



The Crusade of Fatima. By Rev. John De Marchi. Arranged from the Portuguese by Asdrubal Castello Branco and Philip C. M. Kelly, C.S.C. Pp. 175. P. J. Kenedy and Sons, New York. 1948. \$1.25.

The Crusade of Fatima is the latest book to appear which relates the story of the apparitions of the Blessed Virgin at Fatima. This work is a translation of Father De Marchi's accepted account of the wonderful events of the Virgin's appearance. Father De Marchi has gathered his material from every living witness of the well known apparitions. Moreover, his presentation of the facts has the approval of Sister Maria das Dores (Lucia), the lone survivor of the three little children to whom the Queen of Peace appeared during the first World War, and to whom the message of Fatima was entrusted. A description of Fatima itself, of the children, and of the important persons who played a leading part in the miraculous happenings, plus an account of each of the appearances of the Blessed Virgin, are the main features of this most recent contribution to the literature about Fatima. The book concludes with a dialogue of three interviews in which the children were interrogated about their visions. In the light of the new Communistic threat to world security, this small and neatly bound work, providing an interesting and authentic account of one of the most momentous happenings in recent decades should be carefully read and reflected upon by serious seekers of peaceful solutions for the problems of the world.

—M.E.G.

Proceedings—Fourth National Convention of the Holy Name Society.

Pp. 147. National Headquarters of the Holy Name Society, 141 East 65th Street, New York 21, N. Y. 1948. \$1.00.

Here, in sturdy, compact form, is a complete account of the official business carried on at the recent highly successful National Convention of the Holy Name Society. For the benefit of the individual societies and in response to numerous requests

the national directors have gathered together into this report the congratulatory messages, the stirring sermons, the lively discussions and the resolutions that were the highlights of the historic Boston meeting. Every Holy Name man, whether he attended the convention or not, will find this thorough description of Holy Name work especially useful as a sure guide for his future activities in the Society; and as a valid source of information for possible new ideas to be introduced in his parish unit.

—L.E.

The Image of His Maker—A Study of the Nature of Man. By Robert Edward Brennan, O.P. Pp. xix, 338 with Book Chat and index. The Bruce Publishing Company, Milwaukee. 1948. \$3.25.

The word *psychology* can be a misleading term. Etymologically, it signifies the study of the soul. Its real significance, though, includes not only the study of the soul, but also the knowledge of the body wedded to the soul. In a word, psychology is the study of the whole man. This truth is fundamental in Father Brennan's latest book. The author employs his rich and extensive knowledge of theology, philosophy, and the modern sciences to examine and illustrate for his reader the true nature of the human organism. In orderly fashion, the learned Dominican treats of man's actions and powers, and shows these are the manifestations of a rational being. Following the consideration of man's essential constituents, the author rounds off his scientific study by treating of man's external causes. The presentation of man's origin and destiny perfects the analysis of what Father Brennan calls "this wonderful cosmic creature."

The highest praise belongs to Father Brennan for presenting so difficult a subject in language at once simple and picturesque. Not only will the mature student benefit by the reading of this timely book; but also, and more especially, will the young reader, for whom it was written, find within its pages a valuable introduction to the teaching of St. Thomas on the nature of man. Having labored successfully to adapt his style and choice of words to youthful minds, the author further helps the reader by including in his book a wise choice of appropriate illustrations. These drawings are the work of Cecile Chabot, a Canadian artist, and they serve to enliven the subject matter. In the form of a "Book Chat," Father Brennan suggests important books about psychology that can be consulted with profit by all students.

—L.S.

Compendium Historiae Ordinis Praedicatorum. Angelus Walz, O.P. Pp. 733 with Bibliography and index of Persons. Pontificium "Angelicum," Rome. 1948.

In order to satisfy a long standing demand, Father Angelus Walz, archivist of the Dominican Order, has issued a new edition of his *Compendium*, tracing the history of the Order of Preachers from its inception to the present time, and complementing the first edition, published in 1930, with the events that have transpired since then.

The *Compendium* gives a brief yet universal history of the Dominicans, and, as it is primarily intended as a conspectus or survey, no personage, period, or event is exhaustively treated. It is valuable chiefly as a reference and source of information, though composition in Latin will be an obstacle to wide circulation. It is well arranged so as to afford facile reference, being divided into three general periods, each of which is subdivided according to the general development of the Order, its life and activity, its constitutional status, and a treatment of the provinces. Other advantageous features are the tables of statistics, catalogue of the saints and blessed, lists of the masters general, general chapters, cardinals and provinces, an index of persons, and a rich bibliography. Special sections are devoted to the history of the Nuns and Sisters, and of the tertiaries.

—F.H.

The Great Father Tom Burke. By Rev. James Cassidy, B.A. Pp. 94. M. H. Gill and Son, Ltd., Dublin, Ireland. 1947. 3s.

Father Cassidy here presents an appealing, concise biography of a truly great Dominican and one of the greatest preachers of the nineteenth century. It is the story of a man who labored fruitfully in many lands, including America. The sharp wit and sense of humor of Father Burke are brought out very well. The book is brief, but the highlights of the life of Father Burke are given adequate treatment. From these highlights the reader sees why the famous Irish orator is still held in fond remembrance; and why, at the time of his death, the Holy Father paid homage to him in these words of praise: "The death of this great orator and excellent religious has placed in mourning not only his Order and all Ireland—but the Universal Church.

—G.M.

The Angel of the Schools. A Play for Corpus Christi. By Teresa Lloyd. Pp. 20. Duckett, 140, Strand, London, W. C. 2. 1948. Single copies 1/- post free 1/3.

Teresa Lloyd wrote this play for the adolescent mind. Consequently, there are no strange intricacies of plot, but rather an historically sound and dramatically appealing presentation of the highlights of the life of the Angelic Doctor. In the eleven scenes, which comprise the whole play, the author shows us St. Thomas as a pupil at Monte Cassino, a teacher and writer at Paris and a saint of God in all his ministry. In the course of the action there are several verses quoted from the Office for the Feast of Corpus Christi, which was produced by the inspired pen of the Angel of the Schools. According to the advice of the author, little will be needed in the manner of props to produce this play. Dramatic teachers who choose to stage it will find it to be of value both on educational and religious scores for themselves and for their young actors.

—B.R.E.

The Human Wisdom of Saint Thomas. Edited by Josef Pieper. Translated by Drostan MacLaren, O.P. Pp. xii, 111 with index of references. Sheed and Ward, New York. 1948. \$2.00.

This small volume, called a "Breviary of the philosophy of Saint Thomas Aquinas," is a collection of texts selected from twenty-five different works of Saint Thomas and divided into seventeen chapters. The aim of the editor is to demonstrate what he calls the double aspect of the work of Aquinas, namely, seeing the order in things and yet noting the mystery in Being that the human mind has failed to fathom. Mr. Pieper has deliberately refrained from attaching any commentary to these texts in order that the reader, by analyzing them on his own initiative, might more fully appreciate the thought of Saint Thomas. Worthy of special mention is the preciseness of the translation capably made by Father MacLaren of the English Dominican Province. For serious thinkers and ambitious students, *The Human Wisdom of St. Thomas* is invaluable as a compendium of philosophical thought according to the mind of the Angelic Doctor. Furthermore, this work serves as a reminder of the sometimes forgotten fact that Saint Thomas is not only the foremost theologian of the Catholic Church, but also her first philosopher.

—J.B.

Celle Qui Ne Trompe Pas. By Rene Picher, O.P. Pp. 188. Les Editions du Levrier, 5375 Av. Notre-Dame de Grace, Montreal 28, Canada. 1947. \$1.00.

This simply written book presents the reflections of a Canadian Dominican missionary who is presently laboring in Japan. The subject of his meditation is the Blessed Mother, *She Who Does Not Deceive*.

Pere Picher begins his short work with a consideration of Mary's role in the Incarnation, Nativity, Crucifixion, and Resurrection. The meeting of Mary and Jesus on the way to Calvary, and Mary's Assumption into heaven are treated with striking imaginative quality. Wherever possible, the beautiful thoughts of the author are strengthened by quotations from Peguy, Mauriac and Baudelaire. And perhaps the most evident good point of the work is Pere Picher's ability to see purity, goodness and truth in the world about him. He is an optimist and rightly so, because many are the "pure of heart" who seek God and the Blessed Mother in this troubled age.

To all those who continue to love and reverence the Blessed Virgin, this book will bring encouragement, hope and joy. Actually, Pere Picher has written a "...very simple and naive song, such as that of the troubadours, addressed to the most beautiful of ladies, for whom it would be easy to die smiling."

—A.D.

Marcel Parizeau, Architecte. By M. A. Couturier, O.P. Pp. 68. L'Arbre, Montreal. 1945.

This book offers a brief sketch of the life and work of one of Canada's great architects. Marcel Parizeau received his secondary education under the Jesuits and five years of Polytechnic school under Mr. Poivert, who had been trained at the illustrious l'École des Beaux-Arts in Paris, where Marcel himself began his studies in 1923. With a vigilant eye and an intense curiosity the alert student spent ten years in France in research and personal study, revelling in the beauty of French art, and fascinated by the great abbeys and beautiful Churches. Making trips to Switzerland, Belgium and Italy, he noted well their contributions to architecture, so that when he, at the age of 35, returned to Canada in 1933 he was well equipped for his life work.

According to Marcel, Canada's problem of architecture is a spiritual one. "The architects are willing to work, have sufficient knowledge and experience, and, in general, are anxious to do their best. But

what they lack is a truly 'classic' sense of what architecture ought to be. This deficiency is marked by mediocre style and unnatural creations, which are lifeless and indecisive." (p. 28) If Marcel Parizeau has attained any great measure of success in his chosen field, it is definitely due to the knowledge he acquired abroad and to his lively reaction against "camouflage and confusion" which he found on his return to Canada. Presently his task is to give the people a true understanding and appreciation of style.

Included in this brochure are twenty-eight photographs of his work. Marked by refinement and grace, these structures are a credit to the genius of a man who learned well the principles of his art and then applied them with precision and finesse. Father Couturier is to be commended for bringing to light the work of this worthy architect.

—R.D.P.

The Pain of Christ. By Gerald Vann, O.P. Pp. 75. Blackfriars Publications, Oxford, England. 1948. 3/6.

To penetrate Catholic Truth skillfully and to expose his findings lucidly, in an easy reading style, are the recognized talents of Father Vann. In the present work, he lives up to his reputation. Six of the seven chapters of this book are made up substantially of sermons delivered during Lent at Westminster Cathedral by the able Dominican of the English Province. The seventh chapter, "The Sorrow of God," was formerly published as an Aquinas Paper. Under the author's guidance we relive the scenes surrounding the Passion and death of Christ. We are taken back to the garden in which the Redeemer kneels in agony. We are shown the Mother of God painfully silent in her grief. And we are led to the presence of the two thieves, each of whom understood what the mercy of God could do for him. Father Vann makes practical, striking applications of each of these events to our pain-burdened age and to brave souls who, in spite of widespread skepticism, are trying to live close to God. The strong will find in these brief expositions greater incentives to continue in goodness; the weak will be encouraged to see that "... where pain has its kingdom, there also are the tears of God, and sooner or later through the tears the soul of the world is renewed."

—L.E.

Early Irish Literature. By Myles Dillon. Pp. xx, 192 with indices. The University of Chicago Press, Chicago 37, Ill. 1948. \$3.50.

Few modern readers have any knowledge of that great heritage from the Irish past written in the ancient Gaelic. It is to this, the oldest

vernacular literature in western Europe, that Mr. Dillon introduces us. In selecting the best Gaelic legends and poems, some of which he has translated for the first time, and in weaving them together with the story of their development and historical setting, he has made available in this volume all the notable literature of early Ireland.

The author has ordered his subject according to the modern classification into cycles. The first, the Ulster cycle, has its sagas centering around the historical Cú Chulainn, whose valor and might have made him the Hector of Ireland. This cycle is pre-Christian. The literature of the second, or Fenian, cycle, though pagan in origin, conception and coloring, nearly always has some allusion to the Christian Deity, heaven, hell, or some Biblical subject. This strange intermingling is the work of the Irish monks. The mythological cycle is the last group treated. As its name indicates, the stories are almost completely myths, although one of the most beautiful, "The Tragedy of the Children of Lir," contains Christian elements.

Perhaps the most interesting chapter of the book for many people, however, is that about Irish poetry, which, along with legend, forms the substance of Ireland's literature. The examples of lyric nature poetry impress us with their richness of imagination, delight in color and remarkable sense of beauty.

Myles Dillon merits a rich encomium for this scholarly yet popular introduction to Gaelic literature, the only work of its kind in the English language. The excellent translations retain all the endearing qualities which the Celt has given to the world. —J.J.C.

The Veil Upon the Heart. By Rev. George Byrne, S.J. Pp. 103. Newman Bookshop, Westminster, Md. 1947. \$2.25.

The eighteen essays in *The Veil Upon the Heart* constitute an easily readable exposition of the dignity and necessity of private prayer. The veil referred to in the title is indifference toward the supernatural. Its effects are a narrow view of reality and the death of warmth in a man's relations with God and, consequently, with other men. To counteract this, the author asks men to realize the greatness of the truths God has taught them and to pray. This is the dignity that has been given to men, that they might know and love God. "Man is never higher than when he is on his knees" (p. 60) in prayer.

Except for a few obscurities, caused by the author's habit of quoting too many poets to illustrate one point, the progress of the thought is easily followed. One sentence on Extreme Unction (p. 95) might cause a false opinion to arise in an unwary reader. —C.M.

The Forsaken Fountain. By Rosalind Murray. Pp. 185. Longmans Green and Co., New York. 1948. \$2.75.

This volume can be considered as a complement of the authoress' earlier work, *The Good Pagan's Failure*. Whereas she had treated in general there of the evils confronting modern society, she here confines herself to an analysis of the problems of art. Her main theme is that the source of degeneracy of culture has been the divorce of God from life. Only in theology can the artist find a solid basis for his work, for in it alone can Truth be found. This book is a plea for the integration of the truths of faith with the science of aesthetics. Progressing from a Thomistic psychology and metaphysics, the author develops a sound foundation for a Christian theory of art. The false philosophical systems of subjectivism and materialism, which have wrought havoc with art, are refuted. Miss Murray follows the neo-Scholastic approach to the problem. She has some interesting solutions, which are needed badly in the world today. She would have less superficial thinking, more quality and less quantity in the matter of knowledge. She stresses the need for contemplation as a prerequisite of expression. While a few of the opinions which she expresses are open to question, on the whole her conclusions are sound. This treatise should do much to dispel the cloud of unreality which often surrounds any treatment of this subject. By returning to the fountain of wisdom the artist will not be forsaken. He will be saved from the extremes of "High Art," only if he seeks the one Extreme, God. —R.H.

With Love, Peter. By Christopher Hollis. Pp. 221. Declan X. McMullen Company, New York. 1948. \$2.50.

When a wise man undertakes a task, he prudently limits the scope of his work so that he can apply his talents and bring his endeavour to a perfection that is worthy of his genius. He does not proceed in such a way that both his work and his talents will suffer. In a word he does not bite off more than he can chew. Mr. Hollis's latest work suffers from the lack of such prudence. When the author planned *With Love, Peter* he overstepped his bounds. The book is too pretentious. Many claims can be made for it, all of which have a basis in fact; but not all of them can boast of fulfillment.

The book is written in the form of letters. These are sent by a brother to his twin sister, who has sought his advice and asked him to fill the place of her husband who died in the war. In the letters that follow, Peter makes many comments on the events of everyday life in our modern world, such as the peculiarities of growing children,

the inconsistencies of politicians, the irreligion of religious people, and the oddities of the strange people one meets. Many of these things are said so attractively that they reveal new beauty in the commonplace, in things that have become for most people inelegant through constant contact. The author manifests, in most instances, a fine sense of balance in his outlook towards life.

The best of the letters are written in the style of the familiar essay and they are in general so well done that one wishes that Mr. Hollis had been satisfied to concentrate on this type of literary form. These letters are very epigrammatic, so much so that the reader will be tempted to copy down or memorize whole passages. The author definitely has the gift of saying a great deal in a few words.

There are some weak points in the book. For example, near the end of the work the author permits the letters to become like short stories that relate the incidents of the present Greek revolution, in which one of Peter's nephews is engaged. Again, some of the subject matter of the letters has only a very limited appeal. However, these shortcomings are more than offset by the many favorable qualities of the book.

—G.M.

The Well of Living Waters. By Pascal P. Parente. Pp. 335. B. Herder Co., St. Louis 2, Mo. 1948. \$3.00.

This book of sources is intended as a supplement to the author's previous works on ascetical and mystical theology. The sources are quotations on spiritual topics drawn from the Bible, the Fathers and from spiritual writers of all centuries down to our own. The quotations, (over eighteen hundred in number), vary in length from the five word text from the Canticle of Canticles to the full page extract selected from the writings of St. Jerome. The list of spiritual writers varies from such well-known authors as St. Thomas Aquinas, St. John of the Cross, St. Teresa, etc., to such lesser-known writers as Hesychius, Pseudo-Macarius, and Theophilus.

To insure its utility, the author has arranged the many and various texts under six general headings: "The Christian Life," "The Means of Perfection," "Moral Virtues," "The Evangelical Counsels," "The Cross and the Tabernacle," "Mystical Graces." Under each of these headings he treats more specific subjects. From this it may be seen that this volume should prove a handy reference book for preachers, and also a ready handbook for meditations. —F.M.

The Fathers of the Church, A New Translation, Vol. 4. The Writings of St. Augustine. Translated by John J. Gavigan, O.S.A., John C. Murray, S.J., Robert Russell, O.S.A., and Bernard M. Peebles. Pp. 494 with special introductions, notes, bibliographies and index. Cima Publishing Co., Inc., New York. 1947. \$4.00.

Containing the *Christian Instruction*, *Christian Combat*, *Admonition and Grace*, and *Faith, Hope and Charity*, this fourth volume of the series concerning the translation of The Works of the Fathers of the Church is indeed a cornerstone in the monument that the entire work promises to be. From the treasury of St. Augustine's works the four here presented have had a profound influence on Christian thought. St. Augustine is the font of much of the wisdom of the Golden Age of Theology, the thirteenth century. Here we see the roots of the presentation and development of truths which have become the commonplaces in Scriptural interpretation, homiletics and dogmatic theology. In these works is revealed St. Augustine's harmony with St. Thomas Aquinas in respect to some of the fundamental elements of the Aquinian synthesis. Especially clear is the connection between St. Thomas and St. Augustine in regard to the doctrine on grace and predestination. The translators, all eminent scholars, have succeeded in preserving the Augustinian clarity of style and logical sequence of ideas.

The footnotes are especially helpful as theological guides. One of these, however, in *Admonition and Grace*, seems rather discordant in relation to the text of the work itself. It reads: ". . . at least once he understood the text ('God wills all men to be saved' I Cor. x, 33) as implying a conditioned will of God whose fulfillment would depend on man's response to grace." (p. 298, n. 154). Is this a plea against the manifest mind of St. Augustine? Certainly he gave the interpretation mentioned as one that could possibly be given to St. Paul's words; but in this present work, as well as in others of a similar nature, the whole tenor of St. Augustine's thought makes clear his own definite opinion.

To the theologian, the preacher, the student, to every thinking Catholic, this volume lays bare the universality of St. Augustine's learning, his profound knowledge of the truths of Faith, his loving reverence and deep-rooted devotion for the Sacred Scriptures. Here made easy of access to all is the mind of the greatest of the Latin Fathers. This is sufficient testimony to the value of this volume.

—C.O.

Saint Margaret of Cortona. By Francois Mauriac. Trans. by Bernard Frechtman. Pp. 231. Philosophical Library, New York. 1948. \$3.00.

This, the most recent work of François Mauriac, is the story of an Italian sinner of the thirteenth century who repented of her youthful sins and spent the rest of her life atoning for them. St. Margaret took upon herself the most severe kind of penance. She waged constant war on her flesh which she had once loved too passionately. Her heart and soul were absorbed in the difficult task of expiation. She succeeded in reducing her body to a mere shadow, but, on the other hand, attained a very lofty union of soul with her God.

Mr. Mauriac has done a praiseworthy task insofar as he has drawn an obscure and unknown saint out of the past and presented her in a living manner to the modern world. The author has used as his principal source for the material concerning the saint a book written by her confessor, who, Mr. Mauriac claims, has distorted much of the truth. "I extracted what was essential, despite the distortions of her confessor and of those who later touched up his work." (p. VII) However, this statement is puzzling, since, Mr. Mauriac refers to this same book as: "One to which the most learned can add hardly anything." (p. VI)

Besides offering an account of the life of St. Margaret, the writer presents some thoughts on the mystical states. Unfortunately, in these theological matters, where precision of language is required, he gives vent to many dubious expressions. For instance, he writes: ". . . sin adds an element of drama, for it accentuates that which distinguishes us from others, that which singles us out among all others for redeeming love, as if a certain way of opposing ourselves to God were only an unconscious ruse to impose ourselves upon Him." (p. 13) "Felix culpa," granted; but what is dramatic about sin? Such free writing can lead to dangerous consequences. Again, in another passage, Mr. Mauriac says: "But the unfaithful soul who returns to his father has lost the benefit of the first effort. He has to start all over again." (p. 183) This is contrary to Catholic Theology. A sinner loses only the merit of the good works which he performs while actually in mortal sin. The merits that he gained before his fall are his again after he receives forgiveness for his mortal sin. Other inaccurate, or misleading, phrases such as these are found throughout the book.

Outside of its literary value, this volume offers little to the reader. It tells a story that is extremely simple. So simple, in fact, that Mr. Mauriac deserves credit for making it absorbing and interesting. At times his expressions are beautiful as well as unique, but his lack of

accurate theological expression seriously mars his work. Many of his statements concerning the spiritual order need refining. Consequently, this biography will prove annoying, at times, to those trained in accurate theological expression; and, perhaps, dangerous to those lacking such a training. For these reasons this work is recommended only to the cautious reader. —X.S.

The Highland Heart In Nova Scotia. By Neil MacNeil. Pp. 199. Charles Scribner's Sons, 597 Fifth Avenue, New York 17, N. Y. 1948. \$2.75.

Over a hundred years ago a Catholic Scottish community settled in Cape Breton Island, Nova Scotia, and around that group of hardy pioneers there grew up the town of Washabuckt. In writing his entertaining history of Washabuckt and its sturdy citizens, both living and dead, Mr. MacNeil knows whereof he speaks, since he is one of its native sons. As a result, he talks about the foibles and virtues of his beloved people with an assurance and insight born of personal contact. The people described are poor, straightforward, happy and religious. Washabuckt has not succumbed to the mad rush for material progress; and therein lies an opportunity for the occurrence of many amusing incidents, such as took place when the fashionable "Girl From Philadelphia" visited the town, and when some of the natives took the long trip to "fabulous" Boston. Underlying the lighter vein in the book is the story of a steadfast Catholic group that has kept intact its deep loyalty to the Church. For light reading and for a pleasant introduction to an unspoiled community, where the old rigid laws of hospitality and civic pride still are proudly maintained, Mr. MacNeil's work deserves recommendation. —R.E.

Queen of Militants. By Emil Neubert, S.M., S.T.D. Pp. viii, 135 with index and appendix. Translated from the French. A Grail Publication, St. Meinrad, Indiana. 1948. \$2.00. Paper cover, \$1.25.

Queen of Militants is a call to convert the world to Christ through the intercession of Mary. Quoting extensively from the two Marian writers, St. Grignon de Montfort and Father Chaminade, and drawing on the numerous apparitions of Our Lady during the past century, Fr. Neubert shows that this is the age of Mary. Therefore, militants, that is, lay apostles of Catholic Action or of any auxiliary organizations aiding the Church in restoring the world to Christ, are exhorted to dedicate themselves to the Queen of Apostles.

Fr. Neubert, who has already published numerous works on the Blessed Virgin, does not waste a word in his short book. He drives

home his ideas clearly, directly, and forcefully, as he makes effective use of concrete examples from our own times, as well as apt scriptural illustrations to show how Christianity can be applied to modern living. Three of the concluding chapters, dealing with the necessity of suffering in union with Christ, give a sobering note to the task that lies ahead. Yet, throughout the book there is a constant assurance of the certainty of ultimate victory for those who fight under the banner of that one who is "the victor in all the battles of God," as Pope Pius XII recently called our Blessed Mother.

Queen of Militants is recommended to military Catholics in all walks of life who are in need of encouragement and a prudent plan of action in aiding the Church to overcome the Satanic forces pitted against her today.

—T.C.

Salt of the Earth. A discourse on the state of Priesthood. By S. M. Shaw. Pp. viii, 237. The Newman Bookshop, Westminster, Md. 1948. \$2.75.

Salt of the Earth aims at helping young priests feel their way through the difficulties of parish life. It tries to impress upon them that they must now live by the doctrines of Ascetical Theology which they learned and accepted in the Seminary. Only by doing this will they be truly successful parish priests. This book is not a handbook of "hows" for running a parish. Rather, it presents the solution to the priest's problem—the need for a solid foundation in, and a practice of, the spiritual life. Thus its theme is that a priest must die to self (Part I) in order to live for Christ (Part II), Who loves him without measure (Part III). Unobtrusively, it fits in the priest's active life with his interior life. With such a theme, this book demands more than a casual reading. Though it is written in an interesting style, it is hard to follow at times. Still, a number of the chapters, such as "The Morning Watch" and "Christ and Sinners," by their vivid and effectively simple description compensate the reader for any difficulties in reading that he may encounter.

—N.B.J.

The Russian Idea. By Nicolas Berdyaev. Pp. 255. The Macmillan Company, New York. 1948. \$2.75.

Nicolas Berdyaev, probably the greatest Russian thinker of the 20th century, recently died in France where he had been for many years the center of Russian emigré intellectual life. He was described by admirers as a liberal humanist having "links" with the Orthodox Church, but, judging from his philosophy and theology, the links

would appear to have been tenuous. He was a subjectivist and disliked all systems of rational philosophy. His philosophy, he admits, "might be called existential," since to him existence, not being, was real. In his theory of knowledge he sidesteps the epistemological problem of the opposition of subject and object. For him being and thought are one, although he does not deny that there are objects besides the knowing subject.

By failing to distinguish the logical order from the real, Berdyaev in this volume makes two grave errors of method. The first is his attempt at "a definition of the character of the Russian people and its vocation," (the aim of the book), while he professes not to be interested in what "Russia has been from the empirical point of view." Following this policy Berdyaev arrives at his notion of the Russian Idea by an analysis of the great Russian thinkers and writers of the 19th century, and he gives scant notice to such empirical societies as the Orthodox Church and the Communistic state, (to the latter he devotes but two pages). The result is a Russian Idea that does not tally with any Russia past or present, an idea that has existed only in the minds of some 19th century Russian thinkers.

The second error which flows from his faulty epistemology appears when Berdyaev, in order to illustrate his Russian Idea, resorts throughout the book to invidious comparisons between the Idea, and the historical Roman Catholic Church. Berdyaev, sanctioned by his theory of knowledge, makes the mistake of arguing from the logical order to the real.

According to Berdyaev, the Russian Idea "is an eschatological idea of the Kingdom of God." The Russian people, being "a people of the ends," repudiate the Western idea of private property, of culture, of authority. In the matters of freedom of love, which enters into the Russian Idea, the Russians ". . . shall never reach agreement with the Western European peoples who are shackled by a legalistic civilization. In particular we do not agree with Roman Catholicism which has distorted Christianity into a religion of law." p. 110. Anarchism, or the rejection of the State and Religious authority, is part of the Idea. It finds its classic expression in Dostoyevsky's "Legend of the Grand Inquisitor" (in the novel "The Brothers Karamazov"). The Legend "strikes a terrible blow at all authority and all power," but it is directed chiefly against Roman Catholicism which yields to the three Temptations of Christ in the Wilderness. These few citations must suffice to show Berdyaev's attitude to the West and to the Catholic Church.

All heresies are half-truths, and if the heresy of the West is ma-

terialism, the heresy of Berdyaev and Russian 19th century thought is that of idealism. "Spirit is existence" says Berdyaev, but it would seem to be a very obvious thing that we are not Angels, and that with material bodies we have to work out our eternal destiny in a material world. Only the Catholic Church has been able to steer safely through this Charybdis and Scylla of matter and spirit upon which so many philosophies and religions have foundered, because the Church recognizes the true nature of man, viz., that he is a composite of body and soul, matter and spirit, living in time in a material world, a finite creature whose end is an infinite God.

Students of Russia will find the exposition of Russian 19th century thought in this book to be of much value; but it cannot be said that Berdyaev has defined the character of the Russian people, and this was the intent of the book.

—H.K.

Priest-Workman in Germany. By Henri Perrin. Translated by Rosemary Sheed. Pp. 230. Sheed & Ward, New York. 1948. \$2.50.

This is the true story of Henri Perrin, priest-workman in Germany. It is not the only story of its kind. Many similar ones can be told of other priests who had war experiences of the same type as this young Jesuit.

With the fall of France it was quite natural for the Nazis to conscript French workers for the German war industries. It was also very natural for the godless German government to refuse to permit chaplains to go with these workers. Thus it came about that many French priests doffed their soutanes and religious habits in favor of the worker's overalls.

To most of the workers in the Leipzig factory where he was assigned, the author's identity as a priest was unknown. In this way he found that there was no barrier of deceit or prejudice between him and them. At first the task of winning these people back to the love of God seemed almost hopeless. Gradually, however, through prayer, perseverance and the practice of the Christian virtues, he saw that the task before him would take a long time, but that it was far from hopeless. When he was discovered to be a priest and accused of anti-Nazism, he was thrown into prison. Here he proceeded to act along the same lines as in the factory, and formulated his plans for a new world in which Christ would be the center. The depths to which the men and women of all nations with whom he came in contact had fallen were appalling. In his own words: "Everything went on in an atmosphere of complete amorality; there seemed to be not the least sense of sin.

... The same principles were in force—the collapse of morality, the worship of self pleasure and an almost complete disappearance of the Christian notion of love.”

This unique book vividly describes a priest becoming “all things to all men.” It is written in a fascinating style with many moving descriptions of the remarkable situations into which such work would necessarily lead. All who read it will be forced to realize more keenly that the world is in dire need of the true peace of soul which only Christ can give.

—H.E.P.

Souls at Stake. By Fr. Francis J. Ripley and Mr. F. S. Mitchell. Pp. 198. Joseph F. Wagner, Inc., New York. 1948.

In Souls at Stake the authors have unselfishly taken upon themselves the task of spadework for the doctrine of Catholic Action. Not that the book deals with Theological principles in the abstract—far from it. The authors use their valuable experience to formulate the Articles of War for the true soldiers of Christ. One of the Articles is that of close cooperation between the clergy and laity—strikingly brought out in the fact that the co-authors are a priest and a layman.

The book will stir both lay and clerical readers to a life of greater prayer, penance and labor for God. In their zeal the authors have slightly minimized the need of study as a foundation for a discussion of religious truths. They wish Catholics to talk as freely about Religion as about politics and sports. But a man may hold an erroneous opinion in sports or politics; he should not in Religion. A man may not be able to defend his political opinions against objections; yet he should not bring his religious opinions into disparagement with the same abandonment he does his theories on politics. No, study is an important requisite for a good soldier of Christ. I refer especially to p. 139, though the attitude seems to pervade the book.

There is also a possibility that the work may unnecessarily frighten many excellent Catholics. For example, the housewife may perfectly radiate Christ in her home; but, in spite of this perfection, this book, seemingly, would push her outside and into Catholic Action work, which she has no obligation to do and which may be harmful.

On the whole, Catholic Actionists will find here reading to their liking.

—M.S.W.

Bourke Cockran. By James McGurrian. Pp. 361 with index. Charles Scribner's Sons, New York. 1948. \$3.50.

The fact that Bourke Cockran was a Tammany Hall Democrat

would, no doubt, lead many honest citizens to regard him as tainted with the political corruption attributed to that stormy institution. At first glance, then, one might be tempted to pass over the subject of this biography as "just another politician." But in that hasty judgment a grave error would be committed and a deep injustice rendered to a man whose life is too little known and whose talents too meanly acknowledged.

Bourke Cockran was a lawyer, a politician and an orator. As a lawyer he was regarded by such eminent authorities as Elihu Root and Joseph Choate as one of the ablest advocates of his time. He was famous for his defence of Tom Mooney, and to his death waged unceasing war on the patent injustice of Mooney's conviction. In the halls of Congress he was easily the leading Democrat of his day. His politics were the lofty ideals that Aristotle conceived, rather than the shady practices all too familiar to students of political history. He was ever a bitter opponent to corruption in civil and national government. How great would be his anger, now, against politicians who, not content with robbing peoples' pockets, try to steal their souls under the name of a false liberalism. In those days when the floor of the House of Representatives was studded with great names, none shone brighter than that of Bourke Cockran. But beyond his triumphs as a lawyer and politician, he was an orator without peer. Inscribed on the Celtic cross over his grave are the words: "God gave him the great gift of speech which he used for his faith and his country." For Bourke Cockran there could be no more fitting epitaph. Throughout the United States, his singularly captivating voice was raised in the cause of justice and truth. He fought bigotry against his Church, intolerance to the Negro and oppression under high-sounding titles.

Mr. McGurkin, President General of the American Irish Historical Society, has given us an able biography of Mr. Cockran's colorful personality. The book, unlike many works of its kind, is alive with action and interest. The author has wisely allowed Bourke Cockran to speak for himself; the quotations of many famous and capable authorities cannot but impress the reader. This is an ideal book for young Catholic men who wish to enter the political arena. For such, it will provide a model career of true public service, unswerving adhesion to principles, and permeated throughout with the eternal truths of Catholic life.

—T.K.C.

Communism and the Conscience of the West. By Msgr. Fulton J. Sheen. Pp. 247. The Bobbs-Merrill Company, New York. 1948. \$2.50.

Monsignor Sheen is a recognized authority on the evils of Com-

munism. In *Communism and the Conscience of the West*, his latest volume, he traces the origin of Communistic thought and calls to mind the doctrine of the Papal Encyclical on Communism, *Divini Redemptoris*.

The world, according to Msgr. Sheen, is divided into two camps. However, the author makes it clear that the opposing forces are not Communism and Capitalism for "these are related as putrefaction to disease." The real battle today is a spiritual one, a struggle between Atheistic Communism and Christianity. True Christianity is just as much opposed to the evils of Monopolistic Capitalism as it is to Communism. A Capitalistic Society which is indifferent to God will never rid Russia of its atheism. We cannot condemn Communism for its materialistic concept of man or state-regulated morality if we, ourselves, forget that man has a soul, and that God has established a fixed rule of morality which no Gallup poll can change.

There is nothing Russian in the philosophy of Communism: "Every single idea is western in origin." p. 5. Europe collected all that was cheap in 19th century philosophical thought and sent it to Moscow. Hegel, Marx, Lenin, were all of Western birth. Yet the fact remains that we continue to teach many of these philosophical theories in our own godless schools.

Communism and the Conscience of the West vigorously condemns Communism, but it also reminds us that we are not entirely on the side of the angels.

—J.D.S.

The Growth of Physical Science. By Sir James Jeans. Pp. x, 364 with index. The Macmillan Co., New York. 1948. \$4.00.

Just as any author writes the introduction after having completed his composition, so this last book of Dr. Jeans may be considered as an introduction to his other books. He states: ". . . the present book aspires to tell the story of how physical science has grown, and to trace out the steps by which it has attained to its present power and importance." p. 1. Although a very comprehensive scope of history is presented, dating from 5000 B. C. to the present day, the casual reader will not find the trek through the centuries boresome, as the style is light, technical terminology is eliminated, and the first half of the book contains frequent digressions.

The reader views the important milestones of physics, mathematics, and astronomy, which the author treats with ease and facility. The digressions consist in linking the scientific theories of the age with another, and in an interpretation of the historical, political, cultural,

philosophical, and religious background which the author thinks influences the scientific spirit of a particular period. It is in these latter digressions that the author is manifestly out of his field, since he makes unwarranted generalizations which are insufficiently substantiated by the facts presented. To say that the early Church of the first seven centuries had a stranglehold on scientific "free-thinking," and to corroborate this statement with a few sentences from the Fathers and the probable incident of Hypatia's murder, is insufficient evidence to judge historically the whole period. In the same vein, he concludes that the Dominican Order is not interested in human relations or scientific research because of its zeal for orthodoxy. Whether by intention or not, the omission of St. Albert, O.P., Patron of the physical sciences, is a failure to recognize a shining light in this same period, which Sir James entitles, "Science in the Dark Ages."

Apparently, the author finds his competence to judge fields of thought other than science in the synonymous use of the terms "science" and "philosophy," the basis of which assumption he places somewhere in ancient physical writings. It should be pointed out that because of the composite character of ancient physical writings, partly scientific, partly philosophical, careful reading is required to discern philosophical principles from scientific knowledge of particular facts. In the latter sphere, it would be expected that the ancients would make many errors, but these errors in no way invalidate their principles or their philosophical system as a whole. Although philosophy and science treat of the material universe, they proceed in their investigations according to diverse principles. It is this formal diversity which prohibits the synonymous use of the words "science" and "philosophy." On this score, Plato and Aristotle should not be discredited as severely as they are, nor the first proof for the existence of God as the Prime Mover rejected.

There are a few errors in dates which are relatively unimportant. The writings of the alleged fifteenth century monk, Basil Valentine, have long been recognized as a later compilation, being post-Paracelsan. Thus these works date probably from the early years of the seventeenth century and were possibly composed by Johann Tholde. The material theory of heat was not completely dismissed by the researches of Rumford, but, more precisely, limited to problems of heat flow. Sometimes the author illustrates a theory by means of facts discovered later. Since the object is to explain the theory, there is nothing detrimental in this; but the historical perspective is momentarily lost.

The last 70 pages deal with modern science. The treatment is brief and perhaps too much so, but it is well supplemented in the

writer's other works. Throughout the book, the scientific achievements are admirably handled, and this easily readable book will stand as a monument to the scientific genius of the late Sir James Jeans.

—V.T.

Michael. A Tale of the Masterful Monk. By Rev. Owen Francis Dudley. Pp. 302. Longmans, Green and Co., New York. 1948. \$3.00.

To those who are acquainted with the stories of Father Dudley, *Michael* will be another welcome addition. To those who have yet to introduce themselves to the "Masterful Monk" series, *Michael* is highly recommended.

The action of the novel begins on a luxury liner bound for New Zealand, and develops in intensity and interest until the dramatic close that takes place in England. The ship, which is the scene of the initial plot development, provides a sufficient setting for the full cast of exciting characters. Though the story is didactic, it does not sacrifice any of the qualities of a good novel.

Father Dudley describes the reactions of a young man who suddenly finds himself confronted with the problem of human happiness. Having been forced by the conditions of a distorted home life to segregate himself from the companionship of men, the hero had become an introvert. Because of this attitude, he is accused of being a snob, and this causes him no end of trouble. There was no doubt that he was inclined to be deeply spiritual; but the only God he knew was the God of Nature. He observed the beauty and perfection of the universe and saw that it came from this all-good God. Yet, this puzzled introvert was unable to reconcile the wars and other evils of the world with the goodness of the Supreme Being. It is in this state of mind that the befuddled youth meets the Masterful Monk. Many dramatic episodes follow, and, through these incidents, the priest teaches the young man the truths of the Church, thereby leading him from his troubled state to the peaceful friendship of God and man.

Michael contains within its pages an important lesson for all Catholics. It will leave the reader with a deeper appreciation of the Catholic Faith.

—S.J.M.

Introduction To Philosophy. By Louis De Raeymaeker, Ph.D., S.T.D. Transl. by Harry McNeill, Ph.D. Pp. xi, 297 with appendices and indices. Joseph F. Wagner, Inc., 53 Park Place 7, New York, N. Y. 1948. \$4.00.

This volume reflects the orderly mind of a genuine scholar. Canon

Louis De Raeymaeker, a professor for many years at the Higher Institute of Philosophy at Louvain, possesses that mind; and he has put it to fruitful work for those who are about to undertake the study of Philosophy. The general plan of his book is simple. First, the professor presents an over-all view of the subject matter of Philosophy. He distinguishes it from ordinary knowledge and from Theology, and shows that Philosophy, being complete in the natural order, reaches conclusions that can be, and are, true and absolute. After stating the definition of his subject, the author proceeds, briefly, to mark out the key problems that the seeker of Truth will encounter. Thus, for example, the problems of knowledge and of values are noted. Having described and defined, the scholastically minded writer then concludes the first section with a division of Philosophy that is centered around certain fundamental problems.

The student, now equipped with some general notions of the world of thought, is next shown a rapid view of what men through the centuries have thought and concluded about reality. Though only the high points of each school are mentioned, all the main trends of Philosophy from the days of Antiquity, through the Scholastic periods, and up to modern times are delineated. In the final section, the learned author indicates the influence and soundness of the teachings of St. Thomas; and concludes with a lengthy presentation of the tools that the student should use in the construction of his philosophic edifice, i.e., the books, the periodicals, the philosophic societies, etc., with which he should be acquainted. Finally, as a noteworthy feature, there are appendices which list the writings and the editions in various lands of the works of St. Thomas.

This well-arranged textbook will admirably fulfill the demands of discerning students and professors who are looking for a clear, accurate presentation of Philosophy's content and purpose; and who are seeking a brief, worthwhile evaluation of Scholastic Philosophy.

—M.M.

The Canticle of Canticles. By William Pouget, C.M., and Jean Guitten. Trans. by Joseph L. Lilly, C.M. Pp. xi, 201. The Declan X. McMullen Co., New York. 1948. \$2.25.

If the Shulamite could sing: "I am dark but beautiful. . . Think not of my dark complexion," how much more could the students of her love song sigh with exasperation: its meaning is dark; its language is beautiful. But the exegetes would not accept her admonition. They would think upon the meaning of her song, which held so many

dark shadows for them. So it was that schools of thought arose which sought to fathom the depths of the drama of the little shepherdess from Libanus. Some of these schools were like the seed of the parable thrown upon rocks and dry earth, some upon the thorns of modern criticism; they brought forth little or no fruit. Other groups tilled the soil of Catholic belief and tradition. They sowed the seeds of theory in the hallowed ground of Catholic exegesis and reaped the harvest of a reasonable explanation for the mysteries of the Canticle. Among these latter labored the French Vincentian, Father Pouget. The fruit of his work is his French edition of the Canticle of Canticles. It has flowered in a second spring in Father Lilly's recent translation. It was first pruned and primed by the cultured hand of the greatest of modern Catholic exegetes, Father Joseph Lagrange, O.P.

The Pouget-Guitton interpretation of the Canticle is not that universally held by Catholic Biblical scholars today. This is especially so here in America. This may be explained by suggesting lack of knowledge as its cause. Father Lilly's worthy translation should remove that barrier. Is it too much to hope that today's prejudice will give way to tomorrow's better understanding? If it is not, then careful study of Father Lilly's translation will, we pray, remove even a further barrier to a more reasonable interpretation of the Canticle, especially in the more scholarly circles.

Father Lilly's efforts, upon the wide circulation of this volume, will prove a splendid source of instruction for the sisterhoods and for the laity, too. It is within the bounds of these two groups that the Canticle offers its greatest problems. This special instructive factor will prove the inestimable value of this volume.

—T.O'B.

Father Dominic Barberi. By Denis Gwynn. Pp. viii, 251. Desmond and Stapleton, 7 Seneca Street, Buffalo 3, New York. 1948. \$3.00.

In this life of the heroic Passionist, Father Dominic Barberi, we become acquainted with that period of nineteenth century England when many brave souls were struggling to revive Catholicism among the English people. We learn of the beginning of the Tractarian Movement at Oxford, and we see how the learned John Henry Newman and his friends endeavoured to reform the Church of England—endeavours that eventually led many of them to the Roman Catholic Church. By means of this biography, we also begin to understand the tremendous odds that had to be faced by zealous prelates of that era who spent most of their lives in apostolic work. It was in the midst of these events that a humble and holy Passionist Missioner made his re-

markable contribution to the Catholic Church in England.

Father Dominic Barberi for thirty years had cherished the hope, instilled in him by a private revelation, of reestablishing the Passionist Congregation in England. When, after spending much of his life in Italy as teacher and administrator, his missionary request was granted, the enthusiastic servant of God embraced his new work with the zest of a youthful missionary. His holiness, learning and simplicity gradually broke down the deeply rooted barriers of prejudice and indifference that surrounded him in his new home. His preaching and writings greatly influenced the Oxford Movement. Seeing the pitiful conditions of the industrial towns, Father Barberi directed much of his apostolic work to those poverty-stricken areas. Though physically weak when he came to England, and sometimes downcast by his inability to master English, he energetically entered the sophisticated and learned circles at Oxford. Thereby, he led the famous Cardinal Newman to the true Fold of Christ. The author describes at great length the relationship of Father Barberi and the renowned English prelate; and also notes that the Passionist missionary was the only one in whom the young Newman, before his conversion, could confide with complete naturalness. Throughout the work there are excerpts quoted from the letters exchanged by Father Barberi and his outstanding convert and his superiors.

Denis Gwynn has pictured his subject clearly, has painted appealingly the settings in which Father Barberi worked and sacrificed, and has conveyed to his readers an accurate, fond impression of a humble Passionist Father who spent himself for Christ and for the Catholic Church in England.

—J.O.

Twelve and After. By Rev. F. H. Drinkwater. Pp. xii, 131 with appendices. The Newman Bookshop, Westminster, Md. 1948. \$2.25.

Twelve and After made its first appearance in 1924 as a catechetical guide for teachers whose pupils already had a regular course in the Catechism. However, for some time this popular book has been out of print; hence, older teachers will be glad to know they can replace their cherished and worn originals with new ones, and the younger teachers should welcome this opportunity to avail themselves of a source-book that cannot but be an asset.

As the title implies, it is a handbook for teachers of children approaching the high school age. Yet, Fr. Drinkwater, an inspector of schools in the English diocese of Birmingham since 1920, admits he originally overestimated the intellectual interest of twelve-year old

pupils, and only retains the original title so that the oldtimers who clamored so long for its reappearance could not miss it now that it has come off the press. Thus *Twelve and After* probably serves its best purpose as a guide for instructing juniors and seniors in high school, many of whom may not be fortunate enough to attend a Catholic college or obtain any collegiate education, and will need a solid foundation in the fundamentals of the Faith to live as good, mature Catholics should.

The book itself is set up for a two-year course, and the material, divided into subject-sections rather than lessons, gives the teacher sufficient leeway to arrange the lessons. The first year course roughly follows the ecclesiastical seasons and is arranged for a school year from September through June. The second year course, though lacking the seasonal arrangement of the first part of the book, contains sufficient matter to carry through an entire scholastic year.

This splendid source-book is highly recommended to young teachers, inexperienced at indoctrinating the young in this all-important subject of religion. Where Fr. Drinkwater feels a full and lengthy treatment of a subject necessary, he does not fail to give much in the way of suggestion, whereas he considers familiar topics only briefly. Many Scripture references and allusions to other catechetical works and sources are included, and the Church History section is an excellent treatment of important matter too frequently overlooked and underrated in religion courses.

—F.K.

The Story of Therese Neumann. By Albert Paul Schimberg. Pp. 232. Bruce, Milwaukee, Wis. 1948. \$2.50.

Mr. Schimberg's book, *The Story of Therese Neumann*, is the first in English since the recent war on the renowned mystic of Konnersreuth. The work is divided into two parts. The first deals with the war years and the months subsequent to the end of the European phase; in the second part the author relates the general history of Therese Neumann's early years; and then includes detailed accounts of the appearance of the sacred wounds on her body, as well as eye witness accounts of her ecstatic visions.

Some will perhaps say that Mr. Schimberg has made Therese too natural, that he has over emphasized her natural gifts and virtues; but we believe that he has succeeded in depicting her as she is, a simple, loving, joyful woman, who is wholeheartedly devoted to God and to His honor and glory; and who in the light

of her love for Him, is deeply interested in and affected by the happiness and misfortunes of those around her. Furthermore, the writer sees her as a woman who has totally resigned herself to God's Will and has cooperated with His every grace. In view of this portrait, Therese is presented to us as the real woman of our times, i.e., a woman leading the supernatural life daily. Consequently, the author wishes us to see in her, a reproof and an appeal to our troubled times, a reproof because men have deserted Christ and denied the historical reality of His Passion and Death; and an appeal to call them back to the foot of the Cross with contrite and loving hearts.

The Story of Therese Neumann can be read with profit by both the cleric and the layman since its message is meant for all men. It should not be difficult for the layman who is untutored in the science of mysticism; nor should it lack interest, since the author has been endowed with the happy faculty of being able to express the fruits of his critical and scientific research in a simple and engaging style.

This book offers its readers not only the mere knowledge of the overpowering events that have occurred in the life of Therese Neumann, but also the inspiration that should incite them to learn the lesson that her mystical experiences were meant to teach.

—R.D.D.

Wellsprings of the American Spirit. Edited by F. Ernest Johnson. Pp. 241 with index. Published by the Institute for Religious and Social Studies. Distributed by Harpers & Brothers, New York and London. 1948. \$2.50.

The sixteen essays contained in this book set forth different opinions on the elements that have coalesced to form the spirit of America. Each essay, originally given in lecture form, is written by a different author on subjects as vastly distant as "The Puritan Tradition," the first essay, and, "Labor's Coming of Age," the fifteenth. We note, along with the editor, that two lectures were not available for publication, namely, the Catholic view of "The Ideal of Religious Liberty," and "The Spirit of American Law." It is regrettable that the Catholic teaching on such an important subject could not be included. A balance would then have been set up against the Protestant and Jewish interpretations.

Every one of the topics discussed could be the title for an-

other book of sixteen essays or more from the pens of as many different authors, and still the problem of presenting an exhaustive treatment would remain. It is no wonder, therefore, that many phases of the development of the American spirit have been passed over or have been sometimes interpreted by too personal a point of view. For the most part it is left to the reader to put order and unity into a large amount of confused matter.

The best essay in the book, "The Spiritual Role of America," is the work of the editor, F. Ernest Johnson. He does not hesitate to criticize sharply the false spirit of nationalism in America's foreign policy, the glorification of the diversities in American culture and the pathetic lack of any strong spiritual force. Mr. Johnson's principles are sound; his argument, clear.

A single author would have given a much more lucid picture of the diversities in the unity of the American spirit. However, the lack of clearness and coherence that results from the presentation of varying opinions is counter-balanced by the interplay of different points of view which could hardly be attained by a lone analyst.

—J.E.F.

Henry Suso, Saint and Poet. By S. M. C. Pp. 167. Blackfriars Publications, Oxford, England. 1947. 6s. 6d. net.

The writing of the life of a mystic is a difficult task for any author. Besides considering the exterior life, the author must consider more penetratingly the interior life of his subject because this is the life that predominates. Though little is known of the life of Henry Suso, still the information that is available is sufficient to serve as a medium for conveying the story of the life of his soul. This is the worthy accomplishment of S. M. C. in this work. She has succeeded in harmoniously applying the few known events of her subject's life to bring out into clear view the mystical and hidden life of his soul.

Blessed Henry Suso entered the Dominican Order in his native Germany at the age of thirteen. With the exception of a brief period of tepidity at the beginning, his whole life was given completely to his Master. He was like a falling stone, that falls the more rapidly the closer it gets to earth, in his union with God. Before his Master would take him to Himself, however, He subjected His son to horrible bodily penances. The author does not tell how long he had to suffer; but we know that after this period of purification God permitted Henry, much to his

relief, to cease his bodily penances. There now awaited him further penances of a spiritual nature, which were to be more intense than those which afflicted his body. These came chiefly from a loss of reputation and respect among the members of his Order and those to whom he was preaching. Such afflictions troubled him off and on till his death in 1365. His whole life was spent in doing penance; yet, at the same time, with each penance endured he grew more pleasing to God. He was recognized as a preacher and spiritual guide by many in Germany, although this reputation never made him immune to the humiliation and disgrace that come from false accusations.

The reader may be tempted to read the few events of Blessed Henry's life that appear in large print and to skip over the quotations from his spiritual works that appear in small print. However, these latter passages ought to be read carefully and thoughtfully because they contain much sound advice. S. M. C. has written a biography that has an appeal for all religious and especially for Dominicans. She has written it in a popular style that assures ease in reading, but the frequent quotations from Blessed Henry tend to lessen the ease. Still, the author has done well to include these passages because they give depth and meaning to what would probably be just another life of a medieval Blessed of our Order, and a most fantastic life at that.

—R.M.

The Apocalypse of Saint John. By Rev. J. R. Loenertz, O.P. Pp. xix, 148 with index. Sheed & Ward, New York. 1948. \$2.50.

Though it is one of the most widely quoted books of Sacred Scripture, still the Apocalypse of Saint John, taken as a unit, seems to have been neglected by the average Christian. Selections from it can be found in the works of the Fathers and seem to enjoy special favor with the spiritual writers. The Church Herself employs the characteristic splendor of the language of the Apocalypse to grace the liturgies of her official prayers. However, the complete book has always offered difficulty for the ordinary reader because of the very complexity which is its distinguishing feature. There seems to be, as there truly is, something of the inspired mysteriousness which surpasses understanding and, unfortunately, discourages interest. Due to this difficulty in reading the Apocalypse, many souls have not attempted it and, consequently, have no appreciation for a book

which holds a very important position in Christian revelation. It is the crown which sets off the whole New Testament by looking into the future to see the final realization of the Kingdom of God.

Pere Loenertz, a Dominican from Luxembourg, realizing the difficulty and appreciating the greatness and importance of the Apocalypse, sets out to analyze the plan of the book in order to discover the key which will open the doors of the beauty and dogma to be found in its pages. His little book, faithfully translated by the Provincial of the English Province, Father Hilary Carpenter, shows that the plan of the Apocalypse is found in the variable combinations of the mystery number, seven. He demonstrates that the clue of the seven serves to bring to light an order in the Apocalypse, which helps to make the book more readable and will certainly be an aid in plumbing the doctrinal depths contained in this, the last of the New Testament books. A commentary is given by Peré Loenertz which will earn for him the gratitude of the student and the appreciation of the preacher.

It would be difficult to agree that the use of the number clue solves the whole problem. Unfortunately, the system itself is quite complicated and will certainly discourage the "average reader" for whom it was intended. The book may not be read. It must be studied. Those who do study it and, using it as a guide, read the Apocalypse will be rewarded with a new appreciation for, and understanding of, one of the most difficult books of the New Testament.

—T.O'S.

De Libero Arbitrio Voluntatis. By St. Augustine. Translated by Carroll Mason Sparrow. Pp. 149. The Dietz Press, Inc., Richmond, Va. 1947. \$3.00.

A book that begins with the question, "Tell me, pray, whether God is not the author of evil?" certainly should be a book worth looking into today. The problem of evil is still very much of a problem, and its answer, for the best part, is kept locked up in Catholic textbooks. The more this world understands the nature of evil, the faster will it return to God; yet few vital books have appeared on this difficult subject.

This book by St. Augustine is vital; it has living truth, it has deep sincerity, it has the lesson most woefully needed in the world today. St. Augustine wrote it to answer his own difficulties about the evil he saw in himself, in others, about the pain he

saw around him. Ever since his conversion from Manichaeism, St. Augustine had wrestled with problems of this kind. This book, written partly before and partly after he had become Bishop of Hippo, is his last "ex professo" wrestling match with evil. And it is a wrestling match.

St. Augustine can write dialogue that gives the reader the feeling of being at a fight. The problems and questions come in with all their subtle tricks. Augustine grapples them, tosses, throws, locks, rushes, and, in general, attacks them with every trick in his well-stocked bag. Evodius, his opponent, is not a dupe, as is the scholastic friend in Bishop Berkely's dialogues. He is St. Augustine's other self, his questioning self, and he comes with Augustinian genius.

In subduing this opponent, St. Augustine proves his love for the truth, and, indeed, his love for a fight. No subtlety is too subtle; there is no sophism that cannot be put down with a better truth. He locks his mind with every conceivable objection, and wins. Again, his ability to get at the rock bottom of the problem, and then to shine on it the light of his magnificent intellect, leaves us in no doubt about his genius.

Professor Sparrow has done us a favor in translating this work, and he has added to this favor by translating it well. He has caught something of the same quality that makes Frank Sheed's translation of the *Confessions* such a good thing, a quality hard to identify in any one text, but which makes the whole very readable. St. Augustine seems to be in the room, gesticulating, and driving home his points.

A supplement containing that section of the *Retractions* which deals with this work would have helped. It is interesting to know that the Pelagians quoted this book to prove their doctrine, and that they are answered adequately in the *Retractions*. St. Augustine shows how a quote out of its context can prove anything. —R.H.

Marvels of Grace. (Second Edition). By Victor Many, S.S. Trans. by Rev. Albert Talbot, S.S. Pp. xvii, 88. Bruce Publishing Co., Milwaukee. 1948. \$1.75.

Sanctifying grace is the life of the soul and, as St. Augustine put it, "semen gloriae," "the seed of glory." Sanctifying grace thus enables man to partake of the celestial happiness of eternal life even in this world. The pressing affairs of daily living, however, tend to make us unmindful of this sublime life of

the soul. This tendency can be overcome by a more intimate familiarity with the nature and meaning of sanctifying grace. Fr. Many's *Marvels of Grace* is meant to educate the Catholic in this matter, thereby helping him to make up for his sad lack of knowledge. In his book, the author has manifested the excellence, the power, and the preciousness of sanctifying grace. Always keeping in mind his primary intention of helping souls, Fr. Many has avoided obscurities and intricacies. As a result, his own familiarity with the doctrine of sanctifying grace, expressed in a clear, simple style, will make the reader of *Marvels of Grace* more conscious and appreciative of God's great gift to man, sanctifying grace.

—V.F.

An Introduction to Linguistic Science. By Edgar H. Sturtevant. Pp. 173 with index. Yale University Press, New Haven, Conn. 1947. \$3.00.

This book is exactly what its title implies. It is an introduction to a subject which, until now, has seemed hopelessly complex to the average undergraduate. This introduction, moreover, accomplishes what an introduction should accomplish. It presents the subject as the subject actually is, and it makes the first meeting so painless that the student is not discouraged from further and more intimate acquaintance. An attractive format, with well planned diagrams and the use of simple, homely examples that are not without a puckish humor, have made the book such pleasant reading that it should prove to be popular not only with the student but with the interested layman as well. Professor Sturtevant has avoided technical language as far as possible, and has likewise refrained from the excessive display of erudition that has made similar volumes, like Gray's *Foundations of Language*, so difficult for the novice in the study of Linguistics.

This does not mean that Philology has been popularized in the sense of watering down. All the essential elements are here, and treated sufficiently for an introduction. Somehow in our educational system, Philology has come to mean the study of a particular language like French or German. It may come as a surprise to many to know that language itself is a separate study, and not simply a basis for literature. Language-study involves a study of the nature of language, (which brings in notions of psychology and logic), the origin and history of language, the physics of sound, the physiology of human sound production and audition, phonetics as a description of human sounds,

the comparison of languages and language-groups. These are the main topics, but there are also a number of interesting sub-topics such as dialect-geography, slang, the effect of taboo on speech, lexicography, the foundation of grammar and the study of semantic change which, in the last few years, has bid fair to become a philosophy in itself.

But it is precisely on the philosophical background—which Professor Sturtevant tried to avoid as much as he could—that this book is somewhat weak. Although the excesses of the materialist and mechanist scholars like Bloomfield have been eschewed, there is an annoying hesitancy for which Bloomfield's obvious influence may be the cause. The discussion of the nature of science is unsure, the little aside on the validity of sense knowledge is an unhappy remark. But the crowning stupidity—and that is not too harsh a word—is the ingenious theory that leads the Professor to hold that language must have been invented for the purpose of lying. In the paragraphs on taboo there is the usual failure to see the distinction between *mores* and morals. These things, however, are but background, accidental to the main discussion. Sturtevant's philosophical background may not be so sound as Gray's, but he is a better teacher of language. The discerning student will be able to discount the philosophical errors, and will find a capable master for language-study in Professor Sturtevant.

—U.V.

What Do You Tell Them? An answer to the question: Why are you a Catholic? By O'Brien Atkinson. Pp. 168 with index. Joseph F. Wagner, Inc., New York City. 1948.

This work offers to Catholics, and to sincere non-Catholics too, straightforward, exact and unprovocative explanations of the reasonableness of Catholic Belief. Actually, Mr. Atkinson has summed up his conclusions, based on extensive participation in street preaching with the Catholic Evidence Guild, in a brief formula that can be readily learned by the Catholic layman. In the expansion of that formula, the author describes the manner in which the Catholic view of life is attacked; and then, at length but with a popular, rapidly moving style, he shows how to respond without offense to an antagonist and how to teach Catholicism in the workshop, restaurants, and public discussion centers. To illustrate the proposed technique, the writer has included accounts of actual street and radio talks sponsored by the Catholic

Evidence Guild. Thus the reader will learn down-to-earth answers to such questions as: "Is the Catholic Church Intolerant," "The School Question," and "Free Will." Experience in Apologetic endeavors speaks through the pages of this book; and the Catholic, hesitant or shaky when challenged about his Religion, will do well to listen and to learn.
—M.M.

Here Are Your Saints. By Joan Windham. Illustrations by Frank Russell. Pp. 104. Sheed and Ward, New York City. 1948. \$1.75.

Joan Windham has competently acquired the art of talking to children through her books and has introduced young minds to many of God's saints. In this volume, with her usual natural and familiar manner, she continues her successful work. Some of the fourteen saints whose life stories are told in simple, colorful fashion are already well known, while others, such as St. Harold, St. Gwen, and St. Guy, will very likely be presented to the children for the first time. The accounts of these chosen souls are written in story style. Since the author has drawn from legendary sources in some instances, she takes care to note in her preface—written expressly for children too—that these Legends, though just stories, are facts that could have happened to the saints if God has so planned. As an aid to heighten interest and to impart fuller knowledge to youngsters, the apt illustrations of Frank Russell serve their purpose well. Teachers and parents should find many profitable, refreshing moments reading, or retelling, these stories to their charges.
—B.R.E.

A Fire Was Lighted. The Life of Rose Hawthorne Lathrop. By Theodore Maynard. Pp. 430 with index and bibliography. Bruce Publishing Company, Milwaukee. 1948. \$3.50.

In the days when the environs of Boston were the Athens of America, Nathaniel Hawthorne had a daughter who walked in Walden Woods with Thoreau; listened to Emerson speaking in transcendental tones; lived among the Alcotts, the Holmes, the gloomy Melville, and the kindly Longfellow; and had a rather solemn sort of uncle in Horace Mann. Most of all, though, there was the spell of her own articulate father. Only his moroseness, born of a secret sorrow and revealed in those shadowy Hawthornesque shapes which flit through his writings, left her untouched. His compassion—she was later to show how much she was the daughter of the man who could write: "Glimpses of

English Poverty"—his gentle understanding and subtle sensitivity were to nurture her soul. He perhaps little knew how much of God's work he was doing.

With such a background to her own talent it was expected that Rose should succeed in this business of life. But the promise she showed by turn in music, painting and literature had something lacking at its roots. Another destiny awaited her. Her marriage, tragic in human terms only, (Was it George and not Rose who led the way into the Church?), was another of those failures that were to prove but the preparation for her greatest triumphs. It is as Mother Alphonsa, "with her impulsiveness transmuted to heroism and abnegation," that the riddle is solved.

The story of her life writes itself: first, she is shown as Rose Hawthorne, then as Mrs. George Lathrop, and, finally, as Mother Alphonsa, Foundress of the Dominican Congregation of St. Rose of Lima, the Servants of Relief for Incurable Cancer. Theodore Maynard has set the story down well with literary competency and with sympathetic insight into the spirit and work of this heroic servant of the cancerous poor. He has detected the pattern of her life and Whose sure hand it was that set it for her. A fire was lighted and its flame was the white heat of charity. It burns yet, consuming the bodies and souls of the sick poor.

—W.J.H.

The Bible and Early Man. By Humphrey J. T. Johnson. Pp. 159. The Declan X. McMullen Company, Inc., New York, N. Y. 1948. \$2.25.

This book exposes briefly almost all the important controversies that have arisen in Scripture studies since the introduction of historical and scientific criticism to the interpretation of the Old Testament. Particularly, the Evolutionists of the last century are found to be in frequent contradiction with the traditional Catholic and conservative interpreters. In the course of his study, the author presents the latest conclusions of scientific investigations in the fields of Anthropology, Archaeology, Ethnology, Geology, and Philology. Then he goes on to treat of the application of these conclusions within the limits of Exegetic laws and Dogma. Fr. Johnson thereby opens to readers a door that might lead to a union again of scientific and theological truth—a union that has been challenged repeatedly since the appearance of the difficulties of the twelfth century double truth theories.

The principal topics discussed in the work are: modern

theories of the origin and age of the World and Man, the spread of the human race from a single ancestor both before and after the Deluge, and the extent of the Deluge itself. Other problems incidental to these questions, such as Mosaic authorship and the ages of the Patriarchs, also have their place. Even though Fr. Johnson has come to conclusions that will not be pleasing to some Scripture scholars, he ought to be thanked for presenting matter that is new to English readers, and for making available information on Biblical matters based on recent researches and expressed in a reasonable manner. —A.S.

Of Cleaving To God. Attributed to St. Albert the Great. Translated by Elizabeth Stopp. Pp. 59. Blackfriars Publications, Oxford, England. 1948. 2/.

It is not yet definitely clear whether St. Albert composed this popular spiritual treatise or not. However, what is undeniable is the fact that this work, sometimes referred to as a supplement to the *Imitation*, offers an appealing treatment of Catholic truths simply and effectively explained. Within the sixteen chapters that comprise this classic one finds such subjects treated as: purity of heart, temptations and how to resist them, love of God and its great power, Divine Providence. The author, whoever he was, drew heavily from Sacred Scripture and from the writings of such men as Cassian, Hugh of St. Victor, St. Bernard and St. Thomas Aquinas. Dr. Stopp has successfully maintained the vigour of the original work in her welcome translation. May this classic be received by Catholics in our time with the same enthusiasm that marked its appearance in past centuries. —L.E.

Hugh Dormer's Diaries. Pp. 158. The Newman Bookshop, Westminster, Md. 1948. \$2.50.

War is still hell but at the same time it is still the proving ground of heroism. These diaries relate the exploits and impressions of a hero of World War II. As the leader of a small expedition, Hugh Dormer was twice parachuted into occupied France to destroy a shale oil mine and distillery plant. Both times he successfully returned through the enemy lines to Spain. Rejoining his regiment in the Irish Guards, he was killed in a tank engagement in France about two months after the great invasion.

His exploits are related simply but vividly. Their very nature gives them the dramatic elements of daring and suspense. Yet the strength of the book lies in Hugh Dormer's reaction to the war. From

his words arises the picture of an impressionable, cultured, religious, and idealistic young officer. His ideals survived the horror and sordidness of war and his capability as an efficient soldier was not based on ruthlessness and hatred. This book is a quiet testimony to the nobility of the slain hero and a message to the faithless, cynical, and embittered survivors of the war.

—A.M.

Die Zeugung der Organismen, insbesondere des Menschen, nach dem Weltbild des Hl. Thomas von Aquin und dem der Gegenwart. Von Dr. Albert Mitterer. Umfang 240 Seiten. Verlag Herder, Wien. 1948. Preis S 44.60, sfr. 19.60.

This book treats of the individual development of organisms, especially that of man. It contrasts the treatment given these organisms by St. Thomas following Aristotle and by modern biologists. Dr. Mitterer, the well-known Thomistic scholar, needs no introduction. This book ought to prove most interesting and instructive to the readers sufficiently versed in the German language.

—H.E.P.

Dominican Studies. A Quarterly Review of Theology and Philosophy. Vol I, No. 1. Blackfriars Publications, St. Giles, Oxford. 1948. One Guinea (Pd. 1.1) \$5.00 per year.

"Dominican Studies" is the latest periodical of the English Dominicans. It is the second shoot to blossom forth from the original "Blackfriars," the first being the "Life of the Spirit." The present periodical will deal with theology, philosophy, Sacred Scripture, Canon Law and allied subjects. It is to stand side by side with "The Thomist," the well known publication of the American Dominican Fathers of St. Joseph's Province, in contributing to the need for right thinking so evident in the world today. This new periodical is to be recommended to all learned and thinking men who will find therein the truth about the First Cause and Last End of all things.

—H.E.P.

Catholic Authors. Contemporary Biographical Sketches (1930-1947). Edited by Matthew Hoehn, O.S.B. pp. xvii, 812. St. Mary's Abbey, Newark, N. J. 1948. \$10.00.

This excellent work contains the biographies of 620 Catholic authors. There are 600 portraits in its pages. It includes authors who have died since 1930, as well as living Catholics who have distinguished themselves by their writings. Authors from countries other than English speaking have been cited, if any of their works have been

translated into English. Twenty-two nationalities are represented. Dominicans will find twelve members of the Order in this valuable reference tool. Father Hoehn sent out more than 5,000 letters to gather the data for this work and engaged 60 writers to sketch the lives from the material amassed. The work was begun in 1939. The underlying purpose of the work "is to offer to the reading public an introduction to contemporary Catholic authors." In compiling these short biographies, the editor had in mind educators and those interested in a cultural background. Librarians and scholars particularly will find this a valuable addition to their shelves. —R.A.

Correction: In the March issue of "Dominicana" the translation of **The Love of God and the Cross of Jesus** was erroneously attributed to Sister M. Timothea Doyle, O.P. The translation is the work of Sister Jeanne Marie, O.P.

BOOKS RECEIVED

ABOUT JESUS. (A Life of Our Lord written for young readers.) By C. J. Woollen. Pp. 221. The Newman Bookshop, Westminster, Md. 1948. \$2.25.

ART AND FAITH. Letters between Jacques Maritain and Jean Cocteau. Pp. 138. Philosophical Library, 15 E. 40 St., New York 16, N. Y. 1948. \$2.75.

THE DEATH OF SOCRATES. By Romano Guardini. Transl. from the German by Basil Wrighton. Pp. xiii, 177. Sheed and Ward, New York, N. Y. 1948. \$3.00.

AN ELEMENTARY HANDBOOK OF LOGIC. Third Edition. By John J. Toohey, S.J. Pp. xiii with bibliography and index. Appleton-Century-Crofts, Inc., 101 Fifth Ave., New York 3, N. Y. 1948. \$2.00.

GOD THE FATHER—MEDITATIONS. By Emile Guerry (Titular Bishop of Achrida). Transl. by A. H. C. Downes. Pp. xxix, 183 with Theological note. Sheed and Ward, New York, N. Y. 1947. \$2.50.

IN CHRIST JESUS. By Raoul Plus, S.J. Revised and corrected edition. Transl. by Peter Addison. Pp. xiii, 207. The Newman Bookshop, Westminster, Md. 1948. \$2.00.

THE INTERIOR CASTLE OR THE MANSIONS. By Saint Teresa of Jesus. Transl. by a Discalced Carmelite. Pp. 122 with index. The Newman Bookshop, Westminster, Md. 1948. \$2.75.

- MY GOD AND MY ALL. By Venerable Leonard Lessius, S.J. Transl. by John L. Forster, S.J. Pp. xi, 114. Bruce Publishing Co., Milwaukee 1, Wisc. 1948. \$2.00.
- THE MYSTICAL BODY. By M. Eugene Boylan, O.Cist.R. Pp. 129 with bibliography. The Newman Bookshop, Westminster, Md. 1948. \$1.75 (cloth), \$0.90 (paper).
- NATIONAL CATHOLIC ALMANAC. Published by St. Anthony's Guild, 508 Marshall St., Paterson, N. J. Pp. 823. 1948. \$1.50.
- NICOLAUS OF AUTRECOURT. A STUDY IN 14TH CENTURY THOUGHT. By Julius Rudolph Weinberg. Pp. ix, 242. Princeton University Press, Princeton, N. J. 1948. \$3.75.
- THE OLD TESTAMENT AND THE FUTURE LIFE. Second Edition. By Edmund F. Sutcliffe, S.J. Pp. 201. The Newman Bookshop, Westminster, Md. 1947. \$3.50.
- OTHER CHRISTS. (Conferences at a Priests' Retreat). By Father Aloysius, O.F.M.Cap. Pp. 125. The Newman Bookshop, Westminster, Md. 1947. \$2.25.
- POOR SCHOLAR—A STUDY OF WILLIAM CARLETON. By Benedict Kiely. Pp. ix, 198. Sheed and Ward, New York, N. Y. 1948. \$3.00.
- THE PRAYER LIFE OF A RELIGIOUS. (Meditations on the obligations of the Religious Life). By Rev. Peter A. Resch, S.M., S.T.D. Pp. xxii, 665. Benziger Brothers, Inc., 26 Park Place, New York, N. Y. 1948. \$6.00.
- A RETREAT WITH ST. THERESE. By Père Liagre, C.S.Sp. Transl. by Dom. P. J. Owen, O.S.B. Pp. 125. The Newman Bookshop, Westminster, Md. 1948. \$2.00 (cloth), \$1.00 (paper).
- SAINT FRANCIS OF ASSISI—THE LEGENDS AND LAUDS. Edited by Otto Karrer. Pp. xiv, 302. Sheed and Ward, 63 Fifth Ave., New York, N. Y. 1948. \$3.00.
- SAINT TERESA OF JESUS. By R. P. Silverior De Santa Teresa, O.D.C. Transl. by a discalced Carmelite. Pp. xi, 191. The Newman Bookshop, Westminster Md. 1948. \$2.50.
- THE SCHOOL OF THE CROSS. By Rev. John A. Kane. Pp. 144. Declan X. McMullen Co., 23 Beekman St., New York 7, N. Y. 1948. \$2.00.
- SIX BELLS OFF JAVA. By William H. McDougall, Jr. Pp. 222. Charles Scribner's Sons, 597 Fifth Ave., New York 17, N. Y. 1948. \$2.75.
- THE THIRD SPIRITUAL ALPHABET. By Fray Francisco De Osuna. Transl. by a Benedictine of Stanbrook. Pp. xxxvi, 485 with index. The Newman Bookshop, Westminster, Md. 1948. \$4.00.
- A TORCHBEARER — MEMOIRS OF EMILY C. FORTEY. Edited by F. P. Armitage. Pp. 92. Blackfriars Publications, Oxford, Eng. 1948. 2/.
- WESTWARD BY COMMAND. (Biography of Mother Cabrini). By Maire Cotter. Pp. 159. The Mercier Press, Cork, Eire. 1947. \$2.50.

PAMPHLETS RECEIVED

- THE CATHOLIC BOOKLIST—1948. Edited for the Catholic Library Association. By Sister Mary Luella, O.P., and Sister Mary Peter Claver, O.P. Pp. 110. Dept. of Library Science, Rosary College, River Forest, Illinois. 1948. \$0.60.
- HOW THE PEOPLE OF THE ANDES LIVE. No. 7 in *Maryknoll Unit Series*. A Maryknoll Teacher Aid. By Marie Fischer. Maryknoll Bookshelf, Maryknoll P. O., New York. Each unit complete in binder, \$1.50.

From **The Grail**, St. Meinrad, Indiana:

- CHRIST IN OUR BRETHREN. *Part I*. By Raoul Plus, S.J. Pp. 109. 1947. \$0.75.
- FOLLOW CHRIST—1948. *Vocation Booklet No. 10*. Pp. 96. 1948. \$0.25.
- PSALM PAMPHLET. *Series No. 2. Truck Driver's Interlude*. Ps. 1, 12, 125, 147. Pp. 28. 1947. \$0.10.
- PSALM PAMPHLET. *Series No. 3. Home Journey*. Ps. 2, 22, 123, 127. Pp. 29. 1947. \$0.10.

From **Our Sunday Visitor Press**, Huntington, Indiana:

- THE CHARACTERISTICS OF A CHRISTIAN HOME. By Rev. Roland Maher, C.P. Pp. 33. 1948. \$0.25.
- CRIMINALITY AMONG TEEN-AGERS: WHY? By Rev. Frederick A. Houck. Pp. 20. 1948. \$0.10.
- THE DEFENSES OF PEACE. By Rev. Wilfrid J. Parsons, S.J. Pp. 39. 1948. \$0.15.
- REACHING THE HUNDRED MILLION. By Rev. James Keller, M.M. Pp. 32. 1948. \$0.20.
- SO, YOU'RE IN LOVE. STRATEGY IN COURTSHIP. By John A. O'Brien, Ph.D. Pp. 23. 1948. \$0.10.
- THEY'RE GROWING UP. By Rev. Edgar Schmiedeler, O.S.B., Ph.D. Pp. 24. 1948. \$0.20.
- WHOSE FRIENDS ARE THEY—AMERICA'S OR RUSSIA'S? By F. A. Fink. Pp. 61. 1948.