

The Friars' Bookshelf

In the University Tradition. Further Essays on Education. By A. Whitney Griswold. New Haven, Yale University Press, 1957. pp. 161. \$3.00.

Yale's A. Whitney Griswold is constantly exploring the dimensions of his responsibilities as the President of a national university. Yale's claim to its title as a national university, as Griswold points out, is based not on an appeal to statistics, but rests on its ability to produce community leaders, men of "extraordinary competence and versatility." He believes that despite the present crisis in education Yale's accumulated resources, physical and moral, long-range planning and frank self-criticism, are enabling it to maintain its commanding position in the field of education and to continue its significant contributions to the national life.

Out of the Report of the President's Committee on General Education and the proposals of the faculty Course of Study Committee there has recently emerged at Yale a completely revamped liberal arts program. It is designed to accommodate the ancient liberal arts curricula to the nation's needs and to present professional requirements. Though no one has given more attention than Griswold to the mapping out of a solid but flexible liberal arts curriculum, he makes it clear that for him it is the way subjects are taught that really matters. The liberal arts college, to live up to its name, must be residential, a corporate society of teachers and students. Griswold wishes to maintain the highest possible ratio of teachers to students so as to permit the maximum give and take between teacher and student and to make small discussion courses or seminars practicable on a wide scale. Further to safeguard Yale's tradition of liberal learning as an individual experience and not a matter of mass production, the better students are allowed an accelerated advancement, and all upper-classmen, to a progressively greater degree, are thrown upon their own resources, with formal courses being then kept to a minimum. An ideal towards which Griswold is still working is the recapturing of student privacy, lost with the overcrowded dormitories, to restore,

or perhaps establish for the first time, serious reading habits so necessary to the learning process.

What Juvenal said about integrity and the Romans could be said with equal aptness of Americans and a liberal education: "It is widely praised but goes a-hungering." Griswold's *In the University Tradition* is a spirited and well-informed defense of the increasingly abandoned liberal arts tradition. In fact, no stauncher spokesman of a liberal arts education has arisen from the circle of the Ivy League colleges than Yale's President. By reading and reflection he has become convinced that the "weight of historical experience and philosophical testimony" show that the liberal disciplines, Greek in origin and definition, have greater intrinsic value and are a more powerful catalyst to "Man Thinking" than the practical arts. Yet, tragically, in 1955 only 26% of all male graduates from America's colleges and universities majored in the liberal arts and sciences, and in many cases these courses were strongly diluted by quasi-professional studies. If President Griswold does nothing else he shows that the origins of the present antipathy to liberal studies are many and complex. Dewey's Instrumentalism was the capstone to the process, not its foundation. The frontiersman's antipathy to liberal education, the immigrant's and negro's lack of appreciation for it, Americanism, Industrialism, the government's emphasis upon citizenship courses, all tended to discredit this inheritance from the European past. While Griswold places part of the responsibility on the universities themselves, he makes the undeniable point that liberal education can only be maintained by parental support, "a cultural base of comprehension and sympathy."

Though his references are carefully veiled, Griswold twice deplores America's reaction to Communism on the home-front, the witch-hunts, the hue and cry, the identification of committee investigations with jury trials. This recklessness is in part the result of our schools turning away from "the classic image and inspiration of freedom" so that the 20th century patriot too often has "a watchful eye in an empty head." We must not lose freedom because we are defending it, warns Griswold, to whom freedom is a *modus vivendi* allowing for the maximum of self-expression within Christian limits; a concrete definition of freedom, freedom brought down to earth, is the only freedom worth considering. For witch-hunts Griswold would substitute an ideal government which has the support and sympathy of all the people, and the individual's own sense of moral responsibility. Liberal education, widely diffused, will apparently make this possible.

Griswold sees three pillars supporting American democracy—Liberal Education, the Constitution with the Bill of Rights, and the Old and New Testament, “the greatest ethical teachings ever propounded for the inspiration and guidance of man.” The New Testament could not have been written as a Conference Report, but is a tribute to individual creativity. While Griswold’s respectful references to the Christian tradition are very welcome they can accomplish little of themselves. Only if the Christian tradition consciously influences the courses of study will this pillar of democracy be restored to its historic and rightful place in Yale’s curriculum. Since a 1944 faculty study Yale has been trying to find a non-existent middle ground between sectarian dogmatism and a negative aimlessness. A book like William Buckley’s *God and Man at Yale* is a better source than Baccalaureate sermons to find out whether Yale is making good on its 1944 boast that “It is only the universities, not the churches or seminaries, which can hope to discover how we may, without destructive schizophrenia, at once pray and question, and so be fully men.”

V.DiF.

Four Existentialist Theologians. A reader from the works of Jacques Maritain, Nicholas Berdyaev, Martin Buber and Paul Tillich. Selected and with an introduction and biographical notes by Will Herberg. Garden City, New York, Doubleday Anchor Books, 1958 pp. 346. \$4.00.

Will Herberg, Professor of Judaic Studies and Social Philosophy at Drew University, has compiled *Four Existentialist Theologians* to express a message of hope. Maritain (Roman Catholic), Berdyaev (Russian Orthodox), Buber (Jewish), and Tillich (Lutheran), though representing different religious traditions, have experienced a common metaphysical hunger. Each in his own way is striving to plunge beyond the positivism, naturalism and scientism which have perverted and impoverished our 20th century culture. They are pioneers, vanguard thinkers, in the modern revival of theology. Significantly, with the exception of Tillich, they are not professional theologians but have an essentially lay and philosophical direction to their thinking. Even in the case of Tillich it is often difficult to determine whether he is essentially a theologian, philosopher, or critic of culture; “. . . his main interest has always fallen in that disputed area between theology and philosophy in which both the ‘philosophy of religion’ and the ‘theology of culture’ would seem to belong” (p. 2).

In a 27 page General Introduction Herberg has attempted an arduous synthesis. The separate volumes which have been written to explain the thought of Maritain, Berdyaev, Buber and Tillich have left many doubts unresolved. It is decidedly not Herberg's purpose to thrash out these difficulties here. He has preferred to emphasize a sufficient number of constitutive elements from their writings to enable him to point up illuminating likenesses and contrasts. While acknowledging differences of personal temper and background, differences in religious tradition, basic differences in their understanding of being, he believes that their thought reveals certain bonds of underlying unity. Though these underlying unities are not without significance, they had necessarily to be expressed in vague, generic terms. Their religious message for instance, is that which "reaches down to man's deepest depths and rises to his highest aspirations" (p. 19). Maritain, Berdyaev, Buber and Tillich are called theologians because despite the fact that they make their main appeal to reason what they say has theological relevance, is influenced by unexpressed theological presuppositions (p. 3); Catholic scholasticism, the ecstatic spirituality of Eastern Orthodoxy, personalism characteristic of the Jewish tradition, and the ontological mysticism of German Lutheranism can be detected in every page of their respective rational inquiries (pp. 25, 26).

Beyond their shared religious concern (in Herberg's essay the vital distinction between natural and supernatural religion is muted but never specifically denied), their philosophies possess certain significant common notes, likewise broad in extent, thin in content. (1) They are all ontological in their approach since they base their systems on an analysis of true being, despite fundamental differences in their understanding of being and equally fundamental differences in their definitions of human reason itself. (2) Three are existentialist theologians since there is a Kierkegaardian influence in Berdyaev, Buber and Tillich. To include Maritain, Herberg has extended the term's meaning to include all those who make existence rather than essence the beginning of their ontological reflections. Further, to make the title seem less arbitrary, Herberg points out how Maritain shows an unmistakable "existentialist" temper when treating of men and society. (3) Each believes in the primacy of the person and the fulfillment of the person in community rather than in isolation. (4) They share a common social concern "uncompromising in its criticism of the depersonalization and the dehumanization resulting from modern mass society." (5) They have an ardent apologetic-cultural interest, i.e., they attempt to relate all the fields of culture, e.g., art, science,

etc., to "the ultimate source of being." As Herberg graphically expresses it, they theologize in the midst of life.

The selections (about 50 pages to each author) are designed to bring out their religious, cultural concern; the common elements in their philosophical orientation. The selections are preceded by very brief (3 to 4 pages) special introductions to supply the historical and biographical background. Bibliographies of English works of reference have also been included.

The General Introduction is, of course, the heart of the book. It has been carefully, skillfully contrived. The essential message—a growing metaphysical disquiet leading to constructive plans to restore and transform society—is clearly enunciated. A conscientious, consistent effort has been made not to forget the very restricted nature of the "underlying unity" which binds these original thinkers, representing four divergent religious traditions, to a broad, common purpose.

Despite its undeniable good qualities *Four Existentialist Theologians* can be given only a qualified approval. Herberg enunciates an important truth: the need for religion to transform society. Yet, the desire to show the inter-faith character of the challenge to secularism has tended, at least by implication, to reduce such fundamental concepts as religion, theology, redemption to the lowest common denominator. While a sincere, if limited, cooperation among religions is greatly to be desired, in the last analysis it is only the divine, supernatural religion founded by Jesus Christ which can satisfy modern man's metaphysical hunger. The vagueness with which Herberg has surrounded the most basic theological realities could cause infinite harm.

We believe, further, that Mr. Herberg's appraisal of Paul Tillich's thought is unsound. Tillich is presented as a frontier thinker who is a typical representative of Protestantism precisely because he is a frontier thinker. To safeguard Tillich's position as a representative Protestant Herberg emphasizes that Tillich's alleged pantheism is due to the influence of the mystical strain in German Lutheranism.

In Gustave Weigel, S.J.'s latest and most authoritative study of Tillich's theology ("The Theological Significance of Paul Tillich," *Gregorianum*, 1956) the following basic criticism of Tillich's theological system is made: Tillich's theology is a naturalistic theology. He seems to equate God with the basic energy at work in the universe. In Tillich we never leave the realm of human concern; all ontological statement is symbolic. God is the ultimate objective formulation of

my felt compulsion to exist. Man does not reach God in the Catholic sense of elevation to the divine order, but because he is hounded by anxiety.

In the July 21st issue of *Christianity Today*, a Protestant inter-faith publication of some influence, David H. Freeman, Associate Professor of Philosophy at the University of Rhode Island, writes: "Judged from the standpoint of traditional theism, Tillich is an atheist." Revelation, for Tillich, means that the mind goes beyond itself in ecstasy. The experience does not communicate otherwise unknown facts but points to the mystery of existence and ultimate concern. It is especially in his Christology, however, that we see most clearly Tillich's clash with the historic Christian faith. Tillich thinks of Christ as a man (Jesus) who had defects and shortcomings, but who accepted the meaninglessness of life and "rose" to new Life, freeing himself from fear and anguish. Tillich specifically rejects the redeeming Christ of the New Testament. Professor Freeman further charges that Tillich has made God the creature of his own philosophical constructions. An editorial in the same issue of *Christianity Today*, while finding in the Tillichian message nothing at all to "fit our time," laments that he has surrendered the credentials of Christian theology and repudiated the Judeo-Christian religion. More than one Protestant intellectual is beginning to have serious second thoughts about Tillich.

While Father Weigel does well to emphasize the profound piety and "terrible drive" behind all of Tillich's writings, on paper, at least, Tillich is a religious skeptic. He can hardly be considered a true representative of an historic tradition which he triumphantly repudiates. This is probably the outstanding example of how Herberg's well-meaning syncretism can lead to tragic distortions of the most sacred realities.

From a very different point of view Tillich can only with difficulty be called a representative of traditional Protestantism; he believes that the essential elements of both Protestantism and Catholicism need each other to form the ideal religion. Fusion has replaced dichotomy and conflict.

In his analysis of the ontologies of Maritain, Berdyaev and Tillich, Herberg fails to explicate their different epistemological approaches. The result is that his comments on this head are often floating in a make-believe world of semantics.

Four Existentialist Theologians falls into that category of books which poses an acute problem to the Catholic reviewer. It enunciates important truths which need to be spoken and heard, but in

the process other more essential truths may be lost or cast into disrepute. He can only praise what is good, point out the lurking poison, and hope that the message, if received, will inspire a quest that will not stop at the counterfeit, the "somewhat like," but reach towards the integral truth of the Catholic Faith. W.S.

Art in Crisis, The Lost Center. By Hans Sedlmayr. Translated from the German by Brian Battershaw. Chicago, Henry Regnery Company, 1958. pp. 262. \$6.50

Many of the attempts that have been made to explain the fragmentary condition of fine arts in our day, approach the problem (if the problem is faced at all) from a progressive evolutionary standpoint. The history of art in the last century and a half is usually portrayed as a gradual liberation from a slavish imitation of nature, a jubilant escape to a freer, more mature notion of art: art as an end in itself. Gericault, Delacroix and the Barbizon painters are hailed as heralds to the Impressionists, who in turn play the role of major prophets to a trinity of redeemers: Cezanne, Van Gogh and Picasso.

Significantly, this interpretation makes the history of painting synonymous with the history of art, while architecture is quietly delivered to the engineer, and sculpture recedes to the stockpile, making rare and painful appearances. The superficial character of such an approach is made evident by its failure to explain the near disappearance of these two major art forms and the babbling inarticulateness of the surviving canvases.

Striking a far deeper note, Professor Hans Sedlmayr has made a revealing analysis of the critical situation of art today. Subtitled *The Lost Center*, his book interprets the course of art since 1770 as a tragic departure from the values that gave it meaning. Once man lost sight of a personal God, his universe gradually disintegrated into a crass, meaningless world of which he formed an insignificant and pathetic fragment. The loss of God resulted in the loss of man made in the image of God and the thinking animal, being too weak to play god to the universe, turned against himself, degrading his own humanity to inorganic levels. By the gravity of his fall from spiritual heights, man could not stop at a vision of himself as an animal or a machine. Sinking still lower he wallowed in the perverse, the demoniacal, the subhuman.

To this crumbling process, art has been both a witness and a victim. The artistic endeavours of the nineteenth century are a rec-

ord of repeated failures to achieve a lasting style. Art would not embody a truly human concept of the world simply because a truly human concept of man had been lost. With the twentieth century the attempt at a human vision had not only been dropped, but positively attacked. The arts underwent systematic dehumanization and the pandemonium of "isms" burst upon the modern scene.

Professor Sedlmayr succeeds in convincing the reader that the explanation to the art problems of today cannot be found in a mere formalistic study of styles. Though occasionally his exposition lapses into vagueness, he manages to instill order into material which is intrinsically chaotic. The main line of his argument is coherent and amply upheld by his documentation and timely illustrations (49 in all). The vast field he has covered necessarily demands some degree of generalization, at times too broad for accuracy, but it would be a difficult task to disagree with Professor Sedlmayr's conclusions.

S.G.

Joan of Arc. By Jules Michelet. Translated with an Introduction by Albert Guerard. Ann Arbor, The University of Michigan Press, 1957. pp. xiv, 132. \$3.75

The definition of a Romantic as "one who looks at the world through rose-colored glasses," although insufficient, is not totally devoid of significance. He sees the same world that everyone else sees, but there is an emotional quality to his seeing that is both its power and its defect; its power, because it enables him to communicate his own vitality to the object outside, and its defect, because it inevitably leads to a distortion of the object. His concentration is directed solely to those elements in which he perceives an intimate connection with his own personality. This is not a defect in lyric poetry, for here the personal view is necessary. With history, however, it is a different matter. And it is because of this emotional quality in Jules Michelet's *Joan of Arc* that the work remains a unique literary achievement, while failing to be an accurate historical portrait. It is a work which contains much of the beauty and many of the defects peculiar to the Romantic vision.

Dr. Albert Guerard has given us a remarkably smooth translation of the three chapters from Michelet's *Histoire de France*, which constitute the *Joan of Arc*. English speaking readers for the most part are unacquainted with the work, as Dr. Guerard points out, although the French critics have included it among the classics of their nation. There can be no doubt that the book was a chief factor in arousing popular sentiment during the nineteenth century for the canonization

of the Maid of Orleans, and taken in its own right, it is worth the praise that it has received. Unfortunately, however, it has often been accepted for something more than it is.

The translator himself has let his enthusiasm run wild in describing it as "a rare work of art . . . an even rarer work of history." He is led to this by defining history as "the resurrection of the past." He would have been more accurate had he said, "a record of the past." Once a thing is resurrected, it becomes something more than it was originally. Dr. Guerard admits this himself, albeit unconsciously, when he states: "Michelet and Joan of Arc are one." Actually this comparison accords a keen insight into the essence of a work which does not present so much the Joan of the early fifteenth century, as it does the Joan of the nineteenth century, living in the mind of Michelet. And this latter Joan has some peculiar features which the real Maid would have found strange. Michelet confuses the sin with the sinner, which Joan did not do, when he mentions her anger with the loose tongues and looser morals of the French soldiery. She is "without mercy" for the wretched women who followed the army, sharing the camp life of the men, and she drives them away. We are forced to think of the merciful Christ, who drove the money-changers from the Temple.

Despite the emotional overtones of the whole work and the particular deficiencies here mentioned, the work is still worth reading, especially in conjunction with a more accurate history, such as that of Lucien Fabre. We are, however, seriously opposed to Dr. Guerard's closing pages, where he adds his own reflections on Joan of Arc and the period in which she lived. His denial of the supernatural aspects of Joan's mission is in reality a denial of Joan herself. Beyond this arbitrary denial of supernatural intervention, there is an incredible blindness regarding the amalgamation of the French kingdom after Joan's death. Guerard's insistence that Joan's "splendid epic actually was of little consequence" ignores the facts of the situation. That Winchester's little parody, the coronation of the infant Henry VI of England as King of France, remained completely abortive can be traced only to Joan's successful crowning of Charles at Rheims. She herself predicted Burgundy's return to French allegiance and the recovery of Paris, when she said: ". . . before seven years are out the English will lose a greater prize than Orleans."

There is, moreover, a very clear warning in the Introduction to this volume that most of Dr. Guerard's conclusions will flow from a highly questionable line of reasoning. In praising Michelet he states: ". . . he is the purest, the most ardent apostle of that

Promethean faith, humanistic and universal, generous and free, the faith of Schiller and Shelley, so often defeated so constantly derided, which still embodies man's best hope." This is probably the most eloquent nonsense that has been printed, since Shelley himself wrote of poets: "They are the institutors of laws, and the founders of civil society, and the inventors of the arts of life, and the teachers who draw into a certain propinquity with the beautiful and the true, that partial apprehension of the agencies of the invisible world which is called religion." At this point, the rose-colored glasses have become opaque!

M.M.C.

Sacred Doctrine. An Introduction to Theology. By Edwin G. Kaiser, C.P.P.S., S.T.D. Westminster, Md., The Newman Press, 1958. pp. xii, 344. \$4.50.

Sacred Doctrine is a very commendable addition to the growing library of books dedicated to the apostolate of bringing theology to the non-professional. As its subtitle indicates, it purposes to sketch the broad outlines of theological science and wisdom—the what and wherefore of theology in general. Dividing his material into three main parts, Fr. Kaiser treats successively of the nature, sources and method of theology. Each of the three parts is further subdivided into bite-size chapters—ideal for occasional reading or reference snatches. Both extensively and intensively the matter presented is well suited for the purpose of the book. So also the manner of presentation, and Fr. Kaiser, long a professor of theology, never forgets he is addressing neophytes. Thus, for example, he carefully avoids picayune details and the subtleties of scholastic controversies. His ability to foresee and forestall the difficulties modern minds will discover on first contact with the unique and complicated science of theology is a further manifestation and benefit of his years of experience. Doctrinally viewed, Fr. Kaiser shows a very obvious appreciation for St. Thomas and the Thomistic school.

Developing from summer school sessions in theology at St. Joseph's College, Collegeville, Indiana, *Sacred Doctrine* is ideally suited for this and any audience of this nature. It is not so much a textbook as a "companion piece" to lectures on theology, supplying in many instances background material not usually included in classroom lectures. By the same token, it *needs* a professor, especially in Part One, for a really clear explanation of the matter under consideration. In general, historical matters are presented and discussed very clearly

and completely, but more scientific points suffer from a certain vagueness.

Sacred Doctrine is warmly recommended to laymen and religious sisters embarking on a course of theology. C.J.

Pious and Secular America. By Reinhold Niebuhr; Charles Scribner's Sons, New York, 1958; pp. 150; \$3.00.

An eminent Protestant theologian here presents a series of nine essays which explore the relationship of the religious life of America to its social and political life. Dr. Niebuhr, in the first six essays, is writing more as a sociologist and political analyst than as a theologian—yet the religious standpoint he is forced to adopt shrinks characteristically from dogmatic statement and is obviously much more at home in the area of opinion. The author's procedure allows him the greatest freedom of discussion, and the reader is left with the impression that many ideas have been discussed under the one title, all connected in some way, yet with no necessary logical coherence. This is unfortunate since there are a number of good ideas to be found in these essays—ideas which could be developed to the advantage of our society which today more than ever needs an exact delineation of basic principles in the political field.

It is worth noting that in the first essay, "Pious and Secular America," wherein Dr. Niebuhr discusses the paradox of the predominant materialism of America and the concurrent growth of piety and religious fervor, the solution, a benign interpretation of American materialism as technical efficiency, comes very close to the ideas of Jacques Maritain.

In "Christians and Jews in Western Civilization" the author indicates three points of comparison between Christianity and Judaism. The first point of discussion is the Judaic and Christian concept of law and grace. For Dr. Niebuhr, grace is extrinsic pardon of sin—and a "common grace," i.e., natural and not supernatural. The second point of comparison is the messianism of Judaism and Christianity. Under this topic, Dr. Niebuhr denies that Christ was conscious of His Messianic and redemptive mission. This denial stems from a previous denial of the revelation of Original Sin in the Old Testament. The third point taken in his comparison is the universality and particularity of the two religions. Briefly, the author reduces the necessary universality (catholicity) of religion to a recognition of the God of the Universe, Creator of all, and the worship of God under this aspect according to the dictates of the individual con-

science. These are, needless to say, the assumptions to be expected from a Protestant theologian.

Again, in "The Impulse for Perfection and the Impulse for Community," Dr. Niebuhr's thought is based on a concept of the nature of the state and the community, which would hold to be inevitable a conflict between the ends of the individual and the ends of the community—the man striving for individual perfection cannot contribute to the perfection of the community. The state tends towards temporal, the individual towards spiritual ends, the two ends being mutually exclusive in the mind of the author. Dr. Niebuhr evidently does not consider the state as a means to an end for the individual in his quest for personal perfection in the Beatific Vision.

Although *Pious and Secular America* is not Catholic reading, it can serve admirably as a sampling of Dr. Niebuhr's theological thought on political and social questions. R.O'C.

Thoughts In Solitude. By Thomas Merton, O.C.S.O. New York, Farrar, Straus and Cudahy, 1958. pp. xxxvii, 124, \$3.00.

Like *No Man Is an Island* and *Seeds of Contemplation*, Father Merton's new book underlines the one valid meaning of man's existence, love and contemplation, but with a limited divergence. The most urgent need of our generation is not simply contemplation, for no society has subjected itself to such scrutiny as ours. Existentialism is indeed contemplative, but it views the nothingness of man isolated from God. Communism forever dreams of the "saint" without God. Both politically evolve into "violent and abusive authority," and in the end contradict the liberty of man. The purpose of this book is to free men from automatism and lead them to "a certain interior solitude and silence."

In the first part of the book, "Aspects of the Spiritual Life," the author enters upon a discussion of the unrealities of life. A *real* life is a spiritual one, a life in which our thoughts and actions are ordained to God. Self conquest is demanded, a surrender to the Holy Ghost, not easily accomplished because our laziness disguises itself as discretion, our lack of hope as maturity, our fear of suffering as prudence. We suspend our lives in mock neutrality between gratitude and ingratitude. Our salvation is true poverty, the recognition of our nothingness and our dependence upon God. But this poverty is often looted by the mediocrity of half measures, and then humility alone can renew our life.

In the second part, "The Love of Solitude," Father Merton de-

velops thoughts of actual solitude. When is one a solitary? Is geographical solitude necessary? To make a problem of solitude is to destroy it. The silence of God ordaining our activity is the answer. Then life itself is a prayer liberated by silence, a life of petition, acknowledging our dependence upon God. As Jesus is the image of the Father, the solitary, by his continual plea, seeks to become the image of Jesus. His life becomes one of unceasing gratitude, for he imitates God by what he is and what he does in the grace of God.

If the reader is tempted to criticize "Thoughts in Solitude" for its generalities, he should remember that Father Merton explicitly states in his preface "these are simply thoughts on the contemplative life, and at times *are* "general." These thoughts are subjective in the sense that they require souls of "the same kind of vocation," not necessarily meaning a Trappist vocation, but a vocation to solitude.

Not only is Father Merton's message written in a modern idiom, it is also the answer to the anxieties of this confused generation. Books of this calibre are truly instruments of God leading men back to solitude before God.

A.E.

Autobiography of a Saint, Therese of Lisieux. Translated from the French by Ronald Knox. New York, P.J. Kenedy and Sons, 1958. pp. 320. \$4.50.

The recently published original manuscript of the autobiography of St. Therese of Lisieux, based on the facsimile of the Saint's own handwriting, does not reveal a new saint; it does, however, offer a deeper understanding and more intense appreciation of the most popular saint of our century. Monsignor Ronald Knox's translation, finished only six weeks before his death, is the more than adequate vehicle for transporting this greater understanding and appreciation to the English speaking world.

The autobiography so long prized by Theresian devotees was that edited by Mother Agnes of Jesus, Therese's sister Pauline. St. Therese had handed the work over to Mother Agnes and commissioned her to cut or add to the notebook of her life "as though I were myself cutting or adding." This Mother Agnes did. In her attempt to make the manuscript more acceptable to the times and more interesting to the reader, Mother Agnes, often in accord with the wishes of other Carmelite superiors, omitted one-fourth of the original and made over seven thousand changes in the remainder. The doctrine was not altered, of course; yet while it is substantially the same saint depicted, even a superficial comparative reading of this new translation reveals a marked difference.

The chief factor is the deletions. What in the past may have served as stumbling blocks to the reader's interest in or acceptance of an unknown Carmelite nun, now prove to be stepping stones in the path leading to a deeper knowledge and a more profound admiration of this universally beloved saint. The reader is never bored by the somewhat lengthy details of childhood incidents. The mentions of human weaknesses, few enough even in the new version, do not shock, but encourage. All in all, the added passages give the reader a better insight into such incidents as Therese's relationship with her sisters, her childhood sickness, and her contact with her companions in religion; the resurrected passages serve to produce a degree of intimacy lacking in the older editions of the life of the Little Flower.

This degree of intimacy is produced largely by St. Therese's unpolished style. The entire tone of this facsimile edition is new. What had previously been edited by another hand purely for the sake of elegance and style, has become once again spontaneous and natural. Monsignor Knox's translation has striven, one might even say strained, to reproduce St. Therese's own spontaneity. The most striking evidence of this is his incorporation into the text of a large number of contractions, some of which appear almost too colloquial in their English dress.

Besides this excellent translation of Monsignor Knox, something to be expected from his pen, the book contains a detailed introduction, delineating the history of the different versions of the *Autobiography*, and an appendix giving the French text of some controverted passages.

G.A.

My Last Book. By James M. Gillis, C.S.P. New York, P.J. Kenedy and Sons, 1958. pp. x, 246. \$3.95.

With a book whose title is characteristically matter of fact, Father Gillis, author, teacher, editor, columnist, but above all priest, terminates his mediatorship between God and man—a father's legacy to his spiritual children. After more than a half century of fruitful apostolic effort a great Paulist quietly but firmly shouldered the cross of physical affliction—but what was even more of a challenge, the cross of confinement and inactivity.

The book's four-fold chapter division recounts the author's final eight months. It begins with the distress of an afflicted soul. The transformation from restlessness and feelings of depression to an avowal of his model, St. Paul's "I desire to be dissolved and to be with Christ" establishes the road which is to be successfully traveled

by "going all the way, (God is the Way)" in conformity with the Divine Will. "Seek—to be made partakers of His Divinity Who became partaker of our humanity—and you shall find," keynotes Father Gillis' disposition of soul as death drew nearer.

Though the author denies all claim to the title "Meditations" for his book, he has given us a useful source for both spiritual reading and pious reflections. By a most effective manner of presentation, the reader receives the impression that he is speaking his own thoughts. Father Gillis' *My Last Book*, with its contagious optimism and high Christian courage, will be of particular help to all those for whom physical suffering and confinement are a special means of personal sanctification.

A.F.C.

Pledge of Glory. By Dom Eugene Vandeur. Translated from the French by the Dominican Nuns of Corpus Christi Monastery. Westminster, Maryland, The Newman Press, 1958. pp. x, 238. \$3.00.

The legacy left by Sr. Elizabeth of the Trinity has earned for her a prominent place among the masters of the spiritual life. Like her sister in Carmel, St. Therese of Lisieux, she imbued herself with the fundamental truths of Christianity and raised herself to God without miracles or extraordinary mortifications. As Therese is the apostle of "spiritual childhood," Elizabeth's mission was to recall countless souls from spiritual amnesia concerning the basic and most consoling doctrine of our Faith—the mystery of the indwelling of the Blessed Trinity in the souls of the just. This was the great reality of her interior life and it engendered what is perhaps one of the most beautiful pieces of Christian literature, her profoundly contemplative prayer, "O My God, Trinity Whom I Adore."

Pledge of Glory is an excellent phrase by phrase commentary on Sr. Elizabeth's prayer to the Trinity considered from the viewpoint of the Eucharist after its reception in Holy Communion. Originally published as *A La Trinite par l'Hostie*, "To the Trinity Through the Host," this work has as its essential thesis the somewhat forgotten truth that since the Godhead is inseparably united to the humanity of Christ, each reception of the Eucharistic Christ intensifies our union with the Blessed Trinity within us. Through Holy Communion the wayfarer attains his God; ". . . a pledge of future glory is given to us," as St. Thomas sings.

Dom Eugene Vandeur's spiritual insight into this mystery is clearly revealed in this volume of Eucharistic meditations. Arranged

under six headings corresponding to the principal sections of Sr. Elizabeth's prayer, these reflections form a splendid framework for personal considerations on the Eucharistic and Trinitarian life. It is a worthy complement both to the outstanding little book of Fr. Bernadot, O.P., *From Holy Communion to the Blessed Trinity*, and that of Fr. Philipon, O.P., *The Spiritual Doctrine of Sister Elizabeth of the Trinity*, a Thomistic analysis of the life and writings of an enlightened soul.

D.M.F.

A Dominican Way. By Roland Potter, O.P. London, Blackfriars Publications, 1958. pp. 119.

The title of this book and the author's intention as expressed in the foreword might lead one to hope that here at last is a brief introduction to the Dominican life for tertiaries and prospective tertiaries who do not feel inclined to read through Joret's excellent, but much longer *Dominican Life*. Unfortunately *A Dominican Way* does not fulfill that hope. It is an assortment of twenty magazine articles of which only five are distinctively Dominican. The fifteen remaining chapters develop, rather sketchily, the mystical body, faith, joy, the Last Gospel, pilgrimages, scripture, the rosary, and the Holy Name.

The first chapter states the definition, end and means of the Third Order, and touches upon some of the obligations it imposes on the tertiary. Four other chapters treat the spirit of St. Dominic, the rule, the habit, and the section of the rule on "the avoidance of worldliness." The rule itself is also included.

The insufficiency of the work as an introduction to the order for tertiaries is evident from a number of omissions. No special connection is shown between the Order and the Rosary and the Blessed Sacrament. No chapter is devoted to the Blessed Mother, nor is mention made of the special devotion of the Dominican Order to her. The liturgy and the Little Office are not given a paragraph, an especially unfortunate oversight in this age of renewed interest in the liturgy. "Assiduous study of sacred truth," the distinctive means of the Order, is not even hinted at. Granted that a Third Order member does not have to be an intellectual, nonetheless the Dominican Third Order as an entity distinct from other Third Orders, cannot be conceived without the introduction of the notion of intellectuality. Within the various chapters a similar lack of perspective is frequently in evidence.

J.M.

The Liturgy of the Mass. By Pius Parsch. Translated and adapted by H. E. Winstone, M.A. St. Louis, B. Herder Book Company, 1957. pp. xiv, 344. \$4.95.

A reprinting of the late Father Pius Parsch's classic *The Liturgy of the Mass* is most welcome, for this book, written for the priest and inquiring Catholic, is a concrete exemplification of what is best in the contemporary liturgical movement. Father Parsch is concerned here primarily with practice rather than theory; he wishes to make the Mass meaningful and vital in the life of every Catholic. His book is a work of love and enthusiasm, guided by the study and actual experience of a lifetime. He draws his explanations from sound historical research, evolves his teaching in the light of his practical, parochial experience and suggests certain changes in complete docility to ecclesiastical authority.

One of the aims of the liturgical movement is to develop active participation in the divine worship. The principal realization of this and the highest ideal of the movement is that all receive Holy Communion at Mass. This means a conscious and loving union with Christ in His Sacrifice through a vital reception of His Sacrament. The book offers many enlightening and detailed explanations and reflections. For example, certain fundamental aspects of the Mass, such as the character of a meal, are not sufficiently understood and realized by the faithful. The author explains, from historical developments, textual explanations and affective reflections, the true and complete nature of the Mass and its parts, and the most fruitful ordering of these in the thinking and practice of the devoted Catholic.

Almost the entire work concentrates on helping one to know, love and embrace the Mass as it actually exists today. But there is a short, clear explanation of the duties of the liturgist toward reform and suggestions of certain concrete changes. Both Father Parsch's general attitude and his actual proposals are in complete harmony with the recent legislation and pronouncements of the Holy See on liturgical reform. This is, of course, the primary recommendation of his book.

C.M.H.

The Catholic Priesthood. According to the Teaching of the Church. Ed. by Msgr. Pierre Veillot. Two Volumes in one. Westminster, Maryland, The Newman Press, 1958. pp. 638. \$7.50.

In the Preface to this collection of Papal documents on the Catholic priesthood, Archbishop Montini writes: "Let us be clear on the

point; the apostle is a shepherd, a fisherman; that means that he must adapt himself to all the conditions of the goal to be attained. . . . Inherent in the very nature of the art of the pastor there is a certain flexibility which is apostolic . . . the principle is sound, but how difficult and how dangerous in application."

The truth expressed here is profound, and leads to another of equal significance. The priest of today must, more than ever before, study closely with both mind and heart the paternal directives and exhortations of the Magisterium regarding the nature of his calling. Here the priest finds clearly outlined for him the total reality which is the priesthood, adapted to a twentieth century context.

It was to assist the priest in realizing such an objective that Msgr. Veillot compiled the present work. Contained in one volume (originally two) are selections taken from the Roman Pontiffs of the past fifty years. Included also is an analytical index of forty-three pages which, in itself, is of inestimable value. M.K.

Religious Men and Women in Church Law. By Joseph Creusen, S.J. Edited, revised and translated by C. Ellis, S.J. Milwaukee, Wisconsin, the Bruce Publishing Co., 1958. pp. 380, \$6.50, (Sixth English Edition).

Up-to-date and convenient are two adjectives which might best describe this latest edition of a work which is fast becoming a standard reference book in its field. Fr. Creusen is Professor of Canon Law at the Pontifical Gregorian University and Consultor to the Holy Office. Fr. Ellis, an American Jesuit, is Professor Emeritus of Canon Law. Both priests are Consultors to the Sacred Congregation of Religious.

The arrangement of the material in this handbook, which follows the order of the Code of Canon Law, is such that desired information can be found quickly and easily. Every canon of the Code concerning the religious life is explained in simple, concise terms in this revised and enlarged edition of Fr. Creusen's French work.

The most outstanding feature of this handy reference book, however, is the inclusion in it of the latest Papal documents and directives concerning religious. Much of this material was released after the publication of the French edition last year, so, in this regard, the English work is an improvement over the original. The extensive (92 page) appendices include: The Apostolic Constitution *Sedes Sapientiae*, concerning the education and spiritual formation of religious

priests and clerics; a chapter on secular institutes; the letter of the Sacred Congregation of Religious regarding the use of radio and television; the new and completely revised regulations concerning the papal cloister of nuns and a summary of the laws pertaining to Diocesan Congregations of Women.

This latest edition is an excellent reference book, one which should be a part of the library in every religious house. N.R.R.

Christian Thought and Action. By Dom Aelred Graham. New York, Harcourt, Brace and Company, pp. xiv, 241. \$5.00.

The English Benedictine, Dom Aelred Graham, studied theology with the Dominicans at Oxford. He came to this country in 1951 to become prior of Portsmouth Priory. Author of four other books, he has contributed articles to *Commonweal*, *Blackfriars*, *Atlantic Monthly*, and the *London Tablet*. The present work is a collection of nineteen lectures and essays written over the course of twenty years.

It has been claimed that the reason the *New York Times* does not have a political cartoon is because a cartoon cannot say "but on the other hand. . ." Whether or not the virtue implied here is had by the *Times*, Dom Graham certainly possesses it in abundance. Whether speaking about Kierkegaard, atheistic existentialists, Marxism, Anglicanism, Pelagianism or Hinduism, he does not fail to find in them some truth and goodness. At the same time, when writing about Catholic education, Christian democracy, mysticism or apologetics, he is not blind to common exaggerations and misconceptions.

Despite this impressive array of topics, many of which are the subjects of whole chapters, the book's subtitle, *The Role of Catholicism in Our Time*, is somewhat misleading. It will suggest to many potential readers that here is a timely treatment of the peculiar conditions and problems of our generation. This can accurately be said of but few of the essays. The others, as Dom Aelred states in his preface, "elaborate themes that are . . . of perennial interest."

The book is vigorous and thought provoking—a good choice especially for the third order member and the Catholic Actionist.

T.J.M.

The Meddlesome Friar and The Wayward Pope. By Michael de la Bedoyere. New York, Hanover House, 1958. pp. 256. \$4.00.

M. de la Bedoyere has a right to be pleased with his latest literary venture. From the business end of it he has chosen in Savonarola and

Alexander VI two subjects certain to have reading appeal for a large audience both Catholic and non-Catholic, thereby partially insuring that the book will be a financial success. As a writer he has not allowed attempts at style or the common devices of fictionalizing and padding to overshadow his primary objective, that of telling the story of these two men through a study of their respective personalities and the times which contributed so much to producing them. But most important of all is the fact that he has written a book on a much debated contest between two controversial personalities, which can safely be recommended to the average Catholic reader.

As the title suggests, the story concerns the conflict which developed between Savonarola, the reform-conscious Dominican friar of Florence and Alexander VI, the self-indulgent Borgia pope. The book opens with a two-part prologue describing first the mysterious death of the favorite son of Alexander, the Duke of Gandia, and in the second part the sermon (and circumstances surrounding it) preached by Savonarola in the cathedral at Florence, after he had been forbidden to do so under pain of excommunication. What follows in the first half of the book is given in the form of a flashback reviewing the events which led the two principals up to the situations indicated in the prologue. Thus we find in the early chapters a description of their respective lives and rise to prominence. This is followed by a look at the political situation in Italy which fostered such a happening and finally the author recounts the circumstances which drew the two protagonists into conflict. The second major portion of the book takes up after the happenings mentioned in the prologue and carries through the final months of the struggle culminating in the excommunication, trials and death of Savonarola.

In telling the story, M. de la Bedoyere has written with an openness and candor that is refreshing (with the possible exception of his seeming inability to decide whether Savonarola was "saintly" or "deluded"). Where he has a conscious bias, he admits it, as he does in the case of Savonarola. Where he has no documentary proof but is proceeding on common sense here also he indicates it. He concedes his dependence on certain sources which were predominant in shaping his outlook, yet is not afraid to disagree with them on points which later findings throw into doubt. All this is highly commendable particularly in a book on a controverted topic which is intended for the laity. All in all, a book which should prove interesting and profitable fare for many a reader.

J.T.

The Sacred Heart in the Life of the Church. By Mother Margaret Williams, R.S.C.J. New York, Sheed and Ward, 1957. pp. 248. \$3.75.

In *Haurietis Aquas* Pius XII has given a definitive evaluation on the doctrinal and devotional content of the Church's worship of the Divine Heart. The Holy Father, in this encyclical warns the faithful "not to say that this devotion began when it was privately revealed by God, or that it suddenly came into existence in the Church. . . . The faithful must trace devotion to the Most Sacred Heart back to the Sacred Scriptures, Tradition, and the Liturgy if they wish to understand its real meaning." And it is precisely in an examination of the sources of the devotion to the Sacred Heart that Mother Williams' work is of special importance. She has collected extracts from the writings of the saints, theologians, mystics, and poets who have written about the Heart of Jesus from the dawn of the Church to our own day.

One of the chief supports of the doctrinal foundations of the devotion rests upon the writings of the Fathers. As the author notes, Saints Justin, Ambrose, Augustine, John Chrysostom, Gregory the Great, and Peter Chrysologus preach the glories of the Sacred Heart, and give indisputable evidence of their awareness of the theological import of the love of the Redeemer as it is symbolized by His physical Heart. Considerable attention is then given by the author to the theological and devotional works of the medieval saints and mystics. The writings of St. Gertrude, St. Bernard, St. Bonaventure, St. Catherine of Siena and St. Bernardine are examined in detail. These saints also give indisputable evidence for the sound theological foundation of the doctrine—the hypostatic union and its ordination to the redemption of fallen man. The universal and public veneration of the Sacred Heart, however, was reserved to the seventeenth century, and received much of its impetus from the apparitions at Paray-le-Monial. Hence, Mother Williams devotes the major portion of her book to the writings of St. Margaret Mary Alcoque, Blessed Claude de la Colombiere, who was St. Margaret Mary's confessor, St. John Eudes, the saints and theologians of the Society of Jesus, along with the theologians and mystics of the 17th and 18th century French school of spirituality.

The rest of the book is rich with the thought and devotion of modern saints and theologians. But most important of all from the theological point of view, Mother Williams has made available to her readers the important declarations of the Church concerning the devotion, notably the pertinent writings of Leo XIII, Pius XI, and Pius XII.

Mother Williams has written a valuable and most timely compendium of the theological foundations and historical development of devotion to the Heart of Jesus. A.N.

The Temptations of Christ. By Gerald Vann, O.P. and P.K. Meagher, O.P. New York, Sheed and Ward, 1957. pp. 127, \$2.75.

It is not surprising that Dominicans Gerald Vann and P. K. Meagher should draw on the legacy of Pere Lagrange's Gospel commentaries in writing *The Temptations of Christ*. There are a number of indications of their indebtedness. Pere Lagrange, for instance, saw Satan's three-fold temptation of Christ as resembling a prologue in two voices to a play of Euripides. Intrigued by this comparison, the authors entitle Chapter II "Dramatis Personae" for here the protagonists, Christ and Satan, enter upon the scene. But before the prologue itself can be presented, a modern prejudice against the reality of the devil has to be disposed of. Where Lagrange saw in the degradation of ancient peoples through idol worship evidence of Satan's mischief, Vann and Meagher ask their skeptical readers to think of "the Buchenwalds and torture-chambers, the slave-labour camps, the massacres and mass deportations, the modern techniques—tortures, drugs, inverted psychiatry . . ." (Introduction, p. 9).

While this book consists chiefly of meditations, there had to be a generous amount of exegesis and theology, for it is impossible to meditate at all on the temptations of Christ until certain difficulties have been considered. Here Fathers Vann and Meagher use St. Thomas and Lagrange to great advantage. Though they quote Msgr. Knox's Old and New Testament translations, they do not follow his analysis of the temptations. Knox would read "testing" for temptation, i.e., from Christ's reactions to his experimental testings Satan would know whether or not He were the very Incarnate Son of God.

For Vann and Meagher (and for most others) there was a real temptation, perhaps in part external, but directed principally to Christ's imagination. Satan, knowing Christ to be the Messiah, drew His attention to the future difficulties of His ministry. Satan urged Christ to be the temporal Messiah the people were seeking—to choose a throne in place of a cross. There is a psychological unity between Christ's struggle in the desert and in the garden at Gethsemani; there was the same recoiling of the flesh from imminent sufferings, and though Satan did not directly suggest evil, Christ experienced in this recoiling the "essential tension" of temptation.

The meditations are eminently practical, and are expressed in

simple, forceful language, as the following sample, taken from Chapter VI, "Presumption and Vainglory" will show: Falling victim to spiritual pride, some look for bizarre miracles, but neglect the discipline of Christian asceticism; they have special graces, special problems and special directors; "they will adopt some little-known saint as a sort of private mascot, they will go in for an elaborate and highly emotional cultus of their own devising, and spend far more time and care over some little shrine they have put up to house a secondary relic of a saint than over the altar of God and his tabernacle."

Telling as the lessons and examples are, they derive their chief force from the way in which Fathers Vann and Meagher have convincingly applied St. Paul's dictum: "We have not here a high priest who cannot have compassion on our infirmities, but one tempted like as we are, without sin."

B.M.M.

Approach to Penance. By Dom. Hubert Van Zeller. New York, Sheed and Ward. pp. 104. \$2.50.

Dom Hubert Van Zeller is a recognized expert in the field of spiritual literature. The latest work of this noted Benedictine, *Approach to Penance*, is an explanation of Our Lord's words, "take up thy cross daily," rather than a treatment of the Sacrament of Penance as the title might lead us to believe. For Fr. Van Zeller "penance" denotes a turning away, a "conversion" from the love of self to the love of God. To accomplish this conversion man must bring his whole being into subjection, his lower appetites and emotions, his intellect and his will. Despite the fact that the will must be thus subdued along with the other faculties, it is the faculty, as Fr. Van Zeller explains, that must play the part of primary agent in self-discipline.

The need for material on penance is perennial. Hence just is the praise the author deserves for helping fill that need. But the subject of penance is a difficult one and Fr. Van Zeller has not avoided all the pitfalls. For instance, there is always the danger of missing one's audience. The present work leaves some doubt as to the audience for whom it was intended. There are working assumptions and even passages that seem to demand a philosophical or theological background. The same is true of the most fruitful portions of the book, the author's invitations to reflection. Another difficulty crops up over Fr. Van Zeller's ordinarily crisp and clear style. Here it occasionally becomes arduous, perhaps due to the intellectuality of the approach.

Let us hasten to add, however, that this occasional arduousness does not obfuscate what the author is trying to convey.

Approach to Penance, while perhaps showing signs of hasty preparation, is indeed a welcome contribution in an age that sorely needs reminders on the often unpleasant yet always necessary subject of personal penance.

F.M.H.

Prayer in Practice. By Romano Guardini. Translated from the German by Prince Leopold of Loewenstein. New York, Pantheon Books Inc., 1957. pp. 228. \$3.50.

The Lord's Prayer. By Romano Guardini. Translated from the German by Isabel McHugh. New York, Pantheon Books Inc., 1958. pp. 125. \$2.75.

Prayer in Practice seeks to stay the spread of a blight most harmful to the Christian life—the neglect of prayer in every-day life. It establishes the necessity of integrating one's life by prayer as the first step toward counteracting this spirit of remissness. Then it sets forth the means for realizing this desired goal by indicating the nature and evolution of prayer. This it does by showing the need of preparation before prayer, a delineation of its genesis through an examination of man's diverse relationships to God, a description of the various forms which prayer may assume, and a notion of some of the difficulties that one might encounter.

Monsignor Guardini intended *Prayer in Practice* to reach a very wide audience; as a result it is often shot through with broad sweeping statements, e.g., "The Rosary is a prayer which is not suited for all occasions, and anyone who is inwardly not at peace, or is troubled by religious problems, can do very little with it; he would be well advised to leave it alone." We agree that there are times when one is not disposed to recite the Rosary, viz. when the power of concentration needed for its mental part is lacking; yet, for one possessing a devotion to the Rosary it can during times of distress often be the cause of restoring inward peace. Should such a person be advised to leave it alone? As the author himself states, "Life is so diverse that anyone discussing it must content himself with striking a mean, knowing that general propositions never fully do justice to any individual case. Thus the reader may feel that many of the views put forward in this book are not correct or only partly so. . . . But if the mean has, to some extent been struck, he may find something which will be of use to him."

The *Our Father* has been on the lips of Christians ever since Christ answered the request of his Apostles, "Lord, teach us to pray." Yet, how often it is merely on the lips. Isaias says, "Their lips praise me, but their heart is far from me." To help his fellow Christians pray with the spirit of Christ as well as with his words, Monsignor Guardini has searched beneath the literal meaning of the brief phrases of the "Our Father." He successfully employs the petition "Thy will be done" to draw meaning from the other petitions, thus arriving at the very heart of Christ's prayer—"the union of the Christian with his Father in Heaven."

A useful analysis helping us to deepen and enrich our appreciation of our most valuable prayer. X.McL.

World Crisis and the Catholic. Studies Published on Occasion of Second World Congress for Lay Apostolate. New York, Sheed and Ward, 1958. pp. xiv, 228.

In *World Crisis and the Catholic*, Catholic laymen eminent in their varied fields describe the crises of our world. They give testimony that only the Universal Church has the true answers to meet them. They boldly proclaim the shortcomings of the Church as the world sees them in its members.

In terms calculated to arouse the most slumbersome, the varied crises are sounded. Unbelievable poverty, malnutrition and hunger in the midst of great wealth and technical progress ("daily endemic hunger known to . . . nearly two-thirds of the human race.") Automation threatening a "second industrial revolution" and mass unemployment, if not thoughtfully assimilated. The former colonial peoples of Asia and Africa coming into their own with leaders whose entire political and social training was in and from a non-Christian West with its secularist, materialist "culture." (Small wonder that John Wu warns "If the East is Westernized it becomes worse than the West.") Finally we are confronted by the central fact of our age: that intimacy of communication and potency of weapons have made world law and organization essential to survival, man has learned scientifically to stimulate and foster group hate, but not to control it.

From government (Adenauer, La Pira, Chang), mathematics (Severi), medicine (Lopez-Ibor, Stern), law (Tanaka, Wu), art (Baur), history (Dawson), labor (Meany), these writers come and stress the concern of the Church with this world in which we live. They insist upon the duty of the Christian citizen to bring his influence to bear within these fields, and others to which they may be

individually called. There is a universal note to Lopez-Ibor's reminder to his fellow doctors of their duty: ". . . that of perfection. There is no worse example than that of the incompetent Catholic professional man who not only tries to excuse his incompetence but even flaunts it as a sign of his detachment from the things of the world." They give testimony that only the Church with its true universality can unite East and West (Wu, Dawson). Indeed the present "great historical awakening of entire continents" is seen as a development of the "incorporation" into Christ of all nations excluding none, which St. Paul had proclaimed (La Pira). Only the Church, they tell us, with her Christ-prompted spirit of distributive justice can give an adequate motivation and foundation for aid to these miserable, frustrated peoples of Asia and Africa (Klompé, Scheyven). Only the Church has the wisdom to proceed—first towards world justice, then towards world unity—at a pace speedy enough to forestall universal destruction, yet sober enough to maintain the balance of regional economies and to forestall a headlong dive into an international depersonalization (Tanaka, Klompé). And to Karl Stern, psychiatrist, the world's only refuge from an abyss of group hate, is love, which, unlike mass hatred, cannot be engineered by man.

If the theme of the central portions of the book is that the Church is *in* the world, the epilogue—"Two Thousand Years Afterwards"—reminds us it is not *of* the world. Joseph Folliet recalls the puzzle of these two milleniums, that

"Mankind will not find salvation without the Church. Nor will the Church receive her own salvation without the action of the children of God, through whom God makes his presence felt in history."

And, like the children of Israel, the chosen race of the new dispensation has cried out throughout its history "We want to be just like other nations" (1 Sam. 8:20). In this Gustave Corcao finds the most serious evidence against the Church—"provided by the members of the Church themselves":

"Not that our lives stand out because of any noticeably scandalous or perverse behavior; not that we are any fiercer or more selfish than anybody else; or any more immoral in our way of loving, or any less fair in our dealings with our fellow-men. No, the greatest scandal of the century is to be found in the fact that we are just like everybody else! It might be said that the world is accusing us of . . . worldliness."

The editors are to be congratulated for assembling a panel of experts who not only raise the crucial questions but also know the right answers. Clear, penetrating and restrained, this is good, at times thrilling, reading. A.B.

Patterns in Comparative Religion. By Mircea Eliade. Translated by Rosemary Sheed. New York, Sheed and Ward, 1958. pp. xv, 484. \$6.50.

Patterns in Comparative Religion is a study of religious forms, the acts, beliefs, and theories of every imaginable age, race, and culture. As a study of religious "forms," it sets aside all historical considerations, the author intending to treat them in a companion volume on the history of religions. The author, Prof. Mircea Eliade, formerly a lecturer at the Sorbonne and at the university in his native Bucharest, Romania, is now at the University of Chicago. Prof. Eliade's approach is indicated in some introductory remarks to a chapter entitled "The Earth, Woman, and Fertility." He is attempting, as he says, to see what "patterns" are to be found in the indices of works in comparative religion, under such headings as Earth, Mother Earth, Earth Divinities, Earth Spirits. For a textbook in comparative religion for college use, this approach seems sufficiently scholarly. There is, besides, ample evidence throughout of Prof. Eliade's scholarly abilities and accomplishments. The latter include rather extensive original researches.

By its thoroughly empirical approach *Patterns in Comparative Religion* avoids the hasty generalizations that have plagued, if not dominated, all the major works produced in this highly controversial field. Such "empiricism," while taking up ten of the thirteen chapters, leaves sufficient room for Prof. Eliade to broaden his outlook in the other three chapters. Key chapters are: "The Morphology and Function of Myths" and "The Structure of Symbols." In these chapters of his book Prof. Eliade rises to an almost philosophical level and it is here that a Thomist will find himself most at home.

The book is perhaps a bit too technical for the average reader. Within its own limits as a college text, however, it should fill a rather wide gap and find an equally wide audience. R.M.D.

Buddha and Buddhism. By Maurice Percheron. Vol. 3 of the "Men of Wisdom" Series. Translated from the French by Edmund Stapleton. New York, Harper and Brothers, 1958. pp. 192. \$1.35. (paperback).

M. Percheron, the author of *Buddha and Buddhism*, is a noted

Orientalist who has a full knowledge of Buddhist sources and doctrines. He is clearly conscious that the basic tenets of Buddhism, "the negation of the soul as a lasting entity, the rejection of an accessible God, and the very idea of . . . transmigration, could not but horrify a convinced Christian." But when he makes the open claim that modern science supports Buddhism in these doctrines, we not only may, but must strongly object.

In making this claim, he resurrects the old assertion that matter-energy transformation destroys the principle of causality; he accepts as dogma Bertrand Russell's attempted breakdown of the distinction between consciousness and its objects; and he attributes to Carl Jung an interpretation of the soul as merely a balance of psychological factors which would reduce the soul to a series of momentary "egos." Now all of these may be *possible* interpretations, and all of them have been so stated previously by philosophers and men of science. They are seldom, however, stated today and are far from being so universally accepted that we would have to take them, as the author does, as incontestable *facts*. Actually Realist philosophy, not to say Catholic doctrine, has proven all of them to be false and hasty conclusions from the given scientific data.

These assertions are made late in *Buddha and Buddhism* and are not a part of the formal exposition of the doctrine. Nevertheless they confirm the suspicions read between the lines earlier in the book. In addition they put comparisons that M. Percheron draws between Christianity and Buddhism in a very bad light. For instance, he draws an analogy between the birth of the Buddha and the Annunciation; another between St. John, the Beloved Disciple, and Ananda, "the disciple who *loved* the Master (i.e., the Buddha)" and therefore, because he could not resign himself to the Master's departure, devised the notion that He had not really died and remained spiritually present—both of which smack of some familiar but very unfortunate theories about Christianity. Equally suspect are the author's statements that "Whosoever will save his life shall lose it" is equivalent to the Buddhist affirmation of non-personal salvation, and that in "the highest spheres of spirituality . . . Buddhism and Christianity are not unlike one another."

The book as a whole presents an admirable harmony of text and reproductions of Buddhist art. Nevertheless the incidental defects noted above mar a work that could have been a worthwhile addition to the literature on comparative religion. R.M.D.

Saint Bernard of Clairvaux. By Bruno S. James. New York, Harper and Brothers, 1957. pp. 192. \$2.75.

In his introduction, the author, Bruno S. James, states that his book is a biographical attempt to illustrate the character of St. Bernard of Clairvaux. This difficult task he accomplishes by proceeding in a chronological order, without, however, relating every event of the Saint's life—happily avoiding the plodding ritual of dates and figures. What is especially delightful is his uncompromising refusal to psychoanalyze the Saint. He simply and quite objectively presents Bernard in different situations, and is content to let the Saint speak for himself through his letters.

Reflections on the temper of the times reveal Fr. James' profound grasp of Medieval history and there is enough historical information to acquaint the unfamiliar and refresh the memory of the learned reader. The author's obvious familiarity with the writings of St. Bernard, especially his letters, makes for a book that is admirably objective writing and pleasant reading. H.M.C.

Stages In Prayer. By John G. Arinterro, O.P. Translated from the Spanish by Kathleen Pond. St. Louis, B. Herder Book Co., 1957. pp. x, 178. \$3.25.

St. Teresa of Avila, to whom this book often appeals for authority, said that she would rather have a learned, if ordinary, spiritual director, than a holy one who lacked the requisite knowledge. She added, of course, that the holy director of souls, who was also well trained in ascetical and mystical theology, would be the ideal. The Spanish Dominican, Father Arinterro, who died in 1928, is such an ideal spiritual director. His master-work, *La Evolucion Mistica*, first published in 1908 and recently presented to English readers, manifests a profound knowledge of "the labyrinthine ways" of the interior life. Precisely because his appreciation of the spiritual life was so great, he was able to make his guide-maps for beginners so attractively simple. His competence is also shown by his establishment of the first periodical devoted exclusively to the Christian's interior life, *La Vida Sobrenatural*.

For Father Arinterro the mystical life in all its fullness is not intended for any select group of Christians but is a way of life accessible to all who are desirous of seeing realized in themselves the full import of their being "partakers of the divine nature." Thus, in his preface to the second edition of *Stages in Prayer* he wrote

that his purpose was to make available to all in summary form the nature and significance of mental prayer. He first considers the mysteries of Christ as they are to influence the life of the follower of Christ. Prayer is the only means for effecting and increasing this influence. Ascetical prayer, characterized by vocal prayer and meditation, its gradual transition to contemplative prayer, to be brought to its full flowering only in the vision of God, form the book's principal subject matter. Ordinarily there accompany these various stages in prayer, especially contemplative prayer, certain phenomena, and in discussing them Father Arintero has not spared himself in making clear what ought to be accepted or regarded as ordinary and what is truly extraordinary.

Father Arintero speaks directly to his readers, and he has a special facility, possibly because of his years of teaching at Salamanca, in hitting upon the perfect analogy to convey his thought. His commentary is often punctuated with quotations from the writings of the Angelic Doctor, St. Teresa, St. John of the Cross, and other authorities on the spiritual life.

Stages in Prayer has already been reprinted several times in its original Spanish edition and witnesses to Father Arintero's ever-widening influence. Kathleen Pond, the translator, in her fidelity to the original text, has retained a complex sentence structure, which if common enough among Spaniards, may prove something of an obstacle to English readers. Father Arintero had appended to many of the chapters supplementary material for those who wished to go into the matter of a given chapter more deeply. The translator has brought all of these notes together in six appendices at the end of the book. Since these notes are uniformly helpful, e.g., practical considerations of the mysteries of Christ; the inestimable profit derived from mental prayer; difficulties encountered; practical counsels for the spiritual director; the decision to remove from their appropriate places in the text was a change of dubious merit. Those who have been seeking for the needed rationale for their prayer life—one solidly grounded in doctrine and flexible to the inspirations of the Holy Spirit, need look no further. P.O'B.

The Three Degrees. By Conrad Pepler, O.P. St. Louis, Mo., B. Herder Book Co., 1957. pp. 256.

High school geometry is indeed a puzzle to the average student, haunted by weird figures and angles and shapes. And all, apparently without any connection with reality. The average Christian for some

time now has felt the same way about the Three Ways and Mysticism. But why? Fr. Conrad Pepler, O.P., continuing and developing the main thesis of his earlier book, *Riches Despised*, answers that there are three levels in man, the natural, the ritual, and the spiritual—three levels which are today utterly dislocated and divorced. Without the unity provided by the Mystical Body of Christ, each of the levels goes its separate way or is ignored altogether, and the spiritual life of the individual soul becomes artificial, disjointed, “out of the ordinary.” The arguments Fr. Pepler brings forth in support of this thesis, all drawn from theology and philosophy, are cogent and convincing.

The Three Degrees is subtitled, *A Study of Christian Mysticism*; it presents the natural and supernatural foundations for the normal development of the Christian life towards holiness. This development is the normal growth of the Christian from Baptism to perfect fulfillment in heaven. The author, founder and for many years editor of the English Dominican Publication, “The Life of the Spirit,” examines Mysticism in terms which are clear and lucid for the serious reader of this twentieth century. In the first part of his study Fr. Pepler considers the basis of the mystical life, the life that culminates in Eucharistic and mystical union; the second part examines the structure of Mysticism: What Is Mysticism, The Study of Mystical Theology, Psychologies of Mysticism, The Necessity of Christian Mysticism, and the Unity of Mystical Experience. In summary fashion, his conclusion is that the Christian concept of Mysticism is the way of nature, the way of the ascetic purifying all that comes to him by a rigid self-discipline; the way of the individual and of society, all drawn into the way of Christ, the Word of God made flesh, and all this made into a complete whole through the love of God in Christ and in his Church.

Although these chapters were originally presented to a wide variety of audiences and may be read separately with benefit, they contain an intrinsic unity, centering around man's natural desire for divine union, and God's infinite love and mercy; these central themes will help ground the approach of the modern reader to Mysticism on a solid foundation.

G.McC.

Introduction to the Philosophy of St. Thomas Aquinas. Vol. II Cosmology. By H.D. Gardeil, O.P. Translated from the French By John A. Otto. St. Louis, B. Herder Book Company, 1958. pp. xii, 218. \$3.75.

In this introductory manual of Natural Philosophy Fr. Gardeil

offers a brief examination of the main points of the Aristotelian-Thomistic analysis of mobile being. Unlike the older manualists he does not employ the formal thesis method of exposition but rather gives a running description of the salient arguments and conclusions of *The Physics* of Aristotle. The order of *The Physics* is closely followed and there are few digressions.

In some respects this work is similar to many manuals in current use. It is not a necessary development of a strict demonstrative science but rather a lexicon of philosophical terms. In his day, St. Thomas could safely assume that his students were fully aware of the meaning of science and of the fact that there can only be three speculative sciences, of the vital role of these sciences in the natural development of man's intellect, and of the mode of procedure peculiar to each science. Like many modern Thomistic authors, Fr. Gardeil apparently assumes this same knowledge on the part of his readers. He further confuses the modern student by making a distinction between Philosophy and Science, which does not seem consonant with the mind of St. Thomas. No mention is made of St. Thomas' conception of science as a certain way of knowing or of the scientific method necessarily peculiar to natural science. Without a grasp of these fundamentals, it is hard to view this book as anything but a lexicon. Unlike some introductory manuals, however, this work is not concerned with evaluating modern physical theories which are too unstable as yet to allow of just criticism. Fr. Gardeil wisely confines himself to general remarks on modern tendencies.

Appended to this work are forty-four pages of texts from St. Thomas. These include the most important sections of the commentary on *The Physics* of Aristotle and the entire *De Principiis Naturae*. Of special note are the excellent footnotes added by the translator of the work, John A. Otto, which refer the reader to the best modern Thomistic sources.

T.LeF.

The Evidence of God in an Expanding Universe, Forty American Scientists Declare Their Affirmative Views on Religion. Edited by John Clover Monsma. New York, G.P. Putnam's Sons, 1958. pp. 250. \$3.75.

Is there a God? Yes, answer forty prominent American scientists. Indeed, for these men, representatives of every branch of the physical and biological sciences, science demands God. Arranged by the author and journalist, John Clover Monsma, this symposium fully attains its principal purpose—to combat the popular error that

today's scientists are openly hostile, or at best, indifferent to God and religion. No one who reads even one of these concise and thoroughly personal testimonies will doubt, that for the intellectually honest scientist, God *must* exist.

Each of these proofs for God's existence is characterized by its humility. Arrogant pride in man's scientific achievements is impossible in the face of still greater marvels of order and design in our universe. A few of these accounts approach St. Thomas' philosophical formulation of the *quinque viae*. In the main however, they remain informal observations pointing toward the existence of a God. Some are more convincing than others. All are simple, readable descriptions of interesting scientific facts, which of themselves are inexplicable without God. Why, for example, should ice be less dense than water? How does a giant protein molecule come to exist, and have life? Why are Nature's laws unchangeable?

A superior degree of scientific knowledge is not required to understand these proofs. Any high school student, especially one interested in science, could read most of them profitably. *The Evidence of God* can, therefore, be recommended to all as a valuable source of modern scientific evidence for the existence of God.

P.M.O'S.

Sociology. By Joseph H. Fichter. The University of Chicago Press, 1957. pp. xiii, 450. \$5.00.

Here is an appealing outline of the basic concepts involved in the study of man's recurrent behavior patterns. In a single volume Father Fichter satisfactorily expounds the elementary knowledge needed for an introductory course in sociology.

The first section is devoted to the investigation of man, who has the "ability to think in abstract terms, to make decisions and choices"; the processes by which he becomes socialized; the different groups and associations and, finally, the totality of society itself—its functions and characteristics. This first section presents but a partial view of group life.

Emphasizing that man's operations follow his mode of existence, Father Fichter develops the remainder of his text around man's ability for free choice in his actions. With all forms of mechanistic determinism specifically rejected, the second segment considers man's *free* behavior patterns both internal and external; the different modes of relations and processes among persons which give rise to social institutions and particular cultures.

Part three examines the first two sections in the light of various socio-cultural phenomena: an analysis of values, active and passive contributions of persons as mobile agents; thought control; causes of deviation from society's established norms and values, etc.

Prudently, Father Fichter makes the code of natural law his last court of appeal, a choice that should make the book acceptable to a broad sampling of readers belonging to different religious faiths. Father Fichter is also to be commended for making numerous practical applications of theory to the American way of life, a feature which, surprisingly enough, is something of an innovation in current sociology texts.

The book's most glaring defect is the omission of all statistical data, an integral part of the science. Whatever advantages may have prompted Father Fichter to this decision, his text is somewhat deficient as an introduction to sociology since it gives no concrete indication of the methodology employed in the science.

Father Fichter has, however, made a notable contribution to the field of sociology textbooks. The first chapter in particular, "What is Sociology?" is a fine "apologia" for the science. It is a scholarly investigation of the fundamentals which have been too long neglected. He shows sociology's proper relation to psychology, metaphysics and the other philosophical disciplines in language that is simple and readily intelligible even for those without any formal background in philosophy.

C.M.J.

Pius XI: The Pope and the Man. By Zsolt Aradi. Hanover House, 1958. pp. 262. 16 pp. of photographs. \$4.50.

The pontificate of Pius XI is a facet of the modern era which deserves much more attention than it generally receives. Until a more definitive study appears, Zsolt Aradi's *Pius XI: The Pope and the Man* may be used with profit as a reasonably complete source for reference. Although it is by no means the first work to appear on this subject, the author found that much more information—and interest—has accumulated since the last work published. Thus, many of the difficulties which should ordinarily confront only the author of an initial biography have been met and capably solved here. Still, one cannot help but be wearied at times by the adulation constantly heaped upon the "fearless, unerring prelate," whose accomplishments might better have been left to speak for themselves. Mr. Aradi has managed, however, to bring out on a skillful canvas unsuspected hues and shades overlooked in previous portraits of a great scholar, administrator and pope.

T.C.K.

The Catholic Church in the Modern World. By E.E.Y. Hales. Garden City, N.Y., Hanover House, 1958. pp. 312, \$4.50.

In view of the large number of Catholic histories published in recent years, it seems strange that there has not been a wealth of special studies in English devoted *exclusively* to chronicling the Church in the era of the modern state. Philip Hughes covered this period (1789-1946) in a competent but necessarily constricted way in his *A Popular History of the Catholic Church* (Macmillan, 1949). More complete surveys are to be found in the new histories of the Catholic Church by Neill and Schmandt, (Bruce, 1957) and Hertling, S.J. (Herder, 1957). The latest volume of the Mourret series to be translated (Volume VIII) has a very complete coverage of the middle years of the 19th century, but stops with the pontificate of Pius IX. The English historian (by avocation) E. E. Y. Hales has met a real need, then, in writing his *The Catholic Church in the Modern World*. An expert in 19th century history, his previous studies are *Pio Nono*, and *Mazzini and the Secret Societies*. This 19th century specialization is evident in the present work, too, for the coverage of the 20th century Church is disappointingly sketchy by comparison with the earlier sections of the book. With a bit of cross-reference reading, the treatment of the pontificates of the 20th century Popes to be found in the supplements to the Catholic Encyclopedia are a good deal more satisfactory. Still, it should be borne in mind that Mr. Hales is more interested in themes than facts. Of particular value are the chapters on Modernism and the Vatican Council because their more intense study yields a deeper appreciation of the interior security of the Church today. Also, Mr. Hales has allotted more space to the Church in America than is common with European historians. Mr. Hales' book is close to those of Philip Hughes for intelligence and utility, and has the advantage of concentrating its attack upon this single period of crucial, immediate importance. It is, in addition, a highly literate study, whose chief themes are clearly marked out.

T.C.K.

Golgotha and the Church of the Holy Sepulchre. By Andre Parrot. Translated by Edwin Hudson. New York, Philosophical Library, 1957. pp. 127. \$2.75.

In *Golgotha and the Church of the Holy Sepulchre* Protestant Andre Parrot, curator-in-chief of the French national museums, leans heavily upon the monumental research of Dominicans trained by

Lagrange, notably Vincent and Abel. So closely does he follow his Dominican masters that this book is really a popularization. The one instance in which he disagrees with Fr. Vincent—against Vincent, Parrot holds that Christ's tomb had *one* not two chambers (p. 46)—is scarcely significant enough to give to his book much independent value. There are a wealth of figures, many of which are the maps and drawings supplied by A. M. Steve for Vincent's *Jerusalem de l'Ancien Testament*, I, Paris, 1954. The absence of an index, however, restricts the book's usefulness.

Author Parrot's main conclusion is suggested by the title—the Church of the Holy Sepulchre, which Fr. Vincent has studied stone by stone, almost beyond doubt rests on the site of Christ's tomb. His opinion of the Finding of the True Cross—commemorated by the Church in her liturgy—is that it is nothing more than the froth of legend to which the name of Helena, the Mother of Constantine, became attached. Evelyn Waugh, in the preface to his novel *Helena*, insists that it is "almost certain" that Helena "directed excavations in which pieces of wood were found, which she and all Christendom immediately accepted as the cross on which Our Lord died . . ." Whatever may be the final decision of scholars, the word *Finding*, as Donald Attwater in his *Catholic Dictionary* points out, is preferable to the translator's choice *Invention of the Cross*, which according to its current usage suggests fraud and begs the question.

The author states inaccurately (p. 54) that under Constantine Christianity became the official religion. Actually it was granted toleration and special legal recognition.

This is not a book for the experts, but it has an undeniable appeal and usefulness for the ordinary reader. It is an ideal popularization.
S.W.

Jowett, a Portrait with Background. Geoffrey Faber. Cambridge, Mass. Harvard University Press, 1957. pp. 424, with appendices, index, and illustrations. \$6.00.

What constituted the greatness of this man, often tagged "mentor-in-chief" of the Victorian Age? According to his biographer, Benjamin Jowett's *monumentum aere perennius* is twofold: his devoted work with generations of English youth, and his classic translation of Plato. By the first he exerted incalculable influence upon the minds that were to build and govern an empire, statesmen, lawyers, educators, clergymen, doctors, authors, etc. In his Plato he gave the world what some have considered a matchless translation and a

masterful interpretation—despite his “doctored” passages in the *Symposium* and *Phaedrus*.

Son of an unsuccessful furrier, day-boy and classics student at St. Paul's for seven years, scholarship winner to Balliol College, where he was successively fellow, tutor, and Master—elected in 1870 after having been refused the position once before—he died in his seventy-sixth year, never having married. Two other landmarks in his life were the appointment in 1853 to the Regius Professorship of Greek, and his participation in the notorious *Essays and Reviews*, a book whose liberalistic tendencies shook the more conservative elements in the English Church and rained down controversy and court decisions upon the heads of its authors. As for the rest of Jowett's life we are in the realm of the intangible.

Sir Geoffrey Faber has examined with microscopic exactitude and exhaustive scholarship a mountain of disorderly material and has recast the whole into an orderly and well-documented narrative whose refreshing style and tasteful prose carry it effortlessly along. Worthy of note is his use of sources heretofore withheld concerning the two women in Jowett's life, Florence Nightingale and Margaret Eliot.

Yet, if we must sound a note of restraint in our praise of Sir Geoffrey's work, it is perhaps to remind him that not all of his readers (or admirers of Jowett) will be found to be of his own liberalistic cast of mind. Consequently, many will not agree with much of the philosophizing that is woven into the texture of his book. Many will resent the excessive anthropomorphism ascribed to all but the Broad Church (p. 240); or the bald assertion that the Church of England's approach to *Essays and Reviews* was a “fog of unreason” (p. 314); or the labelling of Church of England dogmas as “anachronisms” (p. 314) and the implication that its bishops were at one time either all “stupid” or “intellectual cowards” (p. 326). Many will deplore the use of such words as “priestcraft,” “church-ridden,” and “ecclesiastical statecraft.” Many will insist that geology's findings and the Bible's Creation Account are not at odds; nor will they agree with Sir Geoffrey's interpretation of the Genesis “fable” on p. 83, etc.

But long as the catalogue be, these minor criticisms indicate merely a general tone pervading the book. Abstracting from them, we still have a brilliant piece of craftsmanship. Sir Geoffrey's work has been a labor of love. To have resuscitated a name from the dust of library shelves and the often murkier memory of man; to have

spun about it the stuff of an inspiring personality: this is his accomplishment. And for this the scholarly world is grateful. Q.L.

Masters of Deceit. By J. Edgar Hoover. Henry Holt and Company
New York. 1958. pp. 374.

This book is not new, but it adds a new voice—a powerful one indeed—to the chorus against Communism. Nor is it the first time that Mr. Hoover takes action in this regard. His previous public utterances on the subject however were occasional and of limited scope. In this book his audience widens to include even those unfortunate persons who have been fooled into accepting Communist tenets, through some worthy motive. Yet those readers who may be repelled by the number of pages and who may fear ponderous explanations of Communist theory will be pleasantly surprised. Just enough background and information of the theory of Marxism-Leninism is given to orientate the reader. Throughout the book Mr. Hoover has preferred the experiential approach. This fact alone makes *Masters of Deceit* an overwhelmingly sincere book: it comes from the research, experience and deep convictions of a man who has met the Communist problem frequently during his tenure of office as Director of the Federal Bureau of Investigation.

Arranged under seven headings the book's twenty-four chapters cover every phase of Communism. Part One is a short, compelling statement of purpose. From Part Two on we are informed of its origins and fundamental tenets, its practices and methods of operation. The tone of every page is one of urgency, as is to be expected from a man who is in the position of realizing that urgency more than any one else. A complacent and benevolent view of the Communist danger in America is impossible after a serious reading of *Masters of Deceit*.

J.R.G.

Italian Catholics in Crisis. By Dino Del Bo. Translated by John Bricca.
Milwaukee, Wisconsin: The Marquette Press, December 1957. pp.
xxii, 120. \$3.00.

The participation of Catholics in politics is a perplexing problem in countries in which the privilege of self-determination is exercised. Even in an overwhelmingly Catholic country like Italy political Catholicism has witnessed thirteen years of uphill struggle. The reasons are quite clear. At the time of the unification of Italy in the last century Pope Pius IX insisted that all Catholics should refrain from any

active role in the new secular government. The end of the First World War, when Catholics could have asserted themselves, found them choosing the lesser of two evils—Facism in preference to Socialism. The aftermath of World War II produced an intriguing, paradoxical problem—an alarming number of Communist followers within the shadows of the seat of Catholicism.

The hopes of a Christian Democratic party in Italy are described by Dino Del Bo in his Book, *Italian Catholics in Crisis*. Author Del Bo possesses the two necessary requisites for writing such a book, scholarship and Christian statesmanship. The problem, as he sees it, is to realize a clear, practical application of unchanging moral principles to every day problems in politics. To achieve this goal, he calls for a strong Catholic laity actively engaged in political affairs, but constantly taught and guided by the Catholic Church. The task is by no means easy, because the cry for separation of Church and State still resounds on a world-wide scale. One point made by the author, which deserves the attention of all Catholic college students is that the aim of Christian participation in politics is not prestige or economic security but the salvation of souls.

V.DiF.

Meeting of East and West: Volume IV from the series "A Social and Religious History of the Jews". By Salo Wittmayer Baron. New York, Columbia University Press, 1957. Second Revised Edition. pp. 352. \$6.00

A well deserved criticism leveled against most histories of the Christian Middle Ages is that they pay but scant attention to the notable Jewish contributions to the renaissance of Western culture. But it is rare still to find accounts of the Medieval period which paint more than the sketchiest picture of group contacts between Christian and Jew; which give a clear, comprehensive description of the Jew's religious, social and political status in an environment which he found to be preponderantly and militantly Christian. Until this unfortunate deficiency is overcome it will be necessary for students of this period to supplement their readings from the standard texts by consulting specialized studies of the contemporary Jewish life. One such specialized study, *Meeting of East and West*, Volume IV in the Series "A Social and Religious History of the Jews" by Professor Salo Wittmayer Baron of Columbia University has the twofold recommendation of completeness and modernity.

Professor Baron sees Papal policy as forming a more or less consistent pattern: conversion was not to be by compulsion but Jews

who received the indelible character of Baptism found they had entered "a one-way street leading to, but not away from, the Church" (p. 53). Jewish groups must live apart from their Christian neighbors and were to play as restricted a part as possible in community life. Church policy on the national level was less predictable and more responsive to local pressures and mob psychology. He exposes the "crucifixion" of St. William of Norwich and the other blood accusations as calumnies. He shows how with the Crusades—and this is especially true of the undisciplined mobs—all barriers were swept away, and fanaticism and cruelty aroused by the warlike character of a movement intended to be primarily spiritual, led to terrible atrocities. Faced with the choice of death or conversion many besieged Jewish communities anticipated the Crusaders by "self-immolation." "Imitating on a grand scale Abraham's readiness to sacrifice Isaac, fathers slaughtered their children and husbands their wives. These acts of slaughter with sacrificial knives sharpened in accordance with Jewish law" (p. 104). The author states erroneously (p. 123) that indulgences granted to the Crusaders at the time of the second crusade "promised a state of sinlessness for twelve months."

The juridical position of the Medieval Jews is summed up in one word: Instability. Gradually deprived of their landholdings under the Feudal system, Jews began to concentrate in the burgeoning cities. Here they found their formula of survival more in economic power than in legal documents. Regardless of the severe but protective attitude assumed by the Church in her official declarations, or the pledges of the temporal rulers, the thriving Jewish centers, consisting largely of merchants, artisans and moneylenders, knew that all that saved them from the rabid hatred of their jealous neighbors was the patronage of kings and feudal lords who found their services and financial contributions of great advantage.

While the Second Council of Nicea, 787, is the last council recognized by both the East and the West Professor Baron is in error when he states that this was the last council *participated* in by representatives of the East and West (pp. 5, 6). Fourth Constantinople (879-880), Second Lyons (1274), Ferrara-Florence (1439) come at once to mind. Also, the phrase "with the participation of Western as well as Eastern churches" should be inverted for the sake of accuracy.

The author in describing the opposition ranged against the anti-pope Anacletus II (1130-1138), places heavy stress on the fact that Anacletus was the great-grandson of a Jewish merchant and banker, Baruch, "who had converted himself to Christianity." He does men-

tion almost by way of aside that "the racial issue was seized upon by Anacletus' enemies as an excuse for, rather than as a major cause of their opposition," but because these major factors are not spelled out, most readers will inevitably receive a false impression of the incident. Further, Professor Baron says that the elections of the rival claimants to the Papal throne took place simultaneously. The election of Innocent II, eventually recognized as the true Pope, actually preceded that of Anacletus, and Innocent's most influential champion, St. Bernard of Clairvaux made much of this fact (pp. 10, 11). (The reader may wish to consult *St. Bernard of Clairvaux* by Bruno S. James; New York, Harper and Brothers, 1957: Chapters XI, XII, XIII for a full and reliable account of the disputed Papal election.)

When one considers the delicate nature of the material covered in this volume, Professor Baron is to be commended for a study whose obvious personal sympathy is generally moderated by scholarly detachment. W.S.

A Traveler in Rome. By H.V. Morton. New York, Dodd, Mead and Co., 1957. pp. x, 374. \$6.00.

H. V. Morton, British journalist and author, has changed very little in style and outlook in the more than thirty years that he has been writing travelogues. All his travel books, for instance, have a deeply personal character. He delights in sharing his own varied reactions to people and things, and he insists upon taking his readers by the hand and showing them the sights. Another perennial trait is that his enthusiasm for travel is joined to a keen interest in history. So, the mention of a famous fortress or palace is inevitably the occasion for an excursion into the past. *A Traveller in Rome*, in fact, supplies more history than geography. But it is history that is usually to the point, history which creates the proper atmosphere and state of mind. Sometimes, though, the historical anecdotes in this present volume seem more like padding than background.

Mr. Morton has a special flexibility in adapting his point of view to that of the people and region in which he is traveling. Where he cannot understand he is at least tolerant. But traveler Morton's trademark—one that he shares with not a few other contemporaries—is his firm adherence to the principle that truth is stranger than fiction. He has a genuine passion for startling and little known facts. Where these are lacking he occasionally resorts to hearsay for spice and novelty. So when he adds the saving phrase "so the story goes,"

he is not to be taken too seriously. Still, his pursuit of the odd adds not a little to the charm and appeal of his books.

A Traveller in Rome, though it is the author's first full-length study of Rome, is not his first description of the Eternal City. *Through Lands of the Bible* (Dodd, Mead, 1938), the product of Mr. Morton's trip to the Near East, closes with a chapter on Rome—the catacombs, St. Peter's, San Clemente, Ostia. An interesting feature of his latest book is that he makes no reference to this chapter on Rome of 1938 vintage. When he is taken through San Clemente by Brother Paschal, O.P., it is as though he had never seen that church before. The author may have felt that much of the spontaneity and interest appeal of this account would have been lost if he admitted too often that he was covering old, familiar ground. Still, it was highly instructive to compare his description of San Clemente, the catacombs and St. Peter's tomb in 1938 with his observations in 1957. Certain errors are corrected, new details added, emphasis and point of view are reorientated to conform to the latest research. It shows how outmoded even rather conscientious accounts can become in a score of years. Another remarkable improvement is the author's endpaper map of Rome. In this present volume it is attractive, and vividly clear and coherent. In his *Through Lands of the Bible*, 1938, the endpaper schema of Rome was cluttered, indistinct and decidedly unappealing.

The torrent of information supplied in this attractively illustrated book is generally accurate, but there are a few factual errors of small consequence. While very much up on things Catholic, Mr. Morton makes a few judgments which should have been left to the theologians.

A Traveller in Rome gives excellent descriptions of Vatican City, Castel Gandolfo, the catacombs, the principal churches and palaces. As has been noted, it furnishes a wealth of history besides. The author, now 65, may be chaperoning less spectacular trips these days, but they are none the less informative and rewarding. W.S.

BRIEF REVIEWS

Why in the last quarter century has the number of secular priests in the U.S. increased by 60%, from 18,873 in 1930 to 30,481 in 1957, while, for the same period, the religious orders have reported a 125% increase? In *Diocesan Priest Saints* Father R. A. Hutchinson, secular priest of the San Diego diocese, attributes the discrepancy to confusion about the nobility of the diocesan priesthood. This confusion is largely the effect of the skillful propaganda wielded by the indiscreet promoters of religious vocations and by recent writers, some popular, who "seem to have led the unwary into the error of thinking that the flower of sanctity flourishes only in the monastery garden. Such an idea must be blasted out like an old stump that clutters up a choice piece of real estate. Truth is the TNT for the job" (p. 15). Those who would discourage a young man from becoming a secular priest because he would not be truly generous with Christ except as a religious cannot be too strongly censured. But to attribute the proportionately greater increase in religious vocations to a false impression that the secular priesthood is hardly worthy of the generous soul is, obviously, an extremely superficial analysis. The intrinsic attractiveness of the religious state, the fact that most of our Catholic institutions of higher learning are staffed by religious, the appeal of foreign mission work, the desire to teach, not to mention the divine call itself, are more likely factors than misleading information or the indiscreet zeal of directors of religious vocations. Since the religious orders do not begin to have the needed personnel to carry on their rapidly expanding activities, Father Hutchinson would have been on safer ground to have concentrated exclusively on his positive program to attract vocations to the secular priesthood rather than to have devoted so much energy to vague allegations, accusing the religious orders, as it were, of possessing ill-gotten goods. Such allegations are all the more regrettable since the book, which contains the lives of 12 canonized and 9 beatified secular priests, is intended to be placed in the hands of students. Might not Father Hutchinson's polemical tone prejudice young minds quite as much as the "skillful propaganda" of the religious orders? (St. Louis, B. Herder Book Co., 1958. pp. 217. \$3.95.)

"Woodstock Papers" No. 2 makes available in paper-back form *The Testimony of the Patristic Age Concerning Mary's Death*, by Walter J. Burghardt, S.J., a study which appeared about a year ago in the periodical "Marian Studies." Whether or not the Mother of

God did undergo death has never been determined by the Church, but the answer of Tradition is an affirmative one. Here the author has assembled witnesses from the third to the eighth century. His purpose is not to prove anything, but merely to examine the Patristic writings and the liturgies of both East and West which bear on this point to show that the belief does rest on solid ground. This brochure will prove a handy source of reference for the student of Mariology and of interest and profit to those who are not theologians." (Westminster, Maryland, The Newman Press, 1957. pp. 59. \$0.95.)

In *John of the Golden Mouth*, Rev. Bruno H. Vandenberghe, O.P., brings to light some of the great qualities of St. John Chrysostom. Beginning with a brief sketch of the Saint's life, he next devotes several chapters to an elaboration of those qualities which made Chrysostom the great saint that he is, e.g., Orator, Moralist and Moral Preacher, Advocate of the Poor, etc. The author is content to let Chrysostom speak for himself through apt quotations. Since there are very few books in English on St. John Chrysostom, Father Vandenberghe's contribution should prove valuable in stimulating renewed interest in one of the greatest Fathers of the Eastern Church. (Newman Press, Westminster, Maryland, 1958, pp. 91, \$2.75).

In *Ponder Slowly* Retreat-Master Francis X. Peirce, S.J., presents the material of his previous tridua and retreats in skeletal form for use as outlined meditations. About a third of the book is taken up with two "Eight-day retreat outlines to be used with St. Ignatius' Book of the Exercises." Meditations on Christ's life, the Beatitudes, Charity, the Gifts of the Holy Ghost, St. Gertrude's Prayer to the Sacred Heart, etc., are also included. The meditations consist generally of "undeveloped thoughts," mere leads which give the individual a maximum of freedom in using the material. For the most part the style is staccato; the idiom crisp and modern with an obvious effort made to avoid technical language and pious clichés. Father Peirce's "ticker-tape" approach can be best appreciated by a typical example:—"The Gift of Counsel . . . Supernatural intuition . . . combining illumination, tact, decision . . . Interested, disinterested, affective, effective guidance . . . Infinitive, imperturbable knowledge applied practically . . . Guiding always in the right direction. . . gently, sincerely, like a Friend . . . not inexorably, implacably, like a tyrant . . . Advising timelessly in the midst of weighted time . . . serenely in the midst of all-pervasive turmoil . . . (pp. 76, 77)." The quality of the meditations is uneven. Sometimes there is a calm progression of

thought; at other times the pace becomes jerky and a distraction; occasionally, for want of something to say, Father Peirce lapses into an annoying verbalism, a "piling-on" of nouns, verbs or adjectives. At his best, however, Father Peirce is better than average and for those who find outlines helpful the book, if used with discretion, should prove profitable. (Westminster, Maryland, The Newman Press, 1957. pp. 323. \$3.95.)

The latest work to come from the busy pen of the English Dominican nun who writes under the pseudonym "S.M.C." is *Jacek of Poland*, a life of Saint Hyacinth, the great Dominican apostle to that nation. The Saint's seventh centenary occurred last year (see *Dominicana*, September, 1957) and the celebrations and publicity at that time helped bring this little-known saint out of comparative obscurity. The author has done an admirable job in presenting this life of St. Hyacinth. She has used the most reliable reference works in gathering her facts and has related the story of the Saint's life in an easy, readable style. The book is based chiefly on the life of St. Hyacinth published in 1949 by the late Polish Dominican scholar, Father Jacek Woroniecki. "Jacek" is the common Polish name of the Saint. It would seem, however, that in a work intended to popularize the Saint among English-speaking peoples the name "Hyacinth" would have been best used in the title. An interesting book which should be of interest to every Dominican and all others interested in things Dominican. (Blackfriars Publications, 34 Bloomsbury St., London, England, 1958. pp. 57.)

The value and significance of the Mass in daily life is the recurring theme in *Holy Mass and Life* by Rev. A. Biskupek, S.V.D. The clear, simple style of the text and the appropriate photographs of the Mass in action combine to insure easy, profitable reading. *Holy Mass and Life* was Father Biskupek's (d. 1955) last book. He deserved well of America's seminarians with his best-seller "Ordination: A translation and explanation of the Rite of Ordination" which is now in use in many seminaries throughout the country. *Holy Mass and Life*, while not without value for the seminarian and priest, will prove especially beneficial for lay-folk anxious to meditate upon the Mass in terms of their own daily lives: how best to join themselves to the renewal of the sacrifice of Calvary. (New York, Society of Saint Paul, 1957. pp. 189. \$2.50).

Much is being written today about the nature and obligations of

Christian education. Before all else, however, the Catholic should become familiar with the attitude of the Church in this very important matter. *Pope Pius XII and Catholic Education* is a paper-back compilation of twenty-one addresses of the present Holy Father on nearly all aspects of education ranging from "History and Philosophy" to "Sports and Gymnastics." The eighth address, "Counsel to Teaching Sisters" is of particular significance for the many thousands of American teaching Sisters. (Ed. by Vincent A. Yzermans. Grail Publications, 1957. pp. 180.

Jungle Call by Monsignor Joseph Cacella is a biographical account of four years spent among the Amazon Indians. Exiled in 1910 from his native Portugal, the newly ordained Father Cacella sought refuge in Brazil. Receiving the necessary permission, he devoted four years to the spiritual betterment of the numerous tribes inhabiting the Amazon. Monsignor Cacella relates his experiences among the Indians and the terrors of the jungle life with occasional historical and moral reflections. Direct and to the point this book graphically acquaints one with the consolations and the difficulties of missionary life.

BOOKS RECEIVED — FALL, 1958

- Lend Me Your Hands.* By Bernard F. Meyer, M.M. Fides Publishers, 1955. pp. 241. \$1.50.
- Father of the Family.* By Eugene S. Geisler. Fides Publishers, 1957. pp. 157. \$1.25.
- More Than Many Sparrows.* By Leo J. Trese. Fides Publishers, 1958. pp. 137. \$2.95.
- Conversation With Christ.* By Peter Thomas Rohrbach, O.C.D. Fides Publishers, 1958. pp. 171. \$1.25.
- These Made Peace.* By Cecily Hallack and Peter F. Anson. St. Anthony Guild Press, 1958. pp. 288. \$3.50.
- Our Lady Comes to America.* By Raphael Grashoff, C.P. Grail Publications, 1958. \$0.15. (Pamphlet)
- To Be a Priest.* Grail Publications, 1958. \$0.25.
- Further Paradoxes.* By Henri de Lubac, S.J. Trans. by Ernest Beaumont. The Newman Press, 1958. pp. 128. \$2.75.
- A Father Faber Heritage.* Edited by Sister M. Mercedes, S.N.D. de Namur. The Newman Press, 1958. pp. 368. \$4.75.
- Happiness Through Prayer.* By Karl Rahner, S.J. The Newman Press, 1958. \$1.50.
- Saints of the Missal.* Vol. II. By Benedict Baur, O.S.B. B. Herder Book Company, 1958. pp. 283. \$3.95.
- Letters From the Saints.* Compiled by Claude Williamson. Philosophical Library, 1958. pp. x, 214. \$6.00.
- Short Dictionary of Catholicism.* By Charles Henry Bowden, C.O. Philosophical Library, 1958. pp. 158. \$2.75.
- Mary and Christian Life.* By Rev. F. J. Melvin, C.M. Macmillan, 1958. pp. x, 99. \$2.50.
- The Great Society.* By Paul Foster, O.P. Blackfriars, 1958. pp. 91.
- Philosophia Scholastica, Vol. III, Ethica.* By F. X. Calcagno, S.J., and C. Ferraris, S.J. M. D'Auria Pontificius Editor, Napoli, 1958.
- The Aquinas Lecture, 1958, Thomas and the Physics of 1958: A Confrontation.* By Henry Margenau, Ph.D. Marquette Univ. Press, 1958.
- Reflections and Counsels on Chastity.* By Rev. John C. Schwarz, S.J. The Liturgical Press, 1958. (Pamphlet)
- Your Part in the Mass.* By Msgr. Robert J. Sherry. The Liturgical Press, 1958. (Pamphlet)
- The Blessing and Laying of the Cornerstone For a Church According to the Roman Rite.* Trans. by John Schneider and Richard Heinzkill. The Liturgical Press, 1958. (Pamphlet)
- The Blessing of a Church According to the Roman Rite.* Trans. by John Schneider and Richard Heinzkill. The Liturgical Press, 1958. (Pamphlet)
- The Blessing of a School According to the Roman Rite.* Trans. by John Schneider and Richard Heinzkill. The Liturgical Press, 1958. (Pamphlet)
- The Meaning of the Altar.* By Rev. Paschal Botz, O.S.B. The Liturgical Press, 1958. (Pamphlet)