



**The Man from Rocca Sicca.** The life of St. Thomas Aquinas. By Reginald M. Coffey, O.P. pp. i-x, 1-141. The Bruce Publishing Co., Milwaukee. \$1.75

Unlike previous attempts at a biography of St. Thomas Aquinas, *The Man From Rocca Sicca* succeeds admirably in giving a well-rounded picture of the real St. Thomas. The author, Father Reginald Coffey, knows St. Thomas as a devoted brother and as a truly human friend of men. His book is a pleasantly readable life of the saint based only upon the most authentic sources. It presents a saint whose life and works were but the natural outgrowth of his practical way of looking at things. The book is written in a delightful, popular style that should appeal to all classes of readers.

The painstaking research which has determined with the greatest possible accuracy the time of composition of the various works of Thomas shows the author's capabilities as an historian. However, we must take exception to his reference to the *Opera Omnia Sancti Thomae Aquinatis* as the "collection of the authenticated works" of Thomas (p. 93). While it is true that all complete editions of the *Omnia Opera* contain all the authentic works of St. Thomas, they also include many writings that are certainly spurious. Although the author is no doubt aware of this fact, such a statement might be misleading to one less familiar with Thomas' works.

Father Coffey gives, in most instances, a brief and precise summary of the works of Thomas as well as the occasion for their writing. In treating of such matters he does not depart from his original purpose, for they are included only to show Thomas' understanding and appreciation of the perplexing problems of his fellow men.

But what is most important, as Father Walter Farrell points out in the preface, "Father Coffey has given us a humanly touching introduction to Brother Thomas." All in quest of a loving, capable friend will find him in *The Man From Rocca Sicca*. To the author must go the praise and gratitude that is due to the masters.

E.D.H.

**Orestes Brownson Yankee, Radical, Catholic.** By Theodore Maynard. pp. 429, with bibliography and index. Macmillan, New York, N.Y. \$3.00.

Theodore Maynard, the ex-poet, who like many another ex-poet and ex-novelist has found in history grist for his mill and soup for his pot, has just pounded out another lengthy work. Maynard is nothing if not prolific and for the past few years has averaged one lengthy study per year. This reviewer has observed the evolution of Maynard from poet to historian with interest. And from the time of his first work *The Conquistadores* to his latest opus on the *enfant terrible* of the 19th century, Orestes Brownson, has had, from time to time, the disagreeable task of chiding Maynard for his application of poetic license to history. This time the task is much more pleasing for in his Brownson Mr. Maynard has produced the best work of his career up to this point.

Obviously he did not spend the time spent by Doran Whelan in her *Granite For God's House*, so patently a labor of love that the pious writer gives the impression throughout her work that she composed it on her knees before a statue of the great radical. Maynard does not refrain from light laughter when the antics of the great bearded prophet tickles his risibility and he is not above sneering a small but understanding sneer when the great man acts the fool. But Maynard, despite the fact that he did not live spiritually with Brownson for years as did Author Whelan, possesses a better understanding of his subject because he himself followed the trail that Brownson blazed. He has succeeded in getting inside of the man better than any previous biographer and his story has an interest and a movement noticeably lacking in Doran Whelan's labored narrative.

For this work Maynard went to source material when he found it necessary and he has handled his sources well. His use of them is scholarly and his interpretation convincing. The book's greatest fault lies in Maynard's tendency to sneer at the efforts of previous biographers. R.C.

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**Pius XII on World Problems.** By James W. Naughton, S.J. pp. 145, with bibliography and indices. The American Press, New York. \$2.00.

"When Pope Pius speaks, he speaks with the authority of the spiritual guide of mankind, Divinely appointed." Today, more than ever before, the words of the Roman Pontiff are assured a hearing because men have become conscious that he has a message to deliver

worthy of their attention. What is more, he is a Christian realist who, despite the chaos of the present, holds out hope for the future. Why then does not society translate his advice into action rather than assume a merely passive rôle? There is only one answer, namely, that men continue to reject the Pope as their "divinely appointed" guide. This lamentable fact becomes more and more apparent with the reading of the inspiring utterances of Pope Pius XII as presented in Fr. Naughton's collection.

Every fundamental problem which man must face as an individual and as a member of society has received the prayerful consideration of Pope Pius. From extensive source material Fr. Naughton has succeeded in presenting a unified whole, a unity both vivid and timely. In addition, the author has included a twenty-nine page bibliography of writings relating to the Pontificate of Pius XII. This welcome addition plus an invaluable index of subjects and names and an index of papal documents makes the small book a handy reference manual on papal pronouncements worthy of the careful consideration of every Catholic. Despite the recent increase of publications on papal themes, *Pius XII On World Problems* should prove indispensable to all who are engaged in the Catholic apostolate.

J.A.

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**A Companion to Scripture Studies.** Vol. III. By Rev. John E. Steinmüller. pp. 392, with appendices and index. J. F. Wagner, Inc., New York, 1943. \$3.75.

This is the third and final companion volume and contains the special introduction to the entire New Testament. The bibliography is tremendous, but reveals some surprising omissions (e.g., *Judaisme avant J-C.*, and *The Gospel of Jesus Christ*, by the foremost biblical scholar of our times, Fr. M. J. Lagrange). In view of the fact that the series will in all probability be heartily welcomed in seminaries and colleges, it should be pointed out that the description of Lagrange's part in the solution of many problems (see e.g. the Synoptic Problem) is not accurate, and should be emended in future editions of the Companion. It is of interest to note that Fr. Steinmüller holds that Christ died at the age of forty-one (following a singular opinion of St. Irenaeus), in the year 33 A.D. In support of the latter conclusion the author cites the encyclical of Pius XI as *urging* the year 33 as *most probable*. This is inaccurate, for the Pope himself abstracts, in this document, from the historicity of that date (Cf. *Acta Apost. Sedis*, 25, 5). This final volume of the series is the most satisfactory of them all.

R.T.M.

**Action This Day.** By Francis J. Spellman. pp. 241, with index. Charles Scribner's Sons, New York. \$2.75.

In *Action This Day* the Archbishop of New York, Francis J. Spellman, has the germ of a book that might have been truly great. Had there been perfect freedom for this author—rather than the shackles of a wartime censorship—and had he the intention and time to write a complete narrative *Action This Day* might well have been a work of enduring historical and literary interest.

In the February of 1943 Archbishop Spellman started on a tour of the world battlefronts, acting in his capacity of Military Vicar of the Armed Forces of the United States. As soon as this news was released the public wanted more complete information about where he was going and what he was going to do when he got there. Further releases noted the progress of the Archbishop's journey but *Action This Day* is the first complete and detailed answer to the first of the public's questions. It also gives a partial answer to the second, although it is readily understandable that a complete reply can be given only when the demands of wartime silence no longer hamper the Archbishop's pen.

In spite of his handicaps, Archbishop Spellman has produced an interesting volume of timely merit. This coupled with the fact that the proceeds realized from the sale of the book are given in their entirety to the Cathedral Canteen of New York City (catering to servicemen of all races and creeds) makes the purchase of it an investment truly worth-while.

J.B.M.

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**The Popes' New Order.** By Philip Hughes. pp. 308, with index. Macmillan, New York. \$2.50.

The writings of the Popes, from time to time, have manifested the fact that the Catholic Church looks not only to the spiritual but also to the temporal needs of man. If there are any doubts of this statement, the latest work of Philip Hughes will remove them.

The subject matter of his book is the Papal Encyclicals. Its purpose is not to replace the Encyclicals. Rather, the book is offered as a guide to the study of the Papal Texts. Starting with the reign of Pope Leo XIII and ending with our present Pontiff, Pope Pius XII, the author presents thirty encyclicals which were written between the years 1878-1941. The book is divided into ten chapters. Some of the general headings are: "The Fundamental Causes of World Unrest and The Only Solution," "The State and Its Powers," "The Catholic Attitude to the Modern State," "Ideals in Education,"



"The International Problem." The division and correlation of the encyclicals under these captions illustrate the harmony of Papal teaching. The outline of each encyclical also offers the reader a ready glimpse of the content matter. Each encyclical is clearly summarized. These digests contain both the author's words and numerous parts of the Papal Writings. The ability and genius of the writer is manifest by the clear and easy presentation he affords his readers.

*The Popes' New Order* should be read by all Catholics. It should be read especially by those who might otherwise be unable to read all the original encyclicals. For Catholic Students in the Social Sciences the book is an education in itself. These writings of the Popes will answer the question of the cause of War, the essentials of Peace, the relation of Church and State, the nature of Christian Education, the relation of Capital and Labor and the harmony of Family and State.

Philip Hughes is to be praised for the valuable work he has given us. In presenting the teachings of the Popes he has given us the doctrine of Christ Himself.

A.L.M.

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**National Patriotism in Papal Teaching.** By Rev. John J. Wright. pp. 358, with bibliography and index. Newman Bookshop, Westminster, Md. \$3.50.

Few men and women have the time and source materials for an exhaustive study of the official teachings of the Holy See on the true nature of patriotism. That there is a need and a demand for an interpretation of these teachings by men interested in the problems and evils of our day goes without saying. For at this very hour false notions of patriotism are profoundly influencing the daily lives of countless millions of peoples throughout the world. The proponents of Fascism and Communism now stretch out their tentacles in an attempt to encircle the earth.

Father Wright presents us with a synthesis of Papal teaching on patriotism. It is a timely and welcome labor of love. It is a work of profound scholarship and makes its appearance at a critical time in Papal and world history; at a time when the Holy See is being verbally attacked by the leaders of the Russian Soviet Union. That the charges are groundless can be proven from this work of Father Wright. Such insidious propaganda of the Russian leaders is refuted when the official Papal pronouncements are brought to light.

This exceptional work is truly a guide to Papal documents on patriotism. In his introduction the author gives a list of the works of the Apostolic See which were consulted. These works form the

basis for this study and can be consulted by anyone desirous of further information on any particular point at issue.

As is to be expected in any Christian treatment of this important subject, the individual and then the family are discussed as a preliminary study to a treatment of patriotism. First things come first. After a discussion of the nature of patriotism and its object, Father Wright takes up the question of the obligations of Modern Patriotism. The rôle of Catholic Action and the work of the Church in establishing national unity are points that might be read again and again by priest and layman alike. Catholicism can and must be a bond of union in a nation. Catholic principles generate national stability.

The third part of the work shows the connection between national patriotism and international order. One nation cannot isolate itself from other nations. One nation must not set itself above other nations if we are to enjoy lasting peace. There is an interdependence of nations, a unity amongst them. In this work we are given the universal elements which unite men across national lines.

After proving the falsity of the types of Nationalism proposed by the leaders of Communism, Socialism and Humanitarianism, the author gives the Catholic solution to the problem. This solution, based on the teachings of our Divine Saviour, has been and always will be the teaching of the Holy See.

This book gives the answers to many of the questions proposed today to our educators and leaders of public opinion. That they do not know the Papal teaching on the important subject of Patriotism is evident from their discussions and writings. To them this book is a short cut to a clear statement of the wisdom of the non-partisan Catholic Church. Father Wright's work is well worth the time spent reading and studying its timely message. It is a book for priests, politicians and all interested in peace.

C.R.A.

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**Peace and Reconstruction.** By Michael O'Shaughnessy. pp. 144, with index. Harper and Brothers Publishers, New York. \$2.00.

Only when men begin to appreciate the value of peace will they be willing to preserve it. Only when individuals practice in their own lives the primary virtues of justice and charity and then project them into the social sphere will the true notion and value of peace be obtained. With such sound Christian principles as his foundation, Mr. O'Shaughnessy proceeds to fill out in detail the rich mosaic of a Christian post-war social reconstruction.

The solution he would suggest for this problem is that "what

has been done, and what is being done, in the Western Hemisphere in the field of international coöperation to win the war and to win the peace might very well be taken as a pattern for a world organization." Coöperation on an international scale has become the watchword and major objective of all modern protagonists for future peace. With this in mind, the author, guided by the social encyclicals of the Pontiffs, states as his major premise that the means already exist for the gigantic task of reconstructing society. When applied to society's economic reconstruction it is found that capitalism has betrayed its trust and so has failed. As a substitute, the author points out that in America alone there are 8,000 coöperative business groups and 3,000 Chambers of Commerce which can be utilized to replace the large corporations. Such a consideration, convincingly exposed, suggests fascinating possibilities for the future. However, Mr. O'Shaughnessy's intentionally sketchy review of capitalism militated against the necessary emphasis on the religious fundament without which no true picture can be drawn.

For political reconstruction, the author turns to the Pan-American Union and from personal experience suggests it as an efficient model for future international coöperation. The Union inevitably suggests the Good Neighbor Policy which might be evoked as a "practical" expression of the Atlantic Charter. In this respect a more detailed comparison with the Papal Peace Program may have yielded a richer harvest, though the numerous publications on papal subjects could have been a justifiable deterrent. Further, when discussing the integral part of the Good Neighbor Policy, the Reciprocal Trade Treaties, the author seems to presuppose in the reader a detailed familiarity with the agreements. Then, he implies rather than proves, states rather than illustrates their potentialities for the future.

"The unity of all men in Christ" is, ultimately, the only solution to the problems of peace and social reconstruction. As a practical aid towards the attainment of this end, the author considers in detail the Catholic League for Social Justice. Though depending solely on the good will of apostolic individuals, its record stands as an admirable example of Christian social coöperation. *Peace and Reconstruction* merits the attention of all zealous laymen, particularly those who are seeking a Catholic approach to these two important problems.

J.V.

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**The Formation of a Lay Apostle.** By Francis N. Wendell, O.P. pp. 83, with selected bibliography. Third Order of St. Dominic, 130 East 66th Street, New York 21. \$0.50.

Activity, as intense if not as feverish as the present, promises to characterize the post-war world. The rehabilitation of innumerable soldiers and nationalists, the establishment of new governments, and the return to normalcy both in domestic and international relations, all will tend to exact from us increased social activity and greater social responsibility. There will be need for men who can think and do unselfishly for others. It will be a time for action, for apostolic activity, and certainly a time for an apostolic laity, for lay apostles—for saints—for the serious business of future social reconstruction and social reform will demand, above all else, a dynamic control center. If any appreciable success is contemplated, the reconstructionist and the reformer should have an intimate acquaintance with the difficulties in store, an acquaintance to be found only in the school of personal re-formation. Just as success in the social sphere will depend on the soundness of spiritual fundamentals, so too will successful apostolic activity be the result only of healthy spiritual development.

The lay apostle, a child in the things of the spirit, does not develop to mature sanctity overnight. Once he has answered "the Pope's call for Catholic Action," once he has visualized the end towards which he must direct his action, namely, sanctity, the lay apostle is ready to begin his spiritual growth, his personal re-formation. Father Wendell has outlined a daily program to promote this spiritual growth. He has, furthermore, rendered a truly priestly service to the lay apostolate by stressing the correct notion of Catholic Action. He explains the necessary distinctions in well-defined terms and gives a very helpful introduction to the cell technique peculiar to Jocism. The rich contributions which the Third Orders stand ready to bestow as the coordinators of the spiritual and the apostolic should have a very special appeal for all lay apostles.

It is to be regretted that Fr. Wendell did not give particular examples of the success or failure of different groups of his acquaintance, or of what might be called case histories in the movement, illustrating the separate phases of the lay apostolate which he has treated. No doubt the greatest obstacle to the presentation of such material is its scarcity due to the youthfulness of the whole lay apostolic movement. As it now stands, *The Formation Of A Lay Apostle* is a distinct and much needed addition to this field of Catholic study and



action. While only the beginning, it is a singular achievement worthy of the profound consideration and support of all who wish to answer the call to restore all things in Christ. A.McT.

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**The Race Question and the Negro.** By Rev. John LaFarge, S.J. pp. 315, with notes and index. Longmans, Green and Co., New York. \$2.50.

A timely book devoted to harmony and peace yet to be attained in the field of interracial relations in the United States. Prompted by the world issue of racism and nationalism, plus the rapid development of the Catholic interracial program, Father LaFarge presents a revised edition of *Interracial Justice*, published in 1937. The former analysis has been revived by the addition of four new chapters and the amplification and modernization of others. Guided by the moral doctrine and social pronouncements of the Church, armed with authentic sources and detailed statistics, and possessed of years of study and experience, the author's competency is undisputed.

A necessary prerequisite to discussion is the writer's conviction that the question of race relations is primarily a moral matter, and secondarily and subordinately one belonging to the social sciences. After a somewhat involved and laborious presentation of anthropological and ethnological data to establish a common acceptance of terms, the author proceeds to his primary conclusion. Lack of proper environment and opportunity together with a disregard for human dignity explain the present status of the Negro. An essential, inherent inferiority in him must be denied. As a basis for the discussion of race relations, the reader is next taken through an ethical summary of the nature of specific human rights and their guarantee under law and the unity of the Mystical Body of Christ.

The second half of this complex study concerns prominent issues, and their solutions based on justice and charity. Factual, objective, truthful discussion centers around patent issues, as: segregation, racial prejudice, the obligations due in justice to the Negro in the fields of business, labor, education, and social life. In indicating the means to attain the harmonious end, the author neglects none that are available to Negro and white in the Catholic interracial movement. His concrete, efficacious remedies are consistent with the doctrine of the Mystical Body and encyclical pronouncements of the universal Church. Objections raised by Catholic and non-Catholic alike are answered in one of the new chapters, "Foibles and Fallacies."

That Catholics in all walks of life should possess an interest and

assume a definitely distinctive position in interracial affairs need not be emphasized. Our deficiency is an indirect cause of the Communist Party's efficiency in enrolling the Negro in its ranks. The author's forceful presentation should stimulate interest, while his comprehensive treatment will furnish the uninformed and the militant American Catholic with a definite stand. Those engaged in sociological studies will find the work worthy of investigation. J.T.S.

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**Moral and Social Questions.** By Alexander Wyse, O.F.M. pp. 300. St. Anthony's Guild Press, Paterson, N. J. \$1.00 (paper).

The social life of man has always merited the solicitude of the Church. In recent years, with the growth of a money economy, the Sovereign Pontiffs have sought to clarify the Catholic social teachings. The Encyclicals of Leo XIII and Pius XI on social and economic questions provide classic examples.

In his *Moral and Social Questions* Father Wyse provides a clear presentation of the fundamental notions necessary to understand the position of the Church on these vital matters. It is divided into four units. The first two are devoted to the task of refreshing the reader on those obligations of a Christian that are set forth in the decalogue and the precepts of the Church. In the second, the author introduces the notions of human rights, the family, and the state. The fourth unit consists of a treatise of social relationships.

The book will furnish to our high school students, the Catholic leaders of tomorrow, a summary treatment of those essentials necessary for a proper understanding of their rights and duties in our complex social life. J.L.R.

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**Education at the Crossroads.** By Jacques Maritain. pp. 118, with index of proper names. Yale University Press, New Haven, Conn. \$2.00.

This book is a collection of lectures given by M. Maritain at Yale University in 1943. It is divided into four parts. The first part deals with the end of education, or man as he is, and as he is variously thought to be. The second part deals with the dynamics or the process of education. The third discusses the relation of the humanities to education, and contains M. Maritain's proposed curricula for schools from grammar schools to advanced research schools in the university. The last part deals with the problems which beset education today, with special reference to the state of a world at war.

This book is not a book of Catholic education, nor is it a pro-

foundly Catholic appraisal of contemporary education, although the jacket and M. Maritain's position as an eminent Catholic thinker would lead one to expect this to be the case. It is rather a collection of his reflections on education from a scholastic humanist point of view. In the work the author makes such "saving concessions" (in the words of one reviewer in a great Sunday newspaper) that the piercing and comprehensive analysis, and the mordant truth-telling which should be the theologian's is missing.

Many Thomist theologians will differ with M. Maritain at the outset in his personalist concept of man as the end of education, and hence with many of the methods and curricula ordained to this end. Unfortunate it is also that the pages devoted to this most important concept will be found to be the least clear, and abound the most in rhetoric.

The sections of the book in which M. Maritain analyzes various non-scholastic opinions as to the nature of man and the nature of education are the most penetrating and the most informative. The third section which concerns proposed curricula for the ideal school system will provide stimulating thought for educators. It is this section, and the last on education in the post-war world which gives the book a valuable timeliness.

M.H.

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**Aids to Will Training in Christian Education.** By Two Sisters of Notre Dame. pp. 237. Frederick Pustet Co., New York. \$2.50.

The object of this work is to offer teachers "guidance in correlating religion lessons with character education along simple fundamental lines." Replete with examples and practical suggestions, it succeeds in presenting many aspects of a problem to which too much attention cannot be given.

The sources of the material for this volume are exclusively Catholic but they may not be said to represent to the full Catholic thought upon the matter. Many of the statements of principles are vague, leaving much wanting in the way of a theological fundament. Lacking this, the *Aids* may be said to have admirably fulfilled their purpose without pronouncing the final word on the matter of divine grace, free-will and pedagogy.

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**Pilgrim's Regress.** By C. S. Lewis. pp. 256. Sheed and Ward, New York. \$1.00.

**Christian Behaviour.** By C. S. Lewis. pp. 70. Macmillan, New York. \$1.00.

While C. S. Lewis' eminently justified fame is at its crest, it might be well to recall his earlier "allegorical apology for Christianity, Reason and Romanticism." In *Pilgrim's Regress* are found the same lucid appraisal and trenchant statement of fact that mark his many currently popular works. To these is added an imaginative quality ornamented with scholarship, so that by one fell swoop of the sword of the spirit he has completely decapitated the Cerberus of ancient and modern errors.

To this somewhat negative approach Mr. Lewis has recently added his *Case for Christianity* and *Christian Behaviour*. The first of these argues to the truth of the Christian religion; the second "discusses the value of true morality and challenges men to live satisfactorily without it." Treating of the "harmony between individuals," "tyding up inside each individual," and "the general purpose of human life as a whole," in his own incisive way, he covers in twelve brief chapters the major points of true morality. "Pretty well everything else has to be sacrificed to brevity," but among the elements not thus sacrificed are the unequivocal statement of truth, clarity of style and a profusion of striking illustrations. Not as a manual of action, not as an imperious command, but as a timely nudge to lag-gardly human nature, Mr. Lewis' treatment of Christian behaviour should prove illuminating and inspiring.

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**The Sword of St. Michael.** A life of Pope Pius V. By Lillian Browne-Ofle. pp. 284. Bruce Publishing Co., Milwaukee 1, Wisconsin. \$3.00.

The "convert who wrote herself into the church" with her first book on the Papacy, *Pius XI; Apostle of Peace*, has truly secured a place within the fold with her latest work, *The Sword of St. Michael*. In this new work she has pictured Michele Ghislieri, the Dominican friar who became Pius V, as a soldier of Christ, wielding the Sword of St. Michael in defense of the church. As Michael once strove with the angel of darkness far above the heavens, so the author has Pius exerting all his powers against the same evil one making inroads in the ranks of the faithful in his charge. Mary of Scotland, Elizabeth of England, Philip II of Spain, Don Juan of Austria, Sulyman



the Turk, Luther and his heritage—all join to give Pius V one of the most troublesome and worrisome reigns as pilot of the bark of Peter.

Historians have given us a picture of Michele Ghislieri as a stern, severe old man with no trace whatever of kindness or gentleness or humor. The author has striven successfully to bring out these latter traits in the character of this great man and saint. A young man has fallen away from the faith and has been condemned to die. Pius, moved with pity at the sight of this young man, strives day and night with the forces of evil to bring this soul back to the true fold. He succeeds, only to find that the young man has once more lapsed into heresy. Pius at once goes back to his struggles and by means of prayer and fasting wins this soul back to God for good.

This fight for Sixtus of Sienna, who later became a Dominican and one of the most noted Biblical scholars of his age, is only one of many cases in which the Dominican friar endeavored to carry out his task as Inquisitor as Christ would have done it. This chronicler of the Popes Pius is to be congratulated on her success in throwing a brighter light on the true character of this warrior saint.

The *Sword of St. Michael* sets out to give a picture of the tumultuous sixteenth century as seen by Pius V from his seat of Peter overlooking the world. The author has succeeded in her purpose, and, in fact, has succeeded too well. In some places she has spent too much time and space on historical and psychological treatises of characters portrayed in this book. These diversions tend to destroy the impression of unity in the beginning of the book, and draw the attention of the reader away from the portrayal of the chief character of the work.

This book should go on the "must" list of all who are interested in things Dominican, and of all who are watching the efforts of the present Pius to bring peace and unity in a mad world under much the same conditions as confronted Saint Pius V in the sixteenth century.

P.M.J.

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**My Name is Thomas.** By Mary Fabyan Windeatt. pp. 86. Grail Publication, St. Meinrad, Indiana. \$1.00.

**Rose of America.** By Sara Maynard. pp. 143. Sheed and Ward, New York. \$2.00.

Children have a particular fondness for stories. In an attempt to satisfy their clamor, the authors of children's books have run the gamut from maudlin fairy tales to futuristic fantasies. But the great-

est of narratives, the lives of the saints, have not strayed from their saccharine standards.

Miss Windeatt and Mrs. Maynard have departed from the stereotyped accounts in their appealing and revealing biographies of two great Dominican saints. The pronominal sketch of the Patron of the Schools is typical of a child's own manner of story telling. Etched against the backdrop of the colorful Incan country, the blossoming of the saintly Rose is unfolded with deftness and engaging charm. Both books contain excellent illustrations, the story of Thomas in well executed silhouettes, the biography of Rose in the diffusive, florid style of Latin American drawings. Simple but effective, these readable stories are admirable mediums in fostering reverence for and greater inspiration from these two "children of God." A.B.C.

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**Angel of the Andes.** By Mary Fabyan Windeatt. pp. 133. St. Anthony Guild Press, Paterson, N. J. \$1.50.

**Lad of Lima.** By Mary Fabyan Windeatt. pp. 152. Sheed and Ward, New York. \$1.75.

Recent years have witnessed an immense growth of interest in Blessed Martin, the saintly Negro Dominican laybrother. He is the Patron of Social Justice; hence, his aid has been increasingly invoked for the economic and the racial problems. There are the growing number of favors granted by God through his intercession, and the consequent widespread prayers for his canonization. Mary Fabyan Windeatt describes in an easy, agreeable manner the man who provokes this interest. She is informative with regard both to his miracles and deeds of charity, and to the inner life of humble prayer that sustained these deeds. She avoids the turgid repellence of many biographies of saints by depicting Martin's life with warmth and an emphasis on human interest and qualities under the influence of grace that must leave the child-reader convinced that such sanctity is within the reach of all.

Blessed Martin lived in Lima, Peru, when it was still a young city. At his period, it was marked by an unusual flowering of sanctity. It was the scene of the activities of St. Turibius, St. Francis Solano, St. Rose, and Blessed John Massias, as well as of Martin. Matching that of the city, there is a note of youthfulness about St. Rose, the first canonized saint of the Americas. For one thing, she died comparatively young at the age of thirty-one. More particularly, she had the innocence, trustfulness, simplicity, gaiety, and warmth of heart we usually associate with children. She never lost these char-

acteristics, although she led a life of extraordinary penance and mortification. She is a saint with appeal to the young, and is an appropriate model for them. The author has presented her life in a simple, entertaining style which is guaranteed to gain and hold the interest of the young. The splendid illustrations Sister M. Jean has provided for this book and for *Lad of Lima* are striking and unique.

T.K.N.

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**Soul of Russia.** By Helen Iswolsky. pp. 200, with bibliography and index. Sheed and Ward, New York. \$2.75.

It is difficult these days to form a true picture of the religious situation in the Soviet Union, because Soviet officials stoutly maintain that the Union is atheistic, yet Communist propagandists boastfully proclaim that a true religious freedom exists there. Russia is called atheistic; she is also called holy. What is the answer to this paradox?

Miss Iswolsky attempts to answer this question in her latest book, which she calls "an outline of Russia's spiritual history." Seeing that a satisfying reply could not be drawn from contemporary history alone, she went back to the very beginnings of Russia's religious formation and traced its development from the Baptism of Prince Wladimir of Kiev to the present day. She considers the influences of monks and scholars, of writers and revolutionaries, of thinkers and warriors, all of whom had a share in the evolution of Russia's soul. She found certain expressions of the faith of the people echoing and reechoing down the centuries, for example, a spirit of suffering, a consciousness of human solidarity, an inarticulate desire for unity. This desire for unity is for the most part unconscious but none the less discernible to those who, like Miss Iswolsky, have carefully studied Russia's religious tradition and culture. The writer contends that the influence of men like Yury Krijanitch, Chaadiev and Soloviev will one day be a weighty factor in bringing about a union of East and West, because they represent the thought of the Russian people, while the proponents of alien Marxism do not. The failure of the anti-God movement to make an impression on Russia's one hundred sixty million Christians is a proof adduced to corroborate the writer's declaration.

*Soul of Russia* is an excellent little book from which to obtain the necessary background for a proper understanding of Russia's religious crisis and the underlying trends that may one day result in the hope for union of the Russian Orthodox and Roman Catholic Church. If the reader finds the unfamiliarity of names and the

brevity with which they are identified an obstacle to the reading of the book, he must remember that the writer did not intend a detailed account of every influence. As an overall account and a carefully drawn sketch this book will afford the reader a view of the real Russia—the spirit of her people. Those who gaze upon it will be able to interpret more readily and accurately the paradox that is Russia.

A.M.J.

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**The Captain Wears a Cross.** By Capt. William A. Maguire, (CH C) U.S.N.; Staff, Commanding General; Fleet Marine Force, San Diego Area. pp. 201, with index. The Macmillan Co., New York. \$2.00.

Father Maguire's sequel to *Rig For Church* carries on in the strong and readable style of his earlier book. Indeed, in completing his descriptive narrative of a naval chaplain's life, the Captain has written a much more rounded book, for here we have everything. We meet the "boot" fresh from camp and follow him up the ladder as he gains his many ratings. The officers of the U.S. Navy are presented as they really are, asea or on shore duty with their men and at home, and Father Maguire has truly expended himself in giving a thorough and true picture of all that is required of the chaplain. In this book we find that his life is not a mere series of cruises around the world, nor a delightful view of the many beautiful vistas of distant places. Rather, a chaplain is discovered to be a sincere pastor of souls, and a real missionary among men.

In the foreword, Vice Admiral Adolphus Andrews tells us all when he says: "It is a casual, discursive book and it is almost all about the men of the Navy. Those who read it, if they read thoughtfully, will discover much of what our Navy is. They will better understand the fighting spirit, the heroism and the fortitude of our men, already exemplified so often and so gloriously in this war and among the best assurances of the war's successful outcome. For the men of whom Chaplain Maguire writes are typical of our Navy. So is the officer who writes of them."

In his newest book, Father Maguire begins where he left off in *Rig For Church*. There was much he could not tell in those early hours at Pearl Harbor; but here in the first few pages we see how American Christian fortitude and bravery began its battle against the treachery of the Rising Sun.

*The Captain Wears a Cross* is not a narrative; neither is it a history. Each chapter shows us something new and all add up to the



really magnificent picture of American manhood at its very best. There is humor aplenty, as well as outstanding moments of heroism. And behind everything we are forced to witness the powerful influence the chaplain wields upon our man-of-warman, be he officer or enlisted man. A book very worth-while reading. E.M.R.

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**Men of Maryknoll.** By James Keller and Meyer Berger. pp. 191. Charles Scribner's Sons, New York. \$2.00.

There is something romantic and heroic about a missionary who labors in the darker corners of this earth of ours. And this is proper, for a foreign missionary is a hero in the truest sense of that term. This fact is clearly brought out by Father Keller and Mr. Berger in *Men of Maryknoll*. The book is a collection of stories about certain Maryknoll Fathers in their mission fields. The subjects of these stories are average priests, anyone of whom might have grown up next door to you. They are individuals but they symbolize every priest and religious who has given up all worldly possessions to go to tell the pagans about God and His Goodness. Every Catholic should read this book. Most of us forget about our missionaries, we forget that the Church exists outside of the United States and the Vatican. As Catholics, we must have a world-wide view of the Church. *Men of Maryknoll* will give us much help in acquiring such a view.

The book is well written, the stories are true and they are told with striking vividness. It offers pleasant reading and it will lead to a better appreciation of the work of our missionaries. R.V.N.

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**The Apostle of Alaska.** The Life of the Most Reverend Charles John Seghers. By Maurice De Baets. Translated from the French by Sister Mary Mildred, S.S.A. pp. 292, with appendices, map and index. St. Anthony Guild Press, Paterson, N. J. \$2.50.

*The Apostle of Alaska* is an account of the life and labors of Archbishop Charles John Seghers among the Indians of Oregon, Vancouver Island and Alaska. It will thrill the reader to accompany the great missionary on his dangerous journeys over ice and snow into the camps of superstitious and hostile Indians. He will be edified by the cheerfulness and eagerness with which the saintly Archbishop embraced all kinds of hardships, sufferings and even death at the hands of a demented traveling companion.

Sister Mary Mildred, S.S.A., has done an excellent job of translating from the original French of Maurice De Baets' *Vie de Monseigneur Seghers*. She has also supplemented her translation with

notes which give valuable information not included in the original work. M.M.

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**A Book of Unlikely Saints.** By Margaret T. Monroe. pp. 220. Longmans, Green and Co., London, England. \$2.50.

Whenever we think of a particular profession, we immediately form a mental picture of the type of person who is most likely to be successful in the profession. We are ever ready to tell who we think would be skilled physician or lawyer. But when we are asked who is likely to succeed in his efforts to become a Saint of God, we also have an answer ready.

Such a question is answered thus: A monk or Nun who devotes his life to the contemplation of divine truth and who spends hours in meditation and in prayer, or, the devout secular or regular priest who labors untiringly for souls and seeks his aid before the tabernacle throne of his Eucharistic Lord. We all agree that such persons may become saints.

In *A Book of Unlikely Saints*, however, Margaret Monroe selects various saints who attained sainthood despite circumstances which, left uncontrolled, might lead a person to damnation instead of eternal happiness. One of those whom she has selected, may receive mention, as an example. St. Benedict Joseph Labre, who lived from 1748 to 1783. He attained sanctity not by living in a monastery nor by serving as a parish priest. He merited sainthood by travelling the length and breadth of Europe, keeping his God in his heart, by visiting sacred shrines and listening to holy confessors to whom he confided his spiritual difficulties. Saint Benedict was drawn close to God. He lived a life of abject poverty and practiced austerities to an almost superhuman degree. His secret of sanctity consisted in his refusal to gratify his human whims. He was satisfied only in and with God.

This book should be read by everyone, for is not everyone called to sanctity? God wants us all to become saints. Read the lives of these extraordinary servants of God and learn how to be drawn to God. H.T.

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**Discovering Mexico.** By John A. O'Brien, Ph.D. pp. 151, with discussion outline and index. Our Sunday Visitor Press, Huntington, Ind. \$1.25.

Catholics and non-Catholics of the United States are today perplexed by a number of questions concerning Mexico, its inhabitants,

and its institutions. Many unbiased persons have been forced to the realization that the true picture cannot be found in the majority of our newspapers and magazines. Perhaps falsehood isn't the object of a propagandizing daily press, but that still does not alter the fact that the reading public in this country has been overstuffed with prejudiced trash. All this has been detrimental to amicable relations between the nations and peoples involved.

Father O'Brien's book endeavors to clear away much of the fog of prejudice and propaganda, helping the reader "to discover the real Mexican." It is written with the intention "that it may not only afford interest to the reader, but may serve to deepen the ties of friendship and affection between the people of America and our neighbors in Old Mexico."

Filled with interesting data, sometimes historical or archaeological, sometimes with personal anecdotes of the author, the book might be termed an autobiographical "Cook's Tour." Moreover, the questions concerning Religious Freedom and Synarchism receive singularly excellent though brief treatment at Father O'Brien's hands.

Short chapters plus a discussion outline make this book ideal for study clubs and high schools. Its merits, though, must not be limited to just those two groups, for it will appeal to all who are in any way interested in the Church, Mexico, or the policies of the United States government towards the peoples to the south of the Rio Grande.

Q.M.S.

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**Mission Monuments of New Mexico.** By Edgar L. Hewett and Reginald Fisher. pp. 239, with appendices and index. The University of New Mexico Press, Albuquerque, New Mexico. \$4.00.

This is a book that is thoroughly Franciscan. Even though the words seemingly coming from the Crucifix were, "Francis go and repair My house which thou seest is falling to ruins," the authors show us that the Franciscan order did more than this. They went out and built new churches. Especially in New Mexico did they build, as is brought out in this work. The book contains, first the early Missionaries in New Mexico and the hardships they endured, secondly, a short history of the six great New Mexico missions and thirdly, the reclamation and re-dedication of these missions.

For one who has never been to the Southwest this work will serve as an incentive to see the missions. For one who has been in this part of the country, it will re-enkindle the admiration of these great early missionaries. This is a book that should be in every

private and public library, on every historian's shelf and on the shelf of every student interested in the early Church in America.

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**Chats with Prospective Converts.** By Rev. M. D. Forrest, M.S.C. pp. 197. Fathers Rumble and Carty, Radio Replies Press, St. Paul I, Minn. \$1.00.

The apologist necessarily finds difficulty in adding to what has already been said concerning the Roman Catholic Church, but the author of this book has found a new and instructive way to say those things which have been said time and time again. That is what makes the *Chats* different. Written so as to be intelligible to the average man, its brief chapters take the reader from the proofs for the existence of God, through a study of the Church's teaching on Purgatory, concluding with a final word, Preparation for Reception. As supplementary reading the prospective convert will find the book most helpful. Anyone who reads it will profit by doing so.

G.K.

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**In Towns and Little Towns.** Leonard Feeney, S.J. pp. 114. America Press, New York.

**The Leonard Feeney Omnibus.** Leonard Feeney, S.J. pp. 399. Sheed and Ward, New York. \$3.00.

This current reprint of Father Feeney's *In Towns and Little Towns*, whose first edition appeared in nineteen twenty-nine, is as welcome as the first appearance, and for the same reason. For Father Feeney is the gladsome poet laureate of little things. The common warp and woof of life has many charming facets. There is much of humor in the everyday affairs of men, and much of tragedy in so small a crime as vanity. Yet, except for Father Feeney's frolicsome and reverent pen, more prosaic grown-up folk would miss them. This is the important characteristic of his work—Irish wit and Irish Faith have given him really important things to say.

For those who would prefer to read many of the favorite pieces of his writing in one volume, Father Feeney has given us an Omnibus. He has collected here what he considers his best in prose and verse. And so they appear to us. This might easily be called an informal autobiography, for in these pages he lives his life again with us. He opens the door of his home and his heart and lets us look within. We meet his family, his acquaintances. He reveals to us his likes and his aversions.



He talks of many things, he ranges from playful, though deeply penetrating essays on our modern, self-satisfied Americans, to a discussion on the nature of the Blessed Trinity. Each page resounds with the joy a child of God feels in his discovery of the image of God in things, without ever losing sight of the fact that their beauty is only the shadow of His. For him, all things take their place in the designs of God, and his poetic soul calls upon all creation to praise the Divine Name.

Father Feeney writes with force and vigor. His humor is good-natured, yet never forced. It leaves a good taste in your mouth. When finally you lay his book down, you will do so with regret that your acquaintance with him has been so short, and you will, I'm sure, look forward to his future appearances. J.F.C.

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**Give Joan a Sword.** By Sister M. Therese (of the Congregation of the Sisters of the Divine Saviour). pp. 98, with preface by Jacques Maritain. The Macmillan Co., New York. \$1.50.

This is the second volume of verse published by Sr. Therese, poet laureate of Marquette University. The case history of this collection dates back to 1933 when Sister traveled abroad through England, France and Italy to attend her brother's ordination in Rome. Some fifty poems were conceived of this experience. On a basis of subject matter and inspirational genesis they fall rather naturally into six little groups. Some grew out of the fearful overtures to war, and some from Pius—Pope of Peace. Mary, the inspiration of Fra Angelico and Murillo, inspired the third group. Others were born of days in Rome, of the sainted Spanish patron of the author, and of the love of friendship in Christ. Beneath this varied genealogy lies a sustained and happy blending of fluid expression and religious impression. Sister Therese's phrases are delicate, feminine and subdued, an ever-welcome characteristic in a religious poet. The poignancy of her religious experience stands out humbly unadorned and unfettered by extravagance of language. Aesthetic impression is much a matter of the heart, and, for a Christian poet, of grace. No other source could give the ability to bridge the years and plumb the hearts of the Virgin Mother and the Mystic of Avila. No other light could cut through the blindness of a little child to remind us of a vision

*"Within the castle of the soul . . .  
Where little angels come and go . . .," that*

*"Thus life becomes a game all day  
At which the little Christ will play  
Until He kiss the dark away."*

In the preface Jacques Maritain expresses his gratitude as a Thomist for the poem "Thomistic Revival." The present reviewer shares his gratitude, and with a chuckle is revived. J.F.

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**In the Name of the Bee.** By Sister Mary James Power, S.S.N.D. pp. 138. Sheed and Ward, New York. \$2.00.

Sister Mary James has impressed the form of Catholic theology on the 1200, as yet mysterious, and incompletely understood poems of Emily Dickinson. This conjectural presentment of a tenuous thesis is so exquisitely done that it might beguile the unwary. Sympathy for the silent "nun of Amherst" sometimes leads the author to apply Catholic doctrine in a weak and misleading way, so that usury in significance is demanded of verse deficient in supernatural Faith. Emily Dickinson may have seem to have worshipped "in spirit," but "in truth" never; laurels she may have, but halos, none.

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**The Text of the Spiritual Exercises of St. Ignatius.** pp. x and 125. Newman, Westminster, Maryland. 1943. \$1.25.

The *Spiritual Exercises* are above review. As an instrument of spirituality in the Purgative Way, if not encrusted by an adventitious and inimical doctrine of grace, they have universally proved themselves worthy of the unstinted plaudits of Popes and theologians. This new text makes available to all a work whose extensive influence upon modern Catholic spirituality is beyond question. It deserves wide circulation, careful scrutiny, and sincere veneration.

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**Spiritual Conferences, St. Francis De Sales.** pp. lxvii and 406. Newman, Westminster, Maryland. 1943. \$2.50.

Another volume is herewith added to the "Library of St. Francis De Sales" which is being sponsored by the Newman Bookshop. The Annecy text of 1895, translated under the supervision of Abbot Gasquet and Canon Mackey, O.S.B., supplemented by the Introduction written by Cardinal Wiseman for the 1862 edition, are presented in a pleasing format and substantial and tasteful binding.

The matter of the Spiritual Conferences and all-pervading "Salesian spirit" preserve both the beauty and the rigidity of the Christian moral system. In absolute consonance with the great mystics,

such as St. Thomas Aquinas and St. John of the Cross, St. Francis De Sales offers immediate and intelligible applications of sublime doctrines to many of the innumerable problems of Christian life.

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**Two Basic Encyclicals.** pp. 195. Benziger Brothers, Inc., New York. 1943. \$2.50.

The Latin text and English translation of *Rerum Novarum* and *Quadragesimo Anno* are herein offered for scholars and all those who desire an authoritative text and faithful translation approved by the Holy See.

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**The One God.** By Reginald Garrigou-Lagrange, O.P. Translated by Dom. Bede Rose, O.S.B. pp. 736, with index. B. Herder Book Co., St. Louis 1, Mo. 1943. \$6.00.

The translation into English of any work by the famous Dominican, Father Garrigou-Lagrange, is a welcomed addition to the growing wealth of Thomistic literature in our own language. A wide circle of American readers is already well-acquainted with the richness of Father Garrigou-Lagrange's thought, thanks to previous efforts of the present translator and Sister Timothea Doyle, O.P. These readers will find the same high excellence maintained in the present volume.

This book is a commentary on the first twenty-six questions in the *Summa Theologica* of St. Thomas. The matter treated may be most concisely expressed in the very words of the commentator himself. "The treatise on the one God is . . . divided into three parts. First, whether God exists. Secondly, the manner of His existence, or rather, what is not the manner of His existence . . . the simplicity, the perfection, the infinity, the immutability, and the unity of God. These pertain to God as He is in Himself. Then in the twelfth and thirteenth questions God is discussed in His relation to us, how He is known and named by us. Thirdly, whatever concerns God's operation is discussed from the fourteenth question to the end of the twenty-sixth. In these questions the knowledge, life, will, love, justice, mercy, providence, predestination, power, and beatitude of God are considered." In the exposition of these questions Father Garrigou-Lagrange is painstakingly careful in answering the objections of those attacking the Thomistic position on various theological problems. He does not gloss over the complexities of difficulties and he leaves the careful reader no doubt as to his own position and his reasons for maintaining it.

An introduction, well-worth pondering, prefaces the commentary. In it Father Garrigou-Lagrange shows the historical and theoretical importance and significance of the *Summa Theologica* of St. Thomas, the method of St. Thomas and some modern opinions about this method, and the relation between the study of theology and the interior life. This last-mentioned section is especially worthy of meditation by any who desire to attain a fuller appreciation of the fruitfulness of theological study.

Once a work has been considered and found worthy of translation, the next step is to consider the worthiness of the translation itself. Here we are forced to qualify our enthusiasm. Dom. Bede Rose, O.S.B., has undertaken a difficult task and has accomplished it with an admirable degree of success. Annoying flaws are, nevertheless, present in the work. Some seem clearly to be the result of typographical garbling. The omission of the negating element in several sentences (e.g. p. 323, l. 10, p. 525, l. 41, and p. 686, l. 16) and the incorrect insertion of the negative in two places (p. 502, l. 18; p. 511, l. 11) appear to fall under this classification. The responsibility for other mistakes is not so apparent. Possibly some gremlin in the printing machine made such replacements as that of the word "consequent" (p. 714, l. 6) for the word "antecedent," "metaphysical" (p. 489, l. 12) for "metaphorical," and "implicitly" (p. 496, l. 19) for "explicitly." Glaringly obvious is the inaccuracy in text of the sentence (p. 493, l. 27) "knowledge comes about in so far as the object known is without the knower" ("cognitio fit per hoc quod cognitum est in cognoscente"). The discovery of such errors as these from a far from close study of the translation moves this reviewer to suggest a list of errata be appended to the work after a careful examination by someone with the time and talent. Such defects, few though they may be, are bound to shake the confidence of the reader and may bring unfavorable comment upon a work deserving of high praise.

The clergy, students of theology, and the more educated among the laity will undoubtedly find this translation extremely useful. The volume's neatly arranged physical format and visual attractiveness serve to enhance its value as a reference book. A.A.

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### BOOKS RECEIVED

*The Young Seminarian.* My Rev. B. F. Marcetteau, SS. St. Anthony Guild Press, Paterson, N. J.



*The National Catholic Almanac.* Compiled by the Franciscan Clerics of Holy Name College, Washington, D. C. St. Anthony Guild Press, Paterson, N. J. 1944. \$1.00.

*Thirty Years With Christ.* By Rosalie Marie Levy. P. O. Box 158, Sta. O., N. Y. \$2.00.

*God's Guests of Tomorrow.* By Rev. L. M. Dooley, S.V.D. Scapular Press, Sea Isle City, N. J. \$1.75.

*From a Morning Prayer.* By John Mathias Haffert. Scapular Press, Sea Isle City, N. J. \$2.00.

*The Path of Love.* By Father Page. Pustet Co., Inc., New York. \$2.00.

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### PAMPHLETS RECEIVED

ST. ANTHONY GUILD PRESS, Paterson, N. J.:

*Reporter in Heaven.* By Rev. R. Southard, S.J. \$0.05.

*Who Believes in Sin Any More?* By Rev. Valentine Long, O.F.M. \$0.05.

*On Using the Head.* By Rev. Valentine Long, O.F.M. \$0.05.

OUR SUNDAY VISITOR PRESS, Huntington, Indiana:

*The Path of Duty.* By Rev. John F. Cronin, S.S. \$0.15.

*Sainthood, The Universal Vocation.* By Rt. Rev. Msgr. Ambrose J. Burke. \$0.15.

*The Mass Year (A Mass Guide For 1944).* The Grail, St. Meinrad, Indiana. \$0.30.

*Rural Life in a Peaceful World.* Wartime Meeting of the Executive Committee and Advisory Board National Catholic Rural Life Conference. \$0.15.