



History of Psychology from the Standpoint of a Thomist. By Robert Edward Brennan, O.P. pp. 262, with bibliography and index. The Macmillan Company, New York. 1945. \$3.00.

"The standpoint of a Thomist" from which Father Brennan glances back over his predecessors in Psychology is no longer a pathetic redoubt on an isolated mountainside. At one time, this vantage point was the last stand of a retreating tradition in Psychology at which "scientific psychologists" could hurl facts and findings just to sharpen their polemic aim for internecine wars. Due to the efforts of such men as Cardinal Mercier and Father Brennan himself the Thomist standpoint is rapidly becoming an advance observation post at which philosophic psychologists can marshall equipment for a truly scientific attack on man's ignorance of himself as a "besouled organism."

One of the major elements of this assault, as Aristotle noted in his *Treatise on the Soul*, is a record of the "views of our predecessors who have declared any opinion on this subject so that we may profit by whatever is sound in their suggestions and avoid their errors." Both the suggestions and the errors of all the important contributors to the body of psychological knowledge receive justly-proportioned consideration in this brief history.

More than a record of the "moments of human knowledge," Father Brennan's history is a just and forthright evaluation of movements and personages in Psychology from the "animism of early man" to the "trends of the moment." The standard for the appraisal of each contribution to Psychology is established in the two introductory chapters. The materialistic tradition of Democritus and the Platonic transcendence of matter are both found inadequate to explain the psychophysical complexities of man's life. Only the relationship Aristotle discovered "between body and soul, as well as his insistence on a definite purposive meaning in the facts of human life prepared the way for a satisfactory statement of the theology of human nature." This theological statement came in the treatise on

man by St. Thomas Aquinas with whom the focal point of analysis in Psychology became man rather than soul.

The modern "scientific" period in Psychology receives thorough attention from Father Brennan. For the most part, advances in modern psychology are "philosophic movements based upon experimental techniques . . . by men untrained in philosophic disciplines." Father Brennan indicates historically that "under the influence of Kant, on the one hand, and Comte, on the other, the scientists have been completely bogged down by the special preferences." The schools of Art, Structure, Function, Behavior, and Gestalt Psychology, as well as the psychoanalysis of Freud have prosecuted their study with a truthful knowledge of man. That truthful knowledge is the "position which denies the idealistic creed that psychology is nothing but a philosophy of spirit: and, with equal vigor, denies the positivistic position that psychology is simply a physiological discipline."

In addition to documentary proof of the superiority of the Thomistic approach Father Brennan offers a concrete example of an appeal to the whole man in his treatment of the history of Psychology. All the elements of the book from the format to the formulizing of a definition are calculated to impress most strikingly and solidly the senses in perception, the intellect in its understanding, and the memory in its retention of the multitude of causes and conclusions which crowd these pages.

Father Brennan's thoroughful appraisal of others has not left him unaware of the limitations of his own work. He admits "dark patches" in his brief expositions of various psychologists, but these are at a minimum. Moreover, there are some verbal difficulties, such as the use of the present tense in the descriptions of past theories of psychology. These, however, should not prove confusing to anyone who reads this *History of Psychology* with the care it deserves.

That this book will make history in Psychology as well as record it may seem too sanguine a hope. For, as Father Brennan admitted in *Essays in Thomism* (Sheed and Ward, 1942) "the conspiracy against truth is still in our midst and like all conspiracies, it parades under the guise of innocence." Father Brennan has done much to disabuse "scientific psychologists of their guileful unconsciousness of the fundamentals of their science. He has written neither a polemic nor an apology; truth needs neither, and this very readable history is founded upon the perennial truth and undeviating perspective of the "standpoint of a Thomist."

W.D.H.

The Psalms. By The Very Reverend Charles J. Callan, O.P., S.T.M., Litt.D. pp. 695 with Introduction and Indexes. Joseph F. Wagner, Inc., New York. 1944. \$5.00.

Except for the General Introduction and the Particular Introductions to the psalms, Father Callan has given us a completely revised edition of his earlier work, *The Psalms Explained*. He has also added spiritual reflections after each psalm. The result is satisfactory. Seminarians, priests, and Laymen will welcome this excellent work of a Dominican scholar.

After a brief but illuminating explanation of the various aspects of the Psalms, Father Callan gives individual treatment to each psalm. An explanation and division precede the psalm, which is itself given in parallel columns of Latin and English. Footnotes contain additional information of a non-technical nature. The Spiritual Reflections which conclude each chapter are not moral exhortations; rather they take the form of a keen penetration of the meaning of the psalm with an application to our every day life. The translations of the Psalms are superior to any previous work of this sort. The English is neither stilted nor ungrammatical as so often has been the case.

The author recognizes the fact that the Psalms are prayers. It is possible for one to read them in a book explaining them and to go away with intellectual information and yet to remain spiritually unformed. Such would be a perversion of the right order of things. The Spiritual Reflections aim at removing this danger. Whether they do is, of course, the problem of the individual reader, but they should prove helpful to all.

R.S.

De La Joie D'Aimer Dieu. By Rev. Antoin Mortier, O.P. pp. 120. Editions de la Vie Spirituelle. Distributed by Les Editions du Levrier, Ottawa, Ontario, Canada. 1944. \$0.60.

This book must be read with caution. Father Mortier has considered one aspect of the spirituality of St. Theresa, the Little Flower of Jesus, namely, the saint's joy of sharing the common goods of God Himself and of the things which He gives to us. But this consideration presents only one side of the picture. The other side lies in the consideration of one's place in the Church, the Holy Society. St. Theresa wrote also of this aspect:

I understood that since the Church is a *body* composed of different *members*, the noblest and most important of all the *organs* would not be wanting. I knew that the Church has a

heart, that this heart burns with love . . . that if this love were extinguished, the Apostles would no longer preach the Gospel, and the Martyrs would refuse to shed their blood. . . "Therefore, O Blessed Inhabitants of the *Celestial City*, I entreat you to adopt me as your child. All the glory that you help me to acquire, will be *yours* . . ." (St. Theresa, the Little Flower of Jesus, *Autobiography*). (Reviewer's italics.)

This lengthy quotation is necessary, for Father Mortier stresses the personal side—an accentuation which is very dangerous now, when the errors of Personalism are rampant even in treatises on spiritual theology. In this light, Father Mortier's book is to be recommended for those cautious confessors and educators who will not fail to use the *Autobiography* and the *Letters* of the Saint form Lisieux as a guide. C.M.L.

With Blessed Martin de Porres. By Norbert Georges, O.P., S.T.Lr. pp. 231. The Blessed Martin Guild, New York. 1944. \$1.00.

This is another book about Blessed Martin and it is another book worth having. It is an exciting book filled with the special lustre that only a Saint's life can give. The stories are old favorites with Blessed Martin's friends and appeared earlier in the *Torch* from 1935 to 1944. The history of the Blessed Martin movement is also delineated, beginning with its initial impetus at the Dominican House of Studies in Chicago and leading to scenes far afield, scenes of joy and sorrow, of exaltation and happiness. In all stations of life, among the rich and poor, with the prince and the peasant Blessed Martin is a ready giver.

Sanctity is not only personal. It is also magnetic. And when holiness becomes known, it becomes attractive. Down through the last decade we see the all-embracing and sympathetic character of Blessed Martin drawing new hearts and souls into the circle of his friendship which is ultimately friendship with God. Just as his sanctity and the heroism of his labor of mercy created astonishing fervor during his life, so today we see this same Blessed Martin attracting souls through the divine power manifested in his miraculous works.

However, many look upon Blessed Martin only as a helper in private and particular needs. He is much more than this. He is in a special way the patron of labor, the patron of social justice, and more especially the patron of racial justice. This book tells why he has been chosen for these unique rôles over and above other saints.

Regardless of the fact that this book is rather short and compact, it gives a complete and full treatment of the Movement. Interspersing material of a more serious nature you will find reports of favors received, and descriptions of celebrations in Peru, and the United States. This book will be loved by old friends of Blessed Martin and it should be carefully studied by those who are meeting him for the first time. R.D.

Projections. By Rev. M. A. Lamarche, O.P. pp. 208. Les Editions du Levrier, Montreal, Canada. 1944. \$1.00.

From the chapters which compose this book it is easy to see why Father Lamarche is so highly respected as a writer in Canada. Written in French, almost all of them have appeared heretofore in the pages of the *Revue Dominicaine*. The essays are grouped under three headings. Religion — Literature — Social Essays. In them Father Lamarche treats of his subjects in a simple and practical way, calculated to bring clearly before the reader's eye the message he has for him. In each subject he draws one's attention to some aspect of the whole picture in a thoughtful and concise manner. Of special interest are his essays in literary criticism, in which he brings out most clearly that in judging the value of a book we must weigh not only its literary merits, but, more, its theological merits.

The publishers are to be complimented on this worthwhile addition to their *Editions*. F.M.C.

A Preface to Newman's Theology. By Rev. Edmond D. Benard, M.A., S.T.D. pp. 234, with bibliography and index. Herder Book Co., St. Louis, Mo. 1945. \$2.25.

As a master of English prose and poetry Cardinal Newman has countless admirers. As a theologian, however, he has had many adverse critics, a handful of staunch defenders, and at least two unwelcome, self-styled disciples, Loisy and Tyrell. In his own times this Prince of the Church was denounced as the most dangerous enemy of the Church in England and hailed as the greatest witness of the Faith. In our day some have insisted that he merits admittance to fellowship with the Doctors of the Church. Others have sought to have him driven into the company of heretics bearing the opprobrious title of "Father of Modernism."

Father Benard proposes the theory that Newman's thought, like a multi-faceted jewel, reflects a variety of lights; and consequently, must be blended, like the colors of the spectrum, into one pure white

light, that of a deep and genuine Catholicism. As a partial proof of this thesis, the author has presented a well-written, clearly stated, and convincing demonstration of the orthodoxy of Newman's principal contributions to apologetics, his theories of the development of dogma and the motives of credibility possessed by the uneducated faithful.

The first part is devoted to the statement of four fundamental principles essential to the proper interpretation of Newman's thought. These principles represent an excellent synthesis of the background material, the temperament, life, motives, etc., of Cardinal Newman. Failure to consider these factors leads inevitably to a distorted perspective on the various phases of the Cardinal's polemics and theology. Father Benard's analysis of the basic features of his subject's religious thought, theological method, and controversial techniques will satisfy the most rigorous students of Newman's apologetics. They will recognize that he himself has stated these principles, if not in equivalent terms, at least implicitly. It seems, however, that a fifth principle should have been enumerated, one which is in accord with Newman's own criticism of his works.

A definitive statement of this principle would be based on the fact that several aspects of Newman's thought are in themselves obscure either because Newman failed to grasp them clearly or because he was unable to express them with full clarity. "*Newman miscet et confudit omnia*," though hyperbolic, contains a kernel of truth.

The second part of the book treats of the *development of Dogma* and *The Grammar of Assent* and answers the important objections of Catholics and non-Catholics to the doctrine contained in these books. The material presented by the author is indispensable to any serious study of the orthodoxy of Newman's thought. Likewise this section offers the reader an opportunity to examine several examples of the successful utilization of the principles of interpretation stated in the first part. The two chapters devoted to the relationship between Newman and Modernism should clear away most of the vague shadows of suspicion that have been cast about Newman's theological thought.

Father Benard's appraisal of Newman's place among Theologians "along the margin rather than in the central current of the theological stream," an adjunct rather than a substitute, is the best solution to date of a problem involving many difficulties. This same sober judgment characterizes the consideration of the principal merits and defects of Newman's theology. The author does not attempt to "gild the lily" nor to whitewash the less beautiful features. At the same time he avoids the carping criticisms which vitiate the writings of many, otherwise excellent, commentators.

P.F.

From the Pilot's Seat. By Rev. Cyprian Truss, O.F.M.Cap. pp. 183.
Joseph F. Wagner, Inc., New York, N. Y. 1944. \$2.00.

This book contains twenty-eight short talks about our everyday life and its relation to God. The topic of each talk is different, but there is one idea permeating all—lead a Christian life. It is a book which should make us think about God, for it directs our thoughts to our “Divine Navigator.”

The author was a pilot in the Royal Air Force during the first world war and he uses the expressions of a pilot to explain eternal truths. He shows us how to “keep on the beam” in the spiritual life. Just as a pilot returning to his base encounters many hazards, we too must face many difficulties during our journey to Heaven. Father Truss spotlights these hazards and shows us how to outmaneuver them. By many examples and pointed stories, he shows that God is being forgotten in our daily lives.

B.T.

With the Help of Thy Grace. By John V. Matthews, S.J., S.T.D. Mag. Agg. (Pont. Greg. Univ.) pp. 114 with index. Newman Book Shop, Westminster, Md. 1944. \$1.50.

To simplify and clarify the profound teachings of the Faith is a laudable work and a very necessary one in times like these, when people care so little for the use of the precious treasures of the supernatural in their daily lives. Father Matthews undertook in this book to simplify the doctrine of actual grace for the ordinary man or woman. Since he was very careful in setting down definitions and lavish in giving examples, he succeeded quite well in his task. Worthy of special note is the manner in which he concluded each section by grouping several points or thoughts under the title “Practice,” which serves as a practical recapitulation of the doctrine presented. At times, perhaps in an earnest effort to drive home a particular point, the author does become repetitious, but this may be overlooked, since it seems to be done deliberately in stressing points which deserve emphasis.

One section of the book, however, exhibits an inconsistency, a departure from a previously established definition. In reply to the question: “Is the misuse of actual grace always a sin?” the author wrote, “No; indeed such refusal is generally no sin at all. Only on very rare occasions it can be a sin. . . .” (p. 97). It is difficult to reconcile this statement with the author’s list of the evil consequences of the rejection of actual grace: responsibility answerable to God, trifling with divine things, opposition to God’s will for future holi-

ness. (p. 98). These, certainly, are consequences of sin; hence, if they follow the rejection of actual grace, such a rejection must also be in some way sinful. It seems that if the author had remained faithful to his definition of actual grace as a real, true, holy thought or desire coming directly from God, which is clearly an expression of His Will (p. 26 and 27), he would have been forced to admit that the rejection of such a grace is generally sinful, while the rejection of any other good thought or desire would not be sinful, generally speaking, as the author states. Because of this inconsistency at the very climax of the doctrinal development this book cannot be recommended without reservations. A.M.J.

Symbols of Christ. By Damasus Winzen, O.S.B. With drawings by William V. Cladek. St. Paul's Priory, Keyport, New Jersey. 1944. \$1.00.

Here is an instructive little book on the symbols of the Old Testament with reference to Christ. Covering ten symbols in less than forty pages, the author gives the reader interesting and inspirational material. One symbol is treated in each chapter. Underneath a simple red drawing, questions having reference to the symbol are given. A page of explanation then follows. Additional notes are provided at the end of the book. All will be pleased with this volume which is the first in a series on this absorbing subject. R.S.

The New Testament. By R. A. Knox. pp. 573. Sheed & Ward, N. Y. 1944. \$3.00.

As was expected Monsignor Knox's assiduous scholarship and literary grace have conspired admirably to produce a worthy translation of the New Testament from the Vulgate Latin to modern English. At his hands the Word of God has lost none of its vigor, dignity, and beauty. The original texts, however, have lost some of their natural obscurity, for Monsignor Knox's zeal for clarity occasionally has betrayed his art of translation. From time to time readings of the Fathers and exegesis of the schools have been incorporated into the body of the text. Despite this defect lovers of the Sacred Scriptures will recognize this new translation as being far superior rhetorically to previous versions in English. B.F.

A Companion to the New Testament. Rev. John E. Steinmueller, and Kathryn Sullivan. pp. 300. Two Appendices and Reading List. Joseph F. Wagner, Inc., New York City. 1944. \$3.75.

Another valuable work on the study of Holy Scripture gives rise to the hope that the day is not far off when we, the English reading public, will have Biblical works comparable to those of other languages. Until quite recently we have been sadly lacking in such books, but fortunately our Catholic Biblical Association is doing something about it.

The authors of this Companion state as their goal: "to reach instructed and educated Catholics, and by omitting or briefly treating the obvious to increase their knowledge of the Sacred Scriptures. . . ." After briefly treating Inspiration, the Canon, Texts, and versions, they consider the four Gospels. Before going on to St. Paul, the authors devote three chapters to Christ as Messiah, prophet, priest and king, and one chapter to a consideration of the early Church and Apostolic Fathers. Then follows the treatment of St. Paul, his life and letters and Paulinism. Finally, three chapters are given to St. John and his writings, and to some problems of the New Testament, such as the chronology of Christ's life, the synoptic problem, rational criticism, and New Testament archaeology.

It is evident that the writers have attempted to cover an enormous field. As a result, many subjects are treated too summarily. This is especially true with regard to the four Gospels, and the chapter on New Testament Archaeology. Again, it seems to this writer that far too much theology is taken for granted in the sections on Paulinism and the priesthood of Christ. The treatment of Rationalistic Criticism is good, though again, brief.

Aside from these few criticisms, we are happy to recommend this Companion to all who desire a handy single volume introduction to the New Testament. It is clear, concise, and to the point. A reading list of recommended books is given for the benefit of those who wish to pursue further the various topics treated in the text.

T.C.

Encyclopedia of Bible Life. By Madeleine S. and J. Lane Miller. pp 461, with 14 maps, index of Biblical quotations and general index. Harper & Brothers, New York City. 1944. \$4.95.

The rapid advance made in modern Scriptural studies demands up-to-date text books and reference work. The tremendous advance in the science of Biblical Archaeology requires the revision of

most of the older works on that subject and on the social history of the Jews. In their nine journeys to the Mediterranean-Asia Minor area previous to the outbreak of war in 1939, the Millers collected a great deal of data concerning the people and customs of the Holy Land and adjoining country. Supplementing their data with extensive research, they decided to present a book which would help readers of the Bible to a more intelligent comprehension of what they are reading.

Their subject matter ranges from agriculture to worship, including viticulture, jewelry, and musical instruments. One hundred full pages of illustration containing two hundred and forty-five excellent plates, most of which are from Dr. Miller's camera, depict the folk-life, the country, and the treasures of Palestine and Asia Minor. For a handy and readable reference book on things Biblical, this work is worthy of warm praise. T.C.

Chats With Jesus, Vol III. By Rev. W. H. Russell. pp. 134. P. J. Kenedy and Sons, New York. 1944. \$1.25.

In the third volume of *Chats with Jesus*, Dr. Russell once more invites his readers to become better acquainted with the human nature of Jesus, never forgetting for a moment His divine nature. The author's vivid and realistic style of writing impresses upon the mind of the reader the simple, humble, loveable character of Jesus on earth. This book will give the reader a fuller appreciation of His human qualities and will inspire him to model his life upon Christ's pattern of a truly human life. J.B.

Jesus the Divine Teacher. By Reverend William H. Russell, Ph.D. pp 445, with Bibliography and Index. P. J. Kenedy & Sons, New York. 1944. \$3.00.

Both the Person and the pedagogy of Christ are skillfully delineated in *Jesus the Divine Teacher*. In identifying the Good which came out of Nazareth as the Son of God, Father Russell reaffirms the supernatural origin, content, and value of the truths of Christian revelation. He sweeps away, in one masterful section of his extended treatise, all the ridiculous hypotheses of "the divided world" of liberal scholars and divines.

After treating *Who He Is* and the *Qualifications of the Divine Teacher*, Father Russell reiterates *What He taught*. Unlike many moderns, the author does not attempt to "transvaluate" the teachings of Christ; he merely records them in new sequences. *How*

He Taught, the concluding section of this comprehensive study, enters into many of the details of the shock and the stability, the unity and the apparent occasionalism of Christ's teaching. It does not, however, entertain the interesting theological questions of the exclusively oral character of Christ's teachings, or of the origin and nature of the human concepts employed by the Divine Teacher.

If Father Russell's exposition of Christ's pedagogy is intended to lay emphasis on "the place His teaching and His method should occupy in present day pedagogy," it seems to lack the very qualities the author finds so admirable in the method of the Divine Teacher: exemplification, affirmation, actualization, and individualization. If, on the other hand, it is considered as a source from which others may derive material for contemporaneously applicable conclusions, it has the scope and precision to make it valuable. W.D.H.

The Dream of Descartes. By Jacques Maritain. pp. 220. Philosophical Library, New York. 1945. \$3.00.

It seems rather significant and even ironic that the philosophical system which was first to break completely with Scholasticism, and which was to lead to the materialistic systems of our own day, should itself begin in a dream in which "the human mind played no part." For it is thus that Descartes explains the "revelation" of the "admirable science" which he was destined to give to a world which as yet had never had "the certain knowledge of anything."

M. Maritain has given us an analysis of this "admirable science" and a criticism of it in the light of Scholastic principles. Most of the book is not new, four of its five chapters having appeared previously either as articles or lectures. After the introductory essay from which the book takes its title, and which is largely historical, the author gives us a chapter significantly entitled "The Revelation of Science," wherein he treats the nature of the "admirable science" itself. For Descartes, he points out, science was really a "revelation" and its method, theological drawing all knowledge from the "simple notions" which are themselves clearly known by a sort of special intuition. By far the finest chapter of the work is the third, wherein M. Maritain explains the Cartesian concept of Faith, Theology, and Metaphysics.

The fourth chapter of the work, on the "Cartesian Proofs of God" contains a rather conventional if unnecessarily obscure treatment of that matter, as well as the usual explanation of Descartes' doctrine on the mutability of essences. The author does point out,

however, the antinomy in Descartes' concept of God, leading as it does to the two principal errors of contemporaneous philosophy. The idea of God must be a clear one: thus the way is opened for ontologism and pantheism. Yet, at the same time the infinite is unintelligible; it is useless to speculate about it for we can come to no true science about it: thus the way is opened for agnosticism. The book concludes with a rather adequate summary of the entire work. However, the reader is likely to be disappointed with the final chapter, since its title, "The Cartesian Heritage," leads him to expect some indication of the influence of Descartes on subsequent thought, and his expectations are not realized. Unfortunately the text is marred with occasional typographical errors, e.g., pp. 32, 78, 116, and in the notes constant reference is made to a mysterious "A.T." which abbreviation is never explained to the reader. P.M.S.

Fact and Fiction in Modern Science. By Henry V. Gill, S.J. pp. 131, with index. Fordham University Press, New York. 1944. \$2.50.

This book justly deserves to be called radical. For years it has been the burden of many of our philosopher-scientists to turn and twist the corpus of Scholastic thought so that it would conform with the ever changing theorizing of modern science. Father Gill has broken a long chain of appeasement in Catholic thought.

Fact and Fiction in Modern Science is a collection of essays treating those matters of science which being closely related to philosophy form a subject of permanent interest. He exposes some of the latest theories of science in a straightforward manner with a clarity that brings this work within the scope of those lacking an advanced scientific training. Yet in so doing, he does not sacrifice his philosophy on the altar of science.

Beginning with a consideration of "Intuition" as a source of scientific knowledge, Father Gill goes on to treat of the fundamental question of the ultimate constitution of matter. Following a review of the Atomic Theory in its most recent developments, the author gives a brief but lucid summation of the classical Hylomorphic Theory. However, it is to be regretted that in exposing the latter a more ample treatment of the phenomenon of change was not given. It is only through a consideration of change that the negative but important principle of privation can be made manifest.

To the question of whether or not science has found religion, a negative reply is given. Father Gill lays the failure in this quest upon the scientists themselves inasmuch as, in the majority of cases,

they have refused to make the necessary inquiries demanded of an honest seeker after the truth.

Fordham University Press has made available to those interested in this problem a very valuable work. *Fact and Fiction in Modern Science* is by no means a term. It is merely a sign-post indicating the ways; a clear, concise, readable sign-post that will enable the traveler to avoid the oft-trod by-paths of confusion and make some progress in the establishment of a true conception of the relation of philosophy and the modern sciences.

W.B.R.

Essay in Modern Scholasticism in Honor of John F. McCormick, S.J.

Edited by Anton C. Pegis. pp. 295, with supplement. The Newman Bookshop, Westminster, Maryland. 1944. \$4.00.

As a fitting tribute to one of the most renowned teachers of philosophy of our times, Rev. John F. McCormick, S.J., this collection of essays is affectionately dedicated. The subjects treated in these essays cover a variety of topics. Practically all of the philosophic sciences as well as the history of philosophy are represented. In what sense can Edmund Burke be called a Scholastic? What would St. Augustine think about total war and total peace? How do the words of St. Thomas Aquinas: "the form does not exist for the sake of the matter but rather the matter exists for the sake of the form," explain the *raison d'être* of the human composite? With what degree of clarity does the concept of *ens* as the *primum cognitum* strike us? Is it actually confused or only virtually confused? These and various other questions are treated in a scholarly fashion in this collection. Though you may not agree with the totality of the content, you will agree that the effort is in the right direction. The essays are all well written and cannot fail to be a source of interest and of profit to all students of St. Thomas.

C.P.F.

The Nature and Origins of Scientism. Aquinas Lecture of 1944. By Rev. John Wellmuth, S.J. pp. 60 and Introduction. Marquette University Press. Milwaukee. 1944. \$1.50.

This book records the latest of the Aquinas lectures, a yearly presentation of the Aristotelian Society of Marquette University. As the title indicates, the author considers both the nature and origins of scientism.

Contemporary thinkers generally are committed to some form of scientism, since they have adopted philosophies of the past three hundred years which are based on a scientific methodology. How-

ever, it is to be noted that these philosophies have only a negative value, being adopted only because they are more in harmony with modern scientific theories. The author is convinced that the philosophy of St. Thomas contains the principles necessary for distinguishing the fields of philosophy and science, and for answering the philosophical problems of modern scientists.

The second part of this book, "The Origins of Scientism," is introduced by a question: "If the philosophy of St. Thomas . . . did in fact have within itself that which should have made scientism impossible, why did it not actually prevent scientism from arising?" Two solutions are presented. The first maintains that the philosophy of St. Thomas was based on the scientific theories of his day. When these theories were discarded by the new positivist sciences, the Thomistic synthesis simply crumbled. The author challenges this solution on historical grounds and then passes on to an alternative answer. Scientism is the result of a trend of thought which began in the Middle Ages, was opposed by St. Thomas, but lived on to cloister medieval philosophy. This thesis is familiar to readers of Dr. Etienne Gilson. The present account simply gives a brief picture of the various steps outlined by Dr. Gilson. T.I.

Errores Philosophorum. Giles of Rome. Edited by Josef Koch. Translated by John O. Riedl. pp. 144 with index. The Marquette University Press, Milwaukee, Wisconsin. 1944. \$3.00.

Giles of Rome had a twofold purpose in mind when he published his *Errores Philosophorum* about the end of the thirteenth century. First, he intended to expose the errors of the leading philosophers whose works were then being studied. Secondly, he wanted to safeguard the faith of his co-religionists who were studying the works of those philosophers. In this work, Giles included the principal errors of Aristotle, Averroes, Avicenna, Algazel, Alkindi and Moyses Maimonides. The principal errors he listed were those pertaining to doctrines of faith. Some which occur several times are: that motion did not have a beginning, that time is eternal, the world did not have a beginning. Giles exposed these doctrines in their true light because they were at least indirectly opposed to the doctrine of God's creation of all things.

The work was highly regarded in the Middle Ages. When compilations of errors for condemnation were made in London and Paris, the *Errores Philosophorum* was quoted either in part or entirely.

Nicholas Eymerici also made use of it when he compiled his *Directorium Inquisitorum*.

In general, Giles followed the doctrine of St. Thomas whom he defended staunchly and untiringly against Bishop Stephen Tempier of Paris. Despite his zeal, however, he too fell into error. One particular error of his must be pointed out, for he accused Aristotle and Avicenna of error because they held the contrary opinion. Giles denied that the substantial unity of composites is caused by one substantial form. He also returned to the thesis of *rationes seminales*. In an attempt to harmonize St. Augustine's triad of powers of the soul (memory, intellect, and will) with Aristotle's ideology, Giles seems to have identified the active with the possible intellect, though in other places he maintains their distinct nature and functions.

Despite the errors of Giles' work, the *Errores Philosophorum* will be very useful to students of Philosophy. The summary of errors it contains reminds them of the men and topics about whom such violent controversies raged during the Middle Ages. The author indicates where the erroneous tenets are to be found with citations from the philosophers themselves or their commentators. Abundant material is also furnished concerning the various editions, the manuscripts, etc., of the *Errores Philosophorum*. H.H.

Freedom Through Education. By John D. Redden and Francis A. Ryan. pp. 204, with bibliography and index. Bruce Company, Milwaukee. 1944. \$2.50.

This book is to be studied, not simply read. The authors have made the study easy. They have divided their book into four brief, clearly-written parts. In the first part they consider the nature and extent of the Four Freedoms. In the second they determine the source from which the Freedoms flow, concluding that any foundations other than the truths of philosophy and revelation are no foundations at all. In the third they take up the relationship of the Four Freedoms to Democracy, not just any democracy, nor even the American Way, but true Democracy. They close their treatment by pointing out the rôle that sound education can play in making the Freedoms "ring."

Today, despite the Atlantic Charter, men live in continual fear of losing their freedom. Extensive study of *Freedom Through Education* can give the proper orientation to the enlightenment that must come if there is to be a lasting peace. B.F.K.

The Rebirth of Liberal Education. By Fred B. Millett. pp. 179. Harcourt, Bruce and Company, New York. 1945. \$2.00.

Mr. Millett's purpose in writing this book was to present his observations on the experiments conducted by various Liberal Colleges attempting to reform their educational programs and pedagogical techniques. As such it is valuable to the student who wishes to study these experiments in themselves and in relation to each other.

But Mr. Millett extends his work to consider the educational system underlying these experiments. In this part of the book he diagnoses the decline of the Humanities, surveys the academic personnel of the Liberal Curriculum and reviews the problems facing a Liberal College today, presenting in detail his reasons for assigning the Humanities to the preeminent position in education.

The author's analysis of the present state of the Humanities is a frank admission of the obvious defects in the modern system of education. But his insistence that "the major task of those who believe in liberal education is a clarification of the objectives of that education" (p. 127) is frustrated by his candid acknowledgment that none of these believers is capable of giving anything but special pleadings in place of reasonable arguments for his cause.

Although he inadvertently indicates it, Mr. Millett fails to recognize that the cause of the Humanists is based on a principle which was implicit in the Protestant Revolution: the deification of man. There is neither accident nor poetry in his speaking of the Liberal Colleges as the "shrines" of education with their "high priests," "acolytes," and "worshippers." Nor is it casual that Humanism is intent on producing geniuses to carry on its cult rather than on educating man to live in society as a familiar of God. It is well to point out that the Humanities themselves cannot effect the desired clarification of their objectives; only the Theologian, who considers all creation in reference to its proper end, which is God, can do that.

J.H.S.

Church History in the Light of the Saints. By Joseph A. Dunney. pp. 465, with index. The Macmillan Company, New York, N. Y. 1944. \$2.75.

Steadily increasing interest, both popular and scholarly, in historical and biographical science has not eventuated without some unfortunate fruits. History has arrogated to itself a scientific exactitude based on a causative, and hence demonstrative, power it does not possess. Its prudential function, whereby Cicero termed it

Magistra vitae, has been elevated to the place of speculative wisdom and the contingent events of which it is chronicle given a super-imposed character of necessity.

Church history and hagiography have thus far, for the most part, been spared the difficulties attendant upon this contemporary tendency. Perhaps this is due to the realization, expressed by Monsignor Guilday, that "it is unscientific to separate Church history and theology." Theology affords the Church historian a vantage point from which to judge, interpret and evaluate.

The alliance between Church history and theology should be made especially evident when the lives of the saints are consciously adopted as the medium of presentation. The saints are, of all men, most attuned to the guiding movement of the Holy Spirit. The purposes and values motivating their deeds are most consistently supernatural, consonant with man's true destiny. To see the world of their day through their eyes should most closely approximate the thought and judgment of God.

Father Dunney has adopted the simple division of history recently used by Father McSorley in his outline history of the Church, the chronology by centuries. For each hundred years he has selected one saint as representative of his age in its ideals and conflicts. Since the work is intended for popular use, particularly at the high school and college levels, it is necessarily limited in scope. Much of the history of the Church is but alluded to, much more omitted altogether. Father Dunney's style leans to bombast, to pious exhortation and exclamation. Yet, the truth of man's living, the continuity of the Church's mission, the unmistakable hand of God are made uncompromisingly clear. Church history, too often made tedious by confusing detail, and hagiography, too frequently imparting an angelic isolation to its subject, achieve a union happily vivid and meaningful.

E.F.S.

Maryknoll Mission Letters, Vol II. pp. 55. Field Afar Press, New York. 1944. \$0.50.

Coming direct from China and Latin America, these letters are a treasury of mission interest. They serve to answer many of the questions we have asked ourselves about war-torn China and our good neighbors to the south. These letters have their greatest charm in the fact that they are frank, informal notes relating to friends at home the joys and sorrows, the successes and failures of modern apostles. Reality asserts itself throughout the book. The accounts

of actual contact with conditions as they are make these letters interesting and instructive reading especially for Academies and other student missionary organizations. N.S.T.

Between Heaven and Earth. By Franz Werfel. pp. 252. Philosophical Library, New York City. 1944. \$3.00.

In the twenty-fifth chapter of his masterful *Song of Bernadette* Franz Werfel has Dean Peyramale utter these solemn words of warning, "Then wake up! Now! Else life is at an end for you. For you are playing with fire, O Bernadette." Echoing through the pages of Mr. Werfel's latest work, *Between Heaven and Earth*, these words seem to haunt the mind of anyone intelligently reading it, for the author has a wide view of the Catholic land, though still outside its borders. *Between Heaven and Earth* is a comparison of the fertility of that land with the barren deserts of thought in which so many modern minds are slowly dying. But it is more than a comparison—it is an *Apologia pro Vita Sua*, a justification of the fact that Mr. Werfel has not yet embraced Christianity. It is precisely because of this justification that a few words of warning are fittingly to be given both to the reader and the writer. The reader needs them because Mr. Werfel, since he attained to the best-seller brackets, is too readily accepted as an authority on religion in general and Catholicism in particular. This book contains erroneous concepts of both. The writer needs them because we believe him to be intellectually honest and desirous of being shown what may be wrong with his ideas. We clothe the warning in the words of the Dean of Lourdes both because they have come from Mr. Werfel's pen and because of their apt significance in this matter. For, he who *seeks* the truths of the kingdom of God is playing with the fire of charity but he who *sells* the truths of the kingdom of God is playing with the fires of hell.

The warning to the reader and writer is rooted in the fact that *Between Heaven and Earth* contains some heretical dogmatic propositions. Among these is the assertion that a Jew who considers Christ to be the Messiah "is as tragically barred by the profundity of the facts from being a Christian as he is from being a German or a Russian" (Page 194, "On Christ and Israel," number 6). This is based on a strict application to every Jew of the censures imposed on Israel for its rejection of the Messiah. Mr. Werfel labels the Jew who accepts Baptism as a deserter, and this from a three-fold cause. First, because going from Jewery to Christianity is a passing from the weaker side to that of the stronger. Second, he deserts the ties of

blood binding him to the people of Abraham, Isaac, and Jacob. Third, he deserts Christ himself by stepping to the side of the Redeemer "where he probably does not at all belong, according to the Redeemer's holy will; at any rate, not yet, and not here and now." As far as the first of these reasons is concerned, Mr. Werfel seems to imply that, since it cannot be morally defended that might is right, the opposite of the proposition is true, namely that weakness is right. Once more a case of the excluded middle. In reply to the second it need only be pointed out that, far from leaving the side of Abraham, Isaac, and Jacob, the Christian Jew adds a spiritual descent to the blood relationship he already possesses. The promise and its fulfillment are not diverse but have a specific unity so that there is a fittingness in having a child of promise obtain that which has been promised. How, in this third argument, Mr. Werfel can assert that it is the Redeemer's will that Israel be not yet called to his side is hard to see. We do not know on what he might base this assumption. It would not be on the following passage from St. Luke, "Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not?" (Luke 13, 34). Note well those last four words, "and thou wouldst not," for they are the key both to that which has gone before and to that which follows. St. Luke, quoting Our Lord, continues, "Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord." (Luke, 13, 35). It is not because Christ does not will the salvation of Israel but because Israel does not will it. Thus St. Augustine says, "He who made you without you will not save you without you." The children are not under the Redeemer's wings, thy house is desolate, and you shall not see him till the time come only because thou wouldst not. O Israel.

Mr. Werfel is to be commended for as much as he has done wisely. His plea for a world revived with an injection of spiritual value to offset the toxins of materialistic naturalism can rally Catholic forces to his side. We can agree with his arguments to prove that faith in God is necessary. It is not because we feel that Mr. Werfel is all wrong that we have delayed so long over his errors. It is because, having written a religious novel which merited little Catholic condemnation and obtained not a little Catholic praise, Mr. Werfel's subsequent productions may be too readily accepted as orthodox unless the tendency be checked at the outset. We heartily recommend

Between Heaven and Earth as a book to be read thoughtfully. We only warn the dabblers to stay away from fire lest they be burned.

J.B.M.

American Catholic Convert Authors. A Bio-Bibliography. By Brother David, C.S.C. pp. 259. Walter Romig & Co., Detroit. 1944. \$2.75.

Brother David, C.S.C., Librarian of the University of Portland, Oregon, has given the library world a noteworthy reference tool. It is a list of American Catholic convert authors and their works. The work is alphabetically arranged. A short sketch of the Catholic convert's life is followed by a list of his or her works.

Included in the work is a chronology of authors, followed by a chronology of conversions. Brother David also lists the authors erroneously considered converts, stating whether or not they are Catholics. A bibliography of works consulted and a directory of publishers and printers round out this fine work.

All interested in convert work, the missions, and church unity will find this work a gold mine of information and inspiration. It will give ready reference to works written by men and women who have traveled the road to Rome. The author deserves high praise for this splendid work and the publishers are to be congratulated for such fine book production during these war years. C.R.A.

Seven Pillars of Peace. By Rt. Rev. Fulton J. Sheen. pp. 112. Charles Scribner's Sons, New York. 1944. \$1.75.

Monsignor Sheen, in the popular style characteristic of him, dissects the problems in economics, politics, and geography which face the nations today. His plan calls for digging—digging deeply to the universal moral principles that govern men and nations. These norms are not to be made by men, but are to be unearthed from nature itself. These moral principles are dictated by the Creator. If we creatures want to have order and peace in our lives we must play the game of Life according to the unchangeable laws made by God. This is the theme permeating Monsignor Sheen's plan for a lasting and just peace.

Throughout the seven chapters the principles are illustrated by apt examples and applied to the contemporary scene. Sometimes the author seems to be more concerned with method of expression than with what he says. It should be noted too that his special arguments for world unity and those against totalitarian ideologies are more oratorical than scientifically demonstrative. The book for the most

part is well done, but the chapter on Personality leaves one with the feeling of incompleteness. This is due in no small part to the incomplete and ambiguous treatment of the intimate relationship between the person and the state. Perhaps the inclusion of St. Thomas' comments on the preeminence of the common good would have avoided this lacuna and at the same time cleared up some of the present day erroneous notions on this point among our people and our leaders.
C.D.K.

Christianity in the Market-Place. By Michael De La Bedoyere. pp. 137. The Bruce Publishing Company, Milwaukee. 1944. \$2.00.

The Catholic layman has been calling for a guide. Today, more than ever, he wants a blue print that will help him make the Catholic pattern of life vital in the post-war world. *Christianity in the Market-Place* is the answer to the layman's prayer.

It is the challenge of one Catholic layman to his fellows to become living "monstrances" of Christianity to a world now "attuned to heroism and sacrifice" but consecrated to the worship of false gods. The "ignorant good will" of the world is in itself a sufficient challenge for "extraordinary Christianity in ordinary affairs." The Catholic layman living in the world can and must meet that need by giving in his life and thoughts a "daily demonstration of God's Faith."

The specific course mapped out by Michael De La Bedoyere for Christianity's trip of salvation to the market-place is based on the tried principles of Catholic Action. These principles spell out reform, a reform that will require: 1) a rejuvenated Christian educational system freed from the shackles of secularism; 2) the intimate coöperation of the parish and the family—the parish cell; 3) a diocesan, national and international organization of the Catholic pattern that will meet the needs of all classes.

It seems that the author's suggested—and sound—course of action should have provided for the heroic service which the Third Orders for the laity can render especially to those members of Catholic Action who are "determined and prepared to go furthest in the defense within the world of Christian spiritual and moral values." (p. 109). It is unfortunate, too, that no provision was made for those souls who devote themselves to prayer and contemplation and whose special vocation is to implore the mercy and blessings of God for the work of their more active brothers in Christ. Without this intense accompaniment of prayer from lay specialists in prayer the efforts of the market-place specialists are doomed to failure.

The analysis of inter-faith coöperation which has been constantly based on "coöperation between communions and Churches *as such*" is a striking contribution. The proper basis, says the author, is rather "in the individual Christian" in whom "the religious and the secular are united." The obvious conclusion then is that the only hope for the success of inter-faith coöperation is "co-operation between individual Christian persons *in their quality of citizens who are Christians.*"

Michael De La Bedoyere has presented a brief, convincing, even eloquent sketch of Christianity's obligations to those souls wandering aimlessly in the market-place. The way to the market-place is not an easy one—the author is a realist. Because he is a Christian realist, he foresees a Christian triumph only at that time when individual Christians have the courage to enter the market-place as "monstrances" of love.

But *Christianity in the Market-Place* is only a sketch, a pioneer work. The task now remains for both clerical and lay specialists to draw up a detailed program of Christian apostolic action. The time for that action is now; to wait for peace is to court defeat.

A. McT.

Attack Upon "Christendom." By Soren Kierkegaard. Translated, with introduction and notes by Walter Lowrie. pp. 303. Princeton University Press, Princeton, New Jersey. 1944. \$2.50.

Kierkegaard's *Christendom*, against which he so fervently blusters in this his last work, is restricted to the State Protestantism of his native Denmark. Upon comparison with a few restricted notions from the New Testament, this *Christendom* was, in his mind, a criminal case, play Christianity and mockery of God. To his way of thinking, "priests" who were state officials, who lead luxurious lives, who "watered down" the meaning of New Testament Christianity, who served religion in the interests of their own abundant livelihood—these "priests" were the enemies of God and man.

Ordinarily a Catholic Apologete will rise to the defense of his badgered Protestant brethren—if and when the attack is due to their failure to abandon the precious shreds of their Catholic inheritance. Obviously this book does not provide us with the hypothetical case. However, as a piece of polemical literature let it be said that S.K.'s "attack" is indeed quite droll in spots, but all in all quite dull. Let this not be taken as a reflection upon S.K.'s sincerity or ability. If S.K. had been a bit less uncatholic in his outlook he would have been

able to produce a much more forceful attack, really useful to godly men. However, as literature stands, the modern reveler in religious criticism can still glean more classic satisfaction and edification from the *Dialogue of St. Catherine of Siena*. At his best S.K. is only mild in comparison to the Saint. In fact, there is a significant comparison between the two. The Saint lived her whole life in the Church, under divine inspiration, criticized its clergy most severely, and died fortified by the Sacraments of her Church. S.K. began his life in despair and apparently ended it in presumption. Eight months after he had launched his attack upon Christendom and its priests, he lay dying. Asked by a friend if he desired to receive Holy Communion he said, "Yes, but not from a parson." Since this was impossible he said, "Then I die without it." J. F.

Love One Another. By Rt. Rev. Fulton J. Sheen. pp. 185. P. J. Kenedy & Sons, New York. 1944. \$2.75.

If ever in the annals of history a spirit of unity was needed, it is now. We all need strength these days, not the physical force of arms so much as moral stamina, to keep our spiritual ideals on high. In unity there is strength. But what is this unifying power? It certainly cannot be the spirit of hate. To hate our fellowman is not the sign of a true Christian. Monsignor Sheen gives us the principle of unity in this book—*Love One Another*. The theme is taken from Scripture and the author uses a great deal of the Sacred Text to confirm his argument for unity.

Not infrequently radio commentators and editorialists undertake with much success to inject the virus of hatred for enemies into our people. They lose sight of the fact that the Jap and the Hun are our neighbors; Christ died for them all and preached Love of neighbor, even of the foe. We may hate what the foe do; but we must love them in God. In a popular style and in pointed arguments for everyday use, Monsignor Sheen proffers the divine medicine for the malady of hate that plagues the world today—*Love One Another*.

C.D.K.

The Biography of a Cathedral. By Robert Gordon Anderson. pp. 484, with index. Longmans, Green and Co., New York. 1944. \$4.00.

A story of stone and mortar is of interest to a craftsman. A story that unfolds the Divine plan is a joy to all hearts. Whether conciously or not, the author has achieved such an exposition in his story of Notre Dame of Paris. The Cathedral is a symbol, a symbol

of Mary of Nazareth, the Mother of the God-man. It stands upflung to the sky, a memorial to the days when all of the children of the Eldest Daughter of the Church were united to Christ through Mary.

Starting the story a half century before Christ, the author details the journey of preparation that terminates in the first half of the thirteenth with Notre Dame realized, a prayer of towering stone, the fruit of the centuries. Throughout the book profane history is interwoven with threads of ecclesiastical as the glittering figures of the great men of Church and State pass in review with their contributions to the masterpiece of love, Notre Dame.

Yet, there is a danger in allowing the white-light of history to beat down on the Cathedral. It may be that in doing so the shadow would become all and the substance be ignored. It is well to keep in mind the words of the author when speaking of the relic of the true Cross, "And, after all, it is not so much the relic that matters as that which houses it, the cathedral that blossomed out of the cross. And finally neither relic nor cathedral matter so much as the Cross itself." (p. 161). Herein lies the secret. The Cathedral is for Mary; Mary, for her Son; Christ, for the world.

For the most part this work is orthodox there being only a few points wherein the author departs from the traditional Catholic dogma. By reason of an abundance of historical matter *The Biography of a Cathedral* makes for slow reading. This is in no way a fault. Rather, it is a valuable adjunct to the reflection that this pageant deserves. It is to be hoped that this work will receive a gracious and wide-spread acceptance, not only for the message that it contains; but as a tribute to Mr. Anderson's scholarship.

W.B.R.

Catholic Art and Culture. By E. I. Watkin. pp. 219 with 40 illustrations and index of proper names. Sheed and Ward, New York, N. Y. 1944. \$4.50.

Mr. Watkin has written a book in which the intention to analyze the development of Catholic culture is clear; but the execution, confused and erroneous. The book is actually a modern European humanist version of culture. His thought is marked by a strange blindness and insensitivity especially toward spiritual doctrine. Hence he falls into egregious errors in philosophy and theology, the chief of which is a divorce of grace from Catholic culture, without which it is inexplicable.

The error springs from three sources: 1) the principle, i.e., his

false definition or understanding of just what a Catholic culture should be; 2) his proofs, which are for the most part gratuitous assertions, and 3) his conclusions, particularly the ancillary ones. Thus he concludes that Baroque is the greatest form of Catholic culture, and in concluding to this he concludes necessarily from the same principles to propositions which are contrary to the tradition of the Church and the teachings of saints and theologians. One example: "the purpose of humanity is the actualization of the potential intellect of the whole human race," which the author opposes to the excesses of St. Augustine. The book is, altogether, an inadequate treatment of the subject.

With regard to the principles, and here is the fundamental radical error, Mr. Watkin discusses the definition of Catholic culture. He says that the history of Catholic culture is the accomplishment in the Church of the deification of man which was begun in the Incarnation. This deification results in a resolution of the tension which exists between the vertical movement of men to God and the horizontal movement toward creatures. The ideal is "a maximum of detachment, a maximum of appreciation." For unless we appreciate creatures there can be no spiritual profit in becoming detached from them. The chief objection to the thesis is the doctrine taught by the Scriptures and centuries of spiritual writers that earthly things should be despised, *terrena despiciere*. To circumvent the objection, Mr. Watkin chooses to retranslate the expression "to look down on" i.e., from the height of our union with God.

This position is erroneous. For it is the saints who attain the most perfect union with God, and they teach that things should be despised in order that we might attain to that union. Again, the notion that the Incarnation is the principle of culture is erroneous. It is the cause, and that requires that culture be developed by the application of the cause, namely through the Sacraments and prayer and penance, which Mr. Watkin seems to consider outside the scope of his thesis.

In the development of the proof this tendency is most clear. The section on the early ages of the Church for example is redolent with the notion that although the Church in those days was very fruitful of saints, nevertheless in culture it was mediocre. Mr. Watkin's disdain for St. Benedict's twelfth rule of humility is another instance: he regards it as having no place in a school of Christian perfection.

The section on the middle ages is poorly treated. There is scorn for mass baptisms or the incorporation into the Church of large numbers who became Christians because their rulers did. The child-

like simplicity of the mediaeval man is reduced to a childishness particularly because men of this age believed impossible stories about the saints, a criticisms which shows Mr. Watkin's shortcomings as a student of Catholic culture. His treatment of sex love in the middle ages (which he says is an index of culture) is typical of his method. He makes passing mention of the excesses in St. Augustine's teaching on the matter, remarking the saint's condemnation of sexual pleasure as such. (Which the saint never condemned.) St. Thomas is chided because he taught that the use of marriage when done purely for pleasure is a venial sin. (Which is true today.) And St. Catherine is marked as typical of middle age puritanism because she did her utmost to persuade her friends to live as brother and sister. It was a question of prudence in a singular instance with the saint; Mr. Watkin with a complete lack of understanding in the matter charges her with a doctrinal error she never made.

This review has been brief; these examples are only a few. The book abounds in this sort of thinking and writing. There seems to be no reason to recommend it, except to theologians who wish to see just how far modern thought can get away from Christ and yet be in His name; or analogously, how erroneous thoughts in any field can become when carried on independent of theology, the queen of all sciences, as the ruler.

M.H.

The Negro in American Life. By John Becker. pp. 53, with a preface by Lillian Smith. Julian Messner, Inc., New York. 1944. \$1.00.

It was to our economic advantage to settle the Indian problem in this country by murder and robbery. But it was to our economic advantage to hold over the negro problem for later settlement. The day for that settlement is long overdue. Ninety-nine percent of the cause for this delay is prejudice. Prejudice springs from ignorance and bad will. Any attempt to remedy either deserves the staunchest support. This book attempts to remedy ignorance. It is simple in style and has many pictures. These two factors should make it appeal to even the most uneducated. It says that negroes are good people. For many years they have manifested themselves to be lovable, useful, cultured, civilized and religious—all those characteristics the white man so blithely arrogates to himself. Now, if we are so fond of those characteristics in ourselves, then we ought to be quite ready to recognize them in our neighbors and quite anxious to help develop them in our black brothers in Christ. This brings up an important point. White men made this problem all by themselves, without

Christ. It now stands on the shelf with a lot of other man-made problems waiting to be solved with Christ. J.F.

The Scarlet Lily. By Edward F. Murphy. pp. 239. Bruce Company, Milwaukee. 1944. \$2.25.

When an author starts out to depict biblical scenes or personages he generally goes to one of two extremes: he either follows the Bible itself so closely that he adds nothing to the description given in the Inspired Book, or else he lets his imagination run riot with the result that his character is so distorted that it can not be recognized as the one given in the Bible. Sometimes, however, an author is ingenious or fortunate enough to steer a middle course between these two extremes. The author of *The Scarlet Lily* has attained that enviable position.

The Magdalene of the Gospel is truly a wonderful character. In her is evidenced the very end of Christ's becoming incarnate—to redeem man from the servitude of sin. The mercy, goodness and love of God for man are never more clearly illustrated than in the life of Mary Magdalene. Although she was headed for certain damnation, Mary was rescued from the abyss of sin and was made to bask forever in the everlasting light of the Eternal Sun. *The Scarlet Lily* depicts Mary's unusual life, a tale of exquisite beauty, in which fact and fiction combine but do not collide, entwine but do not entangle.

Perhaps no better review of *The Scarlet Lily* can be written than that contained in the words of the *Foreword*: "The Magdalene's vice, as Bourdaloue remarks, was that she had many lovers, and her virtue was that she loved much. From this observation, I have spun my story: necessarily weaving many a fancy into the fewness of facts, and depending no little on the might-have-been. *The Scarlet Lily* is not at all intended for Scripturalists or other exactors, but for such readers as have no objection to a fictional presentation of a Biblical character and are ready to sense in Mary of Magdala a type of our modern world—fallen from grace, groping in darkness, and at last finding the light, white with death and ruby with sacrifice, at the pierced feet of the Lover supreme."

Without doubt *The Scarlet Lily* deserves all the praise it has thus far received. If it has faults, they are indeed minor, and not of sufficient importance to even merit mention. May this tale of love be the means by which some one who, like Mary, enmeshed in sin, sees the Light, and receives the eternal reward which is promised to those who love much. F.C.M.

Sister Helen. Lithuanian Flower. By Joseph R. Maciulionis, M.I.C. pp. 210. Joseph F. Wagner, Inc., New York. 1944. \$2.50.

In this book the Rev. Joseph R. Maciulionis, M.I.C., details for us the heroic life of sacrifice and prayer led by one of Lithuania's many unheralded daughters of the Faith, Sister Helen, the first Lithuanian Casimirite nun to pass to her eternal reward. This occurred twenty-five years ago, in the twenty-third year of her life. Yet this book is more an autobiography than a biography. To the letters, reflections, and memories of his subject, the author has added favors received by him through her powerful influence, and copious references to himself and his family. After two interviews with this nun and with her words "I will pray for you" ringing in his ears the author began his studies for the priesthood. This was not easy since he lacked the necessary academic background. Nevertheless, with Sister Helen's inspiration and prayerful guidance he persevered. She was for him and for the rest of the Maciulionis family "the mother of the religious of the Maciulionis family" Five of the nine children became religious.

The first few chapters deal with the foundation of the Casimirite Congregation, its purpose and growth in the United States and abroad. In this section is treated the early life and character of Sister Helen. It is the best part of the book. Then the author turns from his subject and recounts hallowed memories of his student days in De Paul Academy, in three seminaries, and as a priest in Rome. This mingling of biography and autobiography is unsatisfactory, but the simple and uncomplicated story of Father Maciulionis and the rôle Sister Helen played in his life has an inspirational value. A.M.G.

Warrior in White. By Mary Fabyan Windeatt. pp. 156. With illustrations. Sheed and Ward, New York. 1944. \$1.75.

This is an important book of general interest because it is the first lengthy biography in English of Blessed John Massias. Blessed John (1585-1645) came to America from Spain, entered the Dominican Order at Lima, Peru, as a lay brother, and lived a life of remarkable sanctity. From boyhood until death he was favored with frequent miracles. The story is delightfully written. The authoress, well grounded in her field, makes him neither too human nor too angelic. Adults, as well as children, will read the book with pleasure and profit. The illustrations have considerable merit, but they do lack the vitality and naturalness so necessary for impressing the juvenile mind.

Dominicana has made two tests to determine the value of this work in the opinion of the young readers for whom it is primarily intended. The book was circulated first among a group of fifth grade children, each of whom read it privately. Then it was read in a classroom to another fifth grade group. Competent experts conducted the tests and analyzed the results. Their findings are useful not only in judging *Warrior in White*, but in criticizing similar works by the same authoress and by others.

Here is a summary of the chief observations: 1. The story has great spiritual power. All the pupils saw in it a highly attractive portrayal of the beauty of the religious life. Beyond any doubt, the book is an aid to the development and fostering of vocations. Aside from the vocation question, the book vividly presents incentives for the readers to pray and to practice fraternal charity. 2. The book was read with equal enjoyment and profit by both boys and girls. 3. The pupils said that others would like it, "not only the fifth grade but a man would, too." 4. The style and vocabulary enabled the book to be read *with ease* by the fifth grade children. 5. the descriptions of scenes and events in the text itself are thoroughly adequate to enable the readers to picture the settings. 6. The book would lose none of its effectiveness if most of the illustrations were eliminated. Perhaps it could then be distributed at lower cost and among more children. The more readers it reaches, the more fruitful the writer's work will be.

M.P.C.

Little Sister. By Mary Fabyan Windeatt. pp. 95. With illustrations. The Grail, St. Meinrad, Indiana. 1944. \$1.25.

This is the story of Blessed Imelda Lambertini (1322-1333), who joined the cloistered Dominican nuns at the age of nine. Although the custom of her day denied the Eucharist to anyone below fourteen years of age, she was miraculously admitted to First Communion at the age of eleven, and was called in death a few minutes after receiving the Sacred Host.

The following sentence (on page 73) should not have been included without qualifications: "Now whoever ate the Bread or drank the Wine was taking unto himself all Three Persons of the Most Blessed Trinity." We do not receive the Father and the Holy Ghost in the Eucharist as we receive Christ. They are in the Son by circuminsession. Since this truth is not readily grasped, even by adults, it is not well to include it in a book for the young. The Eucharist was not instituted to communicate the Trinity, but to give us the

humanity and divinity of Christ.

The book is worthwhile, not only for children and their teachers, but for all who desire more fervent Communion. M.P.C.

Mary, My Mother. By Sister Mary Jean Dorcy, O.P. Illustrated by the Author. pp. 65. Sheed & Ward, New York. 1944. \$1.00.

A tender devotion to our Blessed Lady is something which Catholic children should possess from their earliest years. For this reason parents and teachers will welcome Sister Mary Jean's little book, which gives ample material for fostering this devotion. In eleven short essays, or rather meditations, Sister Jean treats the principal events in the life of Our Lady.

Each of the meditations is clearly written in simple language suitable for children from the second to the fourth grades. Yet even older children will enjoy them and profit from them, and younger ones will most certainly delight in hearing mother read them aloud. Each meditation concludes with a practical suggestion, so that the book should serve as a real instrument for increasing piety.

We must not neglect to mention the illustrations. There are ten of them—original paper cuttings by the author. In these illustrations Sister Jean has displayed a delicacy and fineness of detail not usually found in silhouettes. P.M.S.