

## The Friars' Bookshelf

**Image of America.** By R. L. Bruckberger, O.P. Translated by C. G. Paulding and Virgilia Peterson. Viking. 277 pp. \$4.50.

The American Revolution did not end with the Battle of Yorktown; it is still being waged today. If it has lost some of its original vigor, some of its purpose and revolutionary character, here is a book to spark the revolution anew, to restore faith in the American ideal. Father Raymond Bruckberger, the eminent French Dominican, in his *Image of America* sounds the call for a return to that strong sense of vocation that has always marked American life. "In the Declaration of Independence, Congress defined the nation's lasting responsibility and revolutionary vocation. And since there is far greater dignity in accepting responsibility than in claiming rights, America is never so truly America as when it lives up to its full responsibility and its revolutionary vocation."

The revolutionary character of the American vocation becomes quite clear in Father Bruckberger's brilliant analysis of the fundamental truths, philosophical, political and religious, that underlie the Declaration of Independence. Far from being an unrealizable Utopian dream, the Declaration is a realistic document reflecting the traditional philosophy of the West. This philosophy has ever embraced highly refined notions of God the Creator and Provider, Human Nature, Freedom and the Pursuit of Happiness. According to Father Bruckberger, it was due in a large measure to Thomas Jefferson that these ideas were incorporated into the Declaration, and it was these same ideas that prevented the Declaration from being Utopian. It is not a Utopian document, but rather a prophetic one, and the author's praise of it is exalted. "Just as it stands, this Declaration is so complete, so perfect, that it has the quality of a natural revelation, almost indeed as though a Divine Grace had been conferred upon the American nation. In any case, it is the loftiest expression of the American vocation."

The highly gifted and original French thinker proceeds to find the American revolutionary vocation evidenced in its solution to one of the most persistent problems in social and economic life: "how the individual, who has more or less freed himself from the tyranny of nature can now free himself from the tyranny of society." The solution is to be found in the middle course that America steers between the extremes of classical capitalism and revolutionary socialism. Such a course was first formulated by a little known American economist, whom Karl Marx described as the only American economist of importance: Henry Charles Carey. He was a prophet who saw that the final goal of society is to achieve an ever higher civilization "not by revolution or by the exploitation of the poor by the rich, but by the association of capital and labor for a common purpose." Henry Ford and Samuel Gompers implemented Carey's theories and together they forged "the only economic and social revolution to have achieved its aims in modern times."

This treatment of the social revolution is of necessity rather limited, but at the same time of great value, for it gives us new insights into both American and European social theory, by comparing the compromise methods of the former with the wildly revolutionary ones of the latter. Many of the vexing problems of modern America are discussed in the course of the book, but some of the most troublesome are merely mentioned. We are left with a desire for a fuller treatment of such a controverted subject as "intellectual colonialism" in America. Father Bruckberger also maintains a discreet silence about what he himself calls "the heart of America's dispute with Europe"—authority. We would like to have had this Dominican's views on authority, not only in the political and social order, but also in the delicate area of Church-State relations.

However, for Americans who have wearied of the constant and often merely surface criticism by Europeans and fellow-countrymen alike, there are enough factual conclusions deduced from sound principles to give them a new pride in their country. Father Bruckberger's heartfelt praises will not only stir the hearts of Americans, but will spur them on to a deeper realization of what it means to be an American. But, lest we become complacent, there is an epilogue to the American edition in the form of "A Letter to Americans" in which is delineated the almost super-human task that faces America. For, while it is true that America has played her role of revolutionary very well at home, she has never rallied other nations to the American ideal. She is maligned and misunderstood abroad, due in part to the vicious propaganda of others, but to her own errors and faults as well. Amer-

ica must recapture the noble role that the Declaration of Independence has written for her.

We have all heard this cry before, but seldom have we found such sound advice as Father Bruckberger offers to America. Every thinking American should read his views, face up to the difficulties which, as he points out, are sure to arise, study his solutions. For if we are to remain true to our heritage we must know how to help solve the great social problem between the wealthy and impoverished nations, what stand to take on the racial problem between white and colored nations. In short, we must know how we can best proclaim and defend the rights of all men to life, liberty, and the pursuit of happiness. *Image of America* will help us to answer these and similar questions, so that we can better realize our American vocation "to extend the Declaration of Independence to the whole world, to all nations and races."

J.D.C.

---

**New Life in Catholic Schools.** By Leo R. Ward, C.S.C. Herder. 198 pp. \$3.95.

The current and vociferous controversy among Catholic educators over the weaknesses in American Catholic schools is the occasion for Fr. Ward's latest book on Christian Learning. Why are our Catholic schools producing so few first-rate scholars? Because, Fr. Ward observes, they were never meant to. He presents it as an historical fact that Catholic schools were established and are still run in this country solely to save the faith and morals of their students. Until this rather limited, albeit historically necessary, end of Catholic education is replaced by a broader and nobler goal, Fr. Ward contends there can be no substantial increase in Catholic scholarship in the United States. This new and nobler goal is the acquisition of Christian Learning. *New Life in Catholic Schools* is concerned with an examination of the nature of this Learning, both as a speculative and as a practical wisdom, not so much as it is just Learning, but more as it is Christian Learning.

A complete appreciation of Fr. Ward's central theme can only be had by the reader who has a certain familiarity with the thought of Gilson and Maritain on this same subject. Briefly put, Christian Learning is the recognition "that there is a positive influence of some matters known through God's word on the same matters naturally known." As Gilson puts it, restricting himself to Christian Learning as it is exemplified in philosophy: "Thus I call Christian, every philosophy which, although keeping the two orders formally distinct, never-

theless considers Christian revelation as an indispensable auxiliary to reason."

Because of Fr. Ward's close adherence to and complete acceptance of Gilsonian thought with regard to the speculative side of Christian Learning, the same criticism must be leveled against him as was directed against Gilson himself. (*A Gilson Reader*, reviewed in *Dominicana*, Summer, 1958). In this review it was pointed out that "the Gilsonian method would, if carried to its logical conclusions, not only cripple but exterminate both philosophy and theology;" since the learned Christian would "end up with a confusing medley of conclusions neatly disjuncted from their true principles" so that "whatever the student may be learning, it is not philosophy. A more potent objection could not be found."

Turning his attention to the other half of Christian Learning, Fr. Ward presents the original and stimulating theory that Catholic Action should be employed in Catholic schools to inculcate Christian prudence in their students. He takes the ordinary notion of Catholic Action and points out that "in schools and out of schools, (Catholic Action) is at least in most of its ambit, a practical intellectual enterprise, demanding action, and yet itself not essentially an action but a learning . . . in the difficult line of the intellectual virtue historically called "prudence" and "practical wisdom."

*New Life in Catholic Schools* will certainly not have the effect of pouring oil on troubled waters. And although one must regret Fr. Ward's acquiescence to Gilsonian thought on the matter of speculative Christian Learning, his observations on its practical element deserve thoughtful and judicious consideration. G.McC.

---

## TWENTIETH CENTURY ENCYCLOPEDIA OF CATHOLICISM

**What Is a Priest?** V 53. By Joseph Lecuyer, C.S.Sp. Translated by Lancelot C. Sheppard. Hawthorn. 125 pp. \$2.95.

Following the trend of many of the volumes in the Twentieth Century Encyclopedia series, Father Lecuyer in *What Is a Priest?* sketches for the reader the development of the Priesthood in the Church. Tracing the origin of the Priesthood throughout Sacred Scripture and the declarations of the Holy See, this new volume of the Encyclopedia becomes apologetical in character and sometimes seems to answer the question, "Why a Priesthood?" rather than "What Is a Priest?"

Father Lecuyer answers the ever recurring questions of Protes-

tantism regarding the validity of Protestant Orders and the celibacy of the Roman Clergy. The chapter concerning the latter problem is very well presented and would be most beneficial in answering any and all Protestant queries concerning the matter.

In the last chapter the author treats of the Priesthood of the Faithful. Again he outlines the Church's teaching in this matter as it has evolved throughout Her history. Feeling the need for vocations to the Priesthood, Fr. Lecuyer concludes his brief work with the words of Pope Pius XI, "Let them (the laity) be persuaded that to help with the recruitment of the secular and regular clergy is the best way in which they can participate in this dignity of the Royal Priesthood which the Prince of the Apostles attributes to all the people of the redeemed."

**Why We Believe?** IX 107. By Leon Cristiani. Translated by Dom Mark Pontifex. Hawthorn. 123 pp. \$2.95.

A history of Apologetics in the Catholic Church and a brief analysis of the Classical and Modern approaches in this field, *Why We Believe?* is the 15th volume of the 20 Century Encyclopedia of Catholicism to be published.

It will be of interest to seminarians and others active in the field of apologetics that Msgr. Cristiani gives an adequate, if sketchy, presentation of the classical and modern approaches.

Msgr. Cristiani presents Classical Apologetics very soundly, though one might wish him to have spent more time on his treatment of St. Thomas Aquinas' *Summa Contra Gentes* which he cites as "a model of explanation which cannot be surpassed." The author's enthusiasm for modern apologetics is evident, but conditional. He admits the modern forms if "they do not contradict classical apologetics" and if they "are connected with it in some way."

*Why We Believe?* can rightly be placed among the better works of the Encyclopedia of Catholicism to be published in English to date.

**The Theology of Grace.** II 23. By Jean Daujat. Translated by a Nun of Stanbrook Abbey. Hawthorn. 158 pp. \$2.95.

Grace "is a subject misunderstood by non-Catholics and hardly appreciated by Catholics. . . . It is therefore a fundamental problem with which we . . . deal in this book." Dr. Daujat sheds much light on this problem in *The Theology of Grace*. Faithful to the teaching

of the Angelic Doctor, the author treats of his subject as it touches upon every aspect of our religion and upon all the Christian mysteries with which it is bound up.

Although *The Theology of Grace* side-steps the problems of Molina, Suarez and the moderns, this small work summarizes the essential features of Grace as established by St. Thomas Aquinas. It serves as an excellent introduction to the aforesaid problems and, adhering to the principle Thomistic tenets on Grace as found therein, the reader is well on the road to the correct solution of these problems.

The book is most profound in many sections, yet never seems to bog down in obscurity. This is perhaps due to Dr. Daujat's engaging style which at times becomes delightfully poetic. It adds to his work a very readable quality, not lost in translation.

**The Catholic Spirit.** VIII 88. By Andre Retif, S.J. Translated by Dom Aldhelm Dean. Hawthorn. 126 pp. \$2.95.

*The Catholic Spirit* is another apologetical work in the Encyclopedia of Catholicism. This book gives a very real insight into one of the four marks of the Church, its Catholicity or Universality. It points out in a lucid way that to be Catholic does not mean only a geographic or numeral extension, but that Catholicity is something qualitative with a deep spiritual meaning.

Fr. Retif points out that "this book is no more than a faint echo of their (Frs. de Montcheuil, de Lubac, Congar, and Journet) ample knowledge and wide education." However, Fr. Retif's work, echo though it may be, is one of the few in English which treat of the subject at any length.

**Heresies and Heretics.** XIII 20. By Leon Cristiani. Translated by Roderick Bright. Hawthorn. 141 pp. \$2.95.

This new volume of the Encyclopedia series offers to the reader a very well-prepared conspectus of the heresies and their masters which have plagued the Church since its beginning. Msgr. Cristiani presents in a chronological order those rebellions against revealed truth which have shaken the unity of the Church, only in the end to be conquered and to serve as a strengthening force for that same unity they sought to destroy.

The final chapter is a discussion on the new ecumenical movement, its purpose and its progress. *Heresies and Heretics* offers ample background for the understanding of such a movement.

**Christianity and Money.** V 59. By Jacques Leclerq. Translated by Eric Earnshaw Smith. Hawthorn. 126 pp. \$2.95.

In this volume of the Twentieth Century Encyclopedia of Catholicism one can find an accurate, well-established treatment of the Christian Religion and its attitude toward money. It is accurate because its author, Canon Jacques Leclerq is an outstanding moral and social philosopher who teaches at the University of Louvain; well-established since its foundations are those of both the Roman Pontiffs and St. Thomas. As Canon Leclerq points out "For the purpose of forming an accurate idea of the Christian tradition it is advisable to go back to the Middle Ages and in particular to St. Thomas who gave it its most comprehensive formulation."

Perhaps the most enlightening chapters are the last two. Chapter VI Community of Intention, corresponding to St. Thomas' doctrine in II-II, Q.66, a.1., is a clear and definitive treatment of the much used and abused phrase "all things are common to all men." Perhaps even more enlightening is the last chapter "The Right of Ownership" which exposes the doctrine of the Angelic Doctor who, together with Aristotle, formulated in the name of social philosophy the basic reasons for the right of private ownership. This chapter is replete with papal texts, especially those of the late Pius XII.

Canon Leclerq has brought out the perennial and constant harmony between Catholic tradition and St. Thomas.

**The Religion of Israel.** VI 65. By Albert Gelin, P.SS. Translated by J. R. Foster. Hawthorn. 111 pp. \$2.95.

**Saint Paul and His Message.** VI 70. By Amedee Brunot, S.C.J. Translated by Ronald Matthews. Hawthorn. 141 pp. \$2.95.

On encountering a book entitled "*The Religion of Israel*," one usually expects to find a good deal of matter concerning the Jewish calendar and major feasts, priests and levites, the temple and its appurtenances, the history of Judaism, comparisons with other ancient religions, etc. Father Gelin dispenses with most of this. He attempts to capture the driving forces of the religion which, although more elusive than the particulars mentioned above, are far more essential. He is prompted to do this by the limited space allowed him for this book is another volume of the Twentieth Century Encyclopedia of Catholicism of which a characteristic note is brevity.

*St. Paul and His Message* is another of the 150 volumes sched-

uled to comprise this new Catholic encyclopedia. Fr. Brunot's style is more engaging than that of Father Gelin and as expert in scholarship. St. Paul's thought is once more examined and put into schematic form. Paul having met the risen Christ on the road to Damascus preaches the hope of His return (Thessalonians); daily living with Christ (Corinthians and Philippians); salvation thru Christ (Galatians and Romans); the Lordship of Christ (Colossians and Ephesians); fidelity to Christ (Titus and Timothy). The author's purpose is to make St. Paul live for the people of today. The text never drags but lives and sparkles with something of the fire which burned in the breast of Paul himself.

Both books seem to be rather Biblical theology than any other type of expository writing concerning the Bible. This is perhaps even more properly said of *The Religion of Israel*. The translations of the various Biblical passages are quite radical and even, in places, worse than the Douay-Rheims version. The authors would have done better if they had remained loyal to *The Jerusalem Bible*. The books also share in the common faults of the Twentieth Century series. There are many printing errors which detract from the professional lustre a reader expects in an encyclopedia. Many of the opinions are "avant-garde" and perhaps a bit too offensive to the tastes of our conservative, Bible-reading American public. By the same token such opinions can re-educate the public as regards Biblical attitudes. There is finally little room given to consideration of opinions which oppose those of the authors.

But on the whole these two books are a worthy addition to an already worthy series.

---

**God's Word and Work.** By Kathryn Sullivan, R.S.C.J. Liturgical Press. 164 pp. \$3.00.

The Bible and the liturgy form a time honored union within the Church but this union is not always recognized by the Church's members especially in this twentieth century. Our modern era has seen a new interest both in things liturgical and in things scriptural each following more or less their separate ways. Inevitably the union between the two had to be considered. Studies doing just this have been published and will continue to be published. Mother Sullivan has made a noteworthy addition.

Her contribution first took the form of a series of essays on the historical books of the Old Testament (from Genesis to Esther plus

Machabees) in the national liturgical organ, *Worship*. Shortly after the last essay was published the Liturgical Press gathered the essays into book form.

The inspirer of this work, Father Godfrey Diekmann, O.S.B., editor of *Worship*, requested Mother Sullivan to do two things:

1. to help the amateur Scripture student discover how the Old Testament writings bear witness to Christ.

2. to convince him how imperative such knowledge of Christ through the Old Testament is to a fuller understanding of the liturgy.

Taking some of the specific edge from this request Mother Sullivan aims, in her own words, "to introduce readers to the Bible and to show some ways in which the sacred texts have been used in the liturgy."

She has delighted Scripture scholars in several ways. She has reestablished Leviticus and Paralipomena as books worth reading. She has employed current archeological findings, has been scientific in her approach and, "mirabile dictu," has given due attention to the human authors involved. The educated will find delight in her many varied references to every possible field of culture—literature, sculpture, paintings, architecture. Her use of the Fathers, the Magisterium, the liturgy, the lives and writings of the saints and St. Thomas will quiet the questioning minds of the intrepid defenders of orthodoxy. The ordinary man will be most pleased with the simple and clear style of the text.

There are several plates included, mostly of paintings, illustrating various Biblical events and characters. They are helpful to the reader's better understanding of Mother Sullivan's references. Each chapter also contains a selection of suggested readings from the book being discussed for the reader's better appreciation of the essay's proposed theme.

In short Mother Sullivan has shed helpful light on the union of the liturgy and the Bible. It is a fervent hope that she soon puts her hand to the prophetic and sapiential writings of the Old Testament.

J.V.B.

---

**The Paradise Tree.** By Gerald Vann, O.P. Sheed and Ward. 320 pp. \$4.00.

Largely through the discoveries of Jung the intellectual world is coming belatedly to recognize that symbol-thinking is inescapable—a truth that earlier Western cultures accepted implicitly and that non-

Western cultures have never cast aside. Such a truth, such a mode of thinking, is of supreme importance in the learning and living of the supernatural Christian "mysteries," for symbol is the only mode of expression apt for the ambivalent (God is simultaneously just and merciful, etc.). Fr. Vann in *The Paradise Tree* attempts to sketch out a symbol-thinking approach to the life of Christ, the Commandments, the Sacraments and the Mass. In the first chapter he sets up "The Pattern," that is, humanity's longing for life, immortal or divine, a longing that is expressed in numberless myths of all ages and races but which finds its fulfillment alone in the "reality," the historical fact (as opposed to mythical yearning) of the Incarnation of the Word, of the Redemptive life of Our Lord.

This is indeed an admirable task that Fr. Vann has set himself, but one wonders if it is a task possible of being carried to a successful completion in the present state of "symbol-knowledge." The extreme difficulty of understanding *The Paradise Tree* indicates that it is not. Instead of clarifying the symbol-patterns of the Church's liturgy, this book will almost certainly prove a stumbling-block for most readers and may very likely turn some away from rather than toward an "appreciation" of the Christian symbols.

In locating "The Pattern in the Commandments," for instance, Fr. Vann devotes a rather large part of the chapter to the third commandment, which suffers at present "the direst confusion." He exposes admirably the two essential points: 1) that Sunday is not an outgrowth of the Jewish work-less Sabbath, and 2) that Sunday is rather the "completion," the "eighth day," the joyful commemoration day and day of worship in honor of the Redemption. But to this "deeper understanding" of the commandment symbol-thinking contributes almost nothing! The exposition is based almost entirely on the *historical* considerations of Fr. Jungmann, S.J. And when, at the end, Fr. Vann does add a symbol section—on "undergoing the cutting and cleaving of the sword, through entering the death-dealing and life-bringing waters"—it bears little or no relation to the two essential points and is extremely difficult in itself.

*The Paradise Tree* is filled with genuine insights into the symbols of the Church, a thing we have come to expect from the pen of Fr. Vann. Further, *The Paradise Tree* gives abundant evidence of how Fr. Vann has kept abreast of current research into symbols and myth. But somehow the combination—of insights and wide reading—does not come off. Perhaps *The Paradise Tree* is more than just a pioneer work in the field; perhaps it is, after all, a book better put off for a few years yet.

R.M.D.

**Catholicism.** Henri de Lubac, S.J. Sheed and Ward. 283 pp. \$4.00.

When it appeared in France in 1938 this was a work of towering originality. Today in many European Catholic circles it is regarded as a minor classic. P ere de Lubac is a theologian of distinction, deep in scholarship and often deep in controversy. Here he presents with conviction, but in a spirit of inquiry, the thesis that the Church is essentially social—in its very core, in its dogma. Few will accept all the French Jesuit's contentions. Few who give him a hearing will be left unmoved by the sweep of his theme and the power of his presentation.

As to originality—in the years before the war two streams were flowing in continental Catholic thought, in varying widths and depths from place to place. There were the stirrings of social activity belatedly reacting to prods, from within by the social Encyclicals of Popes Leo XIII and Pius XI, and from without by the challenge of Marxian socialism and other naturalistic systems. Then there was that more esoteric movement, the liturgical revival, which was much concerned with refocusing on a positive Christianity centered on the long neglected doctrine of the Church as the Mystical Body of Christ. Taunts that Christianity was individualistic, interested only in "pie in the sky" and each for his own alone, jibes of contrast with the allegedly "truly social" character of Marxism—these produced the daring synthesis which is this book. Christianity, the Church, the Roman Catholic Church is essentially social ". . . not merely in the field of natural institutions, but first and foremost in itself, in the heart of its mystery, in the essence of its dogma." Salvation itself is social. Christ as the new Adam, in St. Paul's phrase, redeemed all men. This redeeming act and the foundation of the Church are in truth but one work of Christ. Finally, it is only *in* the Church (the normal way), or at least *through* the Roman Catholic Church that an individual's salvation can be realized.

There is nothing *in se* new about this theme. What else was Christian perfection for St. Paul but incorporation in Christ? St. Thomas never forgot it. Pope St. Pius X, saw the need to "restore all things in Christ." That Christ on earth is His Church, the Mystical Body—and that this means the One, Holy, Catholic and Apostolic Church headed by the Vicar in Rome—is familiar and certain doctrine since Pope Pius XII's Encyclical *Mystici Corporis* (1943). It was less clear to many in 1938, and it is uncanny how straight P ere de Lubac seems to have steered among the erroneous, or inadequate, theories concerning the Mystical Body which were then

current. (A few minor reservations on this topic will be made later in the review.)

The Sacraments are treated as the instruments of this social salvation; Baptism, Penance, and the Eucharist are described as respectively, introducing, restoring and deepening the participation of the Members in the unity of the Body. The doctrine of No Salvation Outside the Church (*Extra Ecclesia Nulla Salus*) is discussed in the light of this essential social unity. His refinements are not traditional, yet they are consonant with the established papal teaching. It is this very fact (that only through the Roman Church can men be saved) which "demands" the mission activity of the Church, the "building up of the Body of Christ" which is so strenuous in our day. It is as with St. Paul's cry "a necessity lieth upon me; for woe to me if I preach not the gospel" (I Cor. 9:16). The Member is a microcosm to the macrocosm that is the Church. Her very destiny is for a social salvation—all men—no less—is the aim. The measure of achievement is, of course, according to God's Providence and grace.

Does Père de Lubac mean to deny that "salvation is a personal matter for every individual, that at the Judgment 'no one will find help in another, and that individuals are distinct for eternity?" He raises the question himself and answers a vigorous negative. These truths are "no less essential." "True union," he reminds us, "does not tend to dissolve into one another the beings it brings together, but brings them to completion by means of one another. . . . Catholic spirituality has not to choose . . . between an 'interior' and a 'social' tendency, but all its authentic forms in their extraordinary variety will share in both."

Special needs of the present day receive attention in the last part of the book. It is not that theology needs changing, but rather filling out. "For although dogma is essentially unchanging the work of the theologian is never ended." This filling out can be considered from a material standpoint, e.g., the need of working out a new tract in theology on the role of the laity in the Church. Or it can mean a new emphasis, an additional (not substitute) formulation, a building upon established dogmas in accordance with legitimate interests and leanings of a particular age. Père de Lubac points to the progress in the physical and sociological sciences in recent times as making us "more fully aware of the extent and the depth of the social bond." Certainly this awareness, this drive to human unity is more keen today—atotomically keen—than when he wrote. Theology can build upon such a drive. So he argues.

When this book was first published in the United States in 1950,

Père de Lubac's *Surnaturel* had only recently provoked a sharp reaction among Thomists, even within his own order. The storm has subsided. His theory of the "supernatural" has become no more palatable to disciples of St. Thomas, nor will it. But, as the distinguished English Dominican theologian, Father Victor White, has indicated, it does not intrude in this book.

A demurrer is here entered to the view, elsewhere expressed, that this book would be intelligible only to theologians. It is admittedly not as easy going as Père de Lubac's more recent book, *The Splendour of the Church*, still its many splendid insights and the widespread current instinct for the unity and interdependence of the Mystical Body should afford it a receptive atmosphere among the informed laity. His fine imagery is preserved in the able translation by Lancelot Sheppard.

A few reservations are in order. Some of the phrasing with respect to the Mystical Body might well be reviewed by the editors before the next printing. It is arguable that certain terms on pp. 23, 25 and 26 are not consistent with all the implications of *Mystici Corporis* (1943). This bears special investigation in the light of the crisp reiteration of *Humani Generis* (1950) that "the Mystical Body of Christ and the Roman Catholic Church are one and the same things." (N.B. This translation is from the 4th French edition of 1947). There are some exaggerations of language in the book which will not always have an appeal to theologians. One dramatic instance is his statement that "All grace is *gratia gratis data*, that is, in the old meaning of the expression, given for the sake of others." But this is used for rhetorical effect and is quickly qualified: "The grace of Catholicism was not given to us for ourselves *alone*, but for those who do not possess it."

An orientalist of parts, an ecclesiologist, and a commentator on socialism, Père de Lubac is, perhaps above all, an eminent interpreter of the Fathers of the Church. There is no more profound partisan of Origen, who with St. Irenaeus, was one of the first doctors of the doctrine of the Mystical Body. From Origen he has become a proponent of a spiritual exegesis, of which he here gives us more than a glimpse. Professional exegetes have not warmed to Père de Lubac's simplified view of both testaments as summarized "in one word, the Church." However, since he insists (1) that spiritual exegesis is of no value unless founded upon the literal sense, and (2) on "the Church's role as the link between the 'letter' and the spirit," he is conceded to be operating within an area of permissible, if not widespread opinion. The Church's insistence upon the primacy of the literal sense has

never restrained her from featuring prominently in her liturgy the spiritual sense portrayed by the Fathers. It is this patristic spirit to which Pére de Lubac would recall our eye.

In the last years of his pontificate Pope Pius XII gave the blessing of the Church to an infinity of human goods produced by our age. This teaching, so precise and so thoroughgoing, has taken the sting out of those jibes about a Catholicism concerned only with "pie in the sky," such as goaded Pére de Lubac in 1938. The Mystical Body is now parish conversation. The dialogue Mass, the latest trophy of the liturgical movement, is a spreading new symbol of the fuller participation and cooperation of the Members in the ultimate act of Christian worship. That raises a question. Is this book still timely?

Perhaps some day its message will be obsolete—when the shadow of a selfish individualism has faded from our Christian living and from our Christian piety itself. When that day comes perhaps the full message of Christ will be psychologically more generally digestible. Pope Pius XII was talking of the problems of these very missions in his 1957 Encyclical *Fidei Donum*:

"Nothing is more foreign to the Church of Jesus than division. Nothing is more harmful to her life than isolation, retiring into oneself, and all the forms of collective egoism which induce a particular Christian community, whatever it may be, to close itself up within itself . . . [For the Church is] mother of all nations and of all peoples as well as of all individuals . . . missionary from her very origins."

These words convey a double portion of the spirit of this useful, creative book. A.B.

---

**John Wesley and the Catholic Church.** By John M. Todd. Macmillan. 195 pp. \$3.00.

Among all the great figures of Protestantism, the one whom many Catholics find most easy to single out for praise and sympathetic understanding is John Wesley. Some two centuries removed from the bitterness and ambiguity of the original break, the very image of a sincere Christian bringing home to all his neighbors the full implications of Jesus Christ, the Father of Methodism is a "natural" for John M. Todd's irenic study, which undertakes to judge Wesley's spiritual development and doctrinal attitudes in the light of Catholic teaching and practice.

The book does not lay claim to definitiveness, nor is it a biography in any formal sense. The essential facts are recounted in the first

half of the book, not so much for their own sake as to bear out Mr. Todd's own assessment of their deeper meaning. The author stresses two principles. First, Wesley's life-long fidelity to the Anglican church of which he was an ordained priest and which he consistently regarded as the true Catholic Church of Christ for the England of his day (an outlook with clear affinities to that which inspired the first stirrings of the Tractarian movement). And second, a full and normal Christian spiritual development not dissimilar to that described by great Catholic mystical writers like St. John of the Cross.

This is but a prelude to later chapters where, under the inspiration of Pere Bouyer's justly-famed *Spirit and Forms of Protestantism* (*Dominicana*, 1957), our author attempts to align Wesley's theological outlook with the full teaching of the Church. Here, his basic conclusions are: Wesley affirmed all the crucial doctrines of Christianity, if not all that have been defined by the Church. He denied none of the latter, and if he occasionally impugned Catholic dogmas, he did so only because he misunderstood the sense in which Catholics held them. Even the doctrine of assurance of salvation can be and in Wesley's case should be interpreted in a traditional Catholic sense; and as for the apparent outrage of his "ordinations," which threw the Methodist group into schism, the theory behind this matter (and the same would be true of other points) is still to some extent disputed among orthodox Catholic theologians.

Mr. Todd, it is clear, could not be called "conservative" in his approach in any opprobrious sense. In general, our author seems well-balanced and competent. On the "Wesley" side, he seems thoroughly familiar with the preacher's *Journals* and *Sermons*, and with the historical background of the times. On the "Catholic Church" side, he is remarkably conversant with the latest currents in Catholic theology, with Danielou and Congar; and Msgr. Journet's *Church of the Word Incarnate*, if unmentioned, seems to be the source for much of Mr. Todd's ecclesiology. He prefers Patristic theology, the relation of St. Thomas' *Summa* to the present volume being that of a reference occasionally consulted on precise points.

Some features of *John Wesley and the Catholic Church* might appear guilty of that "false irenicism" condemned in *Humani generis*. To the present reviewer, it does not seem that the book is guilty or should be rejected on this account. It is a good book, readable and thought-provoking. We would not recommend it to everyone we met, but to the intelligent, educated Catholic, with at least some background in history and theology.

One final word on the book's ecumenical character, for such is

its avowed purpose. Pere Bouyer's book was a "two-edged sword," touching both Catholics and Protestants. Mr. Todd's is far less so; it is principally directed toward his fellow Catholics. It teaches them the lesson of love and understanding. On the other hand, a Protestant who picked up the book would find, I expect, some food for thought in observing that all the positive and vital religious principles which inspired the holy and apostolic life of John Wesley are taught and lived in their perfection in the Church of Rome. J.B.B.

---

**Christians in a Changing World.** By Dennis Geaney, O.S.A. Fides. 180 pp. \$3.95.

"Christ's first approach to the world was to identify Himself with it. This is the first missionary principle." And this principle of adaptation is by no means limited to missionaries laboring in an alien and far off culture. As Christ lived in a certain historical moment and absorbed the culture of His times, so too the Christian of today faces a similar task of adaptation, of sharing in the Church's mission of "redeeming the times."

It is the American Catholic layman who is Fr. Geaney's principal concern—the layman of today as he is discovering his place in the Church, his role in fulfilling the Church's mission. The author has covered almost every area of activity in the life of an individual. He treats of the parish, the family and family movements, youth, and the work-a-day world, how they have changed in recent years, how laymen can and are meeting the changes. Perhaps the most stimulating section of the book is the concluding section on adaptation in the spiritual life. This final part includes a chapter on the role of the priest in today's ever-changing society.

One must agree with the publishers that this *is* a "timely and provocative book." It is "timely" because it offers a sober recognition of the problems facing today's layman; "provocative" because its aim is to rouse Christians out of the unholy lethargy that leaves them the "subjects of change instead of its agents." Unfortunate is the priest or seminarian who passes this book by without reading it. Nowhere else will he get so complete yet concise a view of the lay apostolate. C.M.McV.

---

**The Church: An Introduction to the Theology of Saint Augustine.** By Stanislaus J. Grabowski. Herder. 673 pp. \$9.50.

In the centuries following the Reformation, theologians, absorbed

with the controversies of the day, concentrated almost exclusively on an apologetic treatment of the Church and her teaching. They considered the institution of the Church, her unity and visibility, but gave scant attention to the Church as it is the Mystical Body of Christ. In the present century the emphasis is happily changing. It is more evident to all that the polemical discussions should not overshadow the important task of penetrating the mystery which is the Church. The outstanding encyclical of Pope Pius XII, *Mystici Corporis*, and such popular trends as the liturgical movement give strength and vitality to this doctrinal approach to the study of the Church.

Such a study cannot ignore the teaching of St. Augustine. This great Father and Doctor of the Church is rightly called the Doctor of Ecclesiology. The concept of the Church as Christ's body is fundamental in his writings. Father Grabowski, a priest of the archdiocese of Detroit, is already known for his earlier Augustinian study *The All-Present God*. His reputation as a student of St. Augustine is further enhanced by the present work.

The book is divided into three sections. The first of these treats of the development of the concept of the Church as the Mystical Body of Christ, an hierarchical, social body. In the next section the author examines in detail the internal structure of the Church. The Holy Ghost is seen as the soul of the Mystical Body and the relation of the theological virtues, grace and sanctity to the members of this body is considered. The concluding section deals with the relation of sinners to the Church and with the mystery of predestination.

Throughout the work there is clear evidence of Father Grabowski's extensive knowledge of St. Augustine and Augustiniana. Scarcely a page is found without a reference to one of St. Augustine's own works or to some of the voluminous literature about this great theologian-saint. One indication of the amount of research involved in this work is the more than 1000 entries in the index of names cited.

But this book is by no means restricted to the expert. Priests, seminarians, all who know some theology and want to know more will profit from Father Grabowski's book. They may occasionally differ with an opinion; perhaps they will regret that a clarifying note was not added here or there; e.g. that the Holy Spirit is the soul of the Church as an extrinsic and not an intrinsic cause. All will be grateful for an introduction to the basic idea of St. Augustine's theological thought, and through this work will be led to other sources about Saint Augustine and to the writings of the Saint himself.

J.M.H.

**Pathways of Love.** By Victorino Osende, O.P. Translated by a Dominican Sister of the Perpetual Rosary, Milwaukee, Wisconsin. Herder. 268 pp. \$3.95.

One of the tragic mistakes of Jansenism was to limit perfection in the spiritual life to a chosen few. The summit of the interior life could be attained only after a long life of penance and austerity. Today, after over three hundred years, the revival of Thomism and the writings of Arintero and Garrigou-Lagrange, the truth that mystical union is the normal term of growth in sanctity is gaining wider and wider acceptance. *Pathways of Love* by Father Victorino Osende, admired friend and former pupil of Arintero, is a guidebook for those who, convinced of the attainability of perfection, are seeking ways to realize it in their own lives.

Number 12 in the Cross and Crown Series of Spirituality, *Pathways to Love* does not attempt to treat speculatively the whole of the spiritual life. It is a guidebook, and as such it is practical and selective, treating of problems and difficulties that occur frequently today. The style is clear and moving. It instructs and forms, to use modern catechetical terminology.

The first part, "Toward God," lays the foundation for what is to follow. Chapters on spiritual reading, spiritual direction, the place of a method—for example the *Spiritual Exercises*—in meditation, and the role of devotions in our life, give the principles for using all these means to the best possible advantage. "In God," the second part, describes the end, the mystical state, paying particular attention to those phrases of the spiritual authors that seem to contradict Thomistic theology: mystical nothingness, mystical death. Although much of the material in the first part can be found in the author's earlier *Fruits of Contemplation*, this concentration on the mystical life, almost half the book, is unique to *Pathways of Love*. It serves to make the latter stages of the path to perfection more understandable and therefore inviting to an age that is still hesitant in part to accept the fact the such perfection is for everyone.

"The Apostolate," the third section, treats of the natural outgrowth of the mystical state. In so doing it brings out the lofty perfection required for leading a full apostolic life, and the force the apostolic life has in itself when properly practiced to elevate us to the highest perfection. Under this aspect it may be compared to the vows of the religious state.

*Pathways of Love* is not a book for beginners. It presupposes some experience in religious life and the search for perfection. But

directors of souls and those who have a foundation in the life of virtue will find it rewarding. R.M.V.

---

**Joy in the Faith.** By Auguste Valensin, S.J. Translated by Alastair Guinan. Desclee. 435 pp. \$4.00.

More refreshing than menthol, more vital than air, simplicity is the hallmark of an adept; that arresting something which needs no salesman. *Joy in the Faith* is a refreshing book, drawn from the meditations of an unusual personality, arresting in its sheer simplicity.

Thoughts written down in private (without intent of publication), now posthumously released, this book contains a caravan of select reflections, pithy, sober and wise. Fragmentary and journal-like in style, Alastair Guinan's English translation of Father Valensin's work provides an apt assist for more than the few; the overwhelming success of the original French edition *Joie Dans La Foi—a Club du Livre Religieux* selection—is evidence of the fact.

The liturgical cycle or the core of some special feast provides the matter for many of the meditations; a prominent theme pervades all of them—sonship, joy, and simplicity—“. . . in these lies the substance of my spirituality.”

The real worth of this book is not difficult to define; *Joy in the Faith* is a stimulus to sanctity through simplicity. S.P.

---

**The Catholic Church in the Middle East.** By Raymond Etteldorf. Macmillan. 184 pp. \$3.75.

The Countries of the Middle East have enjoyed a certain political prominence in recent times because of current agitation there; Communism has had no little part in the contemporary unrest. Since Catholicism is the traditional foe of Communism and the Middle East a most fruitful field for mission activity, information concerning the Catholic Church in these countries is of vital interest to priest and Catholic layman alike. To supply for the want of material on this subject in English, Monsignor Etteldorf, an official of the Sacred Congregation for the Oriental Church who has traveled extensively in the Middle East, presents to the Western World an informal introduction to the Catholic Church's role in these countries, with an emphasis on aspects that are little known to the Westerner.

Along with a general description of the Church, her inner life and different activities are portrayed in their historical settings in

these various countries. The author also includes basic descriptions of the various religious groups, and the attitudes, both cultural and spiritual, with which the Church has to contend in her sphere of action.

Although the scope of the book is broad, including much diversified information, it is not cluttered with unnecessary and avoids useless detail. Written in a picturesque and pleasing style the book provides informative and enjoyable reading.

Timely and concise—this book supplies all the information needed for a basic appreciation of the situation of the Catholic Church in the Middle East.

N.A.H.

---

**The Sacred and the Profane**, The Nature of Religion. By Mircea Eliade. Translated from the German by Willard Trask. Harcourt, Brace. 256 pp. \$4.50.

"Whatever the historical context in which he is placed, *homo religiosus* always believes that there is an absolute reality, *the sacred*, which transcends this world but manifests itself in this world, thereby sanctifying it and making it real. He further believes that life has a sacred origin and that human existence realizes all of its potentialities in proportion as it is religious." These generalizations—intended as they are to include the whole of religious history—seem rather sweeping at first glance. But documented as they are, and backed up by the broad empirical knowledge displayed by Prof. Eliade here in *The Sacred and the Profane* as well as in his earlier works, they have the utmost significance. Furthermore, they take on even greater significance in the total context of a book with the specific purpose: "To illustrate and define (the) opposition between sacred and profane . . . to show what (religious man's) total experience of life proves to be in comparison with the experience of the man without religious feeling."

Three chapters of *The Sacred and the Profane* are devoted to minute examination of particulars in the "phenomenology of religion" ("Sacred Space," "Sacred Time and Myths," and "the Sacredness of Nature"). The examination is carried out largely in the area of primitive religions. Chapter Four, "Human Existence and Sanctified Life," applies the findings of the previous chapters to the comparison between religious and secular man. The citation at the beginning of this review is from Chapter Four; it is Prof. Eliade's summation of one half of the comparison, religious man.

Secular man, in direct contrast with religious man, refuses transcendence and accepts the relativity of "reality." He *may* have existed

in archaic cultures, seems to have existed in small number in earlier historic cultures, but has developed fully only in the modern societies of the West. For the non-religious man, "The Sacred is the prime obstacle to his freedom. He will become himself only when he is totally demysticized. He will not be truly free (he feels) until he has killed the last god."

*The Sacred and the Profane* is a far more interesting book than the authors earlier *Patterns in Comparative Religion*. Perhaps this is because *The Sacred and the Profane* is making a specific point: Despite his hatred for religion, non-religious man cannot totally escape it; his attitudes and behavior betray "pseudo religions and degenerated mythologies." Modern "rational" man's unconscious as often as not will reveal his profound need of religion. But as long as this need remains unconscious and is not integrated into his personality, such a man will never, from the Christian point of view at least, live a full and integrated life. R.M.D.

---

**A History of Philosophy.** Volume IV. Descartes to Leibniz. By Frederick Copleston, S.J. Newman. 370 pp. \$4.50.

**A History of Philosophy.** Volume V. Hobbes to Hume. By Frederick Copleston, S.J. Newman. 440 pp. \$4.75.

Originally intending to treat the philosophers from Descartes to Kant in one volume, Fr. Copleston found that to treat them adequately would take three volumes. The first of these has the subtitle "Descartes to Leibniz"; the other two will be "Hobbes to Hume," and "Wolff to Kant." Volume IV includes a remarkable general introduction to the entire period (the corresponding "Concluding Review" will be at the end of Volume VI), five chapters on Descartes, chapters on Pascal, Cartesianism, and Malebranche, five chapters on Spinoza and four on Leibniz. This expanded plan certainly places Fr. Copleston's *History of Philosophy* out of reach for the seminarians who were his original intended audience (cf. Preface to Volume I). On the other hand, it enables Fr. Copleston to fill a gap in modern scholastic philosophy. There was a definite need for someone to review the opinions current among non-scholastic historians of philosophy; Fr. Copleston has taken upon himself just such a task, managing, at the same time, to give more than adequate space to the philosophers themselves.

One example in Volume IV of Fr. Copleston's role as reviewer can be found in the first chapter on Leibniz. After discussing, intelligently and in some detail, the divergent views on Leibniz of

Coutourat and Bertrand Russell, of Jean Baruzi, of Kuno Fischer, Windelband, Guido de Ruggiero, of Davillé and Benedetto Croce, Fr. Copleston sums up: "In fine, an ideal presentation of Leibniz would do justice to all (these) aspects of his thought while overemphasizing no one element at the expense of others." A similar instance is the fact that Fr. Copleston will accept no "period dividers" (e.g., "Continental Rationalism"), no matter how commonly accepted, without taking great pains to decide whether he should accept or reject them.

This volume of the *History* evidences once again a feature of Fr. Copleston's approach that has given rise, in regard to some of the earlier volumes, to a criticism on the part of some reviewers: namely, that Fr. Copleston seems never to give a definitive and critical evaluation of any philosopher. While this is true to some extent, it does indicate his fairness and objectivity. In point of fact, Fr. Copleston carries fairness to a laudable extreme. He manages to do so especially by giving as a follow-up for any generalization that might tend to overstate the similarity between two philosophers an exhaustive listing of the differences between them that would render qualification necessary.

Thus, in its present enlarged format, Fr. Copleston's *History of Philosophy* is a happy combination of adequate detail, critical evaluation of current opinion, and fairness. This makes the work an admirable undertaking. The fact that it has overreached its original plan takes nothing away from its intrinsic merits. The most obvious improvement in Volume IV, over its predecessors, is a greater frankness in confronting accepted historical viewpoints, to accept or reject them.

Volume V of Fr. Copleston's *History of Philosophy* (entitled "Hobbes to Hume") follows its predecessor by only a matter of months. The publishers tell us, on the cover of the present volume, that it is "the penultimate volume of (Fr. Copleston's) masterful survey." What a shame if this is so! To end this brilliant contribution to philosophical history with the treatment of Kant—while defensible, perhaps, on the grounds that everything after Kant is a sort of anticlimax—would leave such important figures as Hegel, Bentham, Mill, Bergson, Marx, James and Dewey completely untouched.

Of course the major burden of the present volume is on the "big three" of British Empiricism, Locke, Berkeley, and Hume; but some of the most interesting chapters are the minor ones. These deal with the Cambridge Platonists, Robert Boyle and Isaac Newton (in a chapter that is a welcome surprise; so few historians of philosophy consider the influence of the physical scientists on the history of thought), Samuel Clarke and the Deists, Reid and the Scottish phi-

losophers of "common sense," etc. Fr. Copleston is not noticeably more "at home" with the British philosophers of this volume than with those of the Continent in the previous one. The reason is that here he is giving the same totally objective and adequate review of the pertinent literature that he gave in the volume on Descartes and the rest.

R.M.D.

**Psychology, Morality and Education.** Ed. by F. Van Steenberghen. Translated by Ruth Mary Bethell. Templegate. 128 pp. \$3.75.

Psychology in Catholic thought and letters is apparently more advanced in the U.S.A. than in Europe, if one is to judge from this European work. This book contains six articles, informative and useful to priests, parents and educators. Of special interest to priests (and seminarians) is Canon Nuttin's contribution, "Psychology for Priests." In it are discussed psychological approaches to problems of vocation, training and spiritual guidance. In his exposition of contemporary psychology, the author indicates the benefits and dangers to be found therein. Although too prone to dismiss lightly the traditional psychology of the Schools, Canon Nuttin does wisely point-out the need for priest-psychologists specializing in the study and solution of general and specific pastoral problems.

Canon Vieujean's article, "The Sense of Sin and Its Deviations," also calls for special recommendation. Especially note-worthy is a section on the prevention of a morbid guilt in the conscience of the child, a study of which matter would be most beneficial for all persons dealing with character formation in children.

The book is worthy of consideration for its provocative and serious studies on the role of psychology in contemporary Catholicism and its suggestions regarding areas where continual awareness of its benefits must be centered, as well as delineation of aspects of psychology which could further be incorporated into the life of the Church.

A.M.B.

**The Mass** "Christians around the Altar." By the Community of Saint-Severin. Translated by Margaret Clark. Fides. 155 pp. \$3.25.

A word is due on the authorship of this unusual book. In 1948 the venerated Samuel Cardinal Suhard commissioned a group of diocesan priests to rekindle the life of the Parisian parish of Saint-Severin. From the community efforts of this band of priests a new liturgical life took shape. Behind every sermon delivered were many

workshop hours during which all these priests collaborated. A series of these sermons forms the basis for *The Mass*.

Publication first took place in France in 1954. The present translation preserves the original without deletion, despite subsequent changes in liturgical policy. After the pastoral directive on the Mass was issued by the French hierarchy in 1956 (to which Saint-Severin's was held by order of the Cardinal), the Fathers there responded in complete obedience. Certain of the practices had to be abandoned. As a result, this book contains several passages of intense interest concerning what was and what continues to be the practice of the parish.

*The Mass* is set in a double frame. The first discusses the structure of the Mass, the second concentrates on its particular aspects. Both sections are handled with a freshness that serves to present the truths appealingly.

The message runs—to quote at random—“What is the Mass? The Mass is a meal. The readings of the Epistles and Gospels are the feast of the Word: the mystery of communication and exchange which takes place in the mystery of God himself. As soon as the feast of the word is over, another table is laid, that of the Eucharist proper. This is the offertory. We are Christians, but we have still to learn through our Mass how to be Catholic in our offering. Around the altar our spirit must be more than ‘my Mass,’ ‘my intentions,’ ‘my place,’ ‘my reserved seat.’” Chapter after chapter the movement takes us through the Consecration and Communion toward the settlement of the difficult relationship between worship and charity, between the Mass and life.

In the second section of the book we are asked: should the collection be abolished, what about congregational singing, why the candle . . . the amen . . . ?

The new lights, the insights, the penetration of the often overlooked, given by these men of God to the essential in Catholic worship will help anyone fighting against sameness in his Mass devotion. The book will also be of value to preachers in its store of images and ideas for a modern, needy congregation. L.T.

---

**Our Mass Explained.** By Monsignor Chevrot. Translated by P. Holland-Smith. Liturgical Press. 241 pp. \$3.75.

This book ranks as a “must” in many respects. It blends three essential streams which make the Mass more intelligible, appreciable

and profitable. These three streams are History, Theology, and Piety. These three are conjoined with such mastery that one is fully convinced of the proposition this book is intended to prove, that the Mass is truly of a communal nature—it is the “prayer of Jesus Christ and His Mystical Body.” Msgr. Chevrot makes us fully aware that in order to know, understand, and participate fully in the Mass one must, “without fail,” possess and use a Missal, the *vade-mecum* of every Catholic.

What is most heartening about this book is that the author is eminently practical in giving both sufficient and satisfying historical and theological accounts of the Mass along with an intelligent and wholesomely pious method of participation. Here, therefore, at last, is one of the rare “all purpose” books on the Mass. Not only profitable for solid meditative reading, it is also useful for both clerical and lay catechists. Anyone who seriously and meditatively reads this book will not be able to finish it without some increase in his love for the Holy Sacrifice of the Mass—Our Mass. H.M.C.

---

**The Inner Life of Worship.** By Charles Magsam, M.M. Grail. 323 pp. \$4.50.

In theory and practice, the school of Christian life is the liturgy; it is the primary and indispensable source of the true Christian spirit. This is a source of sanctification for the individual living the liturgical life and who allows its supernatural spirit to dominate every area of his daily life.

Father Magsam happily deviates from the traditional line of liturgical reading by not emphasizing sacred music, art, rubrics or history but rather overemphasizing, in a good sense, the inner life of the liturgical act. Aesthetic value and subjective devotion are usually recognized but the application of the liturgy to daily life seems to fall short of our high expectations. Aside from some digressions, as in the chapter on the Mass, the answer to this problem may be found. The book lends itself to a true devolving of Christian personality in the worship of the church. The chapters on the sacramental system and Mary stand out as worthy of special commendation. Approached through the feasts of the liturgical calendar, the latter is a superior treatment on Mary as the Queen of Worship.

The author successfully conveys the one dominant thought that all our religious devotions must be animated, made real, incorporated and merged into the main stream of every day life. We must take our liturgical piety into the busy world of the market place. All our actions

must be permeated and stamped with the zeal of true liturgical worship if they are to become true auxiliaries of authentic spirituality.

A.M.E.

---

**Approach to Prayer.** By Dom Hubert van Zeller. Sheed and Ward. 129 pp. \$2.50.

Here is an attempt to leave prayer as simple as it is—a loving realization of God within us. Fr. van Zeller addresses himself to lay as well as religious souls in the hope of giving them more intellectual or theological light for the increasing and strengthening of their interior life. In the opening chapters the author discusses the basic principles of the interior life: presence of God, the theological virtues and the role of grace. The following chapters are on the practice, difficulty, effects and protections of prayer. Some of his startling insights and conclusions on prayer will not be understood without carefully meditated considerations.

One cannot be too enthusiastic about this latest work of the prolific Benedictine author. It is a book of lasting value—to be read and re-read.

H.M.C.

---

**Toward Our Father's House.** By A. S. Perret, O.P. Translated by R. N. Albright. Herder. 118 pp. \$2.50

"Therefore you also must be ready, because at an hour that you do not expect, the Son of Man will come" (*Matt. 24:44*). *Toward Our Father's House* might be called a "check-off-list" for the preparation of this inevitable moment. Fr. Perret's list insures that the necessary, but often mislaid or forgotten items are included. "Preparation for the Great Departure," heading the list, affords the opportunity to recount the necessary means the Church has given her children to prevent last minute rushing, especially the sacrament of Extreme Unction. With the final check all falls into proper place; in "Christian Death" the true spirit that should fill the traveler's heart is brought to a christian focus. Where and how the journey is to be completed forms the remainder of Fr. Perret's treatise on the Last Things.

"If anyone has a lively concern for his salvation, he will not be content with merely accepting death; he will prepare for it with a truly Christian life." Fr. Perret offers an excellent preparation for instilling a true Christian notion of death—not fire and brimstone, but love, mercy and hope.

X.McL.

**The Homilies of Photius Patriarch of Constantinople.** English Translation, Introductions and Commentary by Cyril Mango. Dumbarton Oaks Studies Three. Harvard University Press. 327 pp. \$6.00.

Photius' significance as a scholar and as Patriarch of New Rome can only be appreciated if seen as part of the general religious, cultural and political revival in 9th century Byzantium. The principal merit of Cyril Mango's English translation of the eighteen exant Homilies by Photius is the illuminating historical commentary which surrounds them. Mr. Mango, Instructor in Byzantine Archeology at Dumbarton Oaks, places the Homilies in their precise historical context (so far as this can be done) and at the same time draws on the historical insights found in the Homilies themselves to enrich our knowledge of a number of significant contemporary events. Thus, while Photius' appeal to history was almost invariably didactic in purpose, Homilies III and IV are the most authoritative of the Greek sources for the first Russian attack on Constantinople in 860; Homily XVIII is believed by Mango to be the only "official piece" to have survived from the crucial Council of 867. The editor finds the handsome tribute to the Prince of the Apostles and the total absence of anti-Papal references in Homily XVIII a sign that Photius' attitude towards Rome was a good deal more flexible and conciliatory than has usually been thought and tends to confirm Francis Dvornik's sympathetic appraisal of Photius' motives for precipitating the brief but crucial Schism which bears his name.

Homily IX "On the Birth of the Virgin," first printed in Greek by the French Byzantinist, Francois Combefis, O.P., in 1648, is important for the hints it gives of Photius' very conservative approach to the revival of classical studies. The classics, he felt, should only serve as instruments of religion and education, and Aristotle, the orators and historians should be used in preference to Plato, the tragedians and lyric poets. In this Homily he seems to be disturbed by the secularizing tendencies of classical studies and denounces a dangerous preoccupation with Greek mythology. Photius' triumphant restoration of ikons to St. Sophia in 867; his denunciation of Jewish perfidy towards Christ, typical of contemporary anti-Jewish feeling, brief architectural details, his pen-portraits of Acacius of Caesarea, John the Grammarian and Emperor Michael III, etc. are all important for the historian.

Mr. Mango's historical preoccupation is reemphasized even in the translation which is literal rather than literary because "these Homilies are more likely to be used as historical documents than as specimens

of literary composition." Since Photius, though more vigorous than his contemporaries, conformed to the stilted rhetorical style of his day, the result is a necessarily woodenish but yet quite readable English rendition. The translation is not strictly critical since it is based for the most part on S. Aristarches' somewhat faulty Greek edition printed in 1900. Still, frequent recourse has been had to the manuscripts to emend outright errors in meaning. Problems of exegesis, doctrine, literary composition and sources have been treated only very briefly and in a general way as outside the editor's competence.

Mr. Mango's characterization of the Photian Schism (p. vii) as "the first great schism" between East and West may perhaps be saved by due qualification, but since relations between Rome and Constantinople almost from the very beginning were checkered with schisms, it was hardly an ideal way to express it. The claim (p. 3) that Photius was canonically appointed to the Patriarchate in 858 is certainly inaccurate. What is true is that it was no more *uncanonical* than that of the Patriarch Tarasius in 784 had been. As the respected Byzantine scholar George Ostrogorsky (*History of the Byzantine State*, English trans., p. 200) has expressed it: "Photius' appointment was in fact uncanonical, but it in no way differed from that of Tarasius, who had received from Rome recognition and support, and who had also been translated straight from the ranks of the laity to the patriarchal throne, after his predecessor's resignation had been extracted from him by force."

While the assertion on the dust-jacket that this is the first translation of the Homilies into a modern language is substantially true, a total of six of the Homilies were published in Russian from 1864 to 1904.

It is unfortunate that so little of the important corpus of Photius' writings has been published in critical or quasi-critical editions. This present English translation and historical commentary is a small but encouraging beginning. W.S.

---

**The Hidden Face.** A Study of St. Therese of Lisieux, by Ida F. Goerres. Pantheon, 481 pp. \$4.95.

Toward the end of *The Hidden Face*, Ida Goerres remarks that the strong tendency among hagiographers to equate saint and hero or saint and genius cannot be verified of St. Therese of Lisieux. Rather, as she bluntly puts it, in the life of the Carmelite of Lisieux, "nowhere have we encountered anything extraordinary. We have observed a little constricted, wearisomely monotonous life. Therese was

no precocious genius . . . , but a very sweet provincial girl with all the qualities resulting from her origins and environment." Thus, in the present study, Mme. Goerres attempts to remove some of the veils that have distorted and sentimentalized the real Therese. The result proves to be a truly great contribution to Theresian literature.

What makes this study such a rich book is Mme. Goerres' frank and perceptive treatment of the events in Therese's life. Instead of finding in every event some evidence of sanctity, she studies them simply to understand what kind of person Therese was. By examining the 19th century French background which produced the saint, together with a careful analysis of the development of her character, she portrays a girl whose battle with self on the road to sanctity was no more easy or natural than it would be for any of us.

Mme. Goerres' literary style and her reverent presentation of St. Therese do much to make *The Hidden Face* a powerfully convincing book. Therese is always the saint, but only because she "has run the race." Here we have an untouched portrait of a great saint, removed from all that savors of poor hagiography and pious sentimentality, and seen only as touched by the grace of God. This uncovered picture will be an illumination to many, as well as a confirmation to those who have tried to see in St. Therese of Lisieux the hidden face of innumerable souls who live in the Mystical Body of Christ.

D.M.F.

---

**Crown of Glory.** The Life of Pope Pius XII (Memorial Edition). By Alden Hatch and Seamus Walshe. Hawthorn. 271 pp. \$4.95.

This latest edition of *Crown of Glory* by Alden Hatch and Seamus Walshe is a fitting tribute to a man who ranks as one of the greatest figures of the twentieth century. Popular biography as such could hardly present the complete portrait of a man with the stature of Pope Pius XII; indeed, he was a man of recognized excellence in so many diverse forms of human activity that any attempt to encompass such excellence within the confines of one volume is futile. But the authors of *Crown of Glory* have accomplished something of tremendous importance, nonetheless. Tracing the life of Eugenio Pacelli from childhood to his glorious reign as Supreme Pontiff of the Church, they have managed to portray one who was truly father to all men of these turbulent times, one who sanctified by his approval all that is good in human endeavor. Through anecdotes, quotations, the memories of those who knew him best, and through a superb collection of some 65 pictures the portrait of Father of Men is etched

unmistakenly in the mind of the reader. If the poet Christopher Fry, echoing Pope Pius XI, could say: "Thank God our time is now when wrong / Comes up to face us everywhere," thus preventing satisfaction with the mediocre, we can say also: "Thank God our time is now when God has set up such a leader to guide us." The authors of *Crown of Glory* have, within the limited scope of popular biography, done justice to the greatness of such a leader, Pope Pius XII.

M.M.C.

---

**We Have a Pope.** By Albert Giovannetti, translated by John Chapin. Newman. 192 pp. \$2.75.

On October 28, 1958, from the balcony high above St. Peter's square in Rome, the Catholic world received with joy the announcement "We have a Pope." Monsignor Albert Giovannetti has chosen these memorable words to title his story of the man who on that day became Pope John XXIII. This book is not a biography of the pope, for as the author points out, "a pope's true biography actually begins with his elevation to the papal throne, and John XXIII has only been reigning for a few short months." But what the author has done, in this well illustrated work, is to give a very complete sketch of the Holy Father's life. Starting with the humble beginnings of a boyhood spent in the Province of Bergamo in Northern Italy, the author traces the career of the future Pontiff, as a student, priest, scholar, diplomat and pastor of souls. In each phase the Holy Father emerges as a man of greatness but also a man of holy simplicity. This is book that has captured the captivating personality of "Good Pope John."

D.M.R.

---

**Saint Jean Marie Vianney: Cure of Ars.** By Margaret Trouncer. Sheed and Ward. 260 pp. \$3.95.

On the centenary of the death of the Cure d'Ars it seems normal that a new life be published. The unusual thing is that this work by Mrs. Trouncer is perhaps the most excellent life yet produced. It is certainly the best for twentieth century readers. It is an unalloyed story of a manly saint.

Six chapters comprise the first section of the book and deal with St. John Vianney's youth, his vocation, his unusual military career, his long perseverance against academic difficulties, and his first years as a priest. The rest of the book concerns his work at Ars, embracing such subjects as his arrival, the devil's reaction, "La Providence,"

the conversion of Ars, the Cure's preaching, his mystical experiences, his three "escapes," his charm, his friends, and the "final escape." Mrs. Trouncer has employed the best sources possible (in lieu of access to the original archives at Ars) for her book, relying heavily on works of Trochu and Monnin (two Cure d'Ars specialists).

Several special twists do much to foster the "I can't put it down" quality of the work. She lets characters narrate certain events for her, giving the reader pleasant breaks in the ordinary narrative. The reader finds himself spending a night with John Vianney and the devil; he experiences the feeling of Madame Bibost as she arrives at Ars with her Cure, as well as those of others involved in the Saint's life. The whole account is extremely colorful; nor is it lacking in those details which make for a story of very human people and, most of all, a very human saint.

The reader is guaranteed several hours of pleasure, thanks to Mrs. Trouncer. No one who has the time will want to put it down.

J.V.B.

---

**Joy Out of Sorrow.** By Mother Marie des Douleurs. Translated by Barry Ulanov and Frank Tauritz. Prefaced by John La Farge, S.J. Newman. 169 pp. \$1.50. (Paper)

Mother Church has a unique congregation in that of the Sisters of Jesus Crucified. For the first time in the history of organized religious life those who are prevented "by ill-health in any degree or by physical disability, such as blindness etc. from entering religion elsewhere," are welcomed by this Congregation.

The unique membership of the Congregation and of the "Pious Union of the Sick" associated to it demands as one might expect, a special application of the usual spiritual norms. *Joy Out of Sorrow* is a splendid example of what can be done in this field. A collection of open letters which Mother Marie, foundress of the Congregation, sent to the members of the "Pious Union of the Sick," it treats the following: "On trying to get well," "The doctor's Visit," "Insomnia," "Boredom," "Value of time," etc.

Concise and provocative, it is admirably suited to the purpose and audience. Never does Mother Marie let sentimentality, so injurious to spiritual vigor, play the least role. Her "way" with the sick will surprise—it is an unflinching demand for sanctity in sturdy terms.

Those who give direction to the sick will find this book a must; its freshness of outlook and statement will be of immense value to them. Anyone burdened by a long illness, will find in this book a source of spiritual strength and enlightenment.

D.B.B.

**Love Among the Saints.** By Blessed Jordan of Saxony. Translated by Kathleen Pond. Bloomsbury. 139 pp.

Blessed Jordan, successor to St. Dominic as Master General of the Order of Preachers, is the first hagiographer and historian of the Order. He wrote a life of St. Dominic and quite unintentionally gave us an account of his own activities in the letters he wrote to Blessed Diana. The original letters are no longer extant but there are several copies dating from the 14th and 15th centuries. The present work is a translation of the 1891 edition put out by J. J. Berthier. One may wonder why Miss Pond did not avail herself of the definitive text edited by Angelus Walz, O.P. (published in 1951).

The translation itself is rather literal and therefore retains a certain heaviness quite proper to the 13th century Latin style. Although the present generation would find a freer translation more pleasing, this slight inconvenience will not deter those who look to the spiritual value of these letters. Miss Pond prefaces each letter with historical data calculated to heighten their appreciation.

Source books are always valuable. This particular one is especially important to the followers of St. Dominic, for from it one can gain some understanding of the vigorous spirit which animated the early members of the Order.

D.B.B.

---

**The Heroes of God.** By Henri Daniel-Rops. Hawthorn. 223 pp. \$3.95.

From the infinite variety of splendid figures who have written pages in the history of Christian missions during the past two thousand years, Henri Daniel-Rops has chosen eleven examples for his book *Heroes of God*. All of them, with their own special plan of action, their own special crises, had one and the same design. All of them lived, suffered, died, to hasten the fulfillment of the Christian's hope: "Thy Kingdom Come." They, therefore, exemplify aptly the thought of the book—the spiritual and psychological fortitude of the truly Catholic apostle. Since the author has concentrated on this aspect of their lives, he does not care for biographical profundity; he presents the precise and well-balanced details that express his view point.

The style of the book is simple, flowing somewhat like the second lessons of the Divine Office, although historically more accurate and treated in a more personal manner. This is not to belittle Henri Daniel-Rops' literary qualities; this remarkable popularizer handles his material according to his own definite plan. He does not write for the sake of writing; he does not over-estimate his ability to produce and arrange.

This book makes excellent light reading for both adult and younger readers alike. The publishers have done much in adding freshness to the character of the book. The pleasant design, together with the clear, large type and the handsome illustrations used for the chapter heads, all have their part in making the *Heroes of God* a very attractive gift. A.L.

---

**The Conspirators and the Crown.** By Hugh Ross Williamson. Hawthorn. 224 pp. \$3.95.

*Conspirators and the Crown* is indeed an appealing book, but it is not "the true history of Elizabeth and Mary Tudor," as the subtitle would suggest. Rather it is an attempt to present the relationship between the royal sisters during the crucial period of Mary's reign as the author would picture it, complete with imagined dialogues and interior soliloquies. Here as in many of his other historical works, Mr. Williamson has shown his remarkable and gifted skill as a writer whose knack at mixing fact with fiction is both amazing and thoroughly entertaining.

Since many documents pertaining to this period of English history have been destroyed, Mr. Williamson has made extensive use of the Spanish State Papers relating to English affairs from 1554 to 1558. These together with two other official sources, and various "private diaries, chronicles and letters" form his historical framework and jumping off point. He proceeds to present the public events during these years accurately and vividly, but from there on in it is hard to say what is history and what is Williamson. It may be that in order to counteract the influence of J. Foxe's *Book of Martyrs* and J. A. Froude's *Reign of Mary Tudor*, whose writings have tainted the Marian regime, Mr. Williamson has gone to the opposite extreme. In any case there is a clear effort to bring out the best in Mary. Her obvious good qualities are heightened and perhaps extended, while the evil tendencies of Elizabeth are accentuated in almost every description the author makes of the "virgin" queen—definitely the villain of the story.

We can say, as Mr. Williamson himself admits, that this "is neither a biography of Mary Tudor nor a history of her reign." But neither is it the true story of Mary and Elizabeth. That will probably never be known. Perhaps one would consider it as bordering on the historical novel. Whatever it is, it is an enjoyable book which should provide a bit of reading pleasure during the winter months.

D.M.F.

**Rouault.** Text by Lionello Venturi. Skira. 141 pp. \$5.75.

Albert Skira's collection of masterpieces, "The Taste of Our Time," reaches a high point with this small book on Georges Rouault. The reproductions are magnificent, but this will come as no surprise to those acquainted with the Skira collection, as incredible fidelity to the original paintings has become its trademark. What is most impressive about the *Rouault* is the choice of works selected for publication. It is certain that the reader, as he passes from picture to picture, will come to understand not only the powerful mastery which Rouault achieved in technique, but also the profound grasp of divine mysteries, especially that of the Incarnation, which Rouault attained through his painting.

It would be difficult to find another painting of the 20th century which so lucidly expresses the mystery of the divine and human natures in the one Christ than that which Rouault has given us in the *Ecce Homo*, reproduced on p. 112 of this volume. The painting is a superb culmination of a religious development that was Biblical in its progress. The early works depicting prostitutes and judges, as well as *The Bride* (1907), are indignant lamentations on the treachery of original sin; the early clowns are the pathetic cry of man shut out of paradise. Yet the promise of a Redeemer has been given, and in the *Head of Christ* (1905) we see the Suffering Servant of Isaias. Finally the fullness of time arrives in the great *Crucifixion* of 1918, but it is a Crucifixion of one aspect, the removal of sin. Still the world has been cleansed, and thus we move into the sacramental universe of the exquisite landscapes of the 1930s. But there is one more revelation to be captured in the paintings of Rouault, and that is the donation of grace that shines forth in the Crucifixion of 1939. Henceforth peace is the essence of Rouault's art, the peace of Christ and the saints in a kingdom of tranquility, portrayed in the *End of Autumn, Twilight, Sunset*. Ultimately, we have the *Ecce Homo*, and the mystery of the Incarnation is once more translated for modern man. But now the real miracle of Rouault's vision is displayed, when the grandeur of grace is given to the clowns, and we are presented with the monumental Pierrots.

Lionello Venturi's text has captured some of this movement, although he is better at explaining the technical aspects of Georges Rouault's genius. We object only to his use of the term "Jansenistic" (p. 18), because it will undoubtedly lead to grave misunderstandings regarding Rouault's personal austerity.

"... to submit in silence to an inner summons and to spend one's

life searching for means of expression which are sincere and suited to our temperament and our gifts. . . ." These words are characteristic of the man who wrote them in 1937, and they perhaps offer the fundamental explanation of why Rouault is recognized as the greatest religious painter of the 20th century. ". . . to submit in silence . . . to spend one's life. . . ." This was the story of Georges Rouault. Recognition came late in his life, almost too late. And although such neglect was an injustice, Skira's *Rouault* goes a long way towards making amendment.

M.M.C.

---

**The Lost Fight.** By H. F. M. Prescott. Dodd, Mead. 310 pp. \$3.95.

This is not a new book, but a reprint of one of the earlier efforts of Miss Prescott who is remembered for "The Man on a Donkey" and the more recent "Once to Sinai." And an enjoyable book it is; in many pages it even becomes a moving work. The action is placed in the 13th century during a time of knighthood, violent action and great spirituality. Age-old conflicts of human and spiritual love form the general theme.

Adam Morteigne considers himself a just man, but in reality he lacks mercy. Leaving Burgundy and an unloving spouse, Adam is entrusted with the guardianship of Sire Guillaume of Le Tor's lovely wife, Douce, while Sire Guillaume is at war. Adam betrays his trust and Douce is killed while awaiting a visit from him. Realizing the enormity of his sin, Adam makes a pilgrimage of pardon to Jerusalem. When he finally returns home, he is a man who has been changed by the mercy of God; now he comes as one who is, by the grace of God, truly charitable, truly just.

Such a compressed recital barely hints at the novel's richness. It can be enjoyed if only for the vivid medieval pageantry created by Miss Prescott's historical erudition. The various romantic entanglements echo the medieval cult of courtly love. Dramatically, the novel's tension consists in the contrast of an adulterous love with the equally demanding desire of both lovers to approach God. Both Adam and Douce are, in their own ways, God-seekers.

The author is most successful at sketching the human loves and spiritual torments of her characters. Her delineation of Father Thomas, an unhappy priest seeking his salvation through the doctrine of the Cathari, is chilling. Many passages of purely descriptive writing are remarkable for their ability to conjure up successions of striking scenes with great economy of words.

The final portion of the book, devoted to the humbled and peace-

ful Adam, a man who has received God's pardon, is somewhat less convincing than the preceding pages. To express satisfactorily the joy and peace of this man who has discovered the goodness of God in all of creation requires art of a higher order. Despite the anticlimatic cast of these few pages, the book is well written and most enjoyable. B.N.

---

### BRIEF NOTICES

*The Bible in the Early Middle Ages* (and the word "Early" cannot be overlooked) is a technical paper designed to give an interesting, but incomplete, picture of Biblical studies in the years 650 to 1000 A.D. Although on a subject not nearly as pertinent as those of other Woodstock Papers (one on Ecumenism and another on Freud and Religion), this paperbacked booklet gives an adequate picture of Church efforts to preserve the Bible in a difficult period. The style is somewhat dry and, as Father Robert McNally, S.J., the author, himself points out, there are not too many people interested in this topic. The field offers an engaging challenge to those zealous in the affairs of the Middle Ages. (Newman. 121 pp. paper. 95¢.)

*The Holy Eucharist* is one of the most refreshing and intelligible works to be translated into English in quite some time. Employing the catechetical method, Fr. Bernhard Van Acken, S.J., answers all the important questions relating to the Eucharist as a sacrament and a sacrifice. Adequate attention is also devoted to devotion and practice. Fr. Van Acken's responses are thoroughly reinforced by the implementation of Sacred Scripture, tradition, historical data and by the decrees of the Councils and the Sovereign Pontiffs. The laity, for whom this work is principally intended, will surely profit from a thoughtful reading of it; priests and religious will find in this work an excellent *vade mecum* on the Eucharistic cultus. (Translated by Harriet G. Strauss. Newman. 142 pp. \$2.50.)

*In Remembrance of Me* is written for "Christians who take their part in the Church's prayer and make use of a missal." Meant to further a greater understanding, appreciation and especially participation in the prayer and sacraments of the Church, Monsignor Martimort presents us with a review and commentary of all the components of the Church's cult, understandably dwelling chiefly on the Mass and the sacraments. The book is rich in frequent references to the daily missal and arouses a greater realization of the arsenal of prayer that

is had in the Missal. Building upon the thesis that the whole life of the Church is founded on the redemptive mystery, the whole motif of the Church's prayer "consists in making remembrance of Christ, in living His Passover through the sacraments until he shall come again." (Translated by Dom Aldhelm Dean. Liturgical Press. 217 pp. \$3.25.)

The need for a solid, Christian family life has never been so urgent as it is at the present time. For the family to keep a balance, it must be well fortified by a spirit of corporate prayer. *A Book of Family Prayers* is an excellent aid in making this ideal a reality. Divided into three parts consisting of morning and evening prayers, family occasion, circumstance prayers and, lastly, graces for meals and prayers at the time of death, this small book will enable the family to live a better life together in Christ. Direct in approach and wide in scope of prayers, Father McEvoy's book is also suitable for school and parish societies. (By Hubert McEvoy, S.J. Liturgical Press. 80 pp. \$1.50.)

*Life of Union with Mary* is a devotional work which attempts to lead souls to an intimate friendship with the Mother of God. The repeated theme is that we can all reach this union with Mary. Fr. Nuebert offers a method for acquiring this union which he derives from the combined experience of many clients of Mary. But lest the variety of practices by which these different servants reached Mary confuse us, the author frequently cautions: "take only what applies to you."

There are two parts in the book. The first part treats of ordinary union with Mary which can be acquired by everyone. The second part concerns itself with mystical union, a gift of God for which we can only dispose ourselves. The primary concern is with the ordinary union and this is considered with reference to every exercise of the spiritual life.

Perhaps the few pages which treat of a mystical union will be of more help to spiritual directors who meet gifted souls. But to ordinary union as proposed in this volume can be applied the remark of Bishop Kerhofs: "All can draw abundantly from it for the enlightenment, the nourishment, and the development of their Marian devotion." (By Emil Neubert, S.M. Translated by Sylvester P. Juergens, S.M. Bruce. 249 pp. \$4.95.)

*Treatises and Sermons of Meister Eckhart* and *Signposts to Perfection* are two volumes which will undoubtedly contribute to the

recent revival of interest in fourteenth century German mysticism. The first work attempts to present those writings of Meister Eckhart which best outline his thought as a philosopher and a mystic. The selection includes a new translation of all the authentic German treatises and some important German sermons together with the first translation of excerpts from Latin works. The birth of Eckhart's Latin works to the English speaking world is the result of the conviction that "those who only know him by his German works, genuine or spurious, are apt to acquire one-sided or inaccurate opinions about him." (Selected and translated by James M. Clark and John V. Skinner. Harper & Brothers. 267 pp. \$4.00.)

*Signposts to Perfection* brings us the sermons of Johann Tauler, the famous preacher who was a disciple of Meister Eckhart. Elizabeth Strakosch has translated a selection of sermons, chosen from eighty-four sermons about man's inner life and the relation of the soul to God, which are agreed to belong to this expert. The sermons are arranged according to the ecclesiastical year and have a style that is at once vivid and expressive. (Herder. 140 pp.)

Both these works are prefaced by a detailed introduction wherein is told the story of the personalities and events which have influenced and determined the voices which preached the mysticism contained in each of these volumes and which have rung across the centuries with the message of their spiritual way.

The question of the Church's attitude towards the Masons is one that frequently confronts the American Catholic in his daily association with his fellow citizens. William J. Whalen's *Christianity and American Freemasonry* is available to anyone who wants to have the facts of the matter at hand. The book presents a fair picture of Masonry. The conclusions that the author reaches from an impartial study of Masonic history, rites, oaths, and writings demonstrate most convincingly the justice of the Church's "narrowness" in this matter. And perhaps more valuable from an apologetic standpoint are the various statements in the book which present the Protestant position regarding Freemasonry; the Church is far from being alone in her stand against the Lodge. Anyone who has toyed with the idea that Christianity and Masonry are compatible should read this book to discover how misinformed he is. And any Christian who must defend his opposition to Masonry, because of business connections, etc., will discover in Mr. Whalen a thoroughly competent ally. (Bruce. 195 pp. \$3.75.)

Father Patrick O'Brien, C.M. in his latest book, *A Handbook for Hospital Chaplains* says: "We hope that priests newly appointed to be chaplains in hospitals will at least find in this work enough guidance to work themselves safely past the initial emergencies and crises and into the days when they will feel at home in their work." They should. Fr. O'Brien presents in a clear style the results of a series of quarterly conferences of the Hospital Chaplains of the Western Conference of the Catholic Hospital Association. The papers read at these conferences were prepared by priests actually engaged in hospital work. As a result, the present work has an authority and immediacy not otherwise available. Divided into four main sections (the office of the chaplain his theatre of operation, his relations with others, and the actual administration of the sacraments) it treats a rich variety of subjects, as practical as *Informing the Proper Pastor*, and as experiential as *The Insane and the Dying as Subjects of the Sacraments*. Although concerned with particular aspects of this specialized ministry, the author has not neglected to give the principles having special application to this field. A ready aid to those priests engaged in hospital work. (Herder. 362 pp. \$4.75.)

*A Story of St. Margaret of Hungary* is an enjoyable life of the 13th century princess who put aside the honors of royalty and attained eminent sanctity as a Dominican sister. Youngsters from 6 to 9 will find this story by Brother Ernest, C.S.C. an exciting treat. (Dujarie Press, Notre Dame, Indiana. \$1.25.)

*Friar Among Savages* is the heroic story of a Spanish Dominican, Father Luis Cancer, and his attempt to convert the Indians of Florida. A defiant ship captain and a traitorous Indian woman interpreter add to the excitement of this valiant missionary's activities. The skillful talents of two Xaverian Brothers, Bro. Kurt and Bro. Antoninus, are responsible for this interesting account of the martyr's life. An ideal gift for youthful readers. ("A Banner Book." Benziger. 176 pp. \$2.00.)

*The Story of Bernadette* is a superbly executed talking picture book for children. 78 colored pictures with brief, explanatory captions and a 45 RPM recording, inserted in the back flip, make up its format. The young reader listens to the record and follows the story in pictures. A unique contribution to the ever expanding list of Catholic children's books. (Catechetical Guild.)

## BOOKS RECEIVED — FALL, 1959

- Friendship with Christ.* By Louis Calin, C.S.S.R. Trans. by Sr. M. Carina, O.P. Newman. 304 pp. \$4.00.
- Happiness With God.* By Dom Basil Whelan, O.S.B. Herder. 149 pp. \$2.75.
- Heirs of St. Teresa of Avila.* By Winifred Nevin. Bruce. 147 pp. \$3.25.
- Dictionary of Thought.* By Dagobert D. Runes. Philosophical Library. 152 pp. \$5.00.
- De Vitiis et Peccatis.* By Lumbreras, O.P. Editiones Studium de Cultura (Madrid). 198 pp.
- De Statibus Hominum Variis.* By P. Lumbreras, O.P. Editiones Studium de Cultura (Madrid). 224 pp.
- Manuale Theologiae Dogmaticalis.* Vol. 1. Theologia Fundamentalis. By P. Serapius ab Iragui, O.F.M. Cap. Editiones Studium de Cultura (Madrid). 637 pp.
- A Manual of Dogmatic Theology.* By A. D. Tanqueray. Trans. by John Byrnes. 2 vols. Desclee. 938 pp. \$9.75 (set).
- Naples and Campania Revisited.* By E. Hutton. McKay. 286 pp. \$7.00.