishing substitutes from anti-moral and amoral

ideals, pathological deformations of the moral sphere and moral value blindness resulting from pride and concupiscence. A brief survey of the main substitutes, divided into material and formal, introduces the discussion proper, which begins with a consideration of what the author terms "naive," "heretic" and "decadent" substitutes. This distinction is further complicated by the analysis of these three types as they are affected by extra-moral values and special isolated moral values in the genesis of substitute moralities.

Through a welter of such distinctions and qualifications, the author's idea finally emerges—substitute moralities are a compromise; on the one hand, a link with the moral sphere subsists in them; on the other, a concession to pride and concupiscence. This notion is applied to those substitutes which are most evident in the world today—courage, self-control (material substitutes) and honor, tradition, state law (formal substitutes).

As in *True Morality and Its Counterfeits*, the author is at his best in the last two chapters where we find a very satisfying critique of the role of substitutes in Christian Morality as a lesser evil, to be preferred to amoral or anti-moral ideas since they have a positive function in safeguarding to some extent the true morality. The final chapter is a positive discussion of the real Christian morality as opposed to the substitutes considered in the previous pages.

It is to be regretted that the author's repetitious style does not allow his ideas to shine forth as they should. They are indeed worthy of consideration.

R.O'C.

Exposition of the Posterior Analytics of Aristotle. By St. Thomas Aquinas. Translated by Pierre Conway, O.P. Quebec, Canada, La Librairie Philosophique, M. Doyon, 1956. pp. xvi, 449. \$6.00 (paper bound).

While logic is the art of right reasoning, the Posterior Analytics contains Aristotle's principles regulating the investigations of the uncompromising seeker of demonstrable truths. It does not prescribe rules for the formal logician nor for those studies productive of mere opinion, conjecture or suspicion. A brief run-down of the essential parts of the Posterior Analytics includes: the necessity of demonstration, the principles of the demonstrative syllogism, the propter quid and quia types of demonstration, the four questions pertaining to science, and the relationship between the middle term and propter quid and quia demonstrations.

The brief, incisive statements of Aristotle are explicated by

the comments of St. Thomas. One might say that in the "Exposition" the reader approaches the thought of Aristotle through the mind of St. Thomas. He is the teacher and interpreter in the reader's contact with Aristotle.

A special quality of Father Conway's translation deserves mention; in his own words: "the present translation represents an unabridged untouched rendering of St. Thomas's Latin into English. No liberties of any sort have been taken." The determination to retain the original terminology is ordered to preserving the clarity and precision of thought necessary for delicate inquiry.

Father Conway is to be commended for his efforts to bring St. Thomas to English readers. It is to be hoped that this English rendering of the *Exposition of the Posterior Analytics of Aristotle* will stimulate greater interest in the timeless thought of Aristotle and St. Thomas among this nation's scholars. L.G.C.

An Introduction to Philosophy. By Daniel J. Sullivan. Milwaukee, The Bruce Publishing Co., 1957. pp. xiii, 288. \$3.75.

Introducing neophytes and non-professionals to any field of specialization is always a delicate undertaking, and Scholastic Philosophy, born and developed in the Latin language, adds problems all its own. Mr. Sullivan, professor of philosophy at Fordham University, has steered a successful middle course between the two extremes of which introductions of this kind are so often guilty: oversimplification and a surcharge of technical terminology. But, what is of even greater significance, he has injected all the vitality of a living language into the "dead" formulas of philosophical speculation. As an interest-arousing factor, and therefore *the* test of an introductory work, this is one of the book's most attractive and commendable features.

Holding strictly to the Aristotelian-Thomistic tradition, Mr. Sullivan begins with a brief sketch of ancient Greek philosophy from Thales to Aristotle. With this background, he then comes immediately to the philosophy of man—psychology and ethics, or as he puts it, "The Meaning of Man," and "The Making of Man." His intention is to capture the reader's interest and sustain it through the final, more impersonal, sections on natural philosophy and metaphysics. Throughout, the treatment is light, without being superficial; phrased in a contemporary idiom, yet without sacrifice of philosophical content.

One objection could be made to Mr. Sullivan's approach: for

an introduction to *philosophy*, he has a lot to say about *theology*. Despite this incongruity (which is easily understandable, assuming the book was written especially for use in Catholic colleges), he must be accorded complete success in realizing his primary purposes: "to present the elements of philosophy with simplicity and clarity." (p. vii.) C.J.

The Elements of Logic. By Vincent Edward Smith. Milwaukee, Wisconsin, Bruce Publishing Company, 1957. pp. 298. \$3.50.

With the appearance of his undergraduate textbook for logic, Professor Vincent Edward Smith of Notre Dame does much to revitalize a subject very nearly dead in our colleges and universities. For what life remained in logic after the mistaken but effective criticism of the early empiricists has in our century been all but snuffed out. The complexity of symbolic logic with its algebraic operations repel many readers and scholastic texts perpetuating un-Aristotelian systems have discouraged others. Professor Smith in one giant step returns to Aristotelian sources, cleverly indicates the utility and universality of the Stagirite's tool and integrates significant elements from modern logical processes.

The book is divided into seven parts. Part I discusses logic as both a science and art. The following three concern the three acts of the mind. Part II (Simple Apprehension) is excellent, treating the universal, predicables and categories (in great detail) in addition to the usual topics. Judgment is adequately handled. Part IV (Reasoning) shelves the doggerel verse Barbara, Celarent for a paraphrase of Prior Analytics Bk. I, ch. 4, 5, 6; it also decides against the 4th figure. Part V sharply illuminates the extensive horizon of logic. Closely paralleling the Posterior Analytics, Topics, Rhetoric and Poetics, it describes and assesses the knowledge-value of demonstrative, dialectical, rhetorical and literary syllogisms. Thereupon, the author uses these distinctions in two chapters which conclude this outstanding section. First he considers the nature of history and determines that it is a dialectic based on extrinsic evidence; then he indicates the major divisions of those demonstrative subjects based on intrinsic evidence—the sciences. Part VI treats the Experimental Method, Scientific Theory, Induction, Statistics and Mathematical Logic. Much of this is unique in undergraduate texts. Fallacies are covered in the final part.

Throughout the book the scope and utility of logic is driven home by more than three-hundred illustrations of good and bad reasonings drawn from great authors as distant as Livy and Lin-

coln, Ibsen and Einstein. This gesture should greatly encourage beginners to analyze, and not merely agree with, eminent authors. In brief, Professor Smith's work can hone the student's intellect to the keen edge demanded for all significant mental activity.

J.M.C.

History of the Catholic Church. By Thomas P. Neill and Raymond H. Schmandt. Milwaukee, The Bruce Publishing Co., 1957. pp. xx, 684. \$8.75.

Neill and Schmandt's *History of the Catholic Church* is a textbook of high quality. The authors have been unusually successful in encompassing the essential elements of Catholic history within the limits of a single volume. Maps, illustrations, review questions, reading lists, documents, a bibliography and appendices all enhance the book's pedagogical value. A paragraph of summary at the end of more complex chapters is an added feature of great practical assistance to the student. Despite the concise treatment of such a great range of subjects, the text is not crammed with facts, but possesses both the skeleton of necessary names, places and dates together with the flesh of penetrating interpretation and evaluation.

A heavy emphasis is placed upon the recent history of the Church; one half of the book is devoted to an account of the last five centuries. A central thought repeatedly emphasized is that ". . . the human element in the Church is not immune to the influences that determine secular society." This valuable insight is generally well applied to specific instances, but is misused in the case of the Inquisition (p. 232), which is stigmatized as a failure of churchmen "to rise above the barbarities of their environment." The analysis of the Inquisition is inadequate and misleading. No clear distinction is made among the Medieval, Spanish and Italian Inquisitions, and the very different circumstances which brought them into existence. Many statements made about the Inquisition are simply too sweeping, and to call the Inquisition an outgrowth of intolerance, all other factors and motives left unmentioned, is to distort the total picture.

The authors' summary of St. Augustine's response to the Pelagians ". . . so real is original sin that all descendants of Adam are helpless to resist evil without God's grace" is a misleading and oversimplified statement of St. Augustine's thought (p. 79).

It is true, speaking improperly, that philosophy and theology differ in terms of method rather than object since both consider truth as their object (p. 233). The difficulty with such an approach

is that it is too remote. It obscures important proximate principles which an accurate examination of this question cannot ignore: the distinction of the natural and the supernatural order; the key factor that it is precisely difference in proper objects which necessitates difference in method for philosophy and theology. The authors should not have attributed such a non-technical explanation to St. Thomas and St. Albert.

Despite these few minor blemishes *History of the Catholic Church* is highly recommended both for classroom use, and, because of its readable style and excellent format, for all who desire to deepen their knowledge and appreciation of Church history.

W.S.

Fundamental Marriage Counseling. By John R. Cavanagh, M.D. Milwaukee, Wisconsin, Bruce Publishing Co., 1957. pp. 598. \$8.00.

Increased concern about divorce and its distintegrating effect upon home life has occasioned the publication of many studies on various phases of marital life and adjustment. Still, a need has remained for a complete study of these problems from a specifically Catholic viewpoint. Dr. John R. Cavanagh, a skilled and experienced psychiatrist, in collaboration with nine other experts in various fields, has now produced a comprehensive volume which will very expertly meet this need for all Catholics who have to offer marriage counsel.

In five major sections the biological, sexual, social, and religious aspects of marriage and fertility are considered. These five sections are further subdivided into thirty-three chapters covering virtually every phase of premarital and postmarital counseling. Ten of these chapters have been contributed by Dr. Cavanagh's collaborators. The inclusion of numerous charts and diagrams, of a glossary of terms, and of a lengthy bibliography, all contribute to the volume's excellence.

Fundamental Marriage Counseling is highly recommended to all Catholics engaged in this work, be they priests, social workers, psychiatrists or others. Its up to date, carefully evaluated data, authoritative and balanced judgments and suggestions, thorough objectivity and easy prose style stamp this volume as one which should soon become the standard reference work in this sphere of Catholic activity.

C.M.B.

The Catholic Priest in the Modern World. By Rev. James A. Magner. Milwaukee, The Bruce Publishing Company, 1956. pp. x, 291. \$4.75.

Those searching for something startlingly new should look elsewhere. Father Magner's latest work is characterized by its practicality rather than any newness of content. The author is earnest rather than brilliant in his method of presentation. The book's chief merit is that it confronts current pastoral problems—which are increasingly complex—in a competent, systematic fashion. All of Father Magner's counsels and prescriptions echo his own priestly experience. He is offering proven solutions rather than classroom theory.

In clear, precise language Father Magner sets down the problems which face today's priest in his service of the altar, in the rectory, in the pulpit, in his relations with his fellow clergymen and his parishioners. These problems are discussed in fifteen well-organized chapters. Those already on the firing lines can use this book as a score sheet. A careful reading by seminarians will help them in the drawing up of their campaign plans. D.M.R.

The Shroud of Turin. By Werner Bulst, S.J. Translated from the German by Stephen McKenna, C.S.S.R., and James J. Galvin, C.S.S.R., Milwaukee, The Bruce Publishing Company, 1956. pp. xviii, 167. \$4.75.

No one can deny the importance of images in the devotional life of mankind. Nor could one deny the value of a shroud bearing the imprint of the body of Christ as a safe fundament for the formation of such images if that shroud be authentic. Father Bulst contends that the *Shroud of Turin* in authentic and that it is the one used to enfold Our Lord's body in the tomb.

After treating such points as the problem of the Shroud, its history, the attitude of the Church towards it, he begins the positive presentation of his arguments for the authenticity of the Shroud. Included in this portion of the book are chapters dealing with photographic evidence, artistic and medical testimonies and exegetical investigations of the burial account in the Gospel.

Though his reverence for the Shroud is obvious, Father Bulst does not let this carry him beyond the bounds of objectivity. He is ever careful to present the opposed views to whatever point he is treating and his handling of these views is based on scholarship rather than feeling. A scholarly up-to-date appraisal of a long disputed relic.

H.C.

The Roman Catacombs and Their Martyrs. By Ludwig Hertling, S.J. and Engelbert Kirschbaum, S.J. Translated by M. Joseph Costelloe, S.J. Milwaukee, Bruce Publishing Co., 1957. pp. xiv, 224. \$3.50.

The Roman catacombs have been the subject of many a romantic fiction. In actual fact, they are perhaps our richest source for an accurate and concrete knowledge of the primitive Roman church, during and just after the Age of Persecutions. In this light they have been studied and portrayed by the authors, both long-term professors at the great Jesuit university, the Gregorianum, in the Eternal City. Their presentation combines a history of explorations in these sepulchral vaults with a detailed description of the tombs themselves, their characteristic art, and catacomb artefacts. This evidence, joined to that of written documents, affords a fairly complete picture of the early Roman Christians—popes, martyrs, and simple faithful—together with their doctrinal beliefs and social customs.

Perhaps the most valuable chapter in the book is that which summarizes the recent dramatic investigation of the tomb of Saint Peter, beneath the Vatican basilica—a study in which Fr. Kirschbaum has taken an active part. Here, as in the official announcement by the Pope in 1954, no more is concluded than the evidence warrants. But here at last we have a clear and accurate description of the rather complicated area around the simple grave of the Apostle, together with a plausible solution to some outstanding difficulties.

Fr. Costelloe's translation from the German is generally smooth and readable and the book is helped immeasurably by an intelligent selection of illustrations. *Roman Catacombs*, then, will prove instructive and enjoyable, not only to ecclesiastical students formally pursuing a course in Sacred Archeology, but to all educated Catholics who wish a deeper insight into the formative centuries of the Christian era.

J.B.B.

The Walled Garden. By Hugh Ross Williamson. New York, The Macmillan Company, 1957. pp. 231. \$4.00.

The Walled Garden is the story of a conversion. The author after a brilliant career as a journalist, drama critic, playwright, and Anglican minister, entered the Catholic Church in London in October, 1955. Because he was in the center of the storm that broke with the merger of the Church of England and the Church of South India,

this book is most valuable in helping to evaluate current trends within the Anglican Church. The event which literally drove Mr. Williamson to Rome was the decision of Convocation, the Anglican governing body, July 1955, to recognize that "the Orders of the admittedly heretical and schismatic Church of South India, were of equal validity to Anglican Orders."

This tragic "Communicatio in sacris"—the Anglican hierarchy placing its own and South Indian ministers on an equal footing—signified to Mr. Williamson that all orders conferred by the Anglican Church after July, 1955, would be invalid. As for the orders conferred prior to this date, the author is in doubt. He rejects Leo XIII's Bull *Apostolicae Curae* (1896), which in unequivocal terms declared Anglican orders invalid. The Bull, he feels, draws its conclusions from inaccurate information. In Appendix II (pp. 205-209) Mr. Williamson repeats all the stock Anglican replies to Leo's decision. The author nowhere indicates anything but complete agreement with Canterbury's dossier which was devastatingly refuted by Catholic scholars half a century ago. It is unfortunate that Mr. Williamson did not consult competent Catholic authorities on this question. It would have saved him from including erroneous material in a book which is otherwise so valuable.

While the events of the author's life are most interesting, and told in a highly engrossing manner, the reader is cautioned that *The Walled Garden* is more the story of a conversion to the Church of England (from Congregationalism) than it is the story of a conversion to the Church of Rome.

R.M.V.

Anne de Xaintonge: Her Life and Spirituality. By Sister Mary Thomas Breslin, U.T.S.V. Kingston, New York, The Society of St. Ursula of the Blessed Virgin, 1957. pp. xiii, 273.

A biographer and a picture-puzzle fan have this in common that they both work with fragments to form a whole. A picture-puzzle, however, must be reconstructed according to a single pre-determined plan, and all the pieces must be used. A biographer, on the other hand, is left with considerable freedom in his choice of what he will tell, and how he will tell it. The resulting biographical portrait is decisively shaped by the author's preliminary decisions.

Angelus Walz, O.P.'s biography of Thomas Aquinas, as an example, fairly bristles with citations; imagination and drama are shunned as the plague. The reader is looking at Thomas "as through a glass darkly," but he has no doubt whatever that it is actually Thom-

as, however indistinctly, he is beholding. Sister Mary Thomas Breslin's approach is very different. While the narrative is substantially grounded in historical fact, she has made frequent use of imagination and the dramatic sense to achieve a finished, if not definitive, portrait of her Mother Foundress, Venerable Anne de Xaintonge. In short, if the reader is not hypercritical, he will find his curiosity entirely satisfied about this woman of remarkable originality and resourcefulness, who in a hostile 17th century France founded a non-cloistered congregation of women dedicated to the education of youth.

We can only regard the absence of footnotes as a virtue, rather than a vice, once we appreciate the author's laudable purposes: to promote Mother Anne's beatification cause, to inspire vocations, to give to ordinary lay-folk a readable life of a saintly woman whose apostolic program has more pertinence than ever today. The contrived dialogues, however, phrased in 20th century idiom, are perhaps a bit too frequent, and at times tend to create an atmosphere of make-believe, which mars an otherwise convincing account.

The author's very readable style, and Mother Anne's own fascinating life, so filled with struggle and achievement in God's cause, should win greater reader interest than one might expect, considering the large number of new biographies of foundresses presently available.

W.S.

A Woman of Unity. By Sister Mary Celine, S.A. Graymoor, Garrison, New York, Franciscan Sisters of the Atonement, 1956. pp. xx, 372. \$4.50.

When the small Anglican Community, the Society of the Atonement, which included five Sisters and two Friars, entered the "Fold of Peter," Oct. 30, 1909, a new impetus was given towards Church Unity. Though weak in numbers, they proved strong in their works and prayers for the unification of all Christians and unbelievers under the Shepherd of Rome. *A Woman of Unity* tells the story of Mother Lurana Mary Francis, who, while still an Anglican, became the Foundress of the Franciscan Sisters of the Atonement.

From the day of her conversion she directed her young community's apostolate of atonement towards Church Unity. At her death in 1935, her wish "to do and suffer something worthwhile for God and for others" had indeed been granted.

Written by a close companion, *A Woman of Unity* has a certain

intimacy about it. Many of Mother Laurana's letters are included which are inspiring for the courage, zeal, and tenderness they reveal. Of special interest are her letters to Father Paul, Founder of the Friars of the Atonement, in which is clearly seen the oneness of their vocation—their intense desire "that they all may be one."

D.F.

Priest of the Plague. By Philip Caraman, S.J. New York, Farrar, Straus and Cudahy, 1957. pp. 201. \$3.75.

The story of Henry Morse, fifth-column Jesuit priest in the Protestant England of James and Charles I, is as fascinating as the turbulent period in which he lived. Twice imprisoned and twice exiled, Morse returned to England to continue his work in the Catholic underground. This is an inspiring account of a daring and resourceful campaign carried out behind the enemy's front lines by an intrepid soldier in Ignatius' Company.

In 1636 it must have seemed to the unfortunate English Catholics who were living through these difficult times that the vengeance of God had surely fallen upon them. Many of those who had escaped the more drastic effects of the persecutions were being carried off by the plague, an unwelcome import from the continent, which now stalked the countryside, wiping out whole towns.

Henry Morse gave himself unsparingly to the outcast Catholics of London while the pestilence raged. His life recounts thrilling escapades among the plague-stricken poor; his apostolate in London's ghettos and within prison walls makes compelling reading. Eventually he was arrested and executed at Tyburn in 1645. Under the provisions of an act of a Puritan parliament at war with the king, Charles I, Henry Morse was hanged for treason. But the only treason he knew was that of being a bearer of help and consolation to the demoralized and scattered sheep of the one true Shepherd.

Extensive research lies beneath the outward simplicity of this biography. Although the stirring events have been somewhat deadened by a rather heavy and colorless style, this has been compensated for by a high standard of accuracy. The book is rich in its historical study of the achievements of the early English Jesuits. Those who have read Father Caraman's translations, "The Autobiography of a Hunted Priest" and "An Autobiography from the Jesuit Underground" will certainly be interested in his first biography covering the same general field.

O.O'C.

Edel Quinn. By H. E. Mgr. Leon-Joseph Suenens, Bruges, Belgium, Desclée De Brouwer et Cie., 1952. (Distributors in America, Michael Glazier Co., P.O. 1103, Wilmington 99, Delaware.) pp. xv, 272. \$1.00 (paper bound).

When faith is true and motivated by charity it does not remain idle. Such was the faith of Edel Quinn. From her youth she desired to be a hidden victim of love as a Poor Clare nun. But Divine Providence had other plans. She contracted tuberculosis which barred her from the convent. In this she saw God's Will. But how was she now to serve Him?

The Legion of Mary was the answer. The Holy Spirit showed her that what had been a temporary outlet for her burning charity was to be her life's work. Despite her poor health, she volunteered to leave Ireland to carry the names of Jesus and Mary to suffering souls. After eight years of extraordinary labor in Central Africa, God called her to heaven.

In this age of the Lay Apostolate, the story of Edel Quinn's sacrifices joyfully endured for the Church as a member of the Legion of Mary, should serve as a powerful motivation to the laity to take an active role in the Church's Apostolate. Priests and religious who read this book will find themselves asking if they have been outdone in generosity by a laywoman. E.M.B.

The Reluctant Abbess. By Margaret Trouncer. New York, Sheed and Ward, 1957. pp. 276. \$3.75.

Here we have another "nun's story," but a very unusual one, indeed. Mother Angélique was one of the most famous nuns of all time. She neither left her order nor "lept over the wall"—she stayed on to reform her abbey and was almost excommunicated in the process!

Corrupt convents and monasteries, evil monks and nuns, simony and nepotism form the backdrop for this fast-moving biography of Jacqueline (Mère Angélique) Arnauld who herself became an abbess at the tender age of ten years. The story of Jansenism, its doctrine and promulgators, and, particularly, its effects on the Abbey of Port-Royal, is told in a brisk, readable style.

Throughout the book, the author dwells a great deal on all the lurid details of corruption in convents. While no well-informed, intelligent reader would deny the existence of such abuses nor even the necessity of treating them in a book of this nature, still he cannot help feeling that Mrs. Trouncer has detailed and presented them in

a manner bordering on the "sensational." All through the book, also, the author persists in making seemingly unwarranted judgments. Perhaps, Mrs. Trouncer makes these statements in the light of her more complete knowledge of the characters involved. On the basis of the facts presented, however, the judgments appear to be unfounded and conjectural.

Despite these obvious defects, however, the author has succeeded in giving us an absorbing and informative account of a very interesting period of history. She has a facility for bringing historical figures to life and making history interesting. Saints and sinners march vividly across the stage of this lively biography of Mère Angélique Arnould, *The Reluctant Abbess*. N.R.R.

Sudden Splendor. By M. K. Richardson. New York, Sheed & Ward, 1957. pp. viii, 242. \$3.25.

The life of Mother Digby gives us a consistently vivid picture of a truly remarkable personality. Mother Digby was one of those rare souls who loving God above all things put all their strength and love into His service.

Because of delicate health, Mabel Digby's early years were spent in southern France. She was an unyielding Protestant, a girl of iron will. Providentially she was always surrounded by a group of Catholic friends. Having sought the prayers of the saintly Curé of Ars, they persuaded her almost against her will to visit a Catholic Church in Montpellier. During Benediction which was then taking place Mabel Digby fell to her knees and Jesus had made His conquest. She soon entered the Order of the Sacred Heart at Mormontier in Tours. Her talents as teacher and disciplinarian were to prove so remarkable that at the age of thirty she was named superior. In a short seven years, she was named Mother Provincial of the English Vicariate. In 1894 she became Assistant General for England, and in the following year Superior General of her order. In twenty-seven years she had advanced to the highest position in her order.

Mother Richardson has preferred to present a readable biography rather than a documentary showcase. In this she has succeeded. The life of Mother Digby should be a source of admiration and edification for all its readers. B.M.

Other People. By Wingfield Hope. New York, Sheed and Ward, 1957. pp. 181. \$3.00.

Other People and its earlier companion piece *Life Together*

might be compared to the two legs of a compass used in drawing circles. One leg, *Life Together*, which considers the married state in its supernatural reality, would rest at the circle's center. *Other People*, a discussion of our relationships with our fellow man, outlines the circle's circumference.

In *Life Together*, so enthusiastically received by its many readers, Wingfield Hope shows how husband and wife, society's focal points, can fulfill the law of charity toward one another and toward their children. *Other People* considers the law of charity towards our neighbor in its most universal application. At times, we find ourselves at the circle's outermost edge, where the possibilities for the exercise of charity in our most casual contacts with other human beings are indicated. These are opportunities for spiritual growth which, too often, are not even thought of. At other times, we return to the family center and take up the vexing question of in-law relationships. It is in this very difficult area that the author has been unusually successful in creating realistic situations which show the tragic consequences which come from a lack of true charity, and happily, the constructive role of love in making our relationships an enduring joy.

The material in the book and its order of presentation leave little to be desired. This is not a book which one can read and run. While it is always lucid and practical, it demands mature consideration. The reward for the time and effort expended will be more than ample compensation.

A.I.C.

Bridegroom and Bride. By Ronald Knox. New York, Sheed & Ward, 1957. pp. 123. \$2.50.

With his familiar, sympathetic touch, Monsignor Ronald Knox, in twenty four distinct addresses to *Bridegroom and Bride*, leads the newly married to view the lofty vistas of their chosen state in life. "Now the scene of the ceremony, now some feast in the calendar, now some phrase in the wedding service itself . . ." furnish the . . . starting point." The insight soon follows. The happy understanding of the Church towards lovers, the providence of God uniting them, the supernatural nobility of Christian marriage, these and many other themes intertwine in the hands of the master. Succinct, each comes quickly upon the next. Together, they fuse into an attractive whole. For a sacramental, balanced view of Christian marriage, this book can be recommended to *Bridegroom and Bride*, past, present and future.

C.M.D.

The Dynamics of World History. By Christopher Dawson. Edited by John J. Mulloy. New York, Sheed and Ward, 1956. pp. xiv, 489. \$6.00.

The devastation of Europe by two world wars, the ominous shadow of Communism hovering in the East and the rising tide of Oriental nationalism have dispelled forever the comfortable optimism of nineteenth-century Western man. In the wake of the social and political upheavals of the present century, Western man holds far less securely his privileged position of wealth and power. He is no longer master of all he surveys.

It is not surprising then, that these revolutionary developments of our own era have given new impetus to questions concerning man's historical destiny and the meaning of the present moment in world history. Foremost among the interpreters of history and culture who have attempted to explain the meaning of the changes taking place in our modern civilization is Christopher Dawson, Catholic philosopher of world history and world culture. *Dynamics of World History* encompasses the development of Mr. Dawson's thought over a span of thirty-five years.

The general aim of the book, according to the editor, John J. Mulloy, is to illustrate how the dynamic sociological forces underlying historical events and movements are the foundations upon which Christopher Dawson's view of history is constructed. The work is divided into two major divisions, the first of which, "Toward a Sociology of History," reveals the basic elements of Dawson's approach to an interpretation of history. It ranges from such general topics of interest as, "Sociology and the Theory of Progress," "Art and Society," to subjects vitally pertinent to our own day, such as—"Evolution of the Modern City," Bolshevism and the Bourgeoisie." Of all the articles in this first section, the one entitled, "Religion and the Life of Civilization" comes closest to giving us in capsule form Dawson's own conception of world history.

The second major division of this book provides a critique of different conceptions of world history. Four articles, devoted to the Christian interpretation of history, reveal how deeply Mr. Dawson has penetrated the dynamic role which spiritual forces have played in the history of mankind.

The final section of the book provides Mr. Dawson's analysis of the views of other interpreters of world history—ranging from St. Augustine, Gibbon and Marx to his own contemporaries Spengler, Toynbee and H. G. Wells. The last chapter of this section, "Europe in Eclipse," while presenting a realistic picture of our times, never-

theless avoids a fatalistic approach to the present historical crisis mankind is facing. Mr. Dawson hopefully looks to the Catholic Church and to our Western tradition of science, scholarship and literature as the two spiritual forces "which will unite the nations and the continents in an all-embracing spiritual community."

T.A.C.

The Thing. By G. K. Chesterton. New York, Sheed and Ward, 1957. pp. 255. \$3.00.

The Thing by G. K. Chesterton is a collection of controversial religious essays written in defense of his own Catholic beliefs and the Catholic Church. From the time of his conversion Chesterton saw the need for such apologetic literature, particularly against the hyper-critical English Protestants of his day. *Orthodoxy* was an immediate success. Twenty years later Chesterton published this similar work, now republished by Sheed and Ward.

The title page appropriately depicts what Chesterton thought of himself and his writing and their relation to the Catholic Church. Engraved on a sword blade are these words: "It is not given for goods or gear but for the THING." It (the sword) is his pen and the thing is the Catholic Church, the unifying thread which runs through each of the essays. The subject matter of the essays varies greatly, from skepticism and evolution to Dean Inge and lawn tennis. Yet in each Chesterton reaffirms the eternal truths ever taught by the Church; that there is a standard of ultimate values, that there is an objective moral law, that God is man's true ultimate end, that the family is not an absurd tradition of the past. Such profound truths, brilliantly developed in Chesterton's journalistic style, make his work as pointed in this day of the Bishop Kennedys and the Blanshards as in the time of the Bishop Barneses and the Inges. Each essay is a remarkable masterpiece of serious fun-making in behalf of the Church. They can be read with profit by everyone.

P.O'S.

Sound of a Distant Horn. By Sven Stolpe. Translated by George Lamb. New York, Sheed & Ward, 1957. pp. 301. \$3.95.

Sound of a Distant Horn is the first English translation of one of the novels of Sven Stolpe, Swedish convert and biographer of St. Joan of Arc. The novel tells the story of three men, E. Kansdorf, a young Swedish convert dying of cancer; Father Perezcabal-

lero, brilliant French Dominican preacher; and Dr. Jules LeBrun, agnostic physician attending Kansdorf.

The author skillfully unfolds their lives, showing the growing process of self-awareness: Kansdorf learns to use his suffering in union with Christ; Father Perezcaballero sees the pride and lack of charity behind his success; and Dr. LeBrun's opinionated view of the Church becomes less blind. This awareness that comes to these chief characters in the novel is a new perspective of themselves viewed against the reality of God's love for man. To help him portray this reality, the author uses three instruments of God's grace, three holy associates of the leading characters: Abbe Auclair, eccentric helper of the poor; the Benedictine confessor of Father Perezcaballero; and Katherina, White Russian refugee, pure and innocent and "freed" from the concerns of this world.

The test of good character development in novel writing is whether or not an author can make the change in his subjects appear natural and not contrived. Mr. Stolpe has on the whole managed to do this because he has a keen insight into spiritual tensions and the problems of cooperating with grace in our modern world. He tends towards the melodramatic at times and relies heavily on the esthetic religious experiences of his characters to communicate the actions of grace. He seems to be more at home when he treats of modern man's strange paths to God and the discovery of His grace in unexpected places—a theme that is by now familiar to readers of modern Catholic writers.

Recommended to all mature readers who are interested in good Catholic fiction in contemporary settings. B.D.

Marriage and the Family. By Alphonse H. Clemens. New Jersey, Prentice-Hall, Inc., 1957. pp. 356. \$6.00.

"In the vast silence of eternity . . . the Divine Wisdom planned a design for the universe . . . men and women would unite into families to develop the human race. The children of that race were to be nurtured in the bosom of the family to a greater Godlikeness until they finally found their way back to God, from whom they came." This is the theme of Alphonse H. Clemens' new volume entitled *Marriage and the Family*—a theme which "a series of challenges inspired."

Perhaps what is most outstanding in this present work is its positive approach. Dr. Clemens does not emphasize the usual problems associated with the married state. There is no need to labor

the obvious and diabolical challenges presented by twentieth century social mores to marriage and its natural outgrowth, the family. He has preferred to explain the nature and ideal of marriage by integrating the truths of Revelation and philosophy and applying them to different aspects of marriage: the Nature and Purpose of Marriage, Selecting a Partner, Success in Marriage etc. Two chapters in particular are pertinent to current problems: "Preparing for Marriage" and "When the Sexes Meet."

Since the foundation of society, the family, is being attacked by advocates of free-love, birth-control, and divorce, the appearance of a work of this kind is of incalculable potential value. The author's appealing style fosters an ease in reading and comprehension. *Marriage and the Family* will be of great assistance to priests, teachers and all our Catholic laity, especially to those who hold positions of leadership in propounding and defending Catholic social ideals and principles. It is highly recommended to all married couples desiring a more intimate participation in the divine plan of life. C.M.J.

The Church and Creation. By Luis Colomer, O.F.M. Translated by Palmer Rockey. New Jersey, St. Anthony Guild Press, 1957. pp. 152. \$2.50.

God's creation now finds itself torn from its roots. A Catholic student of history and culture can not only tell us how this came about but also delineate some of its consequences. Father Colomer has done just that. In a brief, concise manner which wins attention and approval, he divides creation into the visible and invisible. Then he shows the relationship of the Church to both of these parts. With the skill of an artist, he reproduces the ancient drama of God and creation whose theme is that God's Church and God's creatures form a profound and vital unity through the vivifying presence of the Divine Spirit.

The Church is not a city or a recreational society which one may leave as one pleases and without penalty. As a vital body the Church demands living members who are to share in the life which animates the whole Body. The living human organism possesses three essential elements which exercise a universal influence: the form or soul, which animates the organism; the head, which regulates every vital movement; and the heart, which incessantly beats as it sustains the organism by circulating the vivifying blood. In the Mystical Body, the Holy Spirit is the soul, Christ the head, the Blessed Mother the heart. For the Church is a living organism with

a physical life; it is a body composed of members; it is a supernatural society with supernatural goals.

The sixteenth century revolt from the Church led inevitably to a revolt from Christ in the eighteenth century, and a revolt from God in the nineteenth. The modern spirit has been torn loose from the deepest and strongest supports of human life—the Church. Is not man's decision to live outside of the Church, intended to give true life to God's creatures, the source of all our twentieth century agonies?

E.L.M.

Sobriety Without End. By Father John Doe. Indianapolis, SMT Publishing Co., Inc., 1957. pp. 363. \$3.95. (Sole distributor: SMT Guild, P.O. Box 1194, Indianapolis.)

Sobriety, sanity, security, sanctity—these are the author's objectives in his second book dealing with the aims and techniques of Alcoholics Anonymous. The earlier work *Sobriety and Beyond (Dominicana, Dec. 1956)* grappled with the problems faced by the alcoholic in his initial efforts to return to sobriety. Now, principles to orientate the rehabilitated alcoholic in his relationships to home life, society, business etc. are delineated.

In the self-styled non-denominational character of the A.A. program, decidedly not atheistic, Christian applications are not out of order. A veritable compendium of A.A. theology is provided. Honesty, that most necessary quality for all sobriety, and the grace of God, meet head-on with interest provoking results.

This compilation of the author's talks to A.A. groups, based as it is on work-a-day principles applicable anywhere, anytime, furnishes a program for complementing sobriety, insufficient in itself, with an integral sanctity for *Sobriety Without End*.

J.D.L.

BRIEF REVIEWS

The Sister's Guide, Kathleen Goldman translator, is a collection of twenty-three letters of the German Dominican mystic, Henry Suso, to his spiritual daughter Elspeth Stigel. Perhaps here, more than in any other of his known works, can be found a systematic and detailed development of Bl. Henry's ascetical and mystical doctrine. With a text of Scripture as his starting point, Suso gives many practical admonitions, which he certifies with his own personal experiences. This booklet, so rich in spiritual wisdom, can be used

as material for meditation and as a schema for conference work. (Springfield, Illinois, Templegate, 1955. pp. 76. \$0.35.)

Of particular interest to Dominicans is this doctoral thesis *The Apostolic Ideal of the Early Friars Preachers*. The vigorous and taxing, yet beautiful ideal of St. Dominic is clearly outlined for us. One will find it difficult to disagree with Fr. Cachia's conclusions. They are so logically developed, so patent. But while they treat of historical events, they are not musty with age. This work's importance lies in the fact that it is impossible to realize the end of any organization unless its original, and in this case, still vital ideals are known. Every Friar should place this book on his reading list. Unfortunately, typographical errors and grammatical inaccuracies mar an otherwise rewarding book. (By Eugene Cachia, O.P. Malta, Dominican Bookshop, 1956. pp. vi, 90.)

It would be difficult to overpraise Father Banahan's *Instructions for Mixed Marriages*. Its timeliness is obvious; one out of every four Catholic marriages is a mixed marriage. Its chief merit, though, is the simple and appealing way in which Catholic doctrine and practices are explained to the non-Catholic party, for whom this little work is primarily intended. Father Banahan's chief aim is not to convert but to explain; he is an engaging instructor rather than a glib salesman. Father Banahan's experience, gained while stationed in Cathedral parish, Chicago, enables him to write with authority on the subject of mixed marriages. This booklet should prove an invaluable aid in the instruction of the non-Catholic party to a mixed marriage. It is so designed that it may be used by the priest-instructor himself or given to the non-Catholic for their own private perusal. (By Rev. John S. Banahan. Milwaukee, Bruce Publishing Company, 1957. \$1.00.)

The effects of the so-called Progressive-New Education on the American public school system is graphically illustrated in *Bending the Twig* by Augustin G. Rudd, Chairman of the Educational Committee of the National Society of the Sons of the American Revolution. This work is directed chiefly to the parents of our public school students and its main objective is to answer three timely questions: (1) What is the New Education? (2) How has it worked? (3) What should be expected of our public schools? *Bending the Twig* is the author's attempt at an up-to-the-minute view of conditions presently existing in our public schools, as well as a survey of present day

trends in modern education. The progressive education movement, fathered by John Dewey, has been on the decline since World War II. The Progressive Education Association closed its doors June 22, 1955. The Progressive Education magazine terminated publication July 23, 1957. All of this makes *Bending the Twig* seem more like a post-mortem than a cavalry charge. (By Augustin G. Rudd, Chicago, The Heritage Foundation, 1957. pp. 304. \$3.95.)

Accent on Purity by Father Haley, C.S.C., a tested guide for the prudent sex education of children is now in its fourth edition. The first three chapters describe the role of parents, Catholic schools, and priests in the program of sex education. Chapter four is concerned with the proper attitude to be adopted by the educator. In the fifth chapter, which contains the suggested material and method for instruction, illustrations have been added to assist instructor and pupil in the description of the generative process. (By Joseph C. Haley, C.S.C. Chicago, Fides Publishers, 1957. 4th ed. pp. 130. \$1.50.)

"As mariners are guided into port by the shining of a star, so Christians are guided to Heaven by Mary," the *Fairest Star of All*. Her brilliance originates in God, is ordered to God, illuminating the virtuous road for men. All this Francis Nugent has successfully established through an adequate compilation of quotations extracted from works of numerous authors of various religious beliefs.

The purpose of the book is not indicated by the author, nor does there seem to be any order in the selections. Thus if it is to be used as an aid to meditation or to have apologetical value, an index of some sort is a much needed addition. (By Francis Edward Nugent. Patterson, New Jersey, St. Anthony Guild Press, 1956. pp. vii, 59. \$1.50.)

The proceedings of the First International Congress of Pastoral Liturgy (September 18-22, 1956) comprise this striking paper-bound volume of *The Assisi Papers*. Planned as a tribute to Pope Pius XII, this Congress marks a new high in the pastoral-liturgical apostolate. It assumed an authoritative character by the presence of eminent members of the hierarchy and renowned liturgical scholars, among whom were Cardinals Lercaro and Gerlier and the German Jesuit, Father Jungmann. The Benedictines of St. John's Abbey have rendered a signal service in presenting the best from the most competent minds in the field. A careful study of the addresses stimu-

lates a vision of even greater liturgical vitality for the Church in the future. (Minnesota, The Liturgical Press, 1957. pp. 236.)

The Inner Search is another of the author's excellent books on the spiritual life. Its value lies not in any doctrinal innovations but in the fresh presentation of familiar ideas which strike the reader with force. For example, the treatment of the various "darknesses" with which God permits a soul to be tried is excellent, especially for those who may have heard the terms but have never really understood their meaning. A most encouraging feature is the idea that advancement to the more elevated regions of the spiritual life is within the grasp of the ordinary person and not reserved for 'special souls.' Both categories will find in Dom Van Zeller a competent spiritual guide who has not lost the light touch. (By Dom Hubert Van Zeller, O.S.B. New York, Sheed & Ward, 1957. pp. 230. \$3.00.)

Ave Maria is a brief treatment of the traditional Catholic devotion of the Rosary. This work affords a pleasing approach to new understanding and appreciation of each of the mysteries of the Rosary. Meditations on these mysteries sometimes offer difficulties not easily overcome without competent guidance. Father Moffatt has ably supplied this help in a well ordered exposition, which we think should prove welcome to every Catholic reader. (By Rev. J. E. Moffatt, S.J., Milwaukee, The Bruce Publishing Company, 1957. pp. 64. \$1.50.)

L'Union du Prêtre avec le Christ Prêtre et Victime, a French translation from the Latin of Father Garrigou-Lagrange's latest work, has recently been published. In his customary lucid, scientific style, the author first considers the dogmatic basis for the priest's union with Christ, then treats of the priest's interior life, and finally examines in detail his exterior priestly ministry. It is a book most strongly recommended to all priests and aspirants to the priesthood. It is also available in an English translation, *The Priest in Union with Christ*. (By Reginald Garrigou-Lagrange, O.P. Translated from the Latin by Dom Emile Bertaud, O.S.B. Montreal, Canada, Les Éditions du Lévrier. pp. 317.)

BOOKS RECEIVED—SEPTEMBER, 1957

- A CATHOLIC CHILD'S PRAYER BOOK. By Mary W. Stromwall. St. Paul, Minn. Catechetical Guild, 1956. pp. 56. \$1.50.
- SAINT JOSEPH. By Father Glace. St. Paul, Minn. Catechetical Guild, 1956. pp. 16. \$0.25.
- SAINT PETER. By Father Glace. St. Paul, Minn. Catechetical Guild, 1956. pp. 19. \$0.25.
- MARIAN MYSTIC. By Francesca van der Kley. Chicago. Carmelite Third Order Press, 1957. pp. 96. \$2.75.
- POPE PIUS XII AND THEOLOGICAL STUDIES. Edited by Vincent A. Yzermans. St. Meinrad, Indiana. Grail Publications. pp. 100. \$0.50.
- GOD, GOLD AND GOVERNMENT. By Howard E. Kershner, Chicago. The Heritage Foundation, 1957. pp. 146.
- THE POPE SPEAKS. Edited by Michael Chinigo. New York. Pantheon, 1957. pp. 379. \$4.50.

PAMPHLETS RECEIVED

- GREAT IS THY FAITH. By Mary Phelps. Huntington, Indiana. Our Sunday Visitor Press, 1957. pp. 24. \$0.30.
- CONDUCTING AN INQUIRY CLASS. By Rev. John A. O'Brien. Huntington, Indiana. Our Sunday Visitor Press, 1957. pp. 24. \$0.30.