



**A Companion to the Summa**, Vol. III, The Fullness of Life. By Walter Farrell, O.P., S.T.Lr., S.T.D. 530 pp. Sheed & Ward, New York. \$3.50.

Men are often disappointed because they expect too much, but when the reality surpasses the expectation joy is increased. With such joy do we welcome Father Farrell's third volume of *A Companion to the Summa*.

The two volumes of *A Companion to the Summa* now published, which comprise the second and third of what is to be a four-volume work, deal with human life as it is a motion to its supernatural goal, God Himself. The first volume will treat of the nature of this goal and will be published next. In the final volume Christ will be presented as the Way and Exemplar for men on their return journey to God. The volumes about man are offered first because, as the author says in his introduction, modern men seem so eager "to throw away their lives and to discard their humanity." The establishment of man's humanity, its end, and means of attainment is, therefore, a necessary, if not a strict logical, procedure.

Good habits or virtues, "the principles of the fullness of human life," lead man to his goal; bad habits or vices drag him from it or shunt him off from the road leading to it. Human fullness and the fullness of virtue march side by side. This present volume deals with the virtues which are the means whereby man attains his supernatural goal. Faith liberates man from the limitations of his own powers. Its freedom for the mind demands courage in the will, further liberated by hope, to share the divine life through the friendship and generosity of charity. The beauty of man's surrender to God in charity stands in bold relief to the emptiness of the strife against this divine friendship.

"A man is successful only insofar as his life and actions measure up to the rule of reason." Fullness of action is attained through prudence, whose function is to secure the medium of reason in action and rightly to order the means to the end. "Justice injects rationality into the external acts and things of a man's life"; it is the "social virtue" by whose practice the fullness of social life is gained. Any

denial of justice spells anarchy, the acme of which is the barrenness of irreligion. This is opposed to man's subjection (and consequent perfection) to something higher than himself. Man's subjection to God results in the fullness of religion. God is the unifying principle of the social order, binding together by a common goal parents, country, the superiors who share in God's principality. The neglect of the virtues associated with justice sows the roots of rudeness. The rule of reason is conserved in man through the mastery of his passions by fortitude and temperance. Fortitude, "a kind of body guard of reason," gains courage and greatness of soul for man; temperance gives him the freedom of purity and truth. Associated with temperance is modesty, the floodlight of reason on work, play, dress, every detail of human life.

The fullness of life is gauged by the directness of the way to life's goal. Hence, religious life, because "it goes most wholeheartedly to the goal, to the purpose, to the sole reason for all activity," is truly the fullness of life. And "the fullness of the life of any age may be accurately judged by its attitude towards religious life." Most aptly, then, is the sub-title to this book "The Fullness of Life." Suffice it to say that its main title "A Companion to the Summa" was fully vindicated by the reviews of the first volume published.

A book such as this should not be reviewed but read. For example, little has been said of the requirements, the extension, the acts, the species of the various virtues, or of the vices opposed to these virtues and the extent to which they work havoc in a human life. The perfection of the virtues by the gifts, fruits, and beatitudes of the Holy Spirit; the principles governing war, the activities of an intelligence corps, the possession of private property; the duties of judges, lawyers, witnesses; how a country can abuse its rights and thus "feed on its own body"; the "social insanity" of injustice; the descriptions of devotion and prayer; and throughout, modern trends put forth in all their ugly implications and consequences and their errors so simply, yet so logically and adequately, upset—these are a few of the things which a review cannot develop. Notice should be directed, too, to the splendid index (far superior to the index of the previous volume) and the invaluable outlines preceding each chapter. These outlines give a bird's-eye view of what the chapter contains, and are, at the same time, an excellent scheme of those things which the Summa treats in the questions cited.

Saint Thomas maintains that a necessary aid to speculative thought is a good imagination and that speculative thought has a great broadening influence on the imagination. In, fact, one's grasp of

principles may be judged by one's ability to apply them. Such a principle sounds the death knell to the fallacious argument of the one-sided student, the solely practical student who has little interest in theory, and the solely speculative student who has small zest for the practical. Right living is a most practical thing; yet man cannot live rightly without theory, for right practice is based upon the right theory. The right theory, the product of speculation, is of small value unless applied to everyday life. It is the function of imagination to conjure up those single actions and events which are the format of every day life and which are rightly directed by principles, speculative and universal. *A Companion to the Summa* illustrates this principle of Saint Thomas. This, perhaps, is its outstanding value. It provides the foundation for the simple, clear, direct style, bristling with the facts of ordinary every-day life, with the result that the work can be understood by all interested in living a human life humanly. Like the "defense of the humanity of man" given by Saint Thomas in the *Summa*, its defense in this "Summa reduced to popular language" challenges, encourages the reader to live up to it.

L.A.S.

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**The Sublime Shepherdess.** The Life of St. Bernadette of Lourdes. By Frances Parkinson Keyes. 182 pp. Julian Messner, Inc., New York. \$2.00.

Pope Pius X said of St. Bernadette that "she brought the world into the closest possible touch with the mystery of Christ the Saviour. That is the great thing that she did; the greatest thing that anyone can do." The fame of Lourdes, its shrine and its miracles, bears constant and striking testimony to this nearness of Christ and His Mother. Yet the very brilliance of the supernatural aura surrounding the Shrine has tended to obscure the memory of Marie Bernard Soubirous, the Sublime Shepherdess of Lourdes. Unlike Lisieux, inseparably linked with St. Thérèse, Lourdes seldom connotes Bernadette save to the Saint's most ardent patrons. Among these Frances Parkinson Keyes must certainly be numbered, for her charming story of the "shepherdess who eventually became a Sister and who is now a Saint for all time" is the simple, unadorned description of a cherished friend.

Avoiding all appearance of scholarly research, yet without sacrificing truth or introducing fictional events, Mrs. Keyes has written a factual narrative impregnated with the calm strength of personal conviction. Graciously, unaffectedly, she reveals those intimate impressions which had led to the admission that the writing of this book meant "almost unbelievably much" to her. Amid the childhood

scenes of Bernadette's days at Bartres and Lourdes, is framed a very human portrait of the little shepherdess whose "rosary was always in her small brown hands." Through the treasured memories of the community at Nevers, we are given an insight into the maturing spiritual life of Soeur Marie Bernard during her years as a Sister of Charity and Christian Doctrine. Most appealing of these memoirs are the poignant tale of the now elderly Soeur Michel, who as a novice had been privileged to watch at the bedside of the failing Bernadette, and the dignified account of Soeur Marie Marguerite who had been present on the two occasions when the body of St. Bernadette had been exhumed.

Started in France at the outset of the German invasion of Poland and completed a few months later on a French freighter returning Americans from a war-ravaged Europe, the book betrays little evidence of haste or preoccupation. The informal, friendly tone struck in the introductory letter which serves admirably as a preface, is maintained throughout the smoothly developing narrative. The result is a unique study of St. Bernadette that leaves the reader with a new and broader grasp of the significance of Lourdes and a deep sense of personal gratitude to Mrs. Keyes for an exquisite portrayal of its Sublime Shepherdess.

F.W.

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**Catholic Social Theory.** By Wilhelm Schwer, S.T.D. Translated by Bartholemew Landheer. 360 pp. Herder, St. Louis. \$2.75.

Mr. Bartholemew Landheer, Assistant in the Congressional Law Library, has ably translated the Reverend Wilhelm Schwer's important work on Catholic social theory for the benefit of English-speaking people. Dr. Schwer, formerly dean of the school of divinity of Bonn University in Germany, and now professor of Christian social theory in the same university, presents this exposition of fundamental Catholic social thought for those on the collegiate and university levels who, while thoroughly interested in the social question, stand in need of the clear precisions and cardinal principles peculiar to the social thinking of the Church.

Father Schwer deals with these fundamentals in the three parts which comprise his work: Society and the Theory of Society, The Foundations of Society, and The Construction of Society. In the first part, after beginning with the nominal definition of society, the author proceeds to analyze the concept of society, to trace the development of sociology from antiquity to the twentieth century, and then to expand on the

foundation, theological, philosophical and historical, of Catholic social theory. It is in dealing with this latter point that he explains the scope of his study. "In the present book we will, however, not deal exclusively with the philosophical aspects of society and their theological implications and axioms. The expression 'social theory' in its title is to indicate that the attempt will be made to embody the results of sociological research. The use of sociology will be more extensive than is the practice in general social theory." (p. 59).

The teleological aspects of Catholic social theory are exposed at length in the second part. Man, by nature a social animal endowed with intelligence and free will, always acts for an end; theories of society which overlook this elementary point cannot possibly lay claim to realism. This purposiveness in man, which society should share and further, is the key for the solution of the vexing problems of personality and community, society and community, organic society as contrasted with mechanistic society, individualism and collectivism. The end, in the order of nature and supernature, gives unity and harmony to society, and this is best exemplified in the solidaristic concept to which Father Schwer subscribes. "The unity theory of Christian universalism is based upon both poles of human society; individual and community. It grants both equal rights and recognizes them as meant for and dependent on each other. But it binds them also into the type of unity that their nature requires. Social life is indissoluble harmony and coöperation of both, includes giving and taking on both sides, and upon this process all enrichment and increase of personal and social life depends." (p. 163).

Part III, The Construction of Society, provides the reader with chapters on the laws of social life and growth, the family as the original cell of society, the nature and activity of the State, and lastly, labor and property, the two main pillars of social life and formation.

The author's presentation is well-ordered, the outline being helpfully accentuated by headings and sub-headings. In style it is clear and simple. The matter, ably chosen, reflects an intimate knowledge of Church doctrine and the Thomistic synthesis. Some Thomists might, however, question Dr. Schwer's explanation of the apparent difference of opinion between St. Thomas and Pope Leo XIII on the justification and foundation of private property. The difference seems to be more one of

viewpoint than validity. Additional merit is lent to this work by the author's treatment of contemporary social theories of other schools, especially the German.

*Catholic Social Theory* is well worth the attention of those who like to think social problems through, particularly the increasing numbers who are attracted by neo-Scholastic sociology and who seek for a solidarism in human society to repair the evils wrought by individualism and collectivism. Students will also find the comprehensive bibliography and index of great assistance in their work as "valiant soldiers of Christ, who strain every thew and sinew to preserve the human family from the dire havoc which would befall it were the teachings of the Gospel to be flouted, and a social order permitted to prevail, which spurns no less the laws of nature than those of God."

L.A.R.

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**His Dear Persuasion.** The Life of Elizabeth Ann Seton. By Katherine Burton. 304 pp. Longmans, Green, New York. \$2.50.

A woman of exceptional intellectual and spiritual gifts who attained perfection in two vocations, a brilliant American example of faith, piety, and unflinching courage, Elizabeth Ann Seton is unusually attractive subject for the biographer. As the New York belle who became the wife of the wealthy young William Seton, later as the poverty-stricken mother of five fatherless children, still later as a religious and the founder of the Sisters of Charity in the United States, her life was an unceasing, valiant struggle to the heights of Christian sanctity, a full life confidently submissive to the "dear persuasion" of the divine will.

It was a trip to Italy, undertaken in 1804 with her husband in a fruitless attempt to regain his health, which brought her, educated as a devout Episcopalian, into her first real contact with the Catholic Church. On her return as a widow to America, she entered the Church, finding in her new Faith peace and contentment which more than compensated for the opposition of relatives and friends and for the poverty which troubled the rest of her days. After three difficult years in New York, she was enabled through the kindness of many new Catholic friends to open a school for girls in Baltimore. Shortly afterwards, the future care of all her children having been assured, she gratified a long-felt desire by entering religion. She guided the community she founded for twelve years until her holy death in January, 1821.



The forty-seven crowded years of Mother Seton's life would be magnet enough for the biographer. But she left, besides a magnificent record of heroism, achievement, and sanctity, diaries, letters, and other writings filling thirteen volumes. Of this invaluable material Katherine Burton has made excellent use, in the manner which made *Sorrow Built a Bridge*. Revealing a sympathetic understanding of Mother Seton's personality, the author has infused the warmth and color of life into these pages. The subject, not her work nor her period, dominate the story. While accurate enough to please the most fact-minded, the narrative has been so skillfully woven from the threads of historical data and Mother Seton's writings that it reads more like an historical novel than strict fact.

It will be difficult to find a more readable life of Elizabeth Seton. This is biography at its best. And since Mother Seton's cause has made considerable progress in recent months (on February twenty-eighth of this year Our Holy Father signed the Commission for the introduction of the cause), we have reason to hope that soon we may be able to say, 'hagiography at its best.' A.O'C.

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**The Decline of Nations: Its Causes and Cure.** By the Most Rev. John F. Noll, D.D. 424 pp. \$1.50.

**Civilization's Builder and Protector.** Part Two of above printed separately). 191 pp. \$1.00. Our Sunday Visitor Press, Huntington, Ind.

In modern times the decline of nations economically, socially, religiously, and morally results from seeds "sown by the secret plots of anti-religious societies, by the writings of infidel and materialistic philosophers of the 18th century, culminating in the godlessness which provoked the French Revolution and which, continued through organized anti-clericalism and liberalism of the 19th century, resulted in the Communism and Fascism for which the World War so well prepared the soil." So declares Bishop Noll in his latest book, the first part of which is occupied with a detailed study of the modern evils, the latter part proposing the Church as the builder and protector of Christian civilization.

After centering on Communism as the cause of contemporary chaos, the author devotes three chapters to an historical exposé of Communistic influence upon the nations of Europe, the Near and Far East, Latin America, and the United States. Many readers may be familiar with some of the brutal realities related, but here the cumulated evidence of history is marshalled, not

just from a few aspects, but in a broad, comprehensive, and rather terrifying panoramic picture. Bishop Noll's treatment of Communism in the United States is particularly illuminating. First he presents some general facts to show that we should take the Communistic threat seriously; then he lists and explains twenty-six specific reasons why Communism can, and, in a sense, is happening here. The lack of religious education is then exposed as the salient cause of this great disorder. If democracy is to play a beneficent rôle in the world scene, it must realize this. As the Bishop of Fort Wayne points out, democracy is not dictatorship, arbitrary rule of the majority, racist polity, or an irreligious society. Rather leading American and continental political thinkers are quoted to show the intimate relation between democracy and religion, with the world rôle of the one conditioned upon the vigor of the other.

In the second part of this work, which is also published separately under the title, *Civilization's Builder and Protector*, the contents aim to prove, on the testimony of one hundred non-Catholic scholars and historians, "that the Catholic Church is not only to be credited with the erection of the structure of that Christian civilization which produced the culture of Europe and America, but also with the preservation of the same against the many severe attacks leveled against it by its enemies through the ages." From ancient Rome to modern Russia the Church is shown to be the bulwark of civilization, and if we would arrest the decline of nations today, we must rid the world of ill-founded prejudices, so as not to prevent, in the author's concluding words, "an orderly, rational return of people to the sound Christian philosophy and principles which make for progress, civilization and peace."

*The Decline of Nations and Civilization's Builder and Protector* fill a definite need in contemporary Catholic apologetics. The author's straightforward presentation, the personal style, the galaxy of quotations and citations of fact, make it a valuable book for Catholics interested in the contemporary scene, and a good book to put in the hands of open-minded non-Catholic brethren.

It is this reviewer's opinion that a subject and title index would enhance the work considerably. Some typographical corrections and uniform references should be made for the second edition of this eminently useful study.

L.A.R.



**Alexis De Tocqueville.** By J. P. Mayer. 233 pp. The Viking Press, New York. \$3.00.

To most readers the name of Alexis de Tocqueville connotes "Democracy in America." And rightly so. For that work alone won the author enduring fame as a convincing and sympathetic commentator on our form of government. But de Tocqueville was more than a shrewd observer of our political institutions. He was a precocious youth, a political philosopher, a public official, a moulder of social thought, a unique figure even in his own age. J. P. Mayer, a scholar of first rank, has recognized the true stature of the young French aristocrat and has grasped the significance of de Tocqueville's writings in relation to the events of our time. In the volume at hand Mayer gives us the fruits of his investigations, a yield all the more timely because it comes at a critical hour in the history of democratic ideals.

This is not a popular work in the accepted sense of the term. Method and matter account for this fact. In presenting his study, Mayer puts before the reader the material upon which his interpretation is based, a method which "may detract somewhat from the smoothness of the presentation." (p. vii). As to the matter of the study, the author has overlooked many of the features found in ordinary biography and has concentrated upon the ideas which motivated de Tocqueville. He has given us some of the depth, the clarity, the fullness of de Tocqueville's political philosophy. These features necessarily place the book above the category of light biographical literature. However, for the persistent reader, one who reads slowly and with discernment, the work has compensations. One sees the evils of centralization outlined with remarkable accuracy. There is portrayed in no uncertain terms the evolutionary process by which political passions change to a social pattern, the growth of the "mass age" and its inevitable aberrations in the field of government. Above all, the place of morality as an integrating force in social life receives so adequate a treatment that it deserves special mention. Certainly under Mayer's interpretative genius, a new insight is had into the far-reaching observations of the nineteenth century publicist.

The author's comments on "Democracy in America" and "The Ancien Régime and The Revolution" are quite lengthy. It seems, however, that the standard criticism of "Democracy in America" loses none of its value after a reading of Mayer's book. There still appears to be an undue emphasis on the cen-

tral branch of our system with the consequent failure to consider the State structure of the American union. Moreover, as the famous French analyst progressed in his study of our nation, he lost sight of his expressed objective and dealt rather with democratic states in general.

Students of political affairs will find Mayer's study the best in our language. If one might make a suggestion, it would seem a much better technique to place the references at the bottom of the page on which they are involved rather than to collect them in an appendix.

C.B.

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**Preface to World Literature.** By Albert Guerard. 536 pp. Henry Holt & Co., New York. \$3.50.

Years of experience as professor of general and comparative literature at Stanford University make Albert Guerard well qualified to write an introduction to the literature of our Western civilization. His intention, although he traverses the entire field of world literature, was not to present a survey. Rather it was to record what he calls "the consolidated report of a prolonged laboratory experiment with his students over a period of fifteen years." What he offers us is the result of his efforts to think honestly about literature, and an attempt to lead the reader to do the same.

The first of the three parts into which this book is divided is entitled "Explorations and Definitions." Here the author inquires what world literature is, discusses the relationship between folklore and literature, describes the biography of taste, and offers as a definition of literature—"conscious pleasure in the expression of personality." The main divisions in *World Literature*—its tendencies, genres, and periods—are thoroughly treated in the second part. In his survey of the genres, while admitting the existence of hybrid types, the author classifies all literature under the general headings of the Lyric and the Epic or Narrative. The latter includes true epic and romance, history, and the novel. The third part of the book is concerned with the main problems in world literature: the influence of race, environment, and time on authors and readers, the relation between author and public, and the motives that inspire art. Mr. Guerard concludes this part with some valid and interesting opinions on the problem of criticism. As art, he says, is awareness in creation, criticism is awareness in contemplation. The

true critic neither accepts the material under his consideration as good metal nor, on the other hand does he regard it as dross until he has investigated and tested it.

To each chapter is added a summary which presents the gist of the argument. However, this summary is not meant merely to afford an outline of each chapter, but also to induce the reader to discuss its contents, if not with others, at least within his own mind. Five valuable appendices conclude the book. The first, contains a bibliography of World Literature: General Conceptions; Histories; Dictionaries and Periodicals; Collections and Anthologies. The second, entitled "The Best which has been Thought and Said in the World," comprises a list of world classics, Greek, Latin, and Oriental; a list of Nobel prize winners, and of foreign best sellers in America. The author offers here two lists of decisive books of the world: one composed by John Dewey, Edward Weeks, and Charles A. Beard; the other, the consolidation of a series of symposia among graduate students at Stanford University. By decisive Mr. Guerard means "influential." That the books he lists have been influential we do not deny. We do, however, object to many of them being included under the general title, "The Best which has been Thought and Said in the World." In the third appendix, "Types of Narrative Fiction," fiction is classified according to technique, subject, and the author's attitude. The fourth lists the "Types of Criticism," scientific, dogmatic, pragmatic, impressionistic, pseudo-criticism, with short notes on each. Of great importance is the last appendix, "The Critic's Glossary," not a technical dictionary of literary terms but a lexicon of debatable connotations, most of which are discussed in the body of the book.

This glossary indicates the spirit of the work and the method used by the author throughout. He takes particular pains to define his terms accurately, and to explain the manner in which his opinions are to be understood. An excellent example of his critical attitude may be found in the chapters on fundamental tendencies: Classicism and Romanticism; Realism and Symbolism. He distinguishes universal theories from individual experiences, permanent tendencies from ideas associated with certain schools and periods. Proceeding from these distinctions he arrives at the conclusion that it should be the writer's endeavor to be at the same time classical and romantic, realistic and symbolical to the utmost of his capacity.

In relation to world literature Mr. Guerard's book should serve as a good preface in regard to a single book. It will prepare the reader for the mass of literary works by indicating the nature and scope of what he is about to read, by pointing out certain fundamental tendencies and relationships, by giving some idea of problems to be met with, and the paths to their solution. Its prime value is that it will stimulate the reader, equipped with certain well defined principles, to think for himself in the field of literature; to compose, as the author requests, another book of the same kind for his own use; to write the biography of his own taste; to possess his own literary vocabulary which he can use with certain degree of definiteness and consistency. S.D.

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**Finding The Way.** By Ellin Craven Learned. 107 pp. Parish Visitor of Mary Immaculate, New York. \$1.00.

This year marks the tenth anniversary of the passing of Cardinal Merry de Val. Few ecclesiastical dignitaries of recent times have enjoyed such a remarkable career as did this beloved cardinal. It has been truly remarked of him that, with the exception of the Supreme Pontiff, he was one of the most outstanding persons of the ecclesiastical world in the first quarter of the twentieth century.

Ellin Craven Learned has had the special privilege of personal acquaintance with Cardinal Merry del Val. In this splendid little tribute to the memory of this great servant of the Church Mrs. Learned brings before our eyes again that side of the Cardinal's life too little remembered today. For all the distinctions heaped upon him, and for all his natural abilities and endowments, the Cardinal ever remained a gentle soul, full of patience and kindness. It was one of his special delights to be of assistance to those groping in the darkness, seeking the light of the true Faith. Mrs. Learned knew well how valuable this assistance could be.

The author is little concerned with the high positions occupied by Cardinal Merry del Val during his brilliant and colorful career. Her acquaintance with the Cardinal did not begin till he was approaching the sunset of his life. In the few short years that remained to him, Mrs. Learned was blessed with his deepest friendship. In charming fashion she has set down extracts from her journal which she had written during her pilgrimages to Rome and her meetings with the Cardinal. These

extracts reveal the deeply spiritual nature of the man and the boundless generosity of his great soul.

For a better appreciation of the man Mrs. Learned has included a brief sketch of the Cardinal's life and background. From his letters alone one can see the truth in the words of a tribute to the Cardinal penned by Robert Wilberforce in *The Commonwealth* of April, 1933. "Under the pomp and ceremony of his office which he maintained with the greatest regard to its dignity, he was living the life of an ascetic. Like numerous others of the great Christian ascetics he was the gayest and most joyful of men, with a keen sense of humor. But the characteristic which stood out more than any other was his deep sympathy and practical charity for the poor."

Besides the central theme of this little book the author has included many an interesting little sidelight on the scenes and ceremonies that are the rewards of visitors to the Eternal City. Through the kindness of her many friends the author was privileged to attend many of the imposing ceremonies in and around the Vatican. In her brief but charming descriptions of these edifying occasions the author gives evidence of her deep appreciation of the spiritual.

The author's aim in this little book is "to spread a more extensive comprehension in America of certain prominent characteristics possessed by Cardinal Merry del Val, to increase devotion to him, and to perpetuate his memory." Mrs. Learned has succeeded admirably in her portion of this labor of love and those who will enjoy her effort cannot help but feel more closely drawn to the magnetic personality of the late Cardinal.

U.F.

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**History of the Popes, Vols. XXX, XXXI, XXXII.** By Ludwig von Pastor, translated from the German by Dom Ernest Graf, O.S.B. Herder, St. Louis. \$5.00 ea.

Three more volumes have been added to the English translation of Ludwig von Pastor's great work, *The History of the Popes from the Middle Ages*. As we learn from the introduction to these volumes, the author here strove to condense the vast material at his disposal much more than had been his wont. Up to the last, von Pastor cherished the hope of being able to complete what had been his life work. Encouraged by Pius X, he did his utmost to realize his noble ambition. From the mountain of material collected during fifty years of tireless toil, he

omitted everything that would have led him too far.

Volume XXX is devoted solely to the reign of Innocent X (1644-1655). "Innocent X's pontificate of ten years was neither a brilliant nor happy one. The thorns which had been foretold him at his accession were not wanting to him, not only as a result of France but of that of Spain as well. There was nothing he abhorred so much as war, yet he was forced to wage one, and though he zealously worked for the restoration of peace among the Christian nations, he failed to put an end to the struggle between France and Spain. It was nothing less than a tragedy that though he lived to see the restoration of peace in Germany, he found himself forced to protest against a treaty which inflicted the most grievous injury on the Church." Thus the famous historian summarizes the reign of the tenth Innocent.

Volume XXXI takes in the pontificates of Alexander VII (1655-1667), Clement IX (1667-1669), Clement X (1670-1676). Alexander VII had every quality to make a great Pope, learning, ability and virtue, but the relentless enmity of Mazarin and Louis XIV made it impossible for him to realize his lofty aims and in the end broke his strength. Zeal for the faith, liberality and solicitude for the poor, ceaseless labor for the defense of Christendom sum up the chief merits of Clement IX's short pontificate of two years and five months. Clement X spent himself in his efforts to keep peace in a fretful Europe.

Volume XXXII relates the history of three more Popes, Innocent XI (1676-1689), Alexander VIII (1689-1691), Innocent XII (1691-1700). The pontificate of Innocent XI is by far the most important and most glorious of the second half of the seventeenth century. "While as a strict, just and practical temporal ruler Innocent XI strongly reminds us of Sixtus V, his ecclesiastical activity recalls the personality of Pius V. Like the latter his moral conduct was blameless. While he labored with burning zeal for the improvement of the conduct of priests and people, he was also an intrepid champion of the rights of the Church and ever ready for any sacrifice in the defense of Christendom against Islam." Alexander VIII showed himself a worthy successor of Innocent XI. Both pursued the same end: namely, the restoration of the rights of the Church; the one by inflexible resistance, the other by extreme conciliation whilst always safeguarding the prerogatives of the Holy See. In the following few lines the author epitomizes the reign of Innocent XII: "Heir both of the name and virtues of Innocent XI, Inno-



cent XII left behind him the reputation of a father of the poor, a supremely disinterested administrator of the Church's patrimony and a devout and upright priest."

The present three volumes, as also the five previous, have been admirably translated by Dom Ernest Graf, O.S.B. Besides collections of manuscripts referred to, complete titles of books quoted, and copious footnotes on almost every page, these volumes contain an appendix of unpublished documents and extracts from archives. It is almost unnecessary to say that they deserve an honored place alongside their predecessors on the bookshelves of every library. S.D.

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**Mary of Nazareth.** By Vincent McNabb, O.P. 138 pp. Kenedy, New York. \$1.35.

It is significant that in these days of universal disquietude and general strife Catholic theologians are insisting upon a more wide-spread devotion to Mary, the Mother of God. The veneration of Mary as Mediatrix has been publicized through all the media at the disposal of Catholic scholars; novenas to the Blessed Virgin are attracting thousands upon thousands to their services, while the number of books devoted to a study of Mary has reached an extremely high number.

An interesting and important addition to this library of Mariana has been made by Father McNabb in his present work. *Mary of Nazareth* is of the devotional type. By giving attention to the devotions to Mary which are peculiar to each month of the year, the well-known Dominican's book considers all the prerogatives of the Mother of God. In that peculiar style of his, staccato sentences pregnant with profound meaning and scintillating metaphors which brighten up the common-place, the author lays bare the beauty and meaning of the life of Mary, her various titles, and her multiple activities. He shows the Blessed Virgin as Mother and companion to Jesus, as comforter to her associates and as advocate to her clients. The thought behind Catholic devotion to Mary is well expressed by Father McNabb: "Our Lady is not a rival to her Son. The best background for gold is silver. A man may hold the moon to be a rival of the sun, until he knows that the moon's light is but a loan from the sun."

Like the other works that have come from the prolific pen of Father McNabb, *Mary of Nazareth* is one of keen spiritual insight that finds its source in the teachings of the Scriptures and

St. Thomas. In it the reader will re-discover Father McNabb's genius for making patent the hidden treasures of the New Testament, his skill for painting vivid contrasts, and his ability to make the reader appreciate the beauty of Catholic doctrine.

V.M.

## DIGEST OF RECENT BOOKS

*GENERAL:* The part of the Creed in which there is expressed belief "in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins" provides the framework on which Bishop Tihamer Toth has constructed a course of sermons on **The Catholic Church**. In a simple but convincing manner twenty-seven discourses explain the doctrine pertinent to the Third Person of the Trinity, the marks and divinity of the Church, as well as the infallibility and authority of the Pope. In addition, several chapters are devoted to a consideration of the merits of the Church in the temporal sphere and a refutation of such common charges as those of intolerance and worldliness. Worthy of particular note are the excellent concluding sermons on the sacrament of penance. Throughout the entire course Catholic doctrine is supported by the un-failing strength of Sacred Scripture. An impress of modernity is found in the illustrations drawn from the present day. The anecdotes embellishing the text and impressing the Catholic to whom the talks are addressed are gathered from a wide variety of sources. The priest will find here not only material but a method to be followed in sermons of an apologetic nature. (Herder, St. Louis. \$3.00).

Mary Perkins refused to be shackled by set forms when she outlined her plan to teach Catholics how to master Latin by instructing them to read their Missals. In **Your Catholic Language** she presents a grammar that is as effective as it is unique. The usual tables of declensions and conjugations are relegated to the appendix instead of occupying their customary forbidding position. Of prime importance is the language itself. The student immediately meets it as a complete entity. At the outset the authoress places the Latin text for the votive Mass of Our Lady during Advent on the left-hand pages. Accompanying this is an interlinear translation. At the bottom of these pages English words derived from the text are indicated. The right-hand pages are devoted to syntax. On the completion of this particular Mass there are several others which can be employed to solidify what should have been learned. Then as a real test the student can wrestle with a number of the hymns. The entire system is justified by the aim of having Latin understood and not merely translated. If the desired result is attained, familiarity will be gained with the various parts of speech, the forms and usage of the language, and the methods of sentence structure. An adequate vocabulary crowns the work. (Sheed & Ward, N. Y. \$2.00).

A fine volume of verse gathered under the title **Woven of the Sky** merits for the author, Sister Miriam, a high-ranking place among the many able Sister poetesses of America. A number of these fifty-three short poems have already appeared in leading Catholic magazines. As they stand together here, they bring the viewpoint of the cloister, ever illuminating because lighted by eternity, to the perennial problems: Love, Life,

Friendship, Pardon, Sanctity, Suffering, Death. The author has clothed her message in songs which are not only devout but of high poetic calibre and technical perfection. May this outstanding collection, in which thought truly worthy of poetry is wedded to poetry worthy of the thought, be succeeded by many another from Sister Miriam's lyric pen. (Macmillan, N. Y. \$1.50).

The **Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine**, which met in Cincinnati in November of last year, are now available in book form. The contents of the book include such a breadth and variety of topics that these can be indicated only in a general way. Some papers deal with the organization of the Confraternity, the preparation of leaders and teachers of religion, methods of teaching, teaching at home, in grade schools, high schools, parishes, religious discussion clubs, detention homes, prisons, state reformatories, and so forth. Others discuss the apostolate to non-Catholics in the parish, and outside the parish by means of motor chapels, radio broadcasts, correspondence courses, pamphlets and the secular press. Still others discuss the relation of the Confraternity to the various walks of life, and to individual duties and rights. Though these papers cover such a wide field, it must not be supposed that they lack unity. They possess a unity which comes from two words which form part of the insignia of the Confraternity:—*Deus Est*. These two words imply all the Catechism contains. They challenge all subversive forces of our time. (St. Anthony Guild Press, Paterson, N. J. \$1.50).

To popularize fundamental moral principles, to establish the law of charity in its rightful place of honor and respect, and thus "to restore all things in Christ" is the aim of **Ethics of Christianity** by C. M. Winters, Chaplain of the Newman Club at Michigan State College. Avoiding all unnecessary details, the author thoroughly covers the entire field of Christian Ethics. Human acts, the circumstances in which they are set, law, conscience, the Commandments, Communism, Capitalism, and Social justice are adequately and clearly explained. With a keen understanding of the needs of his readers, Father Winters presents them with the basic principles of morality to guide them in their own lives and to enable them to answer questions they may be asked by others. The discussion aids at the end of each chapter, the practical reflections, and even the set-up of the book with its variations in type for purposes of emphasis, will prove of no little advantage to the reader. This book is especially recommended for Newman Clubs and adult discussion groups. (St. Anthony Guild Press, Paterson, N. J. \$0.30).

Having seen and examined the Holy Shroud at Turin, the Rev. P. M. Rinaldi, S.C., in **"I Saw The Holy Shroud,"** presents the evidence for the authenticity of this sacred memorial of Our Saviour's Passion. In a brief but comprehensive work, the author links the known history of this precious cloth with its essential points of interest for all Christians. The accompanying photographs aid the reader to understand and appreciate the sound conclusions reached by science after a thorough investigation. Further data in catechetical style is presented to solve a number of objections pointed against the genuineness of this relic. Briefly, one unfamiliar with the Holy Shroud at Turin is furnished with complete, accurate and most interesting information about it in Father Rinaldi's book. Whoever lacks a picture of the Holy Shroud should lose no time in acquiring this booklet. The pictures alone which it contains are invaluable. (Mary Help of Christians School, Tampa, Fla. \$0.25).

**Some English Idioms in the English Bible** by the Rev. C. J. Callan, O.P., was originally a paper prepared by the author to be read at the annual meeting of the Catholic Biblical Association in Cincinnati, November, 1939. In selecting his subject the author, who happens to be one of

the editors in charge of the English expression of the Catholic Bible now in progress, meant to be of service to all scholars who are working on the revision. He hoped in this way to help make the newly revised English Catholic Bible as correct and as perfect as possible from the viewpoint of its English dress. While idioms in general form the very heart of a language, some are more important than others. Father Callan has chosen to write about the possessive case, the article, prepositions, the relative pronoun, the subjunctive, and shall and will. These six all-important idioms of which he treats are not only of supreme moment to every correct use of our language everywhere but they occur constantly in the Bible. To all, therefore, who desire a deeper appreciation of the literary style and beauty of the Scriptures we recommend Father Callan's booklet. (Devin-Adair, N. Y.).

Domus Editorialis Marietti has published a nineteen forty edition of the **Missale Romanum**, ex Decreto SS. Concilii Tridentini Restitutum, S. Pii V Pontificis Maximi Jessu Editum, Aliorum Pontificum Cura Recognitum, A Pio X Reformatum et Benedicti XV Auctoritate Vulgatum. This new edition is in the regular duodecimo size and is excellently printed. Marietti has also issued a first Turin edition of the **Canon Missae** ad usum Episcoporum ac Praelatorum solemniter vel private celebrantium cui accedunt Formulae Variae E Pontifica Romanae Depromptae. (Marietti, Turin).

A third revised edition of **Praelectiones Biblicae** by Simon-Prado remains substantially the same as preceding editions. Errors which crept into those editions have been corrected while the bibliographical notes have been enlarged. The purpose of this manual "for use in the schools" is to give young clerics a means to defend the Sacred Scriptures against the attacks of the rationalists. This is realized in a limpid, erudite, very methodical fashion. Brief, practical annotations at the end of each chapter afford an excellent resume of its religious teaching. There are points of chronology, history and exegesis upon which Biblical scholars will differ from the authors. But these differences of opinion do not detract from the value of this work as an ideal manual of Old Testament history. (Marietti, Turin. L. 10).

A third and revised edition of Liber IV, **De Processibus**, which is the seventh volume in Father Guidus Cocchi's **Commentarium in Codicem Iuris Canonici**, has been published. This work has long been known for its succinct and lucid style, and for its excellent outlines. The present volume has been brought up to date, and has added the complete instruction of the Sacred Congregation given August fifteenth, 1936, to be observed by diocesan tribunals in handling cases concerning the nullity of marriages. (Marietti, Turin. L. 20).

The purpose of Father Felix Capello's latest book, **Praxis Processualis**, is indicated by its title. It is not the purpose of the author to set forth what pertains to the doctrine on ecclesiastical processes. It is rather to give the method and formulas to be followed in practice. Therefore, after some brief general notions about processes and their division, Father Capello treats of the form and *ratio* in which contentious judicial processes are to be constructed, the particular discipline in regard to the matrimonial process whether strictly judicial or summary, the form to be observed in the process *super rato et non consummato*, the particular discipline of processes carried out in the administrative manner *seu economice*, the discipline in regard to the criminal process, the form of the process regarding sacred ordination, the form to be observed in every other process conducted in the administrative manner. This book will be of value to all members of diocesan curias and to those engaged in studying this section of the Code. (Marietti, Turin. 15 L.).

**BIOGRAPHY:** Most Catholics have heard about the Little Sisters of the Poor but, in general, little is really known about them. In **Jeanne**

**Jugan**, translated by Mary Agatha Gray from the French original of the Very Rev. Canon Helleu, is the story of its foundress and the beginnings of the Congregation. She was twenty-five when she left Cancale, a village on the Breton coast, where she was born October 25, 1792. Though she took up nursing and housekeeping to support herself, she always had in mind those prophetic words, "God wants me for Himself. He is keeping me for a work that is yet unknown, for a work that is not yet founded." It turned out to be that almost thankless task, that vocation to a life that demands the most delicate tact, of caring for the indigent aged and infirm. "Of her first pensioners some were gathered up in the hovels of the town or from the alleys in the neighborhood of the docks. They were contented to remain strangers to every kind of cleanliness and hygiene; they secretly sold the sheets and linen intended for their use; they were ill humored, jealous of one another, exacting; they used language more picturesque than restrained. . . . Jeanne took the place of these poor beggars: she took her basket on her arm and went out to beg." We need not be surprised to learn that the French Academy in December, 1845, awarded her the Prize of Virtue. Even the freemasons, charmed by her practice of charity, gave this "admirable daughter" a gold medal. This she had melted and it helped form the chapel's chalice. Today in Anjou as in Brittany her religious daughters are often called "Jeanne Jugans." Sister Mary of the Cross was her religious title; An empty basket and an ingratiating smile, her calling card; and a filled basket with a gracious, grateful curtsy, her departing way. (Herder, St. Louis, Mo. \$2.00).

The Fordham University Press announces the publication of **Katherine Tekakwitha**. This book is to be made from the authentic documents presented to the Holy See in the process for raising to the honors of the Altar the first native-born American Indian. It is a translation from the Latin, French and Italian text of the original *Positio* of the Historical Section of the Sacred Congregation of Rites on the Introduction of the Cause for Beatification and Canonization and on the virtues of the Servant of God, Katherine Tekakwitha. Every effort has been made to produce a book in keeping with the excellence and scholarship of the original; a book worthy of the dignity and holiness of its subject. A booklet containing the *Prospectus* of this publication, and also affording some idea of the physical characteristic of "*The Positio*" in English may be obtained by writing to the Fordham University Press. (Fordham University Press, East Fordham Road, N. Y.).

**DEVOTIONAL:** We might well pause in the course of a workaday world and give thought to some fundamental Catholic teaching on everyday problems. Monsignor Sheen has written much admirably adapted to such meditation. But his most recent and lovely little volume **The Seven Virtues** is a *must* book to those who would learn of the vices which have caused our modern decay and understand the virtues which can correct them. Delightfully readable and eminently practical is this correlation of the seven virtues with the Seven Last Words. May it incite many to the practice of those virtues. (Kenedy, N. Y., \$1.00).

**The Heart of the Mass** by Francis P. Donnelly, S.J., continues the series which already contains the *Heart of the Gospel* and the *Heart of Revelation* and the *Heart of the Church*. The devotion to the Sacred Heart was explicitly set forth in these preceding books. In the present book that devotion is implicit. In the first part of the present work, entitled at Mass with the Gospels, the life of Our Lord is reviewed in successive sections of the Mass. In the second part, at Mass in many ways, various meditations on the ceremonies of the Mass are given. Each of these meditations is replete with the loftiest thoughts exquisitely expressed. Their chief value is to provide the reader with a starting point for his own meditations. The aim, to make the

Mass a still more effective force in the hearts of the faithful. (Benziger Bros., N. Y. \$1.00)

Lively, interesting discussion not only helps to clarify our knowledge of any subject but is also a powerful means of bringing it into the foreground of our daily lives. With this in mind, **The Holy Sacrifice of the Mass**, a text for religious discussion clubs, has been prepared by the St. Anthony Guild Press. It contains instruction, recapitulation and drill to engrave deep in the individual's consciousness the externals and ceremonies of the Mass insofar as they are directly connected with the Sacrifice of the Cross. In addition to instruction about the Mass, it proposes to show the individual how to pray the Mass through the use of the Prayer-book of the Church: the Missal. Briefly, the objective of this book is "to lead the individual to see every part of the Mass—every action, every word, every object of its liturgy—as the highest expression of man's religious life." (St. Anthony Guild Press, Paterson, N. J., \$0.50)

**We Know the Mass**, by Catherine and Robb Beebe, is dedicated to parents and educators who would help Catholic children "know and love the Mass." The story of the progress of the Sacrifice is simply related by Catherine Beebe, and for illustrations of what is meant one has but to look on the opposite page at the pictures drawn by Robb Beebe, showing priest, server and the young congregation in proper attitudes. Teachers of children of the pre-school age and the early school grades should find this attractive little volume very helpful in stimulating interest in appreciation of the Mass and proper conduct at it, and in paving the way for the use and understanding of the Missal in later years. (St. Anthony Guild Press, Paterson, N. J. \$0.50).

**PAMPHLETS: Catholic Marriage** by the Most Rev. John J. Swint, D.D., Bishop of Wheeling, explains in clear understanding, and convincing language the nature and sanctity of marriage, the Catholic Church and divorce and mixed marriages. (Church Supplies Co., Wheeling, W. Va. \$0.10).

The America Press offers: **The Church and the Social Order**, A Statement of the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference on the problems of ownership, property and labor, security, wages, and the establishment of social order. (America Press, N. Y. \$0.05).

Six pamphlets have been received from the St. Anthony Guild Press. **Who Are the Catholics?** by Very Rev. Msgr. James H. Murphy discusses the Oriental Catholics and the fundamental differences between Catholicity and Protestantism. In **The Church**, he treats of the Redemption of man, the foundation of the Church, the authority of Peter, the marks of Christ's Church, and its relation to civil power. **Shall Heaven be Filled?** by Alexander Wyse, O.F.M.: is a Christian indictment of birth control. Father Schmiedler, O.S.B., in a triple symposium writes: **Concerning Your Children**, direction for the care of the school age child, the child in the gang age, the adolescent boy, the adolescent girl; **Concerning Parents**, some guiding thoughts for parents in the education of their children; **Concerning the Family**, a discussion of some of the factors in family failure, family bonds, and the conserving of the family. (St. Anthony Guild Press, Paterson, N. J. \$0.05 ea.).