

## The Friars' Bookshelf

**St. Dominic:** A Pictorial Biography. Photographs by Leonard von Matt. Text by M.-H. Vicaire, O.P. Trans. from the French by Gerard Meath, O.P. Chicago, The Henry Regnery Company, 1958. pp. 88. 159 Plates. \$7.00.

In *St. Dominic*, the fifth in the Von Matt Pictorial Biographies Series, Mr. Leonard von Matt, world-renowned photographer, and Pere Marie-humbert Vicaire O.P., Professor of Church History in the University of Fribourg, have collaborated to achieve a memorable word and picture portrait which fully satisfies the most discriminating standards.

Of the 159 plates, 137 are original Von Matt photographs taken especially for this volume. Each photograph is a separate masterpiece, revealing artistic sensitivity of a high order and impressive technical skill. There are vast, panoramic scenes of towns, landscapes, and countryside which both recreate the surroundings in which St. Dominic lived and worked, and in their breath-taking expansiveness express the daring scope of his great plans.

Photographic studies of some churches which figure in St. Dominic's life have also been included: the parish church of St. Laurence in Caleruega, the cloister of the Chapter at Osma, the Cathedral of Pamiers, an interior view of the cathedral of St-Nazaire at Carcassonne and the Basilica of Santa Sabina, to mention a few. The grim fortresses and castles amidst the crags in the hill districts of southern France recall the equally grim doctrines of the Cathari which had prompted Innocent III's crusade against them.

The tomb at Bologna with several close-ups of its bas-reliefs, a number of the more famous paintings of St. Dominic, traditional relics: his knife, staff, a bit of cloth from his garments, the books he may well have used while a Canon at Osma, his house at Fanjeaux, his casket of cypress wood, the X-ray of his bones, made in 1943, the embodiment of St. Dominic's spirit in scenes from 20th century

Dominican life, all help to make our Father Dominic, more tangible, more living, more personal than has any previous biographical study in English.

But these witnesses from the medieval past, and the immediate present, no matter how faithfully recorded through Von Matt's probing lens, would be insufficient in themselves to capture St. Dominic's spirit. The photographs and text unfold *together* in perfect accord and with mutual illumination. Pere M.-H. Vicaire has done a great deal more than give us a skillful, delicate text, which makes its way unobtrusively through the Von Matt gallery of masterpieces. If the pictures be considered as enchanting music, then it must also be acknowledged the Pere Vicaire has written a most articulate libretto, impressive for its well considered insights, its fidelity to the historical realities, but most of all, its ardent filial devotion. It is indeed fortunate that the author is a member of the Dominican family, for there are things about a father which only a son would notice or understand.

Pere Vicaire tells of the towns which were a part of Dominic's early life—Osma, Roa, Palencia, Segovia—which “had, like the roads he trod, staff in hand, been touched by Roman civilization.” He shows how Dominic inherited from his mother, Blessed Jane of Aza, his deep pity and compassion for men, which was later to manifest itself in what was for the times a revolutionary apostolate to answer “the vast need of the truth which makes men free.”

How much scholarship and historical acumen lie hidden beneath his simple but masterful account of Catharism! He narrates the details of the first foundation at Prouille and emphasizes Dominic's “special grace for helping women.” The Chapter “Dominic at Prayer” will be for many the high-point of the book as it reveals “the secret mystery at the heart of Dominic's work.” However, the most dramatic scene which the author stages for us, is the founder's utterly confident decision to scatter the brethren to the four corners of the earth. His own desire to meet the needs of the universal Church, his disciples' hesitation and misgivings, and when they have departed, Dominic's prayer for them in the now empty convent of St. Romain are all depicted with a rare delicacy of feeling.

As is to be expected, Pere Vicaire lingers reverently over every detail of St. Dominic's journey to Paris which welcomed him “with all the loveliness of spring.”

His death wherein “the whole splendor of the man was to be seen,” is told in the simple, deeply moving words of a witness, Ventura, the Prior of Verona.

This, surely, is a book which Dominicans will want to read and meditate upon to intensify their devotion to a faithful Father.

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**Sieneese Painting, Volume V.** Great Masters of the Past Series. By Enzo Carli. Greenwich, Connecticut, New York Graphic Society, 1957. pp. 72 plus 137 plates. Page size 11½ by 14 inches. \$25.00.

Professor Enzo Carli, Director of the Pinacoteca Nazionale, Siena, is in full sympathy with those of his readers who view with suspicion all art books purporting to treat of "schools" of painting. Yet, after his introduction, one willingly concurs with the author that there is no more valid nor rewarding way to discuss Sieneese art. Professor Carli shows convincingly that far from imprisoning the individual creative activity within a "network of conventionality and pedantry," the term "Sieneese School" enlivens and gives intelligible form to the individual works of even the most obscure of the Sieneese masters. "The Sieneese School" testifies to one of the most fascinating events in the whole history of art: the development of an unusually fertile, pictorial and homogeneous tradition, spanning almost three centuries—from the mid-thirteenth to the beginning of the sixteenth.

Searching for the *raison d'être* of this sumptuously illustrated volume, one finds it immediately in the words of the author himself: "Sieneese Painting displays too much variety and too many highly individualistic masters to be termed eclectic or incoherent in its evolution. Its stylistic development is profoundly organized, its expressive means show careful selection, its iconographic tradition and culture is maintained with tenacity. It knew how to recompose and transfigure the opposing and sometimes contradictory attitudes of a people and their culture into a superior unity."

Following upon Professor Carli's invaluable introduction, there are almost 60 pages devoted to the lives of the various Sieneese masters and brief descriptions of the 137 carefully selected plates which fittingly form the greater part of the book. One of the tenets of the New York Graphic Society's *credo* is to "use . . . the most advanced and highly perfected printing technique to achieve color reproductions of the greatest fidelity." In this they have succeeded admirably. It is doubtful whether even in the museums the reader would experience such a sense of immediacy as he does strolling through the gallery of 62 beautiful color prints contained in this volume.

We are brought into contact with Guido da Siena first, since he is the first known by name to us. But it is not for this reason alone

that he merits the author's primary attention. Though not particularly noted for his original creativity or technique, he does stand out as "the synthesis of the artistic development, rather than a creative personality." Guido is the heir of the Byzantine style, to which he added a new beauty, endowing the dry linear forms of the old static iconography with a novel fluidity by his subtle use of color and rhythm in a balanced composition.

While adhering basically to the traditional iconography, Guido's successor, Duccio di Buoninsegna, revitalized it. Berenson praises him as the "last of the great artists of antiquity." Agreeing implicitly with Berenson's epithet, Carli leads us one step further, seeing Duccio also as the herald of a new style. This is especially true of his monumental *Majestas* in the Cathedral Museum of Siena. Yet all his paintings, the author states, render episodes "clearly and readily to the spectator, with settings appropriate and true to life." And indeed, the accidentals of each work are portrayed with extraordinary exactness to clarify the events narrated—without however, losing their lyrical and poetic motifs. In this interpretation, one seems to descry echoes of Berenson's theory that the "Illustrative" and the "Decorative" elements are inseparable in a great work of art.

Fortunately, the greater part of the book is devoted to masters more or less familiar to us, Duccio, Simone Martini, the Lorenzetti, and Sassetta. With Simone Martini, we see a fully developed Gothic culture and taste for the first time in Italian painting. Just four years after Duccio's *Majestas*, he enters the scene with one of his own, and it is a revolutionary masterpiece. To Simone must be attributed the predominance of line as a fundamental element in the painter's vocabulary. Our author goes so far as to say that the determining factor of Martini's art is his linearity. Simone's subsequent influence on Siense art regarding the peculiar use of line, may be gleaned from the fact that Edgell singles this very linearity out as the most striking characteristic of *all* Siense art. Simone is the source. The artist's *Annunciation* is mentioned as the most Gothic of all his works. The weightless gestures and general airiness do in fact suggest delicacy and all-pervading light of Gothic architecture.

The period of great splendor arises with the Lorenzetti brothers, one Giottesque in style, the other, even more revolutionary than Simone. This latter, Pietro, is perhaps the more important of the two for his introduction of a "sober and vigorous narrative, rich in spontaneity and dramatic capacity," all of which developed rapidly after his death. In another sense, the Lorenzetti also mark the end of the Siense school, for one can detect, as many historians do, a

period of decline setting in. The spark of genius reappears in only a few of the subsequent painters who caught some of the glow from Simone or the Lorenzetti. Carli singles out Barna and Bartolo di Fredi among others. But these, says Berenson, failed to realize the significance of the forms they employed. The charm and elegant simplicity of Sasseta did much to revitalize the dying school, it is true, and even the humblest and most unpretentious of painters could at times create pictures of great grace and beauty, such as Andrea di Niccolo's *St. Augustine and Mary Magdalene*.

While the Sienese school is not a great school exhibiting exceptional zeal for form or technique, each painter did succeed in capturing something of the spirit of life, imprisoning it in his paintings. When we view their works, we are not merely looking at pictures, but seeing people, events, actions. For this reason, the school will live forever.

C.M.McV.

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**The Oxford Dictionary of the Christian Church.** Edited by F. L. Cross. New York, The Oxford University Press, 1957. pp. xix, 1492. \$17.50.

*The Oxford Dictionary of the Christian Church* is intended "to provide factual information on every aspect of Christianity, especially in its historical development." It contains more than 6,000 anonymous articles or entries of which approximately thirty per cent are biographies. In addition, there are nearly 4,500 select, up to date, bibliographies which list suggested reference-works both in English and foreign languages. The articles are to be considered complete in themselves with the bibliographies supplying sources of supplementary information. Though the articles are intended to meet the needs of the ordinary lay reader, the bibliographies were compiled principally with the serious student in mind. A thorough cross-reference system has been set up through the use of asterisks.

While the *Dictionary* is the work of many hands it is important to note that Dr. F. L. Cross has exercised a great deal more influence on the final shaping of the book than is usually suggested by the title of editor. He has been at work on the *Dictionary* more or less continuously since 1939 and in that time, half the entries were composed either by himself personally or by collaborators under his immediate supervision. He reserved full right to revise the balance of the articles and as it turned out, he found it advisable to rewrite a good deal of the material submitted to achieve greater uniformity and eliminate objectionable assertions. Some few of the articles, however, retain an individualistic flavor somewhat at odds with the volume's studied spirit of moderation and tact.

Dr. Cross and most of the contributors are Anglican divines. Dr. Cross is himself Lady Margaret Professor of Divinity at the University of Oxford and Canon of Christ Church, Oxford. It is indeed fortunate that a man of his wide learning and sound, moderate judgment was given the leadership in so important a project. He possesses a special competence in both philosophy and the Fathers, and gives unmistakable evidence of a great respect for the teachings of the great Masters of the Middle Ages, especially St. Thomas. The amount of prominent space given to the scholastic elaborations of sacred doctrine make this conclusion inevitable.

It is at once apparent from an examination of the key entries which would be considered of vital importance by all the Christian denominations, that the *Dictionary* skirts most controversial points through the employment of the historical method of procedure. The generalization can be made that disputed questions are discussed without any attempt at a formal solution. But this is not a hard and fast principle.

With few exceptions the coverage of the Protestant position on doctrinal questions is barely adequate. The monographs of the leading Protestant reformers are coldly factual and never enthusiastic. Lutherans, for instance, will not be pleased by the article on M. Luther in the *Dictionary*. However, the estimate of Luther in the article entitled REFORMATION is markedly more favorable, and at least implicitly contradicts the conclusions reached by the author of the MARTIN LUTHER entry.

There can be little quarrel with the Oxford Press' claim that the *Oxford Dictionary of the Christian Church* is at once "comprehensive, balanced, accurate and informative." As Dr. Cross explains in the Preface, however, there has been a more generous allotment of space for topics related to Christianity in Western Europe, and especially to Christianity in Britain. It may reasonably be argued, though, that in carrying out this very legitimate policy an undue emphasis has been placed upon the doctrine, practices and leaders of the Church of England, even for an Oxford publication, which does, after all, have an international distribution. Again, the *Dictionary* is avowedly intended to appeal to readers of all religious persuasions. Some idea of the degree of emphasis placed upon *res Anglicanae* can be gauged from the fact that the article on Edward Pusey, Tractarian leader, is as long or longer than the articles for Wesley, Zwingli or Huss. The article THE CHURCH OF ENGLAND, for another example, is as lengthy as the articles contained

under the three headings ROMAN CATHOLICISM, THE REFORMATION, and PROTESTANTISM combined. This is not to say that the treatment of topics extraneous to Anglicanism is not adequate. In fact, one of the outstanding qualities of the *Dictionary* is that, with very few exceptions, all essential facts have been compressed within a limited space without resorting to short, staccato sentences. There can be no doubt, though, that if the quantitative partiality shown toward the Anglican Church had been somewhat moderated, many other entries would have a greater utility both for the scholar and for the ordinary reader.

Catholic readers may, then, feel disappointment about the somewhat parochial viewpoint which determined space allotments. They will, however, experience great satisfaction in the strongly "orthodox" tone of a book which if not Catholic, nonetheless, draws its spirit and content more from Catholic than Protestant traditions. Key articles on HERESY, TOLERATION, METAPHYSICS, and, in general, entries covering questions of doctrine and belief, corroborate this conclusion.

Catholics, too, will find the Church's history and teaching presented in a fair and objective fashion. In a few statements, however, as in the following, contributors are guilty of pleading a cause: devotion to Our Lady was excessive at the time of the Reformation (p. 868); "The tendency of medieval theology to see the priesthood of the clergy almost exclusively in relation to the Mass led to its rejection by the Reformers." (p. 1104); "Henry (VIII) next sent his secretary, William Knight to Rome to sue from Clement for a decree of nullity and the removal of any impediments to marriage with Anne arising from Henry's unlawful connexions with her elder sister. The Pope being at the time the prisoner of Charles V, Catherine's nephew, Knight succeeded only in obtaining a conditional dispensation for a new marriage." (p. 624). It is incorrectly stated (p. 1282) that the Spiritual Exercises of St. Ignatius are "prescribed in the RC Church for all candidates for orders."

While Hugh Ross Williamson's *The Gunpowder Plot* (1941) is listed in the bibliography for the entry of the same title, the thesis which he advanced, and which is gaining in support—that the Plot was from the beginning government engineered, is given no consideration in the article proper. The most objectionable section in the *Dictionary* for Catholics, and so unique that it sticks out like a sore thumb, is section (7) "Authority and Interpretation" under the article BIBLE. Here we are patronizingly told that certain traditional viewpoints have been "virtually overthrown"; e.g. that the

Fourth Gospel was written by an eye-witness, John, the son of Zebedee; that the Fourth Gospel has an historical value equal to that of the Synoptics. These radical conclusions are "virtually assured" since "accepted by those competent to judge." The very fair and able presentation of the true facts of the case in the entry GOSPEL OF ST. JOHN will encourage a greater number to exercise their critical faculty, than the author of the BIBLE entry would permit.

While full doctrinal development is not to be expected in a reference work which emphasises the historical approach, certain entries, notably those on MORTAL SIN and PLENARY INDULGENCES, needed a somewhat longer treatment for their essential completeness. Articles outlining the history of Christianity in the various countries are often disappointingly sketchy and sometimes truncated as CHRISTIANITY IN CHINA which closes abruptly with the Boxer Rebellion.

The *Oxford Dictionary* is not three-dimensional; it presents an historical account of Christianity without delving into questions of economics and sociology. The rather poor treatment of the question of USURY shows how wise the editor was in adhering rigidly to the book's avowed scope and function. Most socio-economic problems, especially when complicated by religious issues, defy compression within narrow bounds. So many issues remain *sub indice* that whatever was said would be certain to provoke acrid controversy. Partly for the same reason present crises confronting Christianity have been passed over in silence; the imprudence of attempting to analyze movements and trends still very much in a state of flux must have been another deterrent. Abundant material on all these points is so readily available that Dr. Cross hardly felt obliged to widen an already ambitious project and thereby endanger the *Dictionary's* permanent authority and usefulness.

Dominicans will be interested to know that Dr. Daniel Callus, O.P., of the English Province, assisted in the preparation of the medieval bibliographies.

A book of impressive proportions and the achievement of a dedicated scholarship, *The Oxford Dictionary of the Christian Church* is a rich source of information. It is remarkably free of distortion and where distortion does exist this is essentially a matter of over-emphasis or an extreme conciseness. The *Dictionary* is intended as a standard reference work for readers of all religious persuasions, and not as an exhaustive presentation of doctrinal questions. Evaluated according to such a criterion, it will be judged an indubitable success.

W.S.



**The Sacred Canons.** 2 Volumes, Revised. By John A. Abbo and Jerome D. Hannan. St. Louis, B. Herder Book Co., 1957. pp. xxii, 871, 936. \$19.00.

"Dynamic conciseness" and "opportune interrelation" have been suggested by the authors of this commentary on the Code of Canon Law as the keynote of their presentation. Thus *The Sacred Canons* finds its distinctive advantage in being not merely a scientific exposition of the Code, but a manual of practical assistance as well. When it was first published five years ago it was hailed as a highly significant work, worthily representative of the outstanding scholarship of the canonists at the Catholic University of America. The authors, Bishop Hannan of Scranton (former head of the Canon Law department at Catholic University) and Msgr. Abbo of Seton Hall University, had supplied a fine product of sound legal reasoning with due reliance on well-selected authorities.

Today *The Sacred Canons* deservedly enjoys a reputation as a standard commentary on the Code. The revision of the 1952 edition incorporates such changes as the new Eucharistic fast legislation and the uniform fast and abstinence rules for most of the United States. Other revisions of less general interest have also been made in the original text, but substantially it remains unchanged. One might have wished for a greater elaboration of the penalties for individual crimes, a suggestion voiced when the work first appeared.

Especially noteworthy in *The Sacred Canons* are the uniform use of English (with classical Latin terminology given in parentheses), the careful development of sacramental legislation which is so often left by the canonists to moral theologians, and the incorporation of many responses given by the Holy See since the promulgation of the Code in 1917. The legislation of the plenary Councils of Baltimore, in itself an excellent commentary on the Code, has been included. Those who are studying Canon Law, or whose profession requires some knowledge of the Code, or anyone with previous training in ecclesiastical legislation, will find this revised commentary highly satisfying.

T.C.K.

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**Riches Despised:** A Study of the Roots of Religion. By Conrad Pepler, O.P. St. Louis, B. Herder Book Co., 1957. pp. 181. \$3.25.

In *Riches Despised* Conrad Pepler, a Dominican of the English Province, poses a characteristic question and offers a characteristic answer. The question: "Who is the 20th century man, capable of leading a full Christian life?"; the answer: "The Christian Peasant."

For those who are familiar with Father Pepler's previous books and articles, written over a span of more than thirty years, this is not an impractical, ivory tower solution; a campaign waged in favor of an unmitigated "back to the land" movement. It is rather, a typical example of Father Pepler's deep and sympathetic understanding of Thomistic spirituality which embraces the total role of grace upon the *whole* man—both in his spiritual and in his corporeal needs. His numerous articles contributed to *Blackfriars* and other periodicals yield up a single, predominant theme: ". . . the Liturgy lies at the heart of the *whole* Christian life, gathering *everything* that belongs to man in order that it consecrate and carry to the heavenly altar, an acceptable sacrifice."

In a recent lead article for *The Critic* (June-July 1957) Dr. Francis J. Braceland, a former President of the American Psychiatric Association, paid high tribute to Father Pepler's attempts to explore and develop a spirituality that would satisfy the needs of the *whole* man when he called him an "architect of incarnational, sacramental spirituality." When Father Pepler tells us, then, that it is the Christian Peasant alone who is capable of leading a full Christian life we must be very certain that we understand him aright. The reader is introduced to the problem by an explanation of the terms nature, grace, Peasant Religion and the Industrial Man. Through the lucid explanations of these terms the problem takes graphic shape and the fundamental solution becomes evident. The problem facing the 20th century man may be thus simply put: the religion established by Jesus Christ is a religion with its roots in nature, a religion which fulfills all the wholesome aspirations of man's nature, not only as an individual, but as a member of a created society; but this religion of Jesus Christ is now offered to an *unnatural* man—the Industrial Man—who not only finds himself out of tune with nature, but is imbued with an *artificial*, pagan culture, as well. Why does the Industrial Man find himself out of tune with nature? The profound sense of dependence upon hidden, divine powers has been fostered, down through the ages, by man's contact with the world of nature around him. But this natural inclination towards worship has been largely uprooted by modern environment—brassily distracting, sensuous, utilitarian, or in Father Pepler's terminology, industrialistic.

Now the Christian Sacraments and sacramentals are the supernaturalized counterpart of man's natural religion—the natural impulse to worship. So, just as nature is something unknown or despised by the Industrial Man, so the Christian religion, in perfect

harmony with nature, has been driven back to the fringes of Europe's great industrial concentrations. This problem and its dangerous implications has been recognized by other contemporary European thinkers such as Msgr. Romano Guardini (*The End of the Modern World*, Sheed and Ward, 1956, pp. 52-56; 88-92).

The second half of the book is taken up with an evil effect derived from the conflict between man's uprooted natural religion and its intended perfection, Christianity. This evil effect is the *boredom* which the liturgy produces in too many, laity and clergy alike. As a tentative solution, Father Pepler lists the fundamental prerequisites for replanting religion's natural roots and offers a host of practical suggestions as to how lay-folk and religious may be fully perfected through the integrating powers of the Christian Liturgy.

One may reasonably question the wisdom of Father Pepler's decision to make the Industrial Man the villain of the piece, and the Peasant—everywhere today an unpopular symbol of the spirit of reaction—his hero. Such an unfortunate choice of labels is bound to earn the resentment of many who might otherwise have given a more favorable hearing to an important message which Father Pepler has spent a lifetime perfecting. But, in the last analysis, it can hardly be doubted that Father Pepler's young years spent at his own father's "Community of Craftsmen" at Ditchling, England determined in large part his personal mode of reaction to a mechanized society which he found to be intransigently materialistic. G.McC.

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**Liturgies of the Primatial Sees.** By Archdale A. King. Milwaukee, The Bruce Publishing Company, 1957. pp. xiv, 656. \$15.00.

Following Mr. King's *Liturgies of the Religious Orders* (1955), the present volume worthily continues what will undoubtedly be recognized as the most thorough and convenient study of the rites of Western Christendom available in English. Included here are the famous Ambrosian rite of Milan, the Mozarabic rite of Toledo, and the basically Roman uses of Braga, in Portugal and of Lyons, the rite used by the Cure d'Ars. So thorough has been the presentation that it would be more correct to speak of four books in one.

The same pattern is employed as in the previous work. First the author inquires into the origins of the different rites—a matter complicated by the remote antiquity of the primatial sees and by sharp disagreement among the authorities. He then goes on to describe proper feasts and other peculiarities, insofar as they differ from the Roman practice. Matters of consequent importance are

thoroughly discussed in appendices; that on the Neo-Gallican rites is particularly worthwhile. About the only criticism one might make concerns the illustrations: apart from some good photographs of the Ambrosian rite, architectural subjects predominate and pictures of the actual ceremonies are wanting.

In this day of great liturgical revival, there are many who will find this scholarly volume quite rewarding. For like the Roman rite, its sister liturgies have experienced the vicissitudes of history: ignorance and neglect, revolutions and secularizations, flirtations with Gallicanism and excessive reactions towards Rome—all these have debased the purity of the primatial liturgies and curtailed their use. But they still survive, adding their strains to the hymn of praise which the Church sings to her mystical Spouse. The Church of Milan has held tenaciously to the rite of St. Ambrose and St. Charles Borromeo, and in the others, especially at Lyons and Braga, devoted students are hard at work fostering the restoration and worthy celebration of these time-honored liturgies.

J.B.B.

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**Portugal and the Portuguese World.** By Richard Pattee. Milwaukee, The Bruce Publishing Co., 1957. pp. 350. \$7.50.

*Portugal and the Portuguese World* by Richard Pattee is an enlightening evaluation of Spain's small and industrious neighbor on the Iberian peninsula. As a complement to his previous book *This is Spain*, the author, in the present volume, attempts to analyze contemporary Portugal, its people and the Portuguese empire lying beyond the frontiers of Europe. Is Portugal merely a glorious heritage of the past? Has she nothing left to contribute to the modern world but the picture of a scuttled galleon, once so proud, now half submerged in the sea of oblivion? Mr. Pattee, an authority in Portuguese affairs, emphatically asserts the contrary. Indeed, in the last thirty years, under the steadying influence of Dr. Antonio de Oliveira Salazar, Portugal has gradually regained her modest position in the community of nations. The author rightly insists that Portugal today cannot be divorced from her eight centuries of national history. In what are the most colorful chapters of the book, Pattee sketches Portugal's origin under its warrior-king Afonso Henriques, its growth into a formidable empire under the impetus of Don Henriques the Navigator, and its rebirth under the leadership of a former Economics professor, and now dictator, Dr. Salazar.

Full credit for Portugal's rebirth must be given to Salazar. Known as a financial wizard, he was summoned from the quiet of

his university in 1928 by Portugal's distraught leaders to solve the bitter economic, political and social difficulties facing the country. Since that time Salazar has regarded his dictatorship "as a heavy cross which it has been his lot to bear." As Americans we are apt to smile at this, because we are accustomed (not without cause), to equate dictator with tyrant. A dictator however, does not have to be vicious and corrupt; his reign can be a blessing if he rules justly. This is particularly true if the citizens are generally unlettered and incapable of an active role in the government. St. Thomas, in fact, says that the best type of government is one directed by a *single* man chosen *from* the people, who is guided by advisors, and who governs and legislates in the name of the people. Salazar not only answers each of these conditions, but actually appears as a literal "Godsend" for the Portuguese. Salazar's rule seems to be the fulfillment of Our Lady of Fatima's promise of a stable government for Portugal.

A dedicated, persuasive man, Salazar is Catholic in thought and action. He admits no panacea for Portugal except hard work. Austere himself, he expects the Portuguese people with their limited resources to labor tirelessly if the nation is to survive. Salazar's policies have been a mixture of the old and the new. At home he has retained the unitary republic as the foundation of the Estado Novo. Moreover, faithful to the social encyclicals of the Popes he has instituted corporatism to safeguard against class warfare and party dissensions. Mr. Pattee's treatment of this subject is brief but adequate. In order to strengthen the bonds of the empire, Salazar has enlarged Portugal's unique colonizing spirit (which in the past not only Christianized her discoveries, but which also highly encouraged intermarriage with the natives) into a universal citizenship for all. Today a Mozambique is as much a Portuguese as Salazar himself.

The province of Goa is, perhaps, Portugal's most persistent thorn; India basing her demands chiefly on geography, has unflaggingly claimed this territory. The author, thoroughly familiar with the controversy, ably sums up the various arguments for the benefit of the reader.

The book has a few minor defects. More than adequate on social, political and economic questions, Mr. Pattee fails his readers on the problem of education. What, for example, is Salazar doing to educate his people, 40% of whom are still illiterate? The reader also wonders what preparations Salazar is making to provide for a competent successor. Finally, following a noteworthy bibliography of Portuguese sources, the brief index is rather disappointing. These partial deficiencies, however, do not detract from the substantial ex-

cellence of *Portugal and the Portuguese World*. It is scholarly and well-documented and can be recommended particularly as a profitable introduction for both the Portugal of history and the Portugal of today. P.M.O'S.

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**My Sunday Reading.** By Kevin O'Sullivan, O.F.M. Milwaukee, The Bruce Publishing Company, 1957. pp. x, 345. \$5.00.

This is a worthwhile book. For many laypeople it could and should become the very important first step toward a greater familiarity with the Bible. For many others already familiar with the Bible there is much here that will bear fruit in deeper understanding.

Using the Sundays of the liturgical year as his basic unit Father O'Sullivan gives under each, first the text of the Epistle, then an explanation of what that particular passage means in context. Finally an application is made e.g. why the Church chose this particular passage for this particular Sunday and what practical lessons we should derive from the doctrine it offers. The same procedure is followed in treating the Gospel of the Sunday. The explanations are clear, the applications are practical and to the point.

The author, an Irish Franciscan, is well qualified having studied Scripture in Rome and the Holy Land and later teaching it in Rome and this country. He has aimed his writing primarily for the laity yet not in such a way as to sap its doctrinal strength. As a consequence even the preacher looking for material for a Sunday sermon will find much here that is of use. Recommended for all. J.T.

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**The Holy Fire.** By Robert Payne. New York, Harper & Brothers, 1957. pp. xxii, 313. \$5.00.

This is one of the most beautiful books ever written on the Fathers of the East, those great giants of primitive orthodoxy. In it we are brought into contact with all the famous figures of the Eastern Church in its early centuries.

Robert Payne's knowledge and implementation of historical background is truly amazing. He not only writes *about* the Fathers, he *introduces* them to us one by one so that we can almost see and touch them in the flesh. We listen absorbed to what they have to say. We become animated with the same joyful lightheartedness of the kindly Clement of Alexandria. Origen, Athanasius, Basil and the two Gregorys, and John Chrysostom appear before us in their turn,

and we never before dreamed they could be so human. Even the mysterious Dionysius is forced to yield some of his secrets to author Payne's insights.

The lives of these men who lived in the "white heat" of Christianity—close to the very source both in time and terrain—are convincingly depicted. Quotations from the Fathers themselves are deftly woven into the text when the author wishes to clarify the individual character or illustrate a common teaching of the Eastern Fathers.

It is traditionally difficult for the western mind to grasp the intricacies of eastern thought, and the writings of these men provide no exception to the rule. To understand their works, we must seek to place them in their own time context and cultural pattern of life. A knowledge of their reactions to personal problems and adversities is of immense importance. This is the value of *The Holy Fire*. We see them, and when next we read them, we feel a little more familiar and at ease. The rapprochement which the author helps us to establish does not remove all the obscurities, but it is a promising beginning.

Since his first book in 1938, Robert Payne has maintained the unbelievable output of over a book a year. He has written not only novels, but studies on everything from Chinese poetry to Charlie Chaplin. Yet, to read *The Holy Fire*, which complements his earlier work, *The Fathers of the Western Church* (1951), one would think that Patrology alone had been his life's work.

There are one or two unfortunate obiter dicta of a theological nature which might very well have been omitted, but with this minor reservation *The Holy Fire* may be recommended as an absorbing study deserving the attention of all who glory in their Christian heritage.

C.M.McV.

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**One Marriage Two Faiths.** Guidance on Interfaith Marriage. By James H. S. Bossard and Eleanor Stoker Boll. New York, The Ronald Press Co., 1957. pp. vii, 180. \$3.50.

*One Marriage Two Faiths* is a sociological study of mixed marriage. The general conclusion reached is that disparate faiths present great, and in certain cases insurmountable, obstacles to marital happiness. The authors reach their conclusion through the examination of case histories and statistics.

There is nothing so graphic and convincing as a concrete story taken from actual life, and this book offers a great number of them.

There is a disquieting sameness to the case histories of interfaith marriages to which Catholics are a party. In every instance the Catholic makes a fatal surrender of principle: a non-Catholic wedding service, or birth control, or the neglect of the Catholic training of some or all of the children—the boys to be raised in the father's faith, the girls in the mother's is a not uncommon compromise—or even the loss of the Faith itself. We can hardly imagine a more effective dissuader for Catholics who are certain "It can't happen to them." This book does not tell about the mixed marriages which succeed—succeed according to Catholic norms that is—but it does show that *any* mixed marriage can fail. Sometimes the Catholic party enters the marriage with the cards stacked against him and the outcome is no real surprise; but, at other times, circumstances could hardly have been more "favorable," so that when the tragedy comes it is all the more poignant.

The sociological approach is, without a theological complement, essentially incomplete. Matrimony for Christians is more than a civil contract, it is a Sacrament. All the spiritual implications which flow from this fact find no place in a book which "presents the viewpoint of no particular church or creed." While there is good reason to believe that the authors would not admit the essential, inadequacy of their approach, their obvious efforts for objectivity make the book an acceptable source of useful sociological data for any Catholic called upon to give marriage counsel.

M.K.

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**Protestant and Catholic:** Religious and Social Interaction in an Industrial Community. By Kenneth Wilson Underwood. Boston, The Beacon Press, 1957. pp. xxi, 484. \$6.00.

The topic of this book is one of the most irresistibly engrossing, and at the same time one of the most treacherously delicate, available to the contemporary American writer: a frank, full-scale report on relations between the Catholic majority and the Protestant minority in a typical New England community. On learning that the study was "sparked" by a local controversy over Margaret Sanger, we are all the more ready to congratulate Dr. Underwood for the balanced, scholarly tone he has consistently preserved.

The Wesleyan University professor has approached his subject from the viewpoint of empirical sociology. His methods included direct observation and interviews in the city itself (actually Holyoke, Mass.), statistical analyses, and for the ideological background of group attitudes a close scrutiny of the literature circulated and used



within the city. Obviously, such a course will not give an absolutely complete picture of individual interior religious life or of the doctrine of the Churches involved. But the outward and popular expression of belief and cult; the financial, organizational, and even class structure of the churches; the impact of religious belief and ethnic loyalty on cultural and social life, on the world of business and labor, on politics and political reform—all these are within its domain, and presented competently.

As a New Englander, the reviewer found in *Protestant and Catholic* a fairly familiar picture; though one must remember that the "case study" method can only approximate to the universal. The city chosen was singular in more than one respect. The reader must be as careful to keep this in mind as Dr. Underwood has been in pointing it out; otherwise he will surely fall into error. Again, we must take the author at his word, and make allowance for an exercise of critical judgment which at times verges on moralizing, while at the same time holding our own in reserve.

The most valuable role of this study, like as not, is its purely academic one: for the student of our modern pluralistic society it begins to fill a notable gap, by touching at the meeting-place of ideals and concrete reality in the all-important matter of religion. It is to be hoped that other scholars, Catholic as well as Protestant, will carry on the serious investigation here initiated. In the practical order, one could envision its findings employed abusively by men of POAU stamp, or by Catholics of like mettle; but that is not what we hope for. Both groups could well see in *Protestant and Catholic* occasion for a searching examination of conscience, and that on two major scores: how true have they been to their own ideals, and how effective has their influence been in the Christianization of America. A serious facing of these questions will contribute not only to brotherhood but to the actual advance of religious ideals among our people.  
J.B.B.

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**The Praise of Wisdom.** By Edward L. Surtz, S.J. Chicago, Loyola University Press, 1957. pp. xii, 402. \$4.00.

There was obvious glee in certain circles a quarter of a century ago. A book featuring assassination, communism, divorce, euthanasia, religious indifferentism and suicide was in use in the Soviet schools. And its author had just been canonized a saint of the Catholic Church. Father Surtz, in a carefully turned-out volume, accepts the challenge to swallow, whole and uncoated, the *Utopia* of St. Thomas

More. The attempt is interesting. The saint is exonerated. But, as the author himself concedes, problems still remain.

Was this just a merry fling of an early More (1516), this tale of life on a fictional island, *Utopia* ("Nowhere")? Or was it the work of a deep and dreary thinker with a heavy economic axe—a 19th century socialist ahead of his time (hence the Soviet fan clubs)? A middle view is here espoused: *Utopia* is a "document of humanistic reform"—of Church and State. It is a product of the particular moment in the English Renaissance when the 5th Lateran Council was holding sessions on the reform of the Church. *Utopia* is a tract on the (less than dizzy) heights to which well-disposed (if fallen) man could soar by reason alone—presenting a sorry contrast with Faith—betraying Europe on the eve of the Protestant Revolt.

The present study pinpoints the religious and moral implications of *Utopia* in the light of other writings of the saint, and those of Erasmus "my darling," and lesser chroniclers of the age. The book is sober-faced throughout, theological rather than literary in design. It is unlikely that even the specialists will all agree with its treatment of "Toleration and Heresy." The views regarding the natural powers of man apart from grace do not always coincide with traditional Thomistic teaching. A wide range of theological sources—not traditionally harmonious (including Aquinas, Scotus and Suarez)—is freely resorted to. While references are supplied to leading authorities, unfortunately indication is not given, where applicable, of defined doctrines of faith. The author cautions at the outset that for the comprehension of his basic thesis:

"... a thorough understanding of the differences and relations between philosophy and theology, between reason and revelation, between nature and grace, is absolutely necessary."

The warning should be heeded. *The Praise of Wisdom* does make available the materials from which can be formed a broad tableau of the intellectual and moral shadings of the pre-Reformation era. It is not, however, recommended for the casual reader, nor even for the English major.

A.B.

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**Cathedral and Crusade:** Studies of the Medieval Church 1050-1350. By Henri Daniel-Rops. Translated from the French by John Warrington. New York, E. P. Dutton & Co. Inc., 1957. pp. xi, 644. \$10.00.

Understood in their proper historical settings, institutions, move-

ments and personalities of a distant age can be reconciled with the contemporary mind. Henri Daniel-Rops attempts to effect this reconciliation in his newly translated work by adopting the direct topical approach in synthesizing the life of the medieval Church. He has taken upon himself an enormous burden, since the action of the Church at this time extended into every phase of society, public and private, often supplying for the deficiencies of the social structure itself. He begins by reviewing the events, secular and ecclesiastical, which set the stage for the newly forming social order—that social order called Christendom. The resultant outlook of the members living in this new milieu is one dominated by the very element that had saved society itself, the Faith, and M. Daniel-Rops rightly insists that we must thoroughly grasp the significance of this point of view in examining the period. There can be no doubt that a social outlook dominated by Faith presents many difficulties for the contemporary mind; society today has severed relations with the Faith. But the author warns us against hasty condemnations; things are not better simply because they are modern! In fact, apt comparisons with modern conventions frequently leads M. Daniel-Rops to take the medievalist's part.

In general, *Cathedral and Crusade* presents penetrating essays on the Faith itself, the structure and evangelizing forces of the Church, her relation to the newly forming states, the morality of the medieval Christian and "The Church as Guide of Human Thought." Special attention is given to such topics as the Crusades, the erection and architectural development of the cathedrals, and the foreign missions during the Middle Ages. One of the outstanding features of the book is the legitimate liberty the author takes in treating at greater length persons and events which have, beyond mere historical importance, that fascinating appeal we call "human interest." The great saints of the period, notably St. Bernard, are particularly favored in this respect. The savor for "the personal" makes the book enjoyable reading and gives us a feeling of great intimacy with the age.

Regarding the question of ascetics and mysticism, a Franciscan spirituality seems to predominate. The appraisal of Dominican spirituality is less than penetrating, and M. Daniel-Rops does not seem to grasp the role of study in the Dominican concept of the religious life. Moreover, in contrasting St. Bonaventure and St. Thomas he sets up the following erroneous dichotomy:

The whole of (St. Bonaventure's) work is inspired by the one single purpose of leading souls to God. For him, intel-

lectual pursuits had no sense or value except in so far as they were directed to faith and love; and herein lies the difference between St. Bonaventure and St. Thomas, who was convinced that demonstration of the truths of faith sufficed. St. Bonaventure had more recourse to the ways of the Holy Spirit and of grace. He does not admit that unaided reason can be a road to God; philosophy must be subordinate to those supernatural ideas which illuminate the mind of man and which are nothing else than faith and wisdom in God. (p. 328)

Despite its failure in these few instances, Henri Daniel-Rops' *Cathedral and Crusade* does serve as a highly readable and excellent introduction to a much misunderstood period in western civilization, to an age in the life of Europe which was, above all, vigorous, fascinating and inspiring.

C.M.D.

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**Theology for Beginners.** By F. J. Sheed. New York, Sheed & Ward, 1957. pp. 241. \$3.50.

For Frank Sheed, the task of bringing the truth of Christ to men has a very personal meaning. He has given a lifetime to this work not only as a Catholic publisher, but as a writer, translator, and lecturer, especially in the Catholic Evidence Guild.

His latest book is titled—appropriately enough—*Theology for Beginners*. Much of the material appeared originally in the series written for a number of diocesan newspapers. Since the concept *spirit* is so important in the study of God—and is so lacking in our present day vocabulary—Mr. Sheed devotes an introductory chapter to this key idea. The Blessed Trinity and the meaning of this mystery in our lives, creation, grace, Incarnation, Sacraments—these are some of the topics that are included. An Epilogue, taken from his speech to the Second World Congress for the Lay Apostolate ends the book as it began with the reason why laymen should study Theology.

Mr. Sheed's careful study of sacred doctrine and his years on the lecture platform give this book clearness and simplicity, a refreshing informality, brightened here and there by flashes of humor. We heartily recommend it to its intended audience, beginners in theology. Teachers of sacred doctrine will perhaps find in it that apt illustration for which they have been searching.

One final note might be added, more as a wish than a criticism.

In these inflationary days the price of the book is not unreasonable, but one wishes for an early publication in the inexpensive, paper-backed Canterbury edition to assure an even greater distribution of the book, especially to those who know nothing of the beauty of theology.

J.M.H.

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**St. John of the Cross.** By Fr. Bruno, O.D.C. New York, Sheed & Ward, 1957. pp. xxxii, 495. \$6.00.

The definitive biography is a rare achievement. But thanks to alert publishers, a generation which experiences a dearth of top-notch biographical studies, can at least know that such a phenomenon exists. So we are grateful to Sheed & Ward for reissuing *St. John of the Cross*.

But why does this work merit the designation 'definitive'? Other lives of the Carmelite saint are bulkier, bristle with a better stocked armory of facts. Some of these could be said to have more literary polish or popular appeal. Yet it is Fr. Bruno's biography which is called definitive. The book's singular excellence is not to be found in any one isolated element like structure or style. It rather consists in the harmonious collaboration of all the component parts to capture the personality and spirit of a Counter-Reformation saint who comes to life again in these pages.

There can be no doubt about Fr. Bruno's success. He knows his subject thoroughly. As a Discalced Carmelite he follows the same rule of life as St. John. As an authority on mysticism and the psychology of mystical experience, he can appreciate better than most the complexities of a soul which advanced to a profound union with its Maker. But even with these impressive qualifications, the author might still have failed if he had not drawn in the positive lines of the saint's 'negative' program of self denial.

Much can be gained by would-be biographers in studying the author's use of direct quotations. Though numerous, they are etched in with such delicacy as not to destroy the continuity or basic literary style.

It is a truly commendable biography.

J.S.F.

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**Martyrs.** By Donald Attwater. New York, Sheed and Ward, 1957. pp. xviii, 236. \$4.00.

The martyrs have long been the object of edifying legend and

pious fancy—man's feeble attempt to embellish the supernatural. But in Mr. Attwater's *Martyrs* emotion succumbs to intelligence, legend to fact, fancy to the findings of painstaking research. Through precise utilization of historical sources an authentic cross-section of Christian martyrs, dating from 34 A.D. to 1951, passes in review, dramatizing those memorable words from Tertullian's *Apologeticus*: "The more you mow us down, the more we grow: the blood of Christians is the seed." As a complement to the brief chapters of narrative the author has appended St. Cyprian's "Exhortation to Martyrdom" and a bibliography of sources for those, who, like himself, make their home among the facts of history.

For Dominicans there is the story of Bl. Anthony of Rivoli, who abandoned Christ for Mohammed but later showed the sincerity of his own repentance and the depths of the divine mercy through a glorious martyrdom; in addition, there is an account of "The Great Martyrdom of Japan" in which Dominicans played so conspicuous a part.

Here is an abundant source for meditations placed at the disposal of all who desire authentic knowledge of the glories of Christ's Church. Through the deeds of Her children we know the Mother!

A.F.C.

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**The New Guest-Room Book.** Assembled by F. J. Sheed. Illustrated by Enrico Arno. New York, Sheed and Ward, 1957. pp. 448. \$7.50.

If the publishing houses decided to name their products in the manner of some record companies, this volume would be included in the series, "Books to Make Friends By." Mr. Sheed, the assembler of *The New Guest-Room Book*, is correct in stating that "nobody will like everything in it," but despite that, the book is admirably suited to its purpose. We venture to add that it will serve a double function on the practical level. Should the host discover that his guest is very tired after a long journey, he has only to hand him this book, which contains a sufficient amount of material to put anyone to sleep in a few minutes. However, should the guest be the eager type and the host not so eager, the mystery story by Monsignor Knox is sure to keep the former up all night, so that the planning for the following day's pleasures will be a relatively easy matter for the host. All in all, *The New Guest-Room Book* provides a delightful respite in the perennial battle between the entertainer and the entertained.

M.M.C.

**We Sing While There's Voice Left.** By Dom Hubert van Zeller, O.S.B. New York, Sheed and Ward, 1957. pp. viii, 198. \$2.50.

This is the fourth and last of Dom von Zeller's *We* series of spiritual books for the laity, whose constant message has been that "the spiritual life is part of the universal vocation. The man of God lives, works, sings, and dies for God." In this particular book "man sings while there's voice left." To sing to God is to pray, and the prayer of all Christians is "The *song* of the liturgy" and "The *song* of contemplation" themes which form the book's final, climactic essays. To lead up to them the author has included several appropriate essays on: worship, sin, virtue, marriage, prayer and its requisites, Communism as the antithesis of religion and prayer.

Zip and sparkle pervade almost every page as the thoughts of the author strike home. Dom van Zeller's deep insight into human nature and the workings of grace will do much to help any person desirous of a deeper understanding of his calling to the spiritual life.

D.B.B.

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**My Neighbor As Myself.** By Gustavo Corcao. Translated from the Portuguese by Clotilde Wilson. New York, Longmans, Green & Co., 1957. pp. xxiii, 213.

For the convert the Faith is a new found love. He is, in turn, the bridegroom joyfully proclaiming the beauty of his Spouse, the loving and trusting child playing under the watchful eyes of a merciful Father, the Christian who wants to share Christ with his neighbor, both in word and in deed. Such are the reflections of Gustavo Corcao, a Brazilian layman who recently entered the Church, and *My Neighbor As Myself* is his canticle of love.

Disillusioned by the limitations of science and by the false ideologies of Nietzsche and Marx, Senor Corcao went through a period in which the emptiness of life pressed upon him. His days were interminable and laden with melancholy. It was due primarily to the writings of Chesterton and Maritain that he found the Church and a renewed faith to live by. Strengthened by what he read, he began that "absolute adventure," an adventure which terminates in Christ, and makes love not merely an abstraction which looks to the next generation, but a definite reality, a giving of oneself, which looks to the next man. One feels that Senor Corcao, in giving *My Neighbor As Myself* to the world, is practicing such an act of charity.

The book is composed of twenty-three brief chapters. Some present actual incidents in the author's life, while others contain his

reflections upon these incidents. Objective truth, the Cross, Hope, Charity, and two thought provoking essays with the intriguing titles "Three Senses Perceive an Object," and "An Object Seeks the Three Senses," are each treated in a separate chapter. The text throughout is clothed with brilliant imagery and delightfully convincing analogies which reveal the influence of both Chesterton and Maritain. Certain sections, however, demand a careful re-reading, in order that the author's thought may be fully comprehended. *My Neighbor As Myself* is not for the casual reader. But for those seeking intellectual stimulation and spiritual insight it should be rewarding.

D.M.F.

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**Spiritual Riches of the Rosary Mysteries.** By Charles J. Callan, O.P. and John F. McConnell, M.M. New York, John F. Wagner, Inc., 1957. pp. 196. \$3.95.

All who have tapped the deep fund of scriptural and theological scholarship in Father Callan's many commentaries will welcome this latest addition to his works, which has been written in collaboration with Father John F. McConnell of Maryknoll. This time the subject is the Rosary, and, as in the *Parables of Christ*, the design is to supply the reader with a sufficient number of details of time, place and circumstance that surround the mysteries, "so that we can see and picture just what took place each time, and thence draw out the spiritual lessons. . . ." Each chapter is concerned with one mystery and all follow the same format: a narration of the events which prepare for the mystery; the story of the mystery itself; a meditation on it; and finally three or four practical applications of the teaching.

The book is written in a clear, uncomplicated style to make the "Riches of the Rosary" easily accessible to all. It will be especially helpful to those for whom the Rosary tends to become subject to distraction; a careful study should provide a number of ideas with which to begin meditation afresh. For preachers there is a suggested Retreat outline to be developed from the material presented in the book itself.

R.M.V.

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**Christian India.** Text by F. A. Plattner. Photographs by B. Moosbrugger. Introduction by Father Trevor Huddleston. Trans. from the German by Mollie Seton-Karr. New York, Vanguard Press, 1957. pp. 147. \$12.50.

*Christian India*, an exquisite combination of pictures and text,



is the proud achievement of a long, arduous journey through the vast sub-continent of India in an attempt to portray the life of the Catholic Church there. The text gives the reader in capsule form a history of Catholic missionary activity in India from the time of St. Thomas to his present successor, Cardinal Gracias. Its one hundred superb illustrations, the best of three thousand photographs, depicting all phases of Indian Christian life are undoubtedly "some of the finest photography yet produced on this subject."

We note with satisfaction that *Christian India* has included a chapter which does justice to the vital and heroic work which the Sisters have contributed to the building up of the Indian Church. It tells of the many educational, medical and social institutions which have been entrusted to their care.

Father Trevor Huddleston, an Anglican, has written an excellent introduction, though exception must be taken to his assumption that all Christian denominations form the Catholic Church, of which the Roman Church is a single, if outstanding, member. We can, however, heartily subscribe to Fr. Huddleston's concluding wish:—"Here is a book, which, whilst describing the past and the present, points us to the future. May it be widely read and deeply understood."

D.A.McC.

Ancient Christian Writers: The Works of the Fathers in Translation. The Newman Press, Westminster, Maryland.

Volume 25. **The Lapsed and The Unity of the Catholic Church.** By St. Cyprian. Translated and annotated by Maurice Bevenot, S.J., 1957. pp. 133. \$2.75.

Volume 26. **The Song of Songs: Commentary and Homilies.** By Origen. Translated and annotated by R. P. Lawson, 1957. pp. 385. \$4.00.

St. Cyprian, Bishop of Carthage, preached and wrote with vivid and fiery rhetoric rooted in acute scriptural argumentation. His free use of numerous literary and poetical devices gave rise to a style which is at once impressive and complex. It does not always lend itself to precise analysis, and as Father Bévenot is at pains to point out, it is fatal to quote Cyprian in isolated fragments. Extravagancies of expression and apparent inconsistencies within the same sermon or treatise must be evaluated as integral parts of an artistically wrought whole.

Father Bévenot here translates two brief treatises which belong to the early period of Cyprian's episcopate. *The Lapsed* deals with the problem of how those who have perjured the Faith in a recent

persecution (Decius'—250 A.D.) are to be reconciled with the Church. The second, *The Unity of the Catholic Church*, written a few months after *The Lapsed* meets the new crisis of schism within the Christian ranks. It is a matter of dispute which schism or schisms are involved. Father Bévenot holds that Cyprian had in mind both that of the African deacon Felicissimus and that of the anti-Pope Novatian. Chapter 4 contains the famous "Primacy Text" which assigns a primacy to the chair of Peter among the Bishops. While it is found in some manuscripts, it is strangely missing from others. Interpolation! cry the opponents of Papal Primacy. Father Bévenot's explanation is less simple. Cyprian never meant to attribute to the See of Rome universal jurisdiction over all the Bishops. In the first edition of his treatise *The Unity of the Catholic Church* Cyprian had indeed written, "No doubt the others were all that Peter was, but a primacy is given to Peter" but he clarified what he meant by primacy in a second edition: "No doubt the other Apostles were all that Peter was, endowed with equal dignity and power, but the start comes from him alone, in order to show that the Church of Christ is unique."

What had prompted St. Cyprian to make this clarification? He became involved in a dispute with Rome on the question of heretical baptism and he felt constrained to tell just what sort of primacy Rome had, when he was accused of failing to practice what he had preached. Father Bévenot's solution, by no means original, gives a plausible and wholly satisfying answer to the thorny problem, which until very recently has been fought out on exclusively sectarian lines.

C.C.

In volume 26 of the Ancient Christian Writers series R. P. Lawson translates and annotates what survives of Origen's Commentary on the Song of Songs together with his two homilies on the same scriptural work. Though Origen wrote in Greek, only a few fragments in that language survive and there is good reason to believe that these fragments themselves are nothing more than adaptations of the original. For Origen's Commentary Mr. Lawson used Rufinus' Latin translation, which is so free as to be often more a paraphrase than a literal rendering; unfortunately Rufinus translated only three of the original ten books covering to chapter 2, verse 15 of the Canticle. For the homilies there was a better version, St. Jerome's translation, which in Jerome's own words was "more literal than ornate."

Mr. Lawson pronounces Origen's Commentary "the first great work of Christian mysticism." The mystical productions of Origen

have been overlooked, partly because of their very imperfect state of preservation, partly because of an undue emphasis upon Origen the philosopher and speculative theologian. Recent students of Origen, writing in French and German, have publicized the Alexandrian's notable contributions to "Christian spirituality and piety." In his introduction and notes, which complement the first English translation of the Commentary and homilies, Mr. Lawson gives to English readers the benefits of this European scholarship.

The allegorical interpretation of scripture for which Origen is famous makes difficult, perhaps even distasteful reading for an age which has grown accustomed to a more scientific and literal approach to the meaning of the sacred text. But if the teaching contained in the allegorical interpretations is considered on its own merits, the careful reader will find a richness and depth of doctrine which will more than repay the undeniable effort that would have to be expended.

W.S.

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**Anscar Vonier, Abbot of Buckfast.** By Dom Ernest Graf, O.S.B. Westminster, Maryland, The Newman Press, 1957. pp. 154. \$3.25.

Here is a captivating story of a person and a place. The person—Abbot Anscar Vonier, the place—Buckfast Abbey. The story of the two is inseparable.

Buckfast's Benedictine origins go back at least to the middle of the tenth century when it was inhabited by Anglo-Saxon monks. A century or so later it came under the influence of the Normans and was affiliated with Citeaux. In the sixteenth century, from a cathedral in the wilderness it became a place of silence and desolation, cluttered by the fragments of altars and statues left by Henry Tudor's marauders. "Then were the voices of God's minstrels hushed and the sanctuary lamp quenched in this valley." In the year 1880 France had embarked on another religious persecution. One of the many monasteries affected was the Benedictine Abbey of La Pierrequi-Vire. The monks, exiled from their homeland, went to England where through the instrumentality of Divine Providence they recovered the Order's ancient monastic foundation at Buckfast. It is here that the story of Abbot Vonier and Buckfast begins.

A German by birth, Martin Vonier had come to Buckfast as a young student. In 1893 (he was then 18) he received the habit of St. Benedict and the name Anscar. His outstanding intellectual gifts—later to be so clearly revealed in his numerous spiritual writings—prompted his superiors to send him to Rome for further study, fol-

lowing upon his ordination. While teaching at the College of San Anselmo in Rome, he was chosen co-Visitor of his Province. In this capacity he was obliged to accompany the Visitor, the first Abbot of the restored Buckfast, on a visit to the Argentine Republic. While at sea the ship hit a reef and sank, killing many, including Dom Boniface Natter, the Abbot. Providence again intervened. Dom Vonier was rescued and shortly after was elected as the new Abbot of Buckfast.

He promptly set about the formidable task of restoring the Abbey Church of Buckfast, St. Mary's. His whole apostolic career was directed to that goal. His every effort as preacher, teacher and writer sought somehow to further his dream of restoring the Abbey. From the ruins left by sacriligious hands there gradually rose up from his untiring efforts and the labor of his monks—who contrary to their medieval counterparts performed all the actual manual labor involved—a thing of beauty far surpassing his fondest hopes. In 1938, a few days before his death, he had the consolation of seeing the restored Abbey in its completed form.

Dom Graf's engrossing, capably written biography echoes with complete harmony the tribute paid to Abbot Vonier by Dom Bonaventure Schwinn nearly twenty years ago: "Dom Vonier is dead now, and his body rests beneath the restored sanctuary his faith and zeal did so much to bring into being. But his spirit lives. It is the spirit St. Augustine introduced into England. It is the spirit of Spring—and of the Church."  
L.M.

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**The Practice of the Rule.** By Louis Colin, C.S.S.R. Trans. from the French by David Heimann. Westminster, The Newman Press, 1957. pp. v, 250. \$3.75.

This translation from the French of Father Colin's *Practice of the Rule* represents a worthy contribution to the library of spiritual literature. It makes available to English speaking religious a complete and detailed treatment of the blue-print of religious life. The author considers the Rule under every conceivable aspect—its nature, development, and its enemies—to demonstrate for his reader the truth that the perfection of the religious state can be found in the daily living of the Rule.

Father Colin does not ask the reader to accept what he says on personal authority alone, but rather leans heavily on the support given his statements by St. Thomas, St. Alphonsus, St. Catherine of Siena, St. Francis de Sales and a host of other acclaimed witnesses

to holiness. Although the number of quotations used may prove irritating to the reader, Father Colin in the foreword to the book, provides justification for these frequent citations. Particularly noteworthy is Chapter Nine, "The Martyrdom of Observance," which shows why the daily observance of the Rule must inevitably lead to sanctity. Throughout, Mr. Heimann's rendition from the French is more than competent.

This book should prove especially helpful both to those whose task is the formation of young religious and to the many superiors who guide their subjects towards personal sanctification through religious profession.

C.M.J.

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**Saint Bernadette Soubirous.** By Msgr. Francis Trochu. Trans. by John Joyce, S.J. Pantheon Books, New York, 1958. pp. 384. \$4.95.

What may prove to be the definitive biography of the visionary of Lourdes by the talented historian Monsignor Trochu, will find an enthusiastic welcome in this centenary year of the apparitions of Our Lady of the Immaculate Conception. Perhaps no one has better captured the highlights of the beautiful soul of this little Pyrenean peasant, Bernadette, than has Monsignor Trochu, as he traces the history of the apparitions, the few years following the apparitions, and Bernadette's life of suffering in the convent until her death at the age of thirty-five. One is amazed at the simplicity of the unlettered shepherdess—a simplicity which confounds the most violent of her adversaries by its depth and its wisdom, forming the foundation of Bernadette's sanctity.

In telling the familiar story of the apparitions, the author leads the enthralled reader through the growing excitement of Lourdes—capturing some of that serene confidence which guided the little Soubirous girl—through the storm of contempt, derision, incredulity and even antagonism which followed upon the apparitions. But the scholarship of Monsignor Trochu serves its best purpose when it details the "hidden life" of Bernadette in the convent at Nevers. The story of the apparitions are now almost universally known—but the final ten years of Bernadette's life are for many a revelation. There is the tendency to consider that Bernadette was raised to the Altar because Our Lady had appeared to her—this is not true. While the relation of the apparitions to her sanctity cannot be denied, we must insist that the heroic degree of virtue practiced by Bernadette throughout her life, and especially in the Mother-house at Never, was the immediate cause of her sanctification. Monsignor Trochu

indicates this as he delineates the trials, mental, physical and spiritual, suffered by this child of God. Special attention is given to Bernadette's relationship with her Novice Mistress and Superior, Mother Marie-Therese Vauzou, a relationship which was the source of great grace for Bernadette.

Throughout his book, the author is at pains to quote direct testimony of witnesses: but this in no way detracts from the quality of the engrossing narrative; it lends the necessary ring of authenticity. Father Joyce has done a signal service in his excellent translation—avoiding the cumbersome phrases which characterized Monsignor Trochu's *Cure of Ars*. Highly recommended for all. R.O.C.

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**The Christ of Faith.** By Karl Adam. New York, Pantheon Books, Inc., 1957. pp. 364. \$6.00.

From the writings of Father Karl Adam this fact is clearly discernible: he is a priest dedicated to the realization of Christ's wish ". . . that they may be one. . . ." In perhaps the best known of his works, *The Spirit of Catholicism*, he portrayed Christianity as a single living stream flowing out from Christ. Now, in *The Christ of Faith* he presents us with an exposition of the source of that life in an unfolding of the Christology of the Church.

Designedly, Father Adam asks in the opening chapter: whence does the Christian derive his faith? His answer is brief. "It is the Church's image of Christ, *the dogmatic image of Christ*, which supports our faith. . . ." From this point the reader is led through an examination of this dogmatic image of Christ. The major portion of the book is concerned with the Person of Christ—Christology properly so called—and consequent to this, a treatment of the Redemptive work of Christ (Soteriology).

The author employs a method which is both dogmatic—as when he is drawing his evidence from the principal fonts of Revelation; and apologetic—as when under attack, he shows the reasonableness of the Christian's faith. Employing many media within the over-all framework of method just mentioned, he analyzes and synthesizes the early Christological heresies, the false teachings on Christ found in non-Catholic theology, which were attempts to disfigure this dogmatic image. In examining the testimony about the Person of Christ found in Sacred Scripture, Tradition and the Magisterium of the Church, the author shows himself to be a skillful teacher, making as translucent as possible the familiar titles: Messiah, Son of Man, Son of God, as these are found in their Old and New Testament

reference. It must be noted however that as a scholar he is somewhat remiss when in discussing the various theories on the concept of subsistence he asserts: "Objections to Suarez's theory itself are only of a terminological nature. . . ." More regrettable are Dr. Adam's opinions on the knowledge of Christ as man, and his criticism of a decision of the Holy Office which is opposed to his own position.

The Redemption of man as *the* work of Christ, is the theme of the final chapters. Christ through His love, teaching and grace leads man back to God. The significance of the Redemptive death of Christ is given full development. While "deep" does describe the over-all tone of this book, its clarity of expression and sound pedagogical sense, make the complete conspectus of dogmatic knowledge of Christ which it offers, available to any thoughtful reader. P.O'B.

**Come, South Wind.** A Collection of Contemplatives. Edited by M. L. Shrady. Introduction by Martin D'Arcy, S.J. New York, Pantheon Books Inc., 1957. pp. 158. \$3.00.

Father D'Arcy captures the spirit and purpose of this anthology when he writes in his introduction that *Come, South Wind* attempts to present "a vision of what has been revealed by God through the medium of the prayers, aspirations, and contemplation of the saints, the poets, and the liturgy."

*Come, South Wind*, outstanding in its typography and design, offers a broad sampling of contributors as different as St. Augustine, St. John of the Cross, Meister Eckhart, Gerard Manley Hopkins, Thomas Merton and Father D'Arcy himself. While the Introduction requires study, rather than a mere reading, it will assist the reader to find a continuity and development of thought not readily apparent in the selections themselves. Since Mr. Shrady has made his selections with the eye of an artist rather than a theologian, it would be inappropriate to demand too rigid a plan for what was primarily intended as a work of art. As compiler, Mr. Shrady has endeavored to teach through the creation of a unified impression. Whether this impression is to be merely aesthetic or truly spiritual will depend upon the level at which the reader approaches the book. H.M.C.

**Pharsalia.** Dramatic Episodes of the Civil Wars. By Marcus Annaeus Lucanus. Translated by Robert Graves. Baltimore, Penguin Books, Inc., 1957. pp. 239. Cloth \$4.00. Paper \$0.85.

Christopher Marlow began a translation of Lucan; Robert Graves began and finished one. Eminent British poet, critic, and clas-

sicist, Graves brings poetical fire, dramatic impulse, and shrewd erudition to this latest translation. He gives us Lucan's hexameters in *readable* prose, while avoiding the pitfall of so many—turning out a glorified crib.

What better author for today's jaded palate than Lucan—his episodes still come across with magnificent immediacy, despite occasional bathos. Complaints of inconsistent characterization and disregard of historical accuracy must, however, be lodged against none but Lucan; for Graves never allows a blunder to escape unscathed. Passages of affected obscurantism are painstakingly puzzled out. Annoying classical geography is modernized—all to supply "what most translators either leave to the reader's historical apprehension, or supply in footnote form."

If we have any quarrel with Mr. Graves it is not as translator, but because of a certain haughtiness which mars his otherwise helpful introduction. His idea of rhetoric is hardly Cicero's. His remarks on Vergil are somewhat crass. His allusions to many, including T. S. Eliot, "marching and countermarching through the Waste Land," are distressing. But really bewildering is Graves' apparent contempt towards those for whom he should have only enthusiasm and love: author and audience. Lucan is toyed with contemptuously at arm's length, and bathed in an ironic sneer. (Graves even confesses his intense dislike.) As for audience—"the vast majority whose tastes differ from mine"—Graves calls them "young and disoriented," and he accuses the verse reading public of always having "preferred sound to sense."

Were, then, months of work spent in Majorca only for sake of ridicule? Such an attitude is hardly calculated to sell books.

Q.L.

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**Church and Culture in the Middle Ages.** Vol. I. By Gustav Schnurer. Translated from the German by George J. Undreiner. Paterson, The St. Anthony Guild Press, 1956. pp. xvi, 574. \$7.50.

Too often Catholics are confronted with the attitude that the Church and civilization are opposite poles in constant conflict. Almost as often the Catholic finds himself mute in any attempt at an authoritative denial. Frederic Ozanam was the first to grasp the full import of the injustice worked by such a charge and take upon himself the task of proving that the Church, far from being an enemy of civilization, was in fact the founder of Western culture. But his untimely death, following his consuming labors in the field of social activity,



prevented the fulfillment of the monumental survey he had planned. With similar intent the Liege professor, Godfrey Kurth, succeeded in producing the widely read *Les origines de la civilisation moderne* a work which was confined, however, to the earlier centuries of the Middle Ages. It remained for Fr. Gustav Schnurer to fulfill Ozanam's original plan with his *Church and Culture in the Middle Ages*, an ambitious summary of the growth and flowering of Western civilization from the fall of the Roman Empire to the breakup of Christian unity effected by the Protestant Revolt.

This first of three volumes covers the years 350 to 800, from the beginnings of the decline of Rome to the age of Charlemagne. This is a period of decay and destruction, war and invasion, fear and despair. It is also a time of rebirth and rebuilding, pacification and national unity, courage and hope.

In a panoramic view of the beginnings of the new civilization of the West, Fr. Schnurer convincingly points to the Church as the only force capable of bringing order from the universal chaos. Capably refuting the charge that the Christians were responsible for the downfall of the Western Empire, the author shows that they in fact preserved the best that Rome had to offer. Was not St. Ambrose a true disciple of Cicero and the Stoics, and St. Augustine a worthy heir of all the genius of Roman and Greek speculation? Principally under the impetus of these two Fathers of the Church the civilization that was doomed to die along with the glory of ancient Rome received new life, infused with the undying spirit of the Christian faith.

When the once mighty Empire finally tottered and fell at the onrush of the Germanic tribes which poured through her frontiers, these barbarian peoples, flushed with victory over what had been invincible Rome, were nevertheless forced to recognize the superiority of the Church as the custodian of a priceless spiritual and intellectual heritage. Nor did the Church fail to realize where the future lay. The papacy, the Irish monks and the sons of St. Benedict assumed the centuries-long task of sharing the Church's legacy with the new nations growing up out of the Roman ruins. Moreover, as Fr. Schnurer insists, the collapse of political Rome was actually a boon to civilization for otherwise a true Christian culture could not have devolved. Moral corruption and internal decay had made too much headway in the Empire to be arrested; its very existence was a hindrance to the growth of the Christian community. The new culture, like the phoenix, would rise out of the ashes of the old.

Though he has a polemical purpose, Fr. Schnurer does not sac-

rifice the objectivity of his work to achieve this end. Both sides of the disputed coin are exposed with fairness and a sound critical judgment; true scholarship is always evident. A happy blending of direct quotations equally lighten and support the text while the copious bibliography points the way to more detailed study. Msgr. Undreiner has effected a smooth and very readable translation; by it he has made his debtor the serious student of the Church's role in the history of the West.

J.M.C.

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**A Hundred Years of Philosophy.** By John Passmore. New York, The Macmillan Company, 1957. pp. 523. \$5.25.

*A Hundred Years of Philosophy* is a detailed description of British philosophical controversies in logic, epistemology, and metaphysics from John Stuart Mill and his *System of Logic* (1843) to Gilbert Ryle, current editor of the philosophical journal *Mind*. Such an enterprise could have assumed several forms, from one extreme of broad generalization to the other of arbitrary selectivity; the author, John Passmore, Reader in Philosophy at the Australian National University, chose to include upwards of six hundred philosophers, coverage varying from a single sentence to twenty-six pages. Although there is an approximately chronological order, the idea of philosophical controversy predominates. Criticism is limited to the mentioning of the polemic growing up around each philosopher; the numerous books and articles listed in this fashion are invariably both *pro* and *con*. The tone is predominantly academic to the extent that there is nearly always an undertone of Oxford vs. Cambridge, sometimes more obvious, sometimes less so.

How Passmore goes about this, in particular, can be gathered from his chapter "Moore and Russell" which includes his longest single treatment, twenty-six pages on Bertrand Russell. The author first shows how each wanders away from an original somewhat naive objectivity in knowledge. Moore became the "common-sense" philosopher, Russell the philosopher of science. The earliest phase in Moore is described by rewriting his main arguments for "concepts" (roughly similar to Platonic ideas) as given in "The Nature of Judgment" (*Mind*, 1899); there is a liberal sprinkling of Moore's own words for the sake of verisimilitude. This is the pattern. We then follow Moore's progress to his theory of "sense-data"—with its appeal to common-sense for the justification of our belief in an external world—a theory far from his original position. After effecting the transition from Moore to Russell, Passmore leads us through the latter's

changes in view that have been so marked and so frequent. Because Russell's literary output is so phenomenal and so profoundly intellectual, it is sometimes difficult to follow Passmore's synthesis; nevertheless we can wholeheartedly approve his closing remark: "Russell's philosophical development is the passage from Descartes to Hume epitomised." One final observation: the chapter is noteworthy for including only the two philosophers; other chapters include a far larger number.

Thomists, while not expecting to find here an extensive treatment of British neo-Thomist and neo-Scholastic thinkers since these have had such a small apparent impact on the controversies in question, may yet wonder at the slighting of British Aristotelians, particularly in the field of metaphysics. We perhaps need not look further for the reason than the author's criterion of admission, fairly clearly stated in his preface and even more obvious as the chapters go by; this criterion is, whether or not the particular philosopher has entered into the "main stream of philosophy," which, for Passmore, it seems certain, means philosophical and logical analysis. Thus Aristotelianism, against which the new logic rebelled so vigorously, might seem to have interest only for antiquarians and resurrectors of a rather dead past.

Consequently, we can fairly say that *A Hundred Years of Philosophy* will be of great value for those students and university professors who, in growing numbers apparently, are committing themselves to philosophical analysis as a system. For Thomists however, who consider such analysis only one phase of philosophy as a whole, the book will be of service to those only who are making a detailed, even post-graduate, study of British philosophy today.

R.M.D.

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**Queen of Heaven.** By Rene Laurentin. Translated from the French by Gordon Smith. New York, The Macmillan Company, 1957. pp. 142. \$2.50.

The object of this book is "to provide a brief and objective explanation" of the mystery of Mary. In fact it is subtitled "A Short Treatise on Marian Theology." The author, a professor in the Catholic University of Algiers, covers his subject in two parts, historical and doctrinal. The first sketches the development of Marian doctrine to the present day, beginning with an exegesis of Marian passages in the New Testament. The doctrinal part too is presented historically, treating Our Lady's privileges in their temporal order, in an effort to arrive inductively at their unifying principle. The book is

carefully annotated and there is an extensive bibliography, although the references are generally confined to French works.

The author manifests some flashes of keen insight, especially in his explanation of the Scriptural references to Mary, in which he shows an appreciation for the spiritual as well as literal sense. The historical summary is necessarily short, in keeping with the intention of a short treatise, but too brief, one fears, to be an adequate outline. The doctrinal section lacks the character of a true theology. Even allowing ground for the author's reluctance to establish Mary's prerogatives in a "deductive" fashion, there is still a lack of synthesis. Also the precision of theological terminology is replaced by the obscurity of metaphors, and there seems to be too little reliance upon the authority of the Fathers and tradition in the development of certain themes. Yet the author's reflections—especially those on the relation of Mary to the Church—are worthy of a hearing by all students of Mariology.

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**Science: How? Why? Wherefore?** By Edward M. Robinson and George T. Polk. Dubuque, The Priority Press, 1957. pp. xvii, 244. \$1.95. Pocket Book.

Young students are currently urged to pursue science chiefly because sputnik has suddenly made such a career patriotic or because it is financially remunerative. While it would be unrealistic to deny their validity these are hardly the most profound arguments which can be advanced. *Science: How? Why? Wherefore?* does not neglect to mention such pragmatic inducements, but it probes more deeply to unearth the proper reasons for electing science and strives to express them in terms that can be understood by high school youths. Readers familiar with the Xavier Plan for general education and the Albertus Magnus Lyceum for Natural Science will have no difficulty recognizing their influence in the work.

The book has two parts of unequal length, several brief appendices, a short reading list and an index. The first and longer part (158 pages) can be broken down into four sections. Motivation, methods of study, correct thinking and sensory perception are discussed in the first section. Then experimentation, the range of science and the idea of nature are treated. The third section devotes 50 pages to mathematics and physical constructs; finally the relation between science and religion is briefly touched upon. The second major part is made up of two chapters which apply the methods of analysis previously elaborated to the physical problem of color and the bio-

logical problem of growth. Students and even teachers will find these chapters challenging reading.

In the first part, evidently the heart of the book, the authors have scored only a partial success. Perhaps this is because they have tried to pack a great deal into a small space; perhaps because they have attempted to incorporate several topics never before presented in a popular dress; (this is particularly true of the second section). In any event, the first and third sections of the first part are unnecessarily drab: such matters have been presented vividly and clearly by several authors—in the pocket book *Mathematician's Delight* by W. W. Sawyer for an example. A more idiomatic prose and a direct incorporation of biographical material would have lightened these pages and simultaneously buttressed their argumentation. As it stands, the book seems too heavy to spark the interest of a high school student, if he is not already inclined toward science. But if such motivation is present or is supplied by a skilled teacher, it can point out the joys that the study of God's handiwork always provides.

J.M.C.

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**The Church and Modern Science.** By Patrick J. McLaughlin, D.Sc. New York, Philosophical Library, 1957. pp. 374. \$7.50.

The object of this book is "to promote good communications" between science, philosophy and religion. Catholicism is the religion in question, and the philosophy is "critical realism"—an offshoot of Neo-Thomism that devotes most of its energy to finding fault with "historic" Thomism. For the philosopher, or non-scientist in general, the book will serve as a satisfactory, if light, introduction to the fundamental concepts of modern empirical science. For the scientist, Dr. McLaughlin hopes to point out some of the advantages derivable from an acquaintance with philosophy. However, his attempt is frustrated somewhat by his own philosophical prejudice, ultimately reducible to a misappreciation of certain basic Thomistic principles, and not much helped by a cavalier attitude towards the "Medievalists" and Aristotle.

The first part of the book treats especially of science, the philosophy appearing more in bits and snatches, while the religion is always just behind the scenes, and artfully introduced as occasion provides. The second part of the book consists almost entirely of various speeches and documents of Pope Pius XII on scientific subjects. This in itself is easily the most commendable and valuable feature of the whole work. In all, nearly 200 pages of papal statements are

presented, with introductions and elaborations by Dr. McLaughlin. The translations are his also, and are remarkable for their clarity and vitality, though eyebrows will probably be raised here and there by some of the more vivid turns of expression. The book is well documented, and concludes with 23 pages of reference material. In short, a worthy contribution to a very serious problem, but needlessly spoiled by a truncated Thomism. C.J.

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**On Poetry and Poets.** By T. S. Eliot. New York, Farrar, Straus and Cudahy, 1957. pp. 308. \$4.50.

T. S. Eliot once remarked that he would publish a book only when he had something worthwhile to say. *On Poetry and Poets* is no exception, and it is a worthwhile book indeed. In fact, it is one of the most interesting and helpful books about poetry since the new edition of the author's *Selected Essays* was given to the public in 1950. There is, however, a noticeable difference in the two volumes. What is most evident is a change in emphasis; a greater concern with positive doctrine has relegated conflict with other critics to a minimum. Mr. Eliot now speaks from a greater practical knowledge and much wider perspective. *On Poetry and Poets* reveals signs of this maturity in its simplicity and clarity of thought.

The essays in this book help us to appreciate one of T. S. Eliot's greatest assets. Unlike most poets, he does not submerge the rational approach to critical problems in a sea of poetic imagery. And yet his own deep experience as a poet tempers his judgment, so that critical theory seldom strays from poetic reality. The balance he maintains between the two lends added weight to his critical pronouncements about the general aspects of poetry. He brings to his remarks an almost scientific precision, without exposing himself to the danger, as he says, "of pursuing criticism as if it was a science, which it can never be." In the essay, "Poetry and Drama," Eliot clearly exposes the problems facing the dramatic poet, in addition to giving us new information concerning the genesis of his own plays. He makes a magnificent contribution to practical criticism in "The Three Voices of Poetry," a close reading of which should check any tendency to turn away from a poem which is not comprehended at first glance.

We must disagree, however, with some of Mr. Eliot's statements, although we admit quite readily that these statements seldom destroy the substantial value of the essays in which they appear. In "The Frontiers of Criticism" Eliot recognizes that "the search

for a curriculum which shall combine specialized study with some general education has . . . been one of the problems most discussed in our universities." But his reference to "the universe of Aristotle or of St. Thomas Aquinas" in this context is very misleading. The assumption that the hierarchy among the sciences established by St. Thomas is no longer valid is taken somewhat gratuitously. It should be noted also that the essay "Vergil and the Christian World" contains a strange confusion of supernatural with poetic inspiration. The greatest difficulty, however, is raised in the essays on Goethe and Johnson, and concerns the celebrated problem of Coleridge's "suspension of disbelief." It is very odd that Mr. Eliot, whose own poetry is a matchless wedding of ideational content with artistic technique, should defend the position, in "Johnson as Critic and Poet," that we must discount our recognition of truth and falsity in a poem, "in order to arrive at a just valuation of the artistic merit." He seems to contradict himself on this point in "Goethe as the Sage," where he speaks of placing himself "in the position of a believer," when he reads poetry that contains "doctrines" flatly opposed to his own certain knowledge and beliefs. Yet the defects mentioned above cannot be said to militate against the worth of the essays as brilliant reflections on literature.

In the final analysis, the author of *On Poetry and Poets* is one of the greatest artists writing in the English language today. His authority as a critic is founded on the twin rocks of scholarship and practice. Thus his book is one which no student of literature, nor any serious reader, can afford to ignore.

M.M.C.

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**Letters from a Saint.** By Saint Francis De Sales, edited by George T. Eggleston, New York, Henry Holt and Company, 1957. pp. 125. \$2.50.

The problem of living in a world full of tension and discord and yet not giving way to such a spirit has always vexed sincere souls in search of God's peace. What can the ordinary Christian do to remain pure and have peace of soul in a world so dedicated to vice? This little book is the answer of one who was a notable success in solving such problems, St. Francis De Sales. Better known under its original title of *Introduction to the Devout Life*, it has been edited by Mr. Eggleston with an eye to the problems and spiritual needs of the present day businessman. Yet it goes without saying that such a spiritual classic has a far more universal application and appeal. The mail does not often bring us *Letters from a Saint* which so happily combine the virtues of readability and practicality.

H.M.C.

**The Popes on Youth.** Compiled and edited by Rev. Raymond B. Fullam, S.J., M.Ed., S.T.B. New York, David McKay Company, Inc., 1956. pp. xvii, 413. \$5.00. Second Printing.

What have the recent Popes advised on juvenile delinquency? on education? on sports? The answers to these and many other problems of youth guidance will readily be found in *The Popes on Youth*, compiled by Father Raymond B. Fullam, S.J.

This valuable anthology of papal teaching on youth contains over seven hundred extracts from the writings of the recent Popes from Leo XIII to Pius XII. The division of the extensive subject-matter into thirty-nine chapters each of which is preceded by a clear summary of the actual papal texts is typical of the author's practical, unpretentious, approach. Despite the categories and numerical sequence superimposed upon the documents, the Popes do speak for themselves. In fact, thanks to Fr. Fullam's topical method of presentation, the authoritative papal pronouncements each receives its own proper emphasis.

For those interested in a more detailed and profound study of youth and its problems, the author has provided a generous listing of papal documents, source materials and supplementary readings. A very complete index will be a valuable time-saver for quick references.

K.M.S.

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## BRIEF REVIEWS

*The Rubrics of the Revised Holy Week Liturgy in English* is a translation in handy booklet form of the *Ordo Hebdomadae Sanctae Instauratus*; (the standard sections of the Ordinary of the Mass have been omitted). The text has been made completely authoritative by the insertion of the *Ordinations* of Feb. 1, 1957. (Translated and Edited by Gerald Ellard, S.J., and F. P. Prucha, S.J. Milwaukee, The Bruce Publishing Co., 1958. pp. vi, 69. \$1.00)

Because the *Ritus Simplex Ordinis Hebdomadae Sanctae Instaurati* was not authorized by the Sacred Congregation of Rites until Feb. 5, 1957, this will be the first Holy Week in which it will come into general use. Since *The Simple Rite* (to be performed without deacon and subdeacon) will be a necessity in fourteen thousand out of a total of sixteen thousand American parishes, the timeliness



of Bruce Publishing Co.'s English version is obvious. As the translators note in their Preface, "hints" have been added for using a second priest, where available, as deacon. Its convenient size and flexible paper cover make it ideal as a hand manual for the actual service, in addition to its use as a source for reference. (Milwaukee, The Bruce Publishing Co., 1958. pp. xx, 95. \$1.00)

*The Risen Christ*, published posthumously, will be Caryll Houselander's last book. It was written as a reminder for those "apt to forget that joy is the predominating thing in the Christ-life." Worse yet, there are some Christians "avid to *feel* suffering . . . (who) mistrust the little bud of eternal love in the breaking of its snowy flower and the tenderness of its green leaf!" Because Caryll Houselander had found the joy of *The Risen Christ* in her painful, chronic illnesses, her beautiful words are impressive for their sincerity and conviction. Like all her writings, this book is stamped with striking originality of thought and a tender pathos. She made the little ones of the world her own, and has the Risen Christ use His 'spare time' during His last forty days on earth to visit Jerusalem's slums, the prisons, the caves of lepers and, unrecognized, to join in children's games. (New York, Sheed and Ward, 1958. pp. 111. \$2.75.)

The "Canterbury Books" is a series—in the words of the compilers—"designed for those who want a more complete treatment of a subject than is possible in a pamphlet but who do not want to search for it among much else . . . in a full-length book." *The Devil* is the fifth of the series to appear, featuring such writers as Walter Farrell, O.P., and Bernard Leeming, S.J.

Many people are skeptical about the very reality of a devil, finding it rather difficult to accept the existence of a fellow attired in red, with protruding horns and armed with a pitch-fork. Of course, such skepticism, rooted as it is in ignorance, is quite understandable. A brief glimpse at this work will be sufficient to dispel all such misconceptions by giving in quite palatable terms the verdict of Catholic theology as to the existence and nature of Satan. The value of such knowledge? Since he is our adversary, the importance of knowing something about him and his designs and techniques is beyond question. Those who think that skepticism about the devil is limited to non-Catholic circles should read "The Catholic Mind of the Parish" from Father Joseph Fichter, S.J.'s, *Dynamics of a City Parish*. Of the sixty-eight parish 'elite' interviewed, thirty denied the Catholic doctrine on the devil, and one man had not heard

of the doctrine before. (New York, Sheed and Ward, 1957. pp. 94 \$0.75.)

A small but profitable addition to Lenten reading lists is Dom Hubert van Zeller's *The Way of the Cross*. The author's intent is to provide a preparatory study rather than a manual for the actual making of the Stations. Hence, those who are striving for a more spontaneous and *personal* participation in this devotion will find the text a rewarding source of inspiration. The accompanying designs and illustrations are also the work of the author. Many are movingly striking in their simplicity. (Templegate, Springfield, Illinois, 1958. \$2.25.)

Walter Romig has published the Fifth Series of *The Book of Catholic Authors*. Mr. Romig has himself, apparently, written a brief sketch of Hilaire Belloc. A longer study of Eric Gill (8 pages) has been taken principally from Conrad Pepler, O.P.'s, "A study in integrity: the life and teaching of Eric Gill" (Blackfriars, May, 1947). Edith Stein's life is taken from Margaret Deveraux Conway's account in *The Magnificat*. All the other entries are autobiographical, including that of Father Pius Parsch (d. 1954) which was translated from the German by Father Paul Day, C.M. Other outstanding authors included are: Louis De Wohl, Anne Fremantle (a delightful account), Hilda Graef, and Frances Parkinson Keyes. Of special interest to Dominicans will be self-portraits by Urban Nagle, O.P., and Riley Hughes. Mr. Romig feels that the series' popularity "lies largely in the fact that being autobiographical it brings you both the personality of each author as well as a generous specimen of his writing style." (Walter Romig, Publisher, 979 Lake Pointe Road, Grosse Pointe 30, Michigan. pp. 302. \$3.30.)

*A History of the Catholic Church*, Volume VIII, gives us a detailed account of the middle years of the 19th century. Father Fernand Mourret, S.S., in the first of three parts, covers the Pontificates of Leo XII and Pius VIII. He takes up such problems as Gallicanism and French Liberalism at great length, and in a very much briefer manner offers a general conspectus of the Church in other countries. In his original work Father Mourret understandably emphasized what would be of special interest to French readers. In the second and third parts of this eighth volume, the author, following his usual format, considers in great detail the Pontificates of Gregory XVI and Pius IX. The book closes with a rather complete

treatment of the Vatican Council. The translator has preserved much of the author's fresh, lively style. (Trans. by Rev. Newton Thompson, S.T.D. St. Louis, The B. Herder Book Co., 1957. pp. 805. \$11.00)

*What Is a Sister of Jesus Crucified?* explains in pamphlet form the origin, way of life and goals of the Congregation of Jesus Crucified. The Congregation, founded in Paris, France, in 1930, was given full recognition by the Holy See in 1950. Today, it has four Pories in France and a Pory-Novitiate in Devon, Penn., a suburb of Philadelphia. What makes this Congregation unique is that it is a religious community of women whose members are, for the most part, physically infirm, crippled or handicapped. Only those with nervous or mental disorders, and contagious diseases are barred from admission. The purpose of the Congregation is to enable its members to relive the state of Jesus' sufferings, and to radiate out to the world the needed message of the Cross. The Sisters live a cloistered life, recite the Divine Office chorally (Matins excepted), keep a strict silence, and have two half-hours of mental prayer daily. They offer up their sufferings especially for the Catholic priesthood and for those members of the human family whose lot it is to endure great physical sufferings. To many of these fellow sufferers they send monthly letters of consolation and encouragement through their "Union of Jesus Crucified." Candidates must be thirty years or younger and possessed of a great spirit of sacrifice. In addition to the cloistered Sisters, there are Regular and Secular Oblates who act as intermediaries between the Pories and the sick of the surrounding neighborhoods. The cloistered Sisters also join in the Corporal Works of Mercy, most characteristically through clinics attached to two of their Pories. (A translation from the French. Devon, Penn., Regina Mundi Pory, 1957. pp. 41)

Archbishop Francois Fenelon, a gentle but tenacious man, became one of the most controversial figures in 17th century France. Elegant, filled with natural talents, he blazed through the court of Louis XIV, a devout, intelligent and respected cleric. This great star fell in the year 1699 when his treatise "The Maxims of the Saints" was condemned by Rome as quietistic. Fenelon submitted, retired to his diocese of Cambrai, and spent the remaining fifteen years of his life in a fruitful apostolate. *Fenelon's Letters To Men and Women* represent spiritual direction to the nobility and gentility of his 17th century world. They have a somewhat exclusive application to that

milieu, but universal applications are to be found, and so far as found, the book is worth reading. Mr. Derek Stanford selected the letters for this present volume. He also wrote an over enthusiastic introduction, which in discussing Quietism, Madame Guyon, and Bossuet, attempts a total justification of the Archbishop of Cambrai. The reader may be interested in an article in two parts by Mr. Stanford, published by the *Clergy Review* (Jan., Feb., 1957), and entitled "Word for Fenelon." (Westminster, Maryland, The Newman Press, 1957. pp. 207. \$4.00.)

In *The Holy Land in Pictures* are photographs taken by Lawrence Taylor while serving with the Military Air Transport Service, 1952. Their coverage is actually broader than the title suggests for scenes from Cyprus and Damascus are also included. There is a brief text. In the section "The Garden Tomb," the author states incorrectly that this site was discovered by General Gordon in 1882. Actually, this place was first proposed as the true site of Christ's Crucifixion by O. Thenius in 1849. (San Antonio, Texas, The Naylor Co., 1957. pp. 76. \$2.75.)

"If we are to look for vocations, we are going to find the greatest single influence in the direction of our youth in the parents of those boys and girls." In this statement of Bishop Cousins made in the Keynote Address, is embodied the theme of the Ninth Annual Convocation of the Vocational Institute—know the family and its relationship to religious vocations. In the proceedings which took place, in 1955, various aspects of the theme were treated in some 13 articles, discussions and buzz sessions. "The Christian Family, Parental Understanding of Adolescent Psychology in view of the Religious Vocations of Children, Visiting the Family and Visits to Religious Houses," are but a few of the varied aspects dealt with in this booklet. The discussion periods and buzz sessions meet many of the difficulties involved in vocational work with straightforward, practical solutions. (Under the auspices of the Holy Cross Fathers, Notre Dame, Indiana: University of Notre Dame Press, 1957. pp. v, 114. \$1.50.)

The *Handbook of Moral Theology* is a translation and adaptation of *Vademecum Theologiae Moralis*—which in turn is an condensation of Dominis Prummer, O.P.'s, standard four-volume work *Manuale Theologiae Moralis*. Father Gerald Shelton, the translator, supplies an accurate yet fluent text; Father John Nolan made neces-

sary adaptations for American usage. Included are the latest changes in the disciplinary code of the Church, e.g., the Eucharistic fast regulations. This book should prove to be particularly useful to those who are interested in Moral Theology, but are unable to devote sufficient time for a fullscale course. (P. J. Kenedy & Sons, 195. pp. 496. \$4.00.)

Callaghan of Chicago, long time publishers of law books, has on the market currently *The Law of Catholic Marriage*, a compilation of both the Church's marriage laws and the best Canon Law commentaries on those laws. The book is by the Rev. James E. Risk, S.J., Professor of Canon Law at the Pontifical Gregorian University in Rome. Fr. Risk's purpose is to acquaint American lawyers with the actual texts of the canons on marriage with a view to helping them appreciate more readily the position of their Catholic clients in marriage cases. Despite Fr. Risk's claim that this was his exclusive purpose, and that the omission of historical questions should probably render the book inadequate for seminary use, it may well serve as a handy guide or reference book if not actually as a textbook. The value of *Catholic Marriage* in this respect is even greater because of its completeness and the use of none but the best commentaries and sources. One more valuable feature, especially for the lawyers whom Fr. Risk had principally in mind in compiling the book, is the excellent bibliography appended. (Chicago, Callaghan, 1957. pp. xv, 187.)

The Peter Reilly Company, Philadelphia, is to be commended for publishing a new, large-print edition of the *Spiritual Conferences* of Father Frederick William Faber, the noted Oratorian, convert from Anglicanism, and friend of Newman. (pp. x, 345. \$3.95.)

## BOOKS RECEIVED — SPRING, 1958

- TOGETHER IN MARRIAGE. By John J. Kane. Fides Publishers, 1957. pp. 154. \$2.95.
- KEY TO THE PSALMS. By Mary Perkins Ryan. Fides Publishers, 1957. pp. 187. \$3.50.
- LIVE IN THE HOLY SPIRIT. By Rev. Bruno M. Hagspiel, S.V.D. pp. xiii, 170. \$3.50.
- THE SACRIFICE OF PRAISE. An Introduction to the Meaning and Use of the Divine Office. By V. G. Little. pp. xiv, 200. \$3.00. New York, P. J. Kenedy & Sons, 1957.
- GOD'S BANDIT. The Story of Don Orione, Father of the Poor. By Douglas Hyde. Westminster, Maryland, The Newman Press. pp. xv, 208. \$3.50.
- COMMUNISM AND CHRISTIANITY. By Martin D'Arcy, S.J. New York, Devin-Adair, 1957. pp. xii, 242. \$4.00.
- DIRECTING BOYS AND STUDENTS. Retreats, Meditations, Conferences. By Ernest Mackey, S.J. Paterson, St. Anthony Guild Press, 1957, 1957. \$3.00. pp. xxi, 201.
- OUR LORD AND OUR LADY. By Alexander P. Schorsch, C.M., and Sister M. Dolores Schorsch, O.S.B. New York, The Philosophical Library, 1957. pp. xi, 179. \$4.50.
- THE RESTLESS CHRISTIAN. By Rev. Killian McDonnell, O.S.B. New York, Sheed and Ward, 1957. pp. 183. \$3.00.