

The Friars' Bookshelf

The Mass of the Roman Rite. By Joseph A. Jungmann, S.J. Translated by Francis Brunner, C.S.S.R. Revised by Charles K. Riepe. Benziger Brothers. 567 pp. \$10.00.

A *great* book accurately describes *The Mass of the Roman Rite*. It will remain as the standard work for generations: it is that good. Of the four sections of the book, part one traces the form of the Mass through the centuries. It is well known that we cannot recreate, except by deduction, the form of the Mass-liturgy up to the middle of the second century. We know that in the term "breaking of the bread" we have an entirely new Christian mode of expression alien to the Jewish and classical tradition. But the faithful's understanding of the Mass has its own history, and a not altogether happy one. The transfer in the ninth century of the Roman usages to the Frankish lands, to a people without a culture, served as a catalyst in the breakdown of the understanding of the Mass. The Mass began to be interpreted as a Passion-play with the result of heavy allegorical over-loading. St. Albert the Great, for one, was very strong against the prevalent tendencies. Referring to the explanation that kissing the altar at the *Supplices* signified Judas' traitorous kiss, and the signs of the cross which followed as signifying the bonds and robes by which our Savior was led to Annas he wrote: "omnino profanum est et omnibus fidelibus abomniandum." On another point: "deleramenta et hominum illiteratorum." His objections were little heard. Further and further the Mass receded from popular consciousness as something vital. The Counter-Reformation movements tried to remedy this by communal hymn singing or recitation of the rosary during the Mass. During this period prayer-books were circulated (but not containing the forbidden translations of the Mass-texts). It took Gueranger to rescue the Mass from a thousand-year recession. His methods were not flawless. Yet

they inaugurated a new era. Today we know the dialogue Mass, popular hand-missals, and congregational singing of the Common.

Section two deals with the nature and forms of the Mass, i.e., after a deep discussion of what the Mass is—a reading which demands repetition and slow moving—Jungmann traces the evolution of the low, high, and solemn Masses. His thesis lays down that the *Missa Cantata* is not the commonly considered compromise of the solemn Mass, but the unbroken continuation of the presbyter Mass of Christian antiquity. This is not the only explosion Jungmann creates. For example, he says that the *Kyrie* is *not* a remnant of that period in the Roman liturgy when the language of worship was Greek. Indeed not until much later was it taken over. His observations on the problem of the server is interesting. And it was a problem even in the early Middle Ages!

Section three introduces the Mass ceremonies in detail. Ten pages are devoted to the consideration of the *Gloria* alone. Section four resumes at the Offertory rites and goes through to the close of Mass. Such is the richness of detail in names and dates and manuscripts and Eastern liturgies that it demands alert perusal. The rubrical details as to why the paten is half-hidden under the corporal, why the series of five crosses, why the commingling of the Species, why the words *Nobis quoque peccatoribus* are lifted out of the silence, etc., are historically considered.

After seeing so very much of the layer upon layer of observances that each succeeding era has added to the Mass development, not understanding what its predecessors had intended, one fact forcefully emerges to this reviewer. That it is no wonder the Mass is so little appreciated. Please God there will be far reaching changes in its manner of being offered. By way of encouragement we have but to witness, for example, the Pater Noster during the revised Good Friday service at which priest and people pray this basic Communion prayer together. Sound historical research such as presented in *The Mass of the Roman Rite* helps forward such intelligible revisions by lifting out what is essential and what is an incrustation. *The Mass of the Roman Rite* will appeal most to those who are closely associated with the Mass—most especially to seminarians and priests. The revisor for this new single-volume edition is himself a seminarian of the Archdiocese of Baltimore. As a student of Father Jungmann he was able to obtain official recognition of his work. The title of "Roman Rite" should not serve as a deterrent for those who follow other Catholic rituals. Per force enough is brought in concerning other rites to render the work of universal value.

W.L.T.

The Early Liturgy. By Joseph A. Jungmann, S.J. Univ. of Notre Dame Press, 1959. 307 pp. \$5.75.

Just eight years ago Father Jungmann's *The Mass of the Roman Rite* appeared in English, a work which has made him the most respected scholar of liturgical studies in the Catholic field. This September Notre Dame Press has published a smaller but important work on the early christian liturgy by this noted Jesuit.

This book was originally a series of lectures delivered at Notre Dame in 1949. It deals with liturgy from the beginnings of the Church until the time of Gregory the Great. One excellent effect of the book is that of generating in the reader an intellectual feeling for the basic concepts which formed the liturgy. This is not only a history of the development of the liturgy, but it is also an analysis of the thought behind the development.

Some other subjects discussed are Baptism, the Apostles' Creed, Daily devotion of the early Church, Christianization of pagan society, and the Oriental and Latin Liturgies. The last section of the book treats of the liturgical life of the Church in the 5th and 6th centuries, in which Father Jungmann discusses the sacraments of Baptism and Penance, the Divine Office and the Mass.

The Early Liturgy is recommended to the general reading public because every Catholic, every Christian should experience the early worship of the Church, an intellectual experience effected by this book. Pastors especially should study it and preach it both in the pulpit and in the lecture hall; for a deeper understanding of the liturgy is in the current need and want of the laity. Finally it is recommended to the student of liturgy for obvious reasons.

Father Jungmann will indeed achieve his goal by publication of this book: "to deepen the reader's understanding of his own worship, as well as to present possible suggestions and aids to those engaged in pastoral work."

A.M.E.

The Worship of God. The Twentieth Century Encyclopedia of Catholicism II 16. By M.-D. Philippe, O.P. Translated by Dom Mark Pontifex. Hawthorn. 1959. 152 pp. \$2.95.

With the religious book market already flooded with a vast variety of Liturgical Literature, it seems an author would be somewhat reluctant to place his work into a field of such competition. On the contrary, however, there remains a pressing need for books dealing with specific aspects and individual characteristics of Church Liturgy. We

are always happy to see the gap being bridged with the advent of new books on this subject. One such book is the latest in the Twentieth Century Encyclopedia Series, *The Worship of God*, by M.-D. Phillippe, O.P. This eminent Dominican scholar has admirably succeeded in taking his place among the specialists of this field. Based on the Thomistic tradition for sacramental deputation, the author shows the entire area of Christian sacrifice in its true relation to the Passion and Eternal Priesthood of Christ. Indeed, all acts of worship are only liturgical when seen in the light of and measured by the cross.

The book is divided into three parts: Old Testament sacrifices; the Cross of Christ as Wisdom and finally the relation of worship to the Mystery of Salvation. The latter section, by the way, is a development of a point that is rarely seen in books on this topic. In a remarkably clear and ordered style, the sacrifices of the Old Law are unfolded and explained with an abundance of examples and Scriptural quotations. From Cain and Abel, through Abraham and Isaac and down through the seven brothers and their mother in the Machabees, the concept of worship is very well developed. After a rather brief but excellent exposition of the Mystery of the Cross, Father Phillippe concludes with a section devoted to the Mystery of Salvation as linked with certain attributes of God.

Having completed this book, the reader has an historical, doctrinal and yet devotional concept of worship. He sees this act of honor as something rooted in the virtue of religion, impregnated with the gift of piety and producing a filial worship, the worship of well loved sons to their Father—God.

A.M.E.

The Religion of Israel. The Twentieth Century Encyclopedia of Catholicism VI 65. By Albert Gelin, P.S.S. Translated by J. R. Foster. Hawthorn. 126 pp. \$2.95.

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

These two works were reviewed in the last (Fall) issue of *Dominicana*. In the review the following statement was made: "There are many printing errors (in this series) which detract from the professional lustre a reader expects in an encyclopedia." The publishers have called it to our attention that this statement is probably erroneous, and is not substantiated in the review. Their contention is certainly correct. The unfortunate statement was aimed at the entire series and not at these two books in any particular way; hence it seems unneces-

sary to list here the printing errors of the over fifteen volumes of the series already published. We must, however, in all honesty admit that the reviewer should have said "a few," not "many," mistakes and should have limited his observations to the two books he had in hand. The editors and the reviewer wish to apologize to the publishers, the reviewer for his unintended but grave overstatement, and the editors for allowing such an accusation to pass uncorrected. Ed.

The Little Breviary. Newman. 1968 pp. \$15.00.

The Divine Office. Herder and Herder. 661 pp. \$5.25 (leatherette). \$6.00 (leather).

The Little Breviary is an abbreviated yet rather complete version of the Divine Office. Patterned after the Roman Breviary, the work is very well done and is ideal for the Religious or layman desiring to participate more closely in the liturgical prayer of the Church. The English translation of the prayers, lessons and hymns is up to date, and the use of the Knox translation for Scriptural passages provides a version that is easily readable.

Another simplified version of the Roman Breviary is *The Divine Office* which was compiled by the Liturgical Commission of the Bishop's Conference of Fulda. This work is also designed for those who do not say the longer Breviary but desire to unite themselves more closely to the Church's prayer.

Since *The Divine Office* is less than half the size of *The Little Breviary* it is not as inclusive, but it does have its worth, and preference of one to the other would largely depend on need and taste.

N.A.H.

Searching the Scriptures. By John J. Dougherty. Hanover, 1959. 239 pp. \$3.95.

A half century ago a common complaint was, "What we need is a good five cent cigar." Today, many, especially those in the Christian world, say, "What we need is a good popular introduction to the Bible." Scholars have made attempts to fill the need. Henry Daniel-Rops offered *What Is the Bible?* in the Twentieth Century Encyclopedia series. Mother Kathryn Sullivan gave to the biblically hungry Christian her *God's Word and Work*, an introduction restricted to the historical books of the Old Testament. *Searching the Scriptures*

offers itself as another effort in this direction. In it Monsignor Dougherty has done a commendable job.

Its brevity perhaps counting against it, the book covers a great deal of ground in a comparatively short space. It spans the whole Bible. The spread of history embraced in chapter 3 could very well engender in the reader a feeling of exhaustion at its end. Hundreds of years pass by in a few sentences. The desire for simplicity does not, however, eliminate the mention of the complicated matters of, for instance, form criticism, the synoptic problem, etc. Each book of the Bible receives some consideration in many or few words. The first three chapters, which make up a general introduction, give brief but adequate information. Appendices I and II concern the Dead Sea Scrolls and biblical chronology. The final appendix crowns Monsignor Dougherty's work with a reading plan for the Bible according to the supposed time of composition or of the occurrences narrated in each book. Unfortunately several of the Bible's books receive no mention in this plan.

Those looking for a deeper interest in God's written word and lacking sufficient study in the actual text, will find in *Searching the Scriptures* a suitable and profitable primer. J.V.B.

It Is Paul Who Writes. By Ronald Knox and Ronald Cox. Sheed and Ward, 1959. \$4.50.

A book on St. Paul always raises a question among the average readers: "Has he made St. Paul understandable?" The answer to this question usually settles how well the book will sell. *It Is Paul Who Writes* makes its attempt in this direction and pretty well succeeds.

Fr. Cox uses those sections from the Acts of the Apostles which deal with events of St. Paul's life as the background into which he inserts at the estimated places several of the Pauline Epistles. The Epistles which had their origin outside the years covered by the Acts are grouped together at the end of the book. The actual text of the Bible stands on one page while the facing page presents the author's commentary. The commentary never falls short or goes beyond the amount of space covered by the text. This makes for fairly comfortable reading.

The Bible texts are Msgr. Knox's. His translation has survived the criticisms launched against it and now rests dear to the hearts of many faithful who previously owned a Bible but probably never read it. The commentary also takes much of its matter from Knox's

commentary on the New Testament but Fr. Cox has added elements from other standard works on St. Paul. The author has made a commendable effort. There are details but not too many. The notion of the Mystical Body provides the major theme of the whole commentary. For popular presentation the text of Fr. Cox matches that of Msgr. Knox.

The life and works of St. Paul deserve publicity. *It Is Paul Who Writes* will aid the process considerably. J.V.B.

The Church in the Theology of St. Paul. By Lucien Cerfaux. Translated by Geoffrey Webb and Adrian Walker. Herder, 1959. 419 pp. \$6.50.

"Paul's manner of writing and reasoning is that of a profound and original thinker. His interpretation (and this is itself a revelation) became a theology of such magnitude and wealth, that we can never exhaust its possibilities."

Thus does Père Cerfaux end his effort to expound at some length St. Paul's thought on the Church. Though he does not exhaust the possibilities, (as the quotation above indicates) this profound scholar has made an admirable effort in this regard. As *the* reference work concerning Pauline Ecclesiology, this book should have as long a life of popularity as its French counterpart already has had.

Père Cerfaux divides his work into three parts: "God's People"; "Christian Experiences: The Churches"; "The Church Heavenly." The first part contains concepts from the Old Testament employed by St. Paul in his theology of the Church and the second part deals with those characteristics which distinguish the Church of Christ from the "Chosen People." "The Church Heavenly" presents Paul's thought on the Church as expressed more precisely in the Captivity Epistles. A short introduction precedes each section and a synopsis introduces each chapter of each section in order to aid the reader in following the author's thesis.

The Church in the Theology of St. Paul is not a popularization. The work directs itself to the serious student of the Bible. Real understanding demands a great deal of slow and patient study. Knowledge of the Greek text of the Bible is presupposed to any real appreciation of the Book. The fruits of the labor, however, will more than make up for the effort expended. J.V.B.

Understanding Roman Catholicism. A Guide to Papal Teaching for Protestants. Winthrop S. Hudson. Westminster. 192 pp. \$3.50.

Winthrop S. Hudson, President of the American Baptist Historical Society, has examined key Papal documents from Leo XIII to Pius XII to discover how the official Catholic teaching on democracy accords with the personal and inalienable prerogatives guaranteed to each American by the Bill of Rights. Much else is discussed along the way, but the main intention is a frank encounter between Washington democracy and Vatican orthodoxy. Mr. Hudson has no doubt that Roman Catholicism can live with almost anything but he is at pains to document for his Protestant readers the thesis that in the theoretical order there is total alienation between democracy as we know it and the Papal scheme of things. Change the concrete circumstances and the Church's hard-headed realism might bring her to suppress rather than to conciliate.

One can only applaud the author's decision to examine Catholic teaching at first hand. Even more commendable is the generous space allotted to Catholic translations of the pertinent documents. But it must be pointed out in all candor that beyond the fact that too much has been attempted in too small a space (every other sentence could be the subject of a doctoral dissertation) the brief introductions which precede the texts fail both in scholarly competence and clear-sighted objectivity.

It is not enough to read a few Papal documents on political topics, however thoughtfully, and then interpret. There must be a wide sampling on a variety of subjects to appreciate the mind of a given Pontiff. Beyond this, the writings of the principal Catholic theologians who have contributed to the development and expression of Catholic political philosophy require close scrutiny. A good grasp of Catholic theology and Canon Law would also seem to be necessary. Most important of all, perhaps, due consideration must be paid to the existential moment in which a given Papal pronouncement was uttered.

No one who had read St. Thomas, Bellarmine, Suarez and Vitoria, or even one of them thoroughly, could possibly misconstrue Catholic teaching on popular sovereignty and the sources of political authority in the fashion Mr. Hudson has. Nor could one who was conversant with the Papal stylus possibly regard the opening section of Pius XII's 1944 Christmas Eve Broadcast as a tongue-in-cheek, non-committal report on the growth of democratic aspirations among the multitudes, "stirred by the war to their innermost depths." The Spanish authorities who refused to have the address published because of its strong democratic bias did not find any "studied ambiguity."

It was in fact hailed in all parts of the world as a courageous vindication of popular democracy and of Europe's downtrodden peoples in the teeth of disapproval from Rightist Catholic interests.

Students of the Avignon Papacy will be interested to learn that the pre-Reformation Popes were related to the national Churches very much as Canterbury is related to the Anglican world-community. And how much Catholic theology and Canon Law does critic Hudson know if in his unfavorable appraisal of Pius XII's letter to the Chinese Bishops in 1958 (p. 34) he equates "gravely illicit" with invalidity? No more blunt indictments of the Church's approach to modern democracy have been penned than those which emanated from the People and Freedom Group which formed around Don Luigi Sturzo, but they were always realistic and historically knowledgeable. Yet Mr. Hudson managed to discuss the Papacy and 19th century democracy without once mentioning the Council of Vienna, the French Revolution and the early years of Pius IX's pontificate. In his analysis of the Catholic Church's attitude towards religious toleration he seems ignorant of *Ci Riesce*, Pius XII's address to the Union of Italian Catholic Jurists on Dec. 6, 1953—and indispensable source from the very day it was delivered.

Reminiscent of *Pravda's* critique of the 1944 Christmas Eve broadcast, Mr. Hudson finds Pius XII smugly setting up an aristocratic distinction between the common masses and the "real people" of a given state. Those familiar with Pius' personalism and his insistence that through the practice of the Faith comes true fulfillment, at once recognize that the Pope was painfully conscious of the high individual standards of moral awareness and responsibility required for the prosperous functioning of a democratic state. In the same address he also warned against indiscriminate social levelling, but this was an incidental issue. His main point was the need for moral competence in all democratic citizens. In Germany and Italy the masses, manipulated in an unscrupulous fashion, had prevailed over the saner part of the population. Pius wanted to see the masses brought up to a higher level, not deprived of their suffrage.

Though Mr. Hudson drew up an excellent ground plan, the realization leaves much to be desired, and this from several points of view.

W.S.

The Fathers of the Greek Church. By Hans von Campenhausen. Translated by Stanley Godman. Pantheon. 170. \$3.95.

A volume of biographical studies of twelve of the early giants of Orthodoxy, this work is exclusively historical—hence the insistence

at the outset on the term "biographical studies." Not concerned with apologetics, the author has limited himself to depicting the Fathers, their personalities and intellectual aims, in their proper contemporary setting.

The book, perhaps because of this limited purpose, cannot be called in the strict sense an "introduction"—since it presupposes at least a general knowledge of the Fathers and their work. The studies are frank, penetrating, and even at times, seemingly irreverent as regards the treatment of certain individual Fathers; Gregory of Nazianus, for example, was a "hypochondriac" (p. 101), self-centered, given therefore to varied forms of self-pity. Jarring as these statements are about "the Theologian" of the East, this fresh, almost too frank approach may be just what is needed to reveal the inner meaning, the hidden human qualities often concealed beneath the wealth of historical data we possess about the Fathers. We know so much, and yet so little.

Von Campenhausen's readable little book is a provocative offering. One realizes after reading it that there is a lot more to the Fathers than Tixeront or Cayré tell us. C.M.McV.

La Maternite spirituelle de la Bienheureuse Vierge Marie. Editions de L'Universite d'Ottawa. 2 vols. 184 and 190 pp. \$3.00 per vol.

These two volumes represent a series of papers presented by members of the Canadian Society of Marian Studies at their 1957 and 1958 sessions held at the Universities of Ottawa and Sherbrooke respectively. Each session was given over to both public and private meetings. The topic of discussion in both instances was the spiritual maternity of the Blessed Virgin.

In the first volume, Marcel Bélanger, O.M.I., well-known to his American Mariological colleagues, opens the subject with a searching introduction designed to define the subject as clearly as possible, and point up certain thorny areas of disagreement and difficulty. Fr. Bélanger's introduction is followed by three studies in positive theology. Henri-Marie Guindon, S.M.M., presents an examination of Papal documents on the spiritual maternity. P. Wenceslaus Sebastian, O.F.M., writes an interesting study of the spiritual maternity and the Incarnation as seen by the Greek Fathers, in which he especially traces St. Irenaeus' beautiful "recapitulation" argument. Lastly, Fr. Émilien Lamirande, O.M.I., offers a study on a little-known Cistercian monk of the 13th century, Adam de Perseigne, whose doctrine on the

Blessed Virgin and her role with regard to mankind will be of interest to Marian specialists.

The first volume closes with an address by Auguste Ferland, P.S.S., (then president of the Canadian Mariological Society) on the subject "Mary, Our Mother," a paper by Pierre E. Théoret, "We have a Mother in Heaven," and a generous bibliography of apposite Marian works compiled by Fr. Lamirande.

The second volume is marked by a deeper theological and philosophical insight into the subject at hand. No doubt a year of mature reflection and discussion as responsible for such excellent papers as that of Louis-Marie Simon, O.M.I., on the spiritual maternity, and that of Fr. Paul-Eugène Charbonneau, C.S.C. on the divine and spiritual maternities, in which he draws some interesting parallels between the capital grace of Christ and the spiritual maternity. Of especial import is the comparative study by Fr. Lamirande on "The Spiritual Maternity of Mary and the Maternity of the Church," which was the topic of the last Marian Congress at Lourdes.

The Society was extremely fortunate in having the President of the International Marian Academy, Very Reverend Charles Balic, O.F.M., attend its sessions and deliver two addresses. In the first, he exhorted the Society to continue its splendid work on the topic, "Mary and the Church," warning them to avoid the twin pitfalls of an overexuberant maximalism, as well as a parsimonious minimalism in treating of the prerogatives of the Blessed Virgin. In the second address, Fr. Balic spoke on "Mary, Mother of God and Mother of Men, in the Thought of the Eternal Godhead."

The second volume closes with a commemorative paper on the past ten years of mariological work in Canada given by Auguste Ferland, P.S.S., and the presentation of an honorary doctorate to Fr. Balic by the University of Ottawa.

About 50 years ago Fr. Bainvel, S.J., at a Fribourg congress deplored the lack of development and theological precision in the doctrine of the spiritual maternity of Mary. Whereas theology had been rather impoverished in this respect, the devotion of the faithful, ever a norm to the prudent theologian, had led the way, so to speak, in proclaiming the doctrine of Mary's universal motherhood for centuries. These studies of Canadian Mariologists have gone far in fulfilling a theological lacuna.

If we have any complaint with the papers read in Canada, it is perhaps what we would like to see more unanimity on a certain basic point. We are thinking especially of the question of whether or not the spiritual maternity is a metaphor. We are persuaded that it is. But

the authors of these two tomes are of divided opinion. One wonders whether those who insist that the concept is not a metaphor, but some sort of vague analogy, are not forgetting the literary and philosophical nature of the metaphor—especially that it points to a very *real* thing in the one to whom it is attributed. The reality implied in the concept of Mary's spiritual maternity is in no way diminished by recognizing the maternity for what it is, a metaphorical expression.

Also, we are a bit puzzled by the juxtaposition of seemingly contrary philosophical concepts when Fr. Simon speaks of an *efficient moral dispositive* causality with regard to Mary. The causality involved would seem to have to be either efficient or moral, not both.

For the most part, however, the work of our Canadian friends is very enlightening and highly rewarding. May she to whom they have consecrated their efforts lead them to an ever greater penetration into the mysteries of her spiritual maternity. Q.L.

A Complete Mariology. By C. X. J. M. Friethoff, O.P. Translated by a Religious of the Retreat of the Sacred Heart. Newman. 287 pp. \$4.50.

The tremendous number of books and articles about Mary that has appeared on the scene since the turn of the century is a striking indication of the giant strides taken by the science of Mariology. Almost every conceivable aspect of Mary's role in the economy of salvation has been meticulously examined in the light of Patristic, Theological and Papal sources. In view of this vast literature, there has long been a need for a single book that would summarize, synthesize and yet present an adequate development of the whole of Marian doctrine. The eminent Mariologist, Fr. Friethoff, O.P., has endeavored to fulfill this specific need in his latest work. *A Complete Mariology* examines all the Marian doctrines in their historical and doctrinal progression with particular emphasis on the authority of the Fathers and the documents of the Church. The contributions and discussions of contemporary theologians are also included but the controversies of specialists in the field are merely suggested or avoided completely. It is not intended as a source book for the specialist but rather it is the perfect book for the busy priest, seminarian or lay person who desires a handy, concise account and explanation of particular Marian doctrines. As such, it is a valuable addition to Marian literature.

J.K.

All for the King's Delight. By Ferdinand Valentine, O.P. Newman, 1959. 280 pp. \$4.00.

All for the King's Delight renders a valuable service to the religious sister in its treatment of the practical problems of chastity which the sister will meet, whether she be teacher, nurse, or missionary. The author, Fr. Valentine, O.P., presents a refreshing and helpful approach to this age-old problem showing that one must be balanced both spiritually and physically if they are to preserve this precious virtue of chastity. With this in mind Fr. Valentine has included in his work much advice on the religious life as well as valuable considerations on the emotional conflicts which dispose one to temptation. He offers practical suggestions for alleviating such emotional conflicts, and thereby making the struggle for purity more facile. Fr. Valentine himself says that he is treating the "perimeter fortifications" of chastity; such a consideration is rarely given and the sister will greatly profit from what is said here.

Divided into three sections the book discusses at some length the nature of true self-love, the question of friendships in religion, the many factors of disturbance which the sister will encounter throughout her life, and finally the grand strategy to be followed in preserving this virtue. A fund of helpful information is also to be found in the appendices which treat briefly, but adequately, traditional problems of religious life. The priest may also gain valuable insights into the problems of the sisters whom he must help during retreats, conferences, or in the confessional.

Briefly we may say that *All for the King's Delight* is a practical manual which treats the psychological, philosophical and theological aspects of chastity in the life of the religious sister. A.McA.

The Fundamentals of Catholic Action. By J. M. Perrin, O.P. Fides. 74 pp. \$1.25.

Training for Leadership. By Vincent J. Giese. Fides. 159 pp. \$2.95.

"The Christian must till and sow; the fruits belong to the Master of the harvest." This is but one of the chords in the dominant theme of Fr. Perrin's excellent little handbook, but its characteristic of trust in God and distrust of self is common to the whole. The root cause of Catholic Action is, of course, the nature of the Christian life itself and the Christian's incorporation into Christ by the Sacraments of Baptism and Confirmation. These the author presupposes,

choosing to speak rather of the principles by which our material and intellectual activities are to be woven into a spiritual fabric.

He treats of the basis of Action, the need of technique (adaptation), strategy, and unity of action—teamwork. In the latter sections of the book, the motives of the actionist are examined, setting forth the primacy of charity in the life of action.

A practical handbook, *Fundamentals* should be read, reread—yes, and meditated upon by all engaged in the field of Catholic Social Action.

It is Fr. Perrin (on p. 27) who gives us the *raison d'être* for Vincent Giese's *Training for Leadership*: ". . . Just as the fire spreads by contact, so the apostle produces other apostles. He is tormented by the desire to raise up apostolic vocations not so much because the work to which he is devoted requires other hands, but because an enormous harvest is calling for workers." And the harvest the author has his eye on is the youth of today who are yearning to "become important partners in this business to life." To achieve this end he sees a need (acknowledged by all) of re-establishing small, informal, natural groupings on the family, occupational and parish level. This book relates what has been accomplished in one parish neighborhood toward providing that smaller framework in which youth can develop "a sense of responsibility to those larger social units to which they belong." Thus will they be provided with opportunities to "tap their resources, flex their creative muscles, express themselves, participate in community life and develop leadership." Participation is the key. Without it they will never achieve any of the above.

Mr. Giese's many years of work in this field give his book a certain ring of authority. It too is provocative—an excellent companion volume to Fr. Perrin's handbook. C.M.McV.

Alive in Christ. By Ralph Campbell, S.J. Newman. 1959. \$3.75.

In a world catering more and more to young people in general and the teenager in particular it is not surprising to find an increase in books written especially with these persons in mind. While the newsstands for years have been supplying our youth with more and more obscene and licentious literature, even in view of the recent court squabbles over such trash, our Catholic press has only recently 'struck back' with a counterforce, and this thanks largely to the Jesuit Fathers.

Following up *Youth Before God* by Fr. Kelly, S.J., a pocket-

sized prayer book for youths, and *New Life in Christ* by Fr. Esch, S.J., a series of conferences in spiritual matters for teenagers, Fr. Ralph Campbell, S.J. offers to youths, and especially older teenagers, a book of meditations entitled, *Alive in Christ*. The purpose of Fr. Campbell's new book seems to be to snap today's American youth out of the lethargy of complacency, both spiritual and social, into which he has sunk and to spark him on to the realization of the dynamic role, consonant with his youthful state, which he must play in the Church's life. In order to see his place in the Mystical Body and know his relation to God, man needs thoughtful prayer and careful consideration on the truths God has revealed to him and their application here and now. This meditation helps us to grow in the knowledge of ourselves as we are in God's eyes and to live as God wants us to. *Alive in Christ* is an aid designed to enable young Christians to see their place in the Church and to know their relation to God; thus seeing and knowing they will be encouraged to lead holier and more exemplary lives.

Each meditation is set before the young man or young woman in direct language and attractive style. The format of the book presents to the youthful reader the life of Christ as it is re-enacted in the liturgical year of the Church. Thus the teenage Christian is made aware of the two sources of prayerful living: the life of Christ and the liturgy of His Church. Every young person who is sincerely interested in following Christ and perfecting his spiritual life will profit from such a presentation.

"The Christian on the flaming aircraft carrier or on the first space ship remains the hope of the world. He is Christ living again. With hope and confidence the Christian goes forward to face whatever the future holds." *Alive in Christ* and books such as those mentioned above might well reassure a sceptical adult generation that our youth today has at hand in these very books the principles which will accomplish their hopes. It is chiefly up to the adult to see that these and similar books replace the lewd trash on the bookstands and in the possession of youth.

G.B.D.

All My Liberty. By A. Hardon, S.J. Newman. 1959. 207 pp. \$3.75.

The structure of the *Spiritual Exercises* of St. Ignatius was outlined in 1522. In the four hundred years since that time enough commentaries on and editions of the work have appeared to average almost one every month. Father Hardon gives us another book about St. Ignatius' book, the book by which retreats ever since have been influenced.

The Spiritual Exercises must be made under a director or master and an election is essential to them, that is, the retreatant must choose some means of advancing in the ascetical life. Some of the books written about the Exercises help the retreat master primarily and to do this make the instructions of the Exercises themselves more and more precise. Other books aim at retreatants and serve for a retreat master, so developed are their reflections. This book rather aims in the opposite direction, discovering values that lie beneath the surface. The plan of the work is simple. Father Hardon is not involved in a complete and systematic ascetical theology, but only in one that accords with the Spiritual Exercises. The Exercises themselves provide the point of departure, and from them the author proceeds to his explanation of the reasons for the things demanded of the retreatant. The resulting book is not speculative, however, nor lofty; the observations have practical application, and Father Hardon has taken pains to exclude no one from the ascetical life by a thoughtless, abstract term. In fact, the ordinary man's needs are the main consideration. The style is lucid and easy, and the author knows how to keep his writing free from a choking welter of variously related notions. The need to be filled by the book is "the practical absence, at least in English, of a professional study of the master-ideas around which the Exercises are built and in which their special value for sanctification reputedly consists. In realizing his aim, Father Hardon may not have said something new or profound, but the book certainly has practical worth.

Father Hardon treats of not only the principal Ignatian meditations, but also Ignatian methods, such as his examinations of conscience and approaches to mental prayer. This amounts to a comprehensive presentation of *Devotio Moderna*.

The result of this book on those who have made the Spiritual Exercises will be to stir up dormant affections, and provide the greater light which will deepen these affections. F.B.

We and the Holy Spirit. By Leonce de Grandmaison, S.J. Translated by Angeline Bouchard. Fides. 223 pp. \$1.75. (Paper)

We and the Holy Spirit is a book designed to cultivate and foster an interest in the apostolic vocation among the laity. Composed of five chapters containing nearly one hundred subtitles, it presents a treatise on the spiritual life considered as a preparation for a life of apostolic activity.

Fr. Grandmaison frequently cites the Scriptures, especially the New Testament, *Imitation of Christ* and the *Spiritual Exercises* of St. Ignatius. Docility to the motions of the Holy Spirit and the dispositions necessary for His unimpaired operation within us are discussed at great length. In the concluding chapter he brilliantly develops the theme of joy as a source of apostolic fruitfulness: "Apostolic fruitfulness depends heavily on good humor; the practice of good humor invites others to love virtue." The author wisely selects St. Paul and St. Francis Xavier as incarnate examples of the apostolic spirit. Unfortunately, there is missing a preface or introduction to cushion and prepare the reader for what to expect. However, a slow and reflective reading should prove very profitable for those engaged in an apostolic ministry and for those desiring to become more useful to their neighbor within the sphere of their activity. F.W.McG.

The Good God. By L. Garriguet. Translated by Anne M. C. Forster. Marian Fathers, Stockbridge, Mass. 181 pp. \$2.25, cloth—\$3.00.

This is an essay on the theology of the infinite mercy of God. Perhaps to counteract the fear and anguish so characteristic of this age still tinged by Jansenism, Father Garriguet has taken an almost contrary position in his study on the Mercy of God. For example, in his chapter on the Good God and the Soul before the Judgment Seat, the author fosters a very gratuitous and solitary opinion "that the elect greatly outnumber the damned." Everyone would *like* to believe his theory. Nevertheless theology is not built on likes or dislikes but on solid reasoning in the light of revealed truths. Since the number of the elect has not been revealed, speculation on this mystery is permissible. Father Garriguet is conscious that his theory is contrary to the traditional theory of the Fathers, theologians (esp. St. Thomas) and spiritual writers and preachers of the Church. His exegetical and theological arguments besides not being Thomistic are specious; more wishful than scientific.

Yet despite some of the uncommon theories, there are many good insights which are valuable for sermon and retreat material.

H.M.C.

God Speaks. Translated and edited by Bernard Murchland, C.S.C. Fides. 250 pp. \$3.95.

This book is a brief guide to the themes of theology, which will help us understand and live the truths of our religion. The text re-

peatedly points out that technical systems, terminology and procedure should not come between man and God, that knowledge of God is much more important than knowledge about God.

The authors, a group of French priests, explain the sources of our Catholic religion and the action of God in history bringing about our salvation. The insistence that Christianity is historically vital helps to refute attacks on the Church by Marxists and existentialists. The Church is Christ, constantly manifesting the love of God for man; nor is this love and concern of God for man impersonal and aloof, like the Platonic conception of the Deity but rather, an intimately personal and immediate love.

The Gospel "reveals itself to souls of good will, that is to souls who will the good, not as something to be *known* but as something to be *done*. It would be to form a strange notion of God's transcendence and the revelation of His mystery to think that He appeals only to the intellectual curiosity of men" (p. 175).

In Part I of *God Speaks*, the fundamental notions in religion and theology are explained and developed, not as they make up some systematic structure, but in relation to man, his knowledge of himself and his place in God's Creation. Part II is a compendium of the theological themes of the Old Testament: the Hand of God shaping and influencing the Jewish people from the call of Abraham to the dawn of Christianity. Part III is an introduction to the New Testament. Although terminating before Christ's public life has hardly begun, this section investigates the mysteries of the Trinity, Incarnation and Redemption sufficiently to show the all-important point of God's love for us: "The redeeming and divinizing grace of the redemptive Incarnation is the work of a merciful, all powerful God of love" (p. 236).

Although this book is recommended as an introduction to the great themes of theology, its evident short-comings should be mentioned. The omission of a treatment of the last half of Our Lord's public life and the institution and mission of the Church is a great draw-back and inexplicable in a study of this kind. Furthermore, the reader would be more appreciative if an index and bibliography were provided.

A.M.B.

This Is Your Tomorrow . . . And Today. By M. Raymond, O.C.S.O. Bruce, 1959. 270 pp. \$3.95.

Cancer has been termed the "Black Plague" of the twentieth century, not because of its great toll, but because of the vast and

compelling effect it has made on our society. Many cancer patients are panic-stricken initially and gradually give away to despair. Father Raymond tells the story of a man who used cancer to his greatest advantage—as a means to his salvation.

Charlie Flanagan, Father Raymond's brother, was stricken with cancer in 1957. He was the father of seven children the oldest just in her teens. Under the direction of his brother, Charlie lives his last months "gloriously," and to the extent that he succeeds in reaching a high degree of holiness. Charlie Flanagan is a concrete example of the doctrine that all Christians are called to an intimate life with God.

The major part of Father Raymond's book is devoted to the doctrine which aided his brother to his holy death. In his innocent style he has developed a beautiful meditation on the Glorious Mysteries of the Rosary.

This Is Your Tomorrow . . . And Today is recommended to the general reading public, but more especially to the "cancer club" their relatives and friends.

A.M.E.

What They Ask About Marriage. By Monsignor J. D. Conway. Fides. 322 pp. \$1.95 (paper).

What They Ask About Marriage is a ready handbook in which to find a solution, or at least the principles of solution, to many of the questions being asked today about love, courtship and marriage.

The scope of the book is broad and inclusive, and contains questions which concern young people preparing for married life, parents engaged in educating their children, and the Catholics and non-Catholics who desire to know more about the Catholic Church's position on this subject. These questions also have a major concern for the priest director who is constantly called on to solve the many problems involved and to prepare his charges for the married state.

Monsignor Conway needs no introduction as a moral theologian, and his various assignments as a military chaplain, student director, Pastor, judge in the Diocesan Marriage Court and as editor of the Question Box in the Catholic Messenger of Davenport, Iowa for nine years, have provided him with a wealth of experience in judging the moral problem in its modern, factual context.

The questions are answered in a personal manner and show an understanding of and sympathy with the problem proposed. Moral principles are given and applied to particular cases with proper distinctions. It must be noted, however, that not every question raised is answered definitively. Marriage cases, for example, of their very

nature demand the personal attention of the Pastor or Chancery Office. Others are to be solved in accord with varying customs, such as, the problem of teenagers going steady. In every case, nevertheless, Monsignor Conway gives the applicable principles which must be called into question in deciding the matter, and a reference to the proper authority where he deems it necessary.

Up to date, reliable and informative, *What They Ask About Marriage* will certainly be helpful in the solution of many problems and in providing a greater understanding of the Church's teaching and legislation concerning marriage, its preparations and consequences.

N.A.H.

Augustine, Philosopher of Freedom. By Mary T. Clark, R.S.C.J. Desclee. 1959. 273 pp. \$4.50.

"As long as grace builds upon nature, there will be philosophical dimensions to any theological reality." "Augustine keeps his philosophy and theology together, man and God together, free will and freedom together, but they remain clearly distinct." All philosophers who immerse their reasons in the depths of Faith do not have such watertight minds as Augustine's. As a result, we live in dread of one day finding Christianity with a straw man champion to throw into the boxing ring of reason, with as much chance to survive as a previous title-holder, which Immanuel Kant pommeled to death. And this is not to mention the more important, but less dramatic, reason for preserving the nature and division of the sciences: in order to give the faculties of man the best possible chance to develop to their full extent.

After we have the principles clear in our minds, however, we should not shirk the detail work which the problem entails. Mother Clark's book contains much to recommend it to the advanced student of theology or philosophy. It treats of moral actions chiefly, and so the area of friction diminishes, for the "negative" contributions of Revelation to philosophy are undoubtedly enormous as regards ethics. For the most part, the book does not find itself in a position where it has to be clearly philosophical or theological: the lights of reason and of reason with faith are not so much confused, as unused. For the book is predominantly an historical study of St. Augustine on the question of freedom and free will. It is a collection of insights into the mind of Augustine by one who has obviously become quite attuned to that mind; the similarity to Augustine appears in the very method of the author, though not, unfortunately perhaps, in the style

where rhetoric has been sacrificed to scholarship. In this case, dealing as the book does with weighty questions, it may be a distinct advantage to use a style at once sobering the reader and preventing surface scanning. The author does not claim to say anything definitive. "There is no intent to state what should be thought about freedom, but only to set forth what Augustine said about it, and to compare his doctrine with certain characteristic philosophical positions before and after him." Neither does the author claim to know everything about everyone, and the comparative parts of the book especially rely on the authority of others on many points.

Mother Clark does not give any clear indication that Augustine held for efficient causality on the part of the First Mover exercised on the free agent in the very act of the latter's choice. Since one section of the book is devoted to comparing Sts. Augustine and Thomas Aquinas, we might expect to find some mention of the Angelic Doctor's very explicit teaching of this doctrine. But we do not.

There are footnotes, references, a bibliography and indices to help the student incited to further study. The primary references are Plato, Aristotle and Plotinus, Sts. Augustine, Anselm and Thomas Aquinas, and Maurice Blondel. The author herself seems to urge one who reads French to go to the works of Blondel; for others who cannot read the philosopher of action himself, this book can serve to give a good idea of one of the non-Thomistic currents of thought in the Church today.

F.B.

History of Philosophy, Volume II. By Johannes Hirschberger. Translated from the German by Anthony N. Fuerst. Bruce. 752 pp. \$9.50.

The first volume of Prof. Hirschberger's *History of Philosophy* was reviewed in the Summer, 1959, issue of *Dominicana*. It was received there with a qualified welcome, qualified by reason of the general strictures valid against all systematic histories of philosophy. It was welcomed because of the author's freshness of viewpoint and mastery of the ability to condense a tremendous amount of material to a size manageable in (the first of) two volumes.

However, now that the second volume has been perused, we must revise our estimate somewhat. Vol. II continues in the same line as Vol. I, reducing a mountain of material to compact, manageable intellectual proportions. In addition, the publishers have seen fit to add a section on American Philosophy, by Prof. Donald A. Gallagher of Villanova. Prof. Gallagher's survey is brief, clear, exact, sufficiently detailed, and above all objective and unbiased. Further, it has the

quality of balance, a characteristic that is essential to any such brief survey.

It is this feature of balance, or rather the lack of it, that makes necessary a revision of our estimate in regard to Prof. Hirschberger's *History* in its totality. The number of pages devoted to a particular philosopher is no necessary indication of the relative importance that Prof. Hirschberger attributes to that philosopher. There are philosophers who, by their practically limitless literary output, make it almost essential to devote a rather large amount of space to them. Such was Immanuel Kant. Hirschberger allots ninety pages to Kant, ninety of the most profound, sympathetic yet critical, and complete pages in the entire two volumes. Even here there are some inconsistencies—such as that of citing another author in striking the death blow against Kant's most fundamental thesis, then not even listing that author's work in the bibliography to the section on Kant!—but one must admit it is a good treatment of Kant.

Kant, however, is not the whole of modern philosophy. However little Prof. Hirschberger might esteem such a man as Bishop Berkeley, the latter deserves much more than the two pages given him (and that under the heading, "Locke's Contemporaries and Disciples," where Berkeley is lumped together with Newton, Boyle, Hartley and Priestley).

Similar examples of lack of balance are to be found in the section, "Contemporary Philosophy" (nineteenth and twentieth centuries). Here all the chapters are brief, and twentieth century philosophy, for the most part, is treated according to movements rather than individual philosophers. Note, however, that under each of these movements (e.g., Existentialism) a brief sketch of the most important philosophers of the movement is given; under each, that is, except "Neo-Positivism," which, all must admit, is one of the most influential movements of the present day. Under that heading Prof. Hirschberger includes such figures as Moritz Schlick, Rudolf Carnap, Ludwig Wittgenstein and Bertrand Russell, *none of whom is even briefly sketched anywhere in this book*. Russell is cited several times, especially to make a "clever" point—the reader is even referred to two of Russell's books relative to the Kantian "antinomies"!—but in the end neither he nor the others is considered important enough for inclusion in this *History of Philosophy*.
R.M.D.

The Arts of Learning and Communication. A Handbook of the Liberal Arts. By Benedict M. Ashley, O.P. Priory Press. 622 pp. \$3.45.

Those who are familiar with the merits of the St. Xavier Plan

of Christian Education (cf. "The Saint Xavier Plan" by John Burke, O.P., *Dominicana*, Fall, 1958), will welcome Father Benedict Ashley's handbook *The Arts of Learning and Communication*. The author for having brought the theory of the Plan a giant step along the road to practical application. The author and publisher are to be commended highly. Fr. Ashley's book is intended for the high school teacher and the student, and represents the St. Xavier Plan in operation.

According to the Plan, the goal of the high school should be to equip the student with a "developed ability to learn on his own." This is achieved through an emphasis on the liberal arts—in effect an emphasis in modern dress of the principles of the *trivium* and *quadrivium* of the golden age of Christian schooling. Basic to such a program are the four types of discourse: the poetic, rhetorical, dialectical and scientific. A knowledge of these principles with their application to all subjects—with Christian Doctrine as their matrix—will result in a revitalized and truly coordinated high school curriculum.

Father Ashley's work affords an important key to the successful adoption of the Plan for the high school. It is both a textbook for the acquisition of the logical processes of learning and a handbook for applying the processes to every subject. The material is well-ordered and presented in a truly scientific way. Several sections are excellent treatises by themselves, particularly the chapters of Part II dealing with mathematics. Some spots might prove too technical for the average student but the teacher's explanations should overcome difficulty.

It is hoped that *The Arts of Learning and Communication* will be greeted with the enthusiasm it deserves. In the hands of competent teachers it should have the effect of pointing up the true nature and purpose of each discipline and of drawing them all together into an ordered whole. It stands for learning in a truly scientific mode. Used wisely and well, the Handbook will undoubtedly make an important contribution in improving the high school program for teacher and student alike.

J.C.

Complex / Archetype / Symbol in the Psychology of C. G. Jung. Bollingen Series LVII. By Jolande Jacobi. Translated from the German by Ralph Manheim. Pantheon. 236 pp. \$3.00.

Although the title of this small but important book is *Complex / Archetype / Symbol*, it is really centered around a discussion of the "archetypes" and their place in the Depth Psychology of Jung. This

is clearly indicated by Jung himself in his Foreword to the book and would be clear at any rate from the fact that Part II, entitled "Archetype and Dream," applies the theoretical considerations of Part I to a specific "example of the archetype's mode of manifestation," namely, in the dream of an eight-year-old child. Since the emphasis is so markedly on the archetypes, after a brief sketch of "Complex" and "Symbol," we can concentrate on the section entitled "Archetype."

Dr. Jacobi, an analytical psychologist and longtime associate of Jung, arrives at this general conclusion in regard to the complex. A complex is "a more or less autonomous psychic structure, linked with 'feeling-toned associations,' and representing a psychic factor *sui generis*." On the other hand, a symbol is defined as an archetype touched by consciousness and manifesting itself, not on the lower, biological plane (in the form of an instinctual dynamism), but on the higher, spiritual plane, being filled out with the raw material of imagery and meaning. A symbol differs from a conventional sign because it represents an object relatively unknowable except by symbols; also it is "living," even "numinous." In short, complex and symbol are the *conscious* manifestations of the archetypes, which belong to the *unconscious*.

The chapter on the archetypes includes such subheadings as: "Of the nature of the archetype," "The biological aspect of the archetypes," "Archetype and Platonic Idea," and "The archetypes are not inherited images"—which clearly indicate that we have here a work of definition of terms. In fact, Dr. Jacobi states in her Introduction that her aim is a clarification of terminology on these concepts basic to Depth Psychology. She makes the significant reservation in regard to this undertaking that "any attempt to formulate psychic phenomena in terms of language is doomed to imperfection."

What, then, is an archetype? To this question no unambiguous answer is given. Dr. Jacobi goes so far as to say: "The primordial, essentially unchanging needs, the typical, eternally recurrent, basic experiences of mankind perpetuate the archetypes, and at the same time create those 'magnetic tensions' within the psyche, which cause them to be manifested forever anew, in the most diverse variations and guises." She further paraphrases Jung to the effect that the archetypes are "the voice of the human species," and its "great ordering factors." We might note here that no Thomist would concede that, whatever they might be in themselves, the archetypes are the great ordering factors of the human soul. But what she means is fairly clear in the total context of Jung's ideas, and at any rate this is not meant as an adequate definition of the archetypes. In fact, the author

maintains stoutly and throughout *Complex / Archetype / Symbol* that the archetype cannot be defined in unambiguous terms; its most fundamental characteristic is its ambivalence.

Thus we are left with the anomaly of a book that sets out in search of definitions yet arrives at the conclusion that the objects of its investigation cannot be defined. None the less, along the way we are treated to some very clear insights into the mind and thought of Jung.

R.M.D.

Social Principles and Economic Life. By John F. Cronin, S.S., Ph.D. Bruce. 436 pp. \$6.50.

Like its predecessor, *Catholic Social Principles*, Father Cronin's new book offers an explanation of Catholic social principles in the light of American economic life. The social teaching of the Church, promulgated through the writings and addresses of the Popes, is couched in very general terms; there is need, from time to time, for a work that will show just how well, or how poorly these principles are being applied in a particular economy. This is especially true in America where very few have the time or the ability to wade through the intricacies of finance and economics, in order to judge the merits or faults of such a gigantic enterprise as the American economic system. As a result, many Americans, not least among them Catholics, are very much in the dark about whether there is conformity between the teaching of the Church and the American economy, between the Papal encyclicals and the Declaration of Independence.

Father Cronin is in a good position to help us. As Assistant Director of the Social Action Department of the National Catholic Welfare Council and as an Economic Consultant to the American Administration in Germany, he has gathered vast experience with the economic and social problems of the United States and Europe. In *Social Principles and Economic Life*, he has collected the social and economic texts of the Papal encyclicals and pronouncements and ordered them according to moral principles and doctrinal content. Current economic philosophies are then analyzed in the light of these principles, and finally the controlling institutions of American society are brought under careful scrutiny. Included also is a treatment of the ideal social order as envisioned by the Popes and a rather careful consideration of the criticism levelled against it in America, with special attention given to the controverted Industry Council Plan of the corporative society.

The relevant quotations from the Popes and other authoritative

sources at the beginning of each chapter, the Readings and References, are of great worth. This is the groundwork for any intelligent approach to the problem. But there is still work for the reader. For while Father Cronin offers his personal opinion on such major problems as the right-to-work laws, corruption in labor unions, civil rights and social justice, it remains for the individual to take his stand on these controversial matters and live up to his American vocation to promote the Declaration of Independence. Father Cronin's book will help him realize how much basic agreement there is between the social teaching of the Catholic Church and the American Declaration of Independence.

J.D.C.

The Life of Girolamo Savonarola. By Roberto Ridofi, translated by Cecil Grayson, Knopf, 1959. 326 pp. \$7.50.

M. Ridofi fully realizes the high seriousness of his story and after devoted years of study gives this account of the life of a most controversial Dominican. The author from first to last believes him to have been a sincere and holy priest who in no way intended to sin against authority. The prophecies of Savonarola receive this objective summary. "I could not say, nor would I like to try, whether in every case this could be attributed to the natural lights of a very acute mind, or to mere coincidence; though it must be said that prophets of woe like the Friar have less chance of failure than those who promise happiness."

Many of Savonarola's visions are recounted, both in direct quotations from the friar himself and the testimony of those who have heard him speak and it appears from M. Ridofi's appraisals that he considers Savonarola a great political reformer. If a prophecy came true, it came true; the important fact is that Savonarola could lead the city of Florence to unheard of degrees of civic virtue in spite of the gross decay and immorality born of a humanism gone awry.

For seven years until his burning at the stake in 1498 Savonarola is alternately worshipped and hated depending upon the intrigue against him at the court of Alexander VI. The lechery of Alexander infuriates Savonarola since the papacy sets the standards for behavior of the people. Florence itself staggers under the burdens of sodomy, adultery and poverty. Savonarola terrifies the immoral and consoles the poor.

The fact that he is able to acquire a following by his preaching arouses the envy first of Lorenzo di Medici and then Piero, his successor. M. Ridofi discusses the unstable friendship of Charles VIII

of France for Savonarola, who predicted his advance into Italy, and later prophesying the death of his son. The knavery following upon the king's promise not to sack the city is told with bluntness and the astounding indifference of Alexander toward the friar who has saved the city is convincingly portrayed. The author's sense of the dramatic and his careful handling of facts, makes thrilling reading down to the execution itself.

The author is probably the best-informed student of Savonarola now living. His plea is so impassioned that the reader is led to suspect that the case might have another side in spite of the convincing tone of the work. The book first appeared in 1952 in Italy for the fifth centenary of the birth of the friar. E.C.

The Cure D'Ars: A Pictorial Biography. By Rt. Rev. Rene Fourrey, Bishop of Belley. Translated by Ruth Mary Bethell. Kenedy, 1959. 215 pp. \$10.00.

It is fitting that on the centenary of St. John Vianney's death some tribute to his sanctity from his native soil make its way to the English speaking world. This is exactly the function of *The Curé D'Ars: A Pictorial Biography* by the Bishop of the diocese in which Ars is located.

A chief distinction of this (the "only official and authorized biography to appear") is its textual use of the archives concerned with the Saint's canonization process. These records were hitherto well guarded (cf. the introduction to Margaret Trouncer's life of the Cure D'Ars). Still the first part of the book is not nearly so complete a biography as any of the already published lives. This condition prevails for two reasons. Firstly, as its title indicates, the work is principally a picture book and secondly, its main purpose is to serve as a souvenir of the centenary year.

Accordingly the entire written life comprises seventy pages, a niggardly one third of the volume. There are six chapters and the overall title is "As His Contemporaries Saw Him." Such a choice is apt since all the references are to testimonies given in the canonization process by those who knew the Curé firsthand. The usual subjects are treated, e.g., the Saint's work as a parish priest, his preaching, his confessional, his experiences with the devil. At least two noteworthy events in his life are not given major consideration, i.e., his desertion from the French army and the establishment and history of his orphanage, "La Providence." Excerpts from newly published letters

of the Curé to his Bishops seem to indicate more clearly why the latter took so long (eight years' to remove Fr. Raymond, a veritable tormentor of the Saint, from the Ars parish. Nevertheless most of the facts in the text are "old hat" and any of the lives can supply them, new documents or no.

The first part's scantiness, however, is notably made up for by the picture album which comprises the remainder of the book. The photographs are quite interesting and are all very clearly printed. The captions which are listed at the end of the pictorial section add many details omitted earlier in the book. There are 115 illustrations in all and are arranged according to the chronological order of the Saint's life. One of the more notable plates is no. 75 which is a portrait of St. John Vianney. It is supposed to be the best and most accurate representation of him. This picture gives him a much more human appearance than holy cards usually do.

The Curé D'Ars will perhaps not have as long a life as some of the more classical works, but it does serve the purpose of attracting attention to the Saint in his centenary year. May it bring him many more followers.

J.V.B.

Pope John XXIII. By Paul C. Perrotta, O.P. Nelson. 270 pp. \$3.50.

Father Perrotta, O.P. has written a popular account of Pope John XXIII: his life, character, election, coronation and first acts as Pope. Also included are chapters on the origin and a brief history of the Papacy, and chapters dealing with the burden, promise and outlook of the reign of Pope John.

Not pretending to be a meticulous biographer, Father Perrotta explains his purpose: "The popular interest in the Papacy today demands a popular history. It is good journalism to supply the demand of an eager public." He has succeeded satisfactorily in his attempt; this work should help many, Catholic and non-Catholic alike, to gain an insight and appreciation of the man and the priest, John XXIII.

The exposition and analysis of the role of the Papacy in our times present many insights into the burden that has been laid on Pope John's shoulders. The religious, political, economic and moral issues of today are staggering, and only an able shepherd with simple faith and sturdy courage can solve these problems. Father Perrotta summarizes these problems and relates how Almighty God has given us another Peter to guide the Church in these troubled times.

A.M.B.

My Door Is Always Open. By Georges Huber. Translated by Thomas Finlay. Fides. 1959. 158 pp. \$3.50.

"And where there is no love, put love in and you will draw love out." Giacomo Cardinal Lercaro of Bologna has well understood these words of St. John of the Cross. He not only puts the constructive power of love into practice; he loses no occasion to preach it. Indeed, it is because of this love of Cardinal Lercaro for his people, young and old, rich and poor, saint and sinner, that led the late Pope Pius XII to call him "the perfect Bishop." Georges Huber in his present work gives us a glimpse of that astonishingly zealous love which won for Cardinal Lercaro the nickname, 'flying Cardinal.'

My Door Is Always Open is an anecdoted account of the Cardinal's life as Archbishop of Bologna. Inspiring and straightforward, it relates the Cardinal's struggles with Communism in 'Red' Bologna, his *avant-garde* ideas concerning the Liturgy, his social alleviations for the worker and the poor, his views on the education of children, his unending, complete charity in all things. The author uses many of the Cardinal's own pronouncements on these various subjects, thus giving the book a flair of authenticity.

This timely biography provides an excellent insight into the mind and heart of the Prelate who has a decisive role to play in the advance of the Apostolate in a world placing obstacles to it in every path. Cardinal Lercaro gives the answer to the Naturalism and hatred besieging the Catholic Church and Christian society: love! "Mind can dominate matter, love can surmount obstacles." Everything which Mr. Huber uses in his portrait of Cardinal Lercaro points out that here is the embodiment of St. Augustine's definition of a Bishop. Here is "a man who loves."
G.B.D.

The Story of the Hospitallers. By Norbert McMahon, O.S.J.D. Newman 1959. 194 pp. \$3.50.

The Hospital Brothers of St. John of God, although they are newcomers to the United States, have been engaged in a mission of charity for over four hundred years. *The Story of the Hospitallers* is a history of the Order since its foundation until the present time. Founded during the sixteenth century in Spain by a poor Portuguese peasant, St. John of God, the Hospitallers now number over twenty-five hundred members and conduct hospitals on all five continents.

The book relates the Order's erratic history until the present day. In the years after its foundation it flourished, but at the end of

the eighteenth century with the enactment of oppressive laws against religious societies in Spain, France, Portugal, Germany, as well as the New World, it became almost extinct. The nineteenth and twentieth centuries, however, have witnessed a glorious revival of the Hospitaller Brothers. They have expanded into many countries and now maintain some of the best-equipped hospitals in this modern world of progress. Existing less than twenty years in the United States, the Brothers already operate institutions for the chronically ill, geriatrics, as well as a convalescent home for priests.

Norbert McMahan stresses the aim of the Order—to bring the charity of Christ to all those who suffer. Indeed, the peculiar boast of the Hospitallers is the vow of hospitality which each member takes in addition to the three vows of poverty, chastity, and obedience. Its motto is *Deus Caritas est—God is Love*.

Except for those who have direct contact with the Brothers, their work is known by very few. This book was written in the hope the four centuries work of the Hospitallers of St. John of God may become widely known. This purpose the book will achieve, although in places it tends to be repetitive and excessively detailed. L.T.

A Pearl to India. By Vincent Cronin. Dutton. 249 pp. \$4.50.

It seems quite natural that Vincent Cronin, the author of *Wise Man from the West*, should follow up that life of the fabulous Matteo Ricci with a biography of Ricci's fellow pioneer in the field of missionary accommodation, Roberto de Nobili. The author himself points up similarities between the two: both were Italian Jesuits, both labored in the Orient, both were often misunderstood by superiors and ecclesiastical authorities. But in spite of all this, the book is as unlike Cronin's earlier work as India is from China.

When Nobili sailed into Portuguese Southern India in 1605, missionaries had been at work over sixty years. The result of their labors was a native Christianity, not truly "native" and certainly not representative of Indian society as a whole. Converts came mostly from the lowest Pariah caste, and to higher caste Indians these native Christians had descended to a state so low that it could not even be classified as caste—they had become "Parangis." This was the odious title won for themselves by the Portuguese conquerors who overlooked Indian cultural and social ways. "Parangism became, in the eyes of the Hindus, the refuge of social rebels who sought to shake off the discipline of caste and the Hindu rules of decency; the vilest word in their language."

Nobili adopted a new approach and chose rather to conform to the Indian ways, taking a more magnanimous view, born of his own faith and his love for the Indians. The thing to do was purify harmless customs of any superstitious taint and where possible redirect them toward the true God: to bring Christianity to the Indian, not as a way of life imported by the Parangis, but as the crown of all that was best in India. He labored with the Brahman caste chiefly, adopting the dress and mode of life of a sannyasi, a wise and holy Indian.

He realized that the Hindus already had a highly developed culture and a most intricate philosophy and theology. Nobili's apostolate became thereby a uniquely intellectual one. He became master of three dialects including Sanskrit, the language of the sacred writings, quoting at ease from the Vedas and from famous poems, lecturing to anxious young Brahmans. He himself composed theological and metaphysical treatises, catechism and popular religious poems. His plans included a native seminary and liturgy in the vernacular. He had great plans for his converts, who numbered in the tens of thousands.

But this is only half the story. One of the high points of the book relates Nobili's defense of the orthodoxy of his system in the presence of the hostile and intolerant Archbishop of Goa—the essential soundness of Nobili's methods finally won Roman approval.

A Pearl to India is an immensely fascinating story which has hidden lessons for us today—we too, are Christian apostles laboring, to a certain extent, in an alien culture. C.M.McV.

Early Christian Ireland. By Marie and Liam de Paor. Praeger. 264 pp. \$5.00.

Early Christian Ireland, by Maire and Liam de Paor of the University of Dublin, and two of Ireland's foremost archaeologists, is a scholarly, yet a decidedly readable account of Ireland's culture from the time of St. Patrick to the Anglo-Norman invasion in the twelfth century. All available literary, historical, and archaeological evidence, especially of the last quarter-century, is employed to describe "the gradual absorption of Mediterranean culture by an unsubdued Celtic community, which yielded, not to Roman arms, but to Roman letters and religion." The effect of the Viking invasions, resulting in the founding of cities, is most interesting. Somewhat disappointing is the meagre evidence offered by archaeology on the problem of the two Patricks.

The book's elegant design matches the authors' thorough scholarship. 77 beautiful plates of such ancient finds as the Tara brooch, the Ardagh chalice, and the Book of Kells, as well as 31 line drawings and five maps complete this eighth volume in the publisher's series, *Ancient Peoples and Places*.
M.P.O'S

The Big Sycamore. By Joseph Brady. Newman. 1959. 279 pp. \$3.75.

Stories about Ireland and her struggle for independence are not wanting. But in an attempt to bring out the heroism of the Irish people much of the beauty and simplicity of the people is lost. Where others have failed on this score, *The Big Sycamore* has indeed succeeded.

This is the story of Maurice Fitzgerald, a one-armed school teacher in the period at the turn of the present century. He became the school master in Letterlee and there he met Kate Whelan whom he married. Kate is a wonderful woman who has the courage and the heart to meet the difficulties of life in Ireland at this time. She manages to open a shop which eventually becomes a small general store and also to raise cows and keep a small farm. They manage to raise five children and in various ways obtain for them the best of educations. One of the boys dies before he has completed school because of a poor diagnosis of illness. Three of the boys become priests and the daughter a university professor. Of the three priests, one is a religious, another becomes president of a university and the other a parish priest.

This story is set in a fictional background, but curiosity and research have unearthed the facts. This is the story of the Browne family of Grangemockler, County Tipperary. It is a story written under a pseudonym by one of the sons, Rev. Maurice Browne a pastor of a parish in Ireland. The other living children are The Most Rev. Michael Browne, Master General of The Dominican Order, Msgr. Pdraig de Brun (old family spelling), President of University College, Galway and Mrs. Sean MacEntee, a former professor in the National University, Dublin.

The Big Sycamore, then, has many things to recommend it. It is the living story of Ireland at the turn of the century. The style is simple and straightforward and written in such a way as to hold one's interest. The book also has great value as a documentary of social conditions in Ireland at the beginning of our own era. Of special interest to Dominicans is the fact that this is the story of the family and early life of our own Master General.
L.M.D.

BRIEF NOTICES

Our Parish Prays and Sings is a booklet designed for parish participation in the Mass. This complete manual contains Dialog and Sung Masses as well as a collection of ninety-seven hymns for congregational singing. The clear indications of people's participation and explanatory notes add to the value of the booklet as ideal for parish use. The Liturgical Press. 160 pp. \$.30 single copy (paper).

How to Pray by Columba Ryan, is a compilation of broadcast texts of one of the *Lift Up Your Heart* series presented in February of 1957. The value of these talks lies in its simple, direct and informative approach; they are thoroughly practical yet profoundly theological. Father Ryan points out the naturalness of prayer using homey examples and answers as well the perennial problems connected with prayer. This booklet is an ideally short and simple introduction to prayer. (Blackfriars Publications. 1959.)

In *The Church in My Life*, by Father J. M. Perrin, O.P., a true and rarely presented perspective of the Church is shown by investigating the spirituality of the first Christians who apprehended the Church as a mystery, identical with the Mystical Body of Christ, in which souls are united to God through Christ by being part of Christ's Body. A brief discussion of the Church's four marks and her relation to the Holy Ghost and Mary highlight this treatise as a good and succinct introduction to a higher appreciation of the Church. Although a short work, this book contains a profound message and a provocative challenge to "fill up those things that are wanting of the sufferings of Christ, for his body, which is the church." (Blackfriars Publications, London, 1959. 115 pp.)

Though Your Sins Be As Scarlet by Mary Beattie tells of the infinite mercy of God as shown in the Bible and in our lives. There is also a very interesting compilation of messages of the Modern Apostles of God's Mercy—such visionaries as Sr. Benigna Consolata, Sr. Josefa Menendez and Sr. Faustina. This book, if read meditatively, will surely increase the knowledge and confidence that God desires all to have in His Infinite Mercy. (Marian Fathers, Stockbridge, Mass. 1955. x-102 pp. \$1.00.)

The True Doctrine of Merciful Love (Meditationes Cordis) is a pamphlet published by the Marian Fathers as part of their Mercy

of God Apostolate. Written in an *Imitation* style, the whole theme centers about the Mercy of God with a due emphasis on the part played by the soul in receiving God's Mercy. This little work could be used profitably for retreat material or confessional reading. (Marian Fathers, Stockbridge, Mass. 36 pp. 50¢.)

In *Contemplative Life in the World*, A. M. Goichon discusses the nature of the contemplative life, the conditions requisite for its existence in the world, its special marks and its place in the life of the spirit. The author relies mainly on St. Therese of Lisieux, Theresa of Avila, Maritain, and of course (for a Third Order Dominican) St. Thomas. It is difficult at times to follow her exposition and one finds the footnotes an indispensable aid in following her thought, particularly regarding the nature of contemplation. It is different when she treats of the requisite conditions. She discusses obstacles facing the contemplative and suggests means for overcoming them. Though not a new doctrine, the presentation (in answer to particular problems) heightens its effectiveness. Miss Goichon manages to keep her feet on the ground. The book suffers somewhat from wordiness and a certain lack of order—resulting in some very fruitful, but equally difficult reading. (Translation by Angeline Bouchard. Herder. pp \$3.95.)

In Search of the Unknown God leads the non-believer to God by showing and explaining that goodness, beauty, truth and love are from God, and are attributes of God. Establishing the existence of God through an aesthetic argument, Father Zundel, author of *The Splendor of the Liturgy*, reviews the truths of the Faith in a lucid, comprehensive manner. The chapters on Our Lord and the Church vividly portray God's love for us and are the high-lights of this book. The Church is depicted in terms which will endear readers, Catholics and non-Catholics alike, to this extension of Christ living through the ages. (By Maurice Zundel. Translation by Margaret Clark. Herder and Herder. 195 pp. \$3.50.)

A good number of Catholic readers will be pleased to see that there is another book written by Father R. W. Gleason, S.J., entitled *Christ and the Christian*. The expressed intent of Father Gleason is to help fill the ever widening interest modern Christians are creating by a growing awareness of the relationship of the individual to the mystical body of Christ. The work should be of value as a series of reflections on the aspects of Christian life which most frequently grant a fuller understanding and participation in that life.

We might make this observation, however, regarding the general style of the book; there is within the seven chapters a kind of repetition and restating of points which rather than clarifying or expanding, tends more towards a kind of pious vagueness. This coupled with occasional shifts to such items as ". . . exaggerating infra-conscious determinisms . . ." seem to alter the knowledgeable and otherwise more readable tone of the work. Nevertheless, although the aforementioned points will face the reader, it is also true that the book's profitable pages cover important subject matter, and thus is worthwhile for all, especially those who already have some familiarity with the spiritual life. (By R. W. Gleason, S.J., Sheed and Ward. 1959. 179 pp. \$3.00.)

My Father's Business is a simple report on the modern priest, the man, his life, his work. Often the parish clergy are exasperated on reading the work of some pastoral theologian who expresses only theoretical views. This is not so with Father Michenneau. His books are the result of actual parish experience, thought out and expressed. In his new book it is the facts that speak. They tell sincerely the truth of an old story, seldom told and often misunderstood by those who should understand it best. For a priest to reach his flock with the message of salvation and for the faithful to learn to approach their priests is the great problem of the French clergy. To grasp the problem is really to answer it. The author has located and exposed the problem by outlining the common misconceptions, true values, and false attitudes which involve the priest, and in so doing he has found the solution. (By Abbe Michenneau. Herder and Herder. 155 pp. \$2.95.)

Of particular interest to religious and lay Tertiaries of the Order will be three paperback offerings (reprints) from Templegate Publishers. *The Sister's Guide*, a collection of twenty three letters of the German Dominican mystic, Henry Suso, to his spiritual daughter, gives a systematic and fairly complete development of Bl. Henry's ascetical and mystical doctrine. Fr. Joret, O.P., well-known for his *Dominican Life*, authors *An Introduction to Contemplative Meditation*. Not only a simple and "straightforward introduction to the art of meditation," strictly so called, it is also a practical, devotional treatise which could well serve as matter for meditation. *Guide to the Bible* (by the Monks of Maredsous) provides in 92 pages the essential knowledge needed for an intelligent reading of the Scriptures. There are several introductory essays followed by special brief introductions to individual Books of the Old and New Testament. An

invaluable little book that could also prove most helpful in high school religion courses.

Aristotle and the American Indians, by Lewis Hanke, is a vivid and well-documented account of the epic debate which took place at Valladolid, Spain, in 1550-51 between the Dominican, Bartholomew de las Casas and Juan Gines de Sepulveda on the treatment of the American Indian. The debate centered on the Aristotelian doctrine of natural slavery. Mr. Hanke, an authority in his field, enthusiastically presents Las Casas as the model of social justice to be studied and imitated. It is unfortunate that Mr. Hanke does not make clear that Sepulveda's interpretation of Aristotle was erroneous and that Las Casas was not in disagreement with the fundamental principle underlying Aristotle's theory but only with the current interpretation and practice of it. Mr. Hanke should have mentioned this; the book would have been enhanced greatly by such an explanation. (Henry Regnery Co., Chicago, 1959. 164 pp. \$3.50.)

Helen Gardner's *Art Through the Ages*, for long the standard history of art, has been thoroughly revised by the Department of the History of Art at Yale, under the direction of Summer McK. Crosby. The art of all periods and cultures is examined in the light of new artistic evidence of cultural history revealed in the last decade; the text is divided into four main sections: Ancient, European, Non-European, and Modern. Most helpful to the reader is the excellent introduction which offers the principles of the history of art and definitions of terms employed in this study. Some of these may be controversial, but at least the reader is supplied before hand with a workable vocabulary. Highly readable and characterized by an obvious and careful selectivity of illustrations (832 in all), this edition deserves at very least the same enthusiastic reception accorded earlier editions. (Harcourt, Brace. 840 pp. \$8.95.)

"An intellectual appreciation of contemporary India" is the aim of Percival Spear's *India, Pakistan, and the West* (third edition). He gives a general survey of the country, the people, and the two dominant cultures, Hindu and Islamic, (the term "India" is used to designate the entire sub-continent: Hindu India and Muslim Pakistan). He traces Indian history in a concise "historical perspective" terminating in the final constitution of the two modern independent states. Prof. Spear seeks to show that the real struggle in India in the nineteenth century was a battle for India's soul—the cultural clash between East and West. There has been amalgamation, certainly, but in Dr. Spear's

eye the conflict is still raging and can end only in the complete acceptance or rejection of the Western culture by the East. A perspicacious but rather disquieting conclusion. (Oxford University Press. 256 pp. \$1.20.)

A Florentine Portrait: St. Philip Benizi furnishes the reason for Dante's omission in the *Divine Comedy* of any mention of his contemporary and fellow citizen, St. Philip Benizi. According to Dante, the function of the Florentines was to swell the population of hell; but since Philip was considered to have been a saint even when he was alive, he would have had to be ignored by Dante at least for artistic reasons. The subject of this book is a charming and cheerful young patrician who gave up a promising career as a physician to become a Servite friar. Soon becoming General of the Order, he travelled the length and breadth of Europe preaching and wonderworking. Among his achievements was the pacification of faction-torn Florence in 1279, and the official confirmation of the Servite Order. He exemplified the ideal of the Order—to attain to Christian perfection by the practice of the evangelical counsels in complete dedication to Mary. All will find this book a useful means to know and love St. Philip Benizi as well as his Order, The Servants of Mary. (By D. B. Wyndham Lewis. Sheed and Ward, 1959. 137 pp. \$3.00.)

Another centenary product, *The Curé of Ars and His Cross* combines the best qualities of recent works on the Saint and adds some new features. The text is lively, readable, and, while not too lengthy, still gives a pretty full biography. The pictures included are many and finely executed. A reason for the words "His Cross" in the title does not appear obvious until the reader gets along in the book and realizes that most events recounted concern some sort of suffering the Curé endured. Yet surprisingly little is said of Fr. Raymond's tenure at Ars. Jean de La Varende, the Author, offers psychological explanations for some happenings in the Curé's life, notably his army career and his flights. On the whole the book is well worthwhile. (Translated by Jane Wynne Saul, RSCJ. Desclee, 1959. 219 pp. \$3.75.)

For the owner of a paperback library, a type of library gaining greater popularity, or for the Thrifty Catholic reader, Doubleday makes available eight more titles in its *Image Books* series. These low-priced editions run the gamut of Catholicism: Christopher Dawson's study of Christian culture, *Medieval Essays* (95¢); *The Pillar of Fire* by Karl Stern, a psychiatrist's story of his spiritual voyage to

Catholicism (85¢); Chesterton's *Orthodoxy* (75¢); *Vessel of Clay* by Leo Trese, the story of a priest's day (65¢); *Saints for Sinners* by Alban Goodier, S.J. (65¢); Dorothy Day's fascinating autobiography, *The Long Loneliness* (85¢); a complete catechism of Catholic doctrine, designed for both Catholics and non-Catholics, by John Walsh, S.J., entitled *This Is Catholicism* (\$1.25); *This Is the Mass*, a vivid word-and-picture description of the Holy Sacrifice by Henri Daniel-Rops with 31 photographs of Bishop Sheen by the famed photographer Karsh (95¢).

BOOKS RECEIVED — WINTER, 1959

- The Art of French Fiction*. By Martin Turnell. New Directions. 1959. 394 pp. \$6.00.
- Teaching the Catholic Catechism*. Vol. 1. By Joseph Goldbrunner. Herder and Herder. 1959. 108 pp. \$1.65. (Paperback)
- One Nun to Another*. By Sister Mary Laurence, O.P. B. Herder. 1959. 129 pp. \$2.50.
- Praying in Public*. By Rev. Thomas R. Murphy. Bruce. 1959. 127 pp. \$1.25. (Paperback)
- With Mary in Mind*. Ed. by Howard Rafferty, O.Carm. Carmelite Third Order Press. 1959. 183 pp. \$1.50. (Paperback)
- 200 Gospel Questions and Inquiries*. By Bernard Basset, S.J. Sheed and Ward. 1959. 240 pp. \$3.50.
- Hinduism*. Twentieth Century Encyclopedia of Catholicism. 144, XIV. By Solange Lemaitre. Translated by John Francis Brown. Hawthorn. 1959. 126 pp. \$2.95.
- The Problem of Evil*. Twentieth Century Encyclopedia of Catholicism. 20, II. By Francois Petit, O.Praem. Translated by Christopher Williams. Hawthorn. 1959. 141 pp. \$2.95.
- Stories from the New Testament*. By Piet Worm. Sheed and Ward. 1959. \$3.00.
- A Guide to the City of God*. By Marthinus Versfeld. Sheed and Ward. 1959. 141 pp. \$3.00.
- The Light of the World*. Vol. 3. (Pentecost). By Benedict Baur, O.S.B. Translated by Edward Malone, O.S.B. B. Herder. 1950. 495 pp. \$5.95.
- Lucine*. By M. L. Pascal-Dasque. Kenedy. 1959. 220 pp. \$3.75.

- Nullity of Marriage.* By F. J. Sheed. Sheed and Ward. 1959. \$3.00.
- De Remotione Parochorum.* By Emmanuel Juarez, O.P. Amodo (Rome). 1959. 267 pp. \$3.70 (Bound). \$2.90 (Paper).
- Approach to Christian Sculpture.* By Dom Hubert van Zeller. Sheed and Ward. 1959. \$3.75.
- The God-Man Jesus.* By Frank Dell' Isola. Bruce. 1959. \$3.75.
- Mary Ward.* By Sister Mary Oliver, I.B.V.M. Sheed and Ward. 1959. 229 pp. \$3.75.
- A Short History of the Catholic Church.* By Denis Meadows. Devin-Adair. 1959. 246 pp. \$4.50.
- The Sacred Heart.* By Rev. Alban J. Dochauer, S.J. Bruce. 1959. 209 pp. \$4.25.
- The Mass Through the Year.* By Dame Aimiliana Loehr. Translated by I. T. Hale. Newman. 1959. 304 pp. \$4.50.
- Liturgical Retreat.* By Roy J. Howard, S.J. Sheed and Ward. 1959. 145 pp. \$3.00.
- Discovery and Other Poems.* By Samuel Hazo. Sheed and Ward. 1959. 79 pp. 95¢ (paper).
- The Cliff's Edge.* By Eithne Tabor. Sheed and Ward. 1959. 80 pp. 95¢ (paper).
- The Mystical Body and Its Head.* By Robert Hugh Benson. Sheed and Ward. 1959. 92 pp. 75¢ (paper).
- A Handbook of Heresies.* B. M. L. Cozens. Sheed and Ward. 1959. 96 pp. 75¢ (paper).
- Complete Prayers of His Holiness Pius XII.* Translated by Alastair Guinan. Desclee. 1959. 176 pp. \$1.50.
- A Gentle Fury.* By Peter-Thomas Rohrbach, O.C.D. Hanover. 1959. 237 pp. \$3.95.
- A Catholic Catechism.* Herder and Herder. 1959. 414 pp. Standard edition, \$4.95. Popular edition, \$2.00. (Reviewed in *Dominicana*, Vol. XLIII, No. 4, Winter, 1958.)