



Religion And Culture. By Christopher Dawson. New York, Sheed and Ward, 1948. pp. 218. \$3.50.

Christopher Dawson is representative of English scholarship at its best. It is a scholarship that is marked by an unpretentious and unassuming exposition, and not the least of its merits is that it is always readable.

Religion And Culture contains the Gifford Lectures for 1947 given at the University of Edinburgh. As the author points out, the aims of this foundation are defined in the traditional terms of Natural Theology. The relation of Christianity as such to culture therefore is not treated in this book.

Mr. Dawson's great contribution to the philosophy of history lies in his penetrating analysis of the interrelation of religion and culture, and it has been his life work to show conclusively that "Religion is the dynamic element in culture."

The problem of religious thinkers throughout the ages has been to build a bridge between the two worlds of the rational and the supernatural. Today there is an almost complete cleavage between the two worlds. "This disintegration of modern civilization between a science without significance and the spirit which can only express itself in self-destruction has come so near to us in these last years that no thoughtful man can consider it with equanimity. And it is no longer the fate of a particular culture that is in question, but the doom of the human race."

"A social culture," according to Mr. Dawson, "is an organized way of life which is based on a common tradition and conditioned by a common environment." This social way of life which is culture is "deliberately ordered and directed in accordance with the higher laws of life which are religion." Modern secularization of social life is an anomalous phenomenon, and throughout history religion has been the great central unifying force in culture.

The author considers in three chapters the Religious Organs of Society. In every culture we find a specialized class or order of men

set apart and acting as mediators between the community and the divine world.

In the last chapter of the book "Religion and Cultural Change," the author writing much in the vein of Toynbee tells us that the events of the last few years indicate either the end of human history or a turning point in it. The world in its physical entirety has become one, and the barriers of the closed Religion-cultures have fallen for the first time in history. Modern civilization with its scientific techniques and its culture devoid of all positive spiritual content bids fair to conquer the world. Is there no alternative to the total secularization? Mr. Dawson with Christian optimism thinks that it is possible to see the present situation as a temporary crisis due to over-secularization and that there will be a swing of the pendulum in the opposite direction.

In his conclusion to this very important book Mr. Dawson is at one with all the great modern Catholic writers on the conditions of survival: "The recovery of moral control and the return to spiritual order have now become the indispensable conditions of human survival. But they can be achieved only by a profound change in the spirit of modern civilization. This does not mean a new religion or a new culture but a new movement of spiritual reintegration which would restore that vital relation between religion and culture which has existed at every age and on every level of human development."

H.K.

The Summa of St. Thomas Aquinas. 5 Vols. Turin, Rome, Marietti, 1948. (Westminster, Md., Newman Bookshop) pp. 4,022 with Indices of Scripture, Authors, Doctrinal Headings and Elements for the Summa Theologica and the Summa Contra Gentiles, together with schematic tables for both Summas. \$10.00 the set, \$18.50 cloth bound.

This new Latin edition of the Summa published by Marietti is an excellent buy for teacher and student. The editors have availed themselves of the critical text which is contained in Vols. IV-XII of the Leonine edition of the Summa. This alone is enough to give a special eminence to a manual edition.

The parallel citations are carefully edited and the definitions and declarations of the Church, or at least the citation in Denzinger, are given when pertinent. The work on references and sources has been remarkably diligent. The Angelic Doctor in the vastness of his learning often makes his references to authors, works and opinions very

curt and summary. The editors have seen fit to identify every one of these references. The citation in Migne is always given and very often a welcome footnote will identify a little known author or some more obscure source. Selected notes from Rubeis, Billuart, Faucher and others are included.

Purporting to be specifically a student's edition, the Marietti also carries other footnotes which explain briefly the philosophic sense of words and phrases used by St. Thomas. Most frequently this explanation is taken from some other work of the Angelic Doctor, thus following the criterion of the editors that St. Thomas is his own best interpreter. When a more searching analysis of a given point is necessary a lengthier commentary is included in an Appendix of Annotations at the end of the volume. But for some reason only the *Prima Pars* carries this appendix. These annotations are so valuable and of such high quality that students will regret the unexplained omission in the other volumes.

It should also be noted that wherever any commentary is given, in footnote or index, the editors have explicitly followed the policy of passing over the analysis of technical problems which interest only the expert and have concentrated instead on the clarification of matters useful to beginners. This is the policy of the Angelic Doctor himself. In this, and in the many other features of their new edition, the editors have shown themselves true disciples of St. Thomas.

D.R.

France Pagan? By Maisie Ward. New York, Sheed and Ward, 1949. pp. xii, 243, with notes and bibliography. \$3.00.

Revolution in a City Parish. By Abbe G. Michonneau. Oxford, England, Blackfriars, 1949. pp. xxi, 189. 7s. 6d.

France Pagan, although divided into three parts, is really three complete books combined into one. The first part is a biography of the late leader of the new missionary movement in France, Abbe Godin; the second in an adaptation of Father Godin's own book *France, Pays de Mission*; the third presents a brief survey of the results already accomplished by the new Apostolate.

Maisie Ward's ability at biographical sketches enables the reader to see and understand the man who has reawakened France. By interviews and conversations with Abbe Godin's friends she has reconstructed his life in a fascinating manner so that nothing is lacking. Her excellent criticisms of some of his methods and ideas add to the masterful characterization.

Abbe Godin tells us himself why he thinks France is pagan and why new ideas must be developed in the work of conversion. He has a remarkable skill in presenting his principles in clear-cut language and explaining them by actual experiences.

The results of his efforts are beginning to show all over France. Many other priests are enflamed with his zeal and are equaling his dynamic labors. The Religious Orders—old as well as new—are in the thick of the new movement.

In January, 1944, the crowning achievement came for Abbe Godin. With the approbation of the entire French Hierarchy a second institute for the training of priests for the new movement was opened at Lisieux. Soon after this he died as he had lived—in the slums among his workers.

Revolution In a City Parish is an account of one of Abbe Godin's co-workers who has introduced into his parish all the new missionary methods that have been formulated for the reconversion of the proletariat. It is written in question and answer form so that the ideas of the author can be clearly and succinctly grasped by the reader. The same zeal and spirit that permeates *France Pagan* is also found in this book. In the former the reader is introduced to the new movement, sees its development and is shown its tools. In this book he walks into a large parish in the heart of France and sees all the machinery in operation.

But American readers may ask why they should be bothered reading these books about French Catholic Action. They need only to look about them and they will see that the Apostolate in this country needs a revivification. Much can be learned from our brethren in France who are making such remarkable progress. We recommend these two books to all with the highest praise and approval. They will be a tremendous aid in helping us to solve our own peculiar problems in the work of winning America for Christ.

M.C.

Peace of Soul. By Monsignor Fulton J. Sheen, D.D., Ph.D. New York, Whittlesey House, McGraw-Hill Book Co., Inc., 1949. pp. 292. \$3.00.

Shakespeare's stage of all the world, wherein men and women acted their parts conscious of divine government and human responsibility, has fled these parts. The Western World is no longer the theater of life it once was. Freud's venom has pulled down the curtain on the great drama of Man. In its place, the philosophers of Mammon have built a glass menagerie, a horrible Snake Pit, wherein

men and women act the parts of animals. Freud was the architect of this "Brave, new world." Thanks to him and the materialists, too many modern men live in jungles, without morals and without manners. If the great fraud continues, home sweet home may soon become the zoo!

But man is ever rational as well as animal. As such he is risible, capable of laughter. Someday in the future, his gales of laughter may shatter the walls of the glass menageries. But, until that blessed day comes, Christendom, outside the walls, must force many a wedge to allow at least the discerning to escape from within. Christians must throw the first stones of morality; for those encased within the glass menageries will not dare to hurl them. With the stones of its morality Christianity may one day force the walls of the modern glass Jericho to come tumbling down.

Monsignor Sheen has not hesitated to hurl the sharp-edged weight of the Church's morality at the sprawling glass prison. *A Declaration of Dependence and Communism and the Conscience of the West* were two good-sized missiles directed at the stained glass of the West. His latest, *Peace of Soul*, is hard granite hurled from the heights of Christendom, the Summa of St. Thomas Aquinas, aimed directly at the heart of the fraud.

Peace of Soul is the kind of book that will change your world, if you take and read, and heed its wisdom. It will help the educated layman to focus modern error in the lens of the Cross; it should serve as a "vadecum" for busy shepherds, whose flocks are so beset by many of the whirlwinds of presentday amorality which Monsignor Sheen diagnoses so well. We pray that it will stand as a signpost for many wandering through darkness toward light, on the paths that lead to God.

Frustration, anxiety, conflict, conscience, confession and psychoanalysis, sex and love of God, remorse and pardon, and fear of death are all "thrashed out" in *Peace of Soul* by a master guide. These very same questions are being bruited about today in the jungles, menageries, and pits of America. That fact makes *Peace of Soul* a book for today. Take it and read it, for it is growing late in the day of the modern madness.

T.O'B.

Thomas More. By R. W. Chambers. Westminster, Md., The Newman Press, 1949. pp. 416 with index. \$4.00.

Citizen Thomas More and His Utopia. By Russel Ames. The Princeton University Press, 1949. pp. 230 with index. \$3.50.

Newman Press in reprinting Chambers' *More* has given us not

only what has been universally recognized as the best life of the popular layman-Saint, but one of the very best lives of any Saint to appear in recent years. Professor Chambers is no mean scholar; yet he neither burdens his narrative with scholarly paraphernalia nor fails to interpret the evidence he adduces. His work is not flawless; there is, for instance, a rather artificial distinction set up between the theological virtues as Christian and the moral virtues as pagan. Still, St. Thomas More stands out in these pages in all his aspects: Humanist, Statesman, Catholic and Martyr. There is much in his life, standing as it does on the threshold of modern times, that will strike responsive chords in the hearts of today's Catholics. Perhaps most of all, his very moderation and seeming lack of heroism will appeal. At first glance he seems a very clever man who was, in his private life, a good Catholic father and nothing more. He did not court martyrdom as did some of the Saints of the catacombs and some of the Missionary-Saints; he submitted to it, fearful of himself, when strict necessity demanded it. It may well be the very ordinariness of this just man which will make him especially beloved.

Professor Ames, on the other hand, takes a very limited aspect of More: his politico-economic background as a possible explanation of the "mystery" of More and the *Utopia*. Chambers had explained the *Utopia* as a picture of what pagan virtue could accomplish with the implied moral: "If pagans could do all this, how much more should you, you Christians?" But Professor Ames finds Chambers too Catholic, although Chambers is not a Catholic. Nor does the Marxian Kautzky please the Princeton Professor. The evidence Dr. Ames produces in scholarly fashion has some value; the interpretation he gives it is another matter. For St. Thomas More emerges from his pages a very Amesian More: a liberal, bourgeois American. It is the emphasis which is wrong. If More was not a disembodied spirit, neither was he an economic and political abstraction. If we cannot learn everything about a man from the pious reflections he makes in his diary, neither can we from his ledgers and cancelled checks. The invincibly secular attitude simply does not understand a Saint or a Martyr. Chambers did not have to prove More an orthodox Catholic; More did that by putting his head on the block for a Catholic principle. But Dr. Ames, who slips every time he alludes to anything religious, confesses that he cannot understand why More should have died at all (p. 72). The abstractions of Professor Ames are a caricature of More; the integral view of Professor Chambers is a portrait, as finely etched in prose as Holbein's in paint.

U.V.

The Norwayman. By Joseph O'Connor. New York, The Macmillan Company, 1949. pp. 352. \$3.50.

For Catholics who enjoy a good novel *The Norwayman* of Joseph O'Connor will be a rare treat. In these days when the novel has largely become a medium of unruly passions and sordid morality, it is indeed heartening to come upon a story that is materially sound and emotionally fresh. The story brings us to a lonely, little island off the coast of Ireland and the moods of the tale vary as the surge and calm of the ocean which it features. The plot is simple enough. A newly-wed couple make the island their home. Then their idyllic solitude is broken by the advent of people whose lives, stormy and serene, make a story worth telling and well told. The undertones are colored by a vivid Catholic sense. The author expresses this in his foreword: "The people are any one of the separate communities walled off from each other by the coastal mountains, who still use Gaelic and its modes of thought and tolerate the ills they endure in this life for the rewards they will reap in the next." It is precisely this outlook that sets off *The Norwayman* from the usual run of modern novels. And yet, Mr. O'Connor's narrative sustains throughout a high level of action and excitement. His characters are beset with the same human failings and temptations as the creatures of other novelists. The difference lies in their approach to their problems and the ultimate source of the solution. It may be expressed briefly as the difference between a God-centered and a self-centered way of life.

T.K.C.

How To Improve Your Personality By Reading. By Francis Beauchesne Thornton, Milwaukee, the Bruce Publishing Company, 1949. pp. 241 with reading lists and index. \$2.50.

Last year Father Thornton published the most extensive anthology of modern Catholic prose and poetry which has yet appeared. Now he gives us some of his views on reading. His very readable little book is not another *Intellectual Life* by Père Sertillanges nor yet a *How to Read a Book* by Mortimer Adler. Father Thornton's touch is lighter, and he is more concerned with getting people to read than in giving them any elaborate directions on how to go about it. After some preliminary words on books, readers and personality, he plunges into different forms such as the novel, biography, the drama and science, appending lists of suggested readings to each. His observations are sound, keen and not without a touch of humor.

Yet one might wish that he had given more direction, and further suggestions for interpretation. In his anxiety to get people to read, he is not unlike the mother who insists that the child eat—not necessarily cereals or vegetables—but eat something anyhow. Anyone who took the advice uncritically might try a diet of cream puffs with no substantial meat and potatoes. The question is whether the immature readers the book seems to be pointed at are at the same time sufficiently mature to exercise adult judgment on their reading. This has been the whole trouble with the Hundred Great Books, the list of which the author appends without any discussion whatsoever.

The chapters on Philosophy and Religion are somewhat disappointing. There is the usual confusion of all Thomism with Philosophy, and some misunderstanding of the nature and purpose of the Thomistic Society. The first book suggested for a general view of religion is Watkin's *Catholic Art and Culture*, a book of dubious merit for such a function.

Yet the book must not be criticized too severely for attempting to break ground in a field relatively untilled. Father Thornton's suggestions are splendid; it would be foolish to complain that they do not represent a complete philosophy of reading. His remarks—readable and entertaining and withal very profitable—will do much good where they are most needed.

U.V.

Captain Dauntless: The Story of Nicholas Biddle of the Continental Navy.

By William Bell Clark. Baton Rouge, La. Louisiana State University Press. 1949. pp. 317, with bibliography, notes and index. \$4.50.

Captain Dauntless is the story of an American hero who died in defence of his country. In this, his fourth book on the American Navy, William Bell Clark has again combined his profession and his hobby. The author is an executive in the advertising world who has nevertheless worked at the study of American Naval History with a thoroughness that has won him deserved renown. In his books he is managing to sell the American spirit of idealism and courage by telling the story of American heroes.

Of his own accord, Nicholas Biddle chose to answer the call of the sea. It was a choice that would eventually demand the supreme sacrifice. To be a mere sailor on a cargo vessel proved, after an extended trial, to be too calm an existence for his adventurous and courageous spirit. So, upon hearing of the rumors of a war between Great Britain and Spain, he decided to enter the Royal Navy. In time this also proved to be too tame for him. Looking about once

more he found a more likely answer in an expedition bound for the North Pole. It proved to be a real test of his endurance and his courage but on his return he belittled the hardship and perils he had experienced, and remarked in a letter that he "did not apprehend danger." This short phrase is the key to his character.

When it became evident that war between the Colonies and England was inevitable, Biddle resigned his commission in the Royal Navy and returned to his native Philadelphia. Soon after he found an outlet for his courage in the patriotism that was required of him.

From here on Biddle's story is intimately connected with the History of the American Revolution, and it is history revealed through biography — privateering, the beginning of the Continental Navy, engagements with enemy ships, and the story of Biddle's ship, the *Randolph*. It was as commander of this ship upon which he and his entire crew lost their lives, that Biddle carved for himself a lasting place in American memory as the man who gave the Navy its first great tradition—to die fighting.

G.M.

Sacred History. By Daniel-Rops. Transl. by K. Madge. New York, Longmans, Green and Co., 1949. pp. x, 405, with maps and chronological table. \$4.50.

Sacred History is the English translation of *Histoire Sainte*, the original French study of the Old Testament civilization. Written in 1943 by Daniel-Rops, a ranking French author and Jewish convert, this excellent book traces the Old Testament events from the Exodus of Abraham and the Chosen People down to the period immediately preceding the Birth of Christ. More than that, it synchronizes the history of the Israelites with that of neighboring nations which exerted no little influence on the destiny of God's chosen ones. Thus, not only the Jewish people but the Greeks, Persians, Egyptians and others with whom they came into contact take part in this biblical panorama.

The concluding chapter on "The Inner Life of the Community" gives a fine insight into the religious and moral customs of these Jewish people with whom Our Lord later lived. And to know and understand the evolution of this race is to appreciate the difficulties Christ encountered in His mission among them.

Sacred History is all the more remarkable because of the author's ability to present this illuminating study while clinging so rigidly to the chronological and detailed events of the Bible—and to accomplish all this in the short space of four-hundred pages. In view of this, and

its popular approach in lieu of the academic, "it should have a wide appeal to the general public as well as to students and scholars."

F.K.

The Natural Desire for God. By Rev. William R. O'Connor. Milwaukee, Wisconsin, Marquette University Press, 1948. pp. 90 with notes. \$1.50.

This brochure is the latest addition to the Aquinas Lecture series, and represents the pabulum of Fr. O'Connor's previous book *The Eternal Quest* (Longmans, Green & Co., New York, 1947). The author presents an historical analysis of the problem beginning with the Pre-Christian philosophers Plato, Aristotle, Proclus, and Plotinus, and ending with St. Thomas and four principal commentators of the Summa, Bannez, Cajetan, Dominic Soto, and Sylvester of Ferrara. Pre-Christian philosophers stated the problem as a natural desire for a deity, but with the advent of new Revelation the Christian philosophers and theologians restated the problem as a natural desire for God. In the Christian era, the doctrines of St. Augustine on illumination and the weight of the will are compared with St. Thomas' on the primacy of the intellect. From this brief but definitive analysis, the author states his own conclusion, which is "the natural desire for God is the natural tendency of the intellect for a knowledge of God that cannot be satisfied short of a direct vision of Him, once we know that He exists" (p. 55).

The elements of deduction which constitute that conclusion should be distinguished for clarity. Several elements are involved in this statement: "To have an inexhaustible craving for knowledge and truth is natural; to have this craving satisfied completely and finally is not natural but supernatural" (pp. 35-36). The first part of this statement, this "inexhaustible craving for knowledge," militates against the virtue of studiousness which is a potential part of temperance. In the Summa, II, II, q. 166, a. 2, ad 3, St. Thomas mentions in conjunction with the desire of the soul to know, the corporeal physical defects which have to be overcome, because they rebel against the vehement study which science requires. The reason for the second part of the above statement, that the craving is finalized only in the supernatural order, is given on p. 38, when the author speaks of the "impediment of the inferiority of our nature," by which he means its inability to attain to a vision of God. St. Thomas would distinguish such a proposition, for in I, II q. 4, a. 5, ad 4 of the Summa he states that the "impediment" of our nature is not one of opposition,

but one of defect, and this is not incompatible with happiness but merely prevents it from being perfect in every way.

While Fr. O'Connor has attempted to extract a solution to the problem by a very erudite analysis, he seems to have placed himself in an inescapable impasse. The problem which arises is, why does God, as the Author of Nature, impose an intellectual form on man whereby it tends not to a term but to an "impediment"? This is tantamount to saying that God, as the Author of Nature, gives the intellect a void form to tend to the vision of God, because this vision is supernatural and beyond the power of the Author of Nature.

Though a knowledge of the Divine Essence stands preeminent as an important acquisition, yet the natural desire for that knowledge differs from the natural desire for happiness, and the more these desires are divorced, the less there appears the necessary connection between the intellectual and volitional order. It is the whole man that desires Happiness, not just the intellect.

Aside from the above reservation, Fr. O'Connor has undoubtedly made a very scholarly and admirable contribution to the solution of this vexing problem.

V.T.

Science and the Modern World. A Symposium. Aquin Papers: No. 9. By

Hugh Stott Taylor, D.Sc. (Chemistry), H. Marston Morse, Ph.D. (Mathematics), James Franck, Ph.D. (Chemistry), Samuel K. Allison, Ph.D. (Physics), J. W. J. Carpender, M.D. (Biology), and John L. Callahan, O.P., Ph.D. (Philosophy). St. Paul, Minn., The College of St. Thomas, 1948. pp. 59.

The Master and Pupil. A Sermon. Aquin Papers: No. 10. By The Most Rev. James J. Byrne, S.T.D., Auxiliary Bishop of St. Paul. St. Paul, Minn. The College of St. Thomas, 1948. pp. 8.

Archbishop Ireland. Two Appreciations. Aquin Papers: No. 11. By The Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, and Richard J. Purcell, Ph.D., LL.B. St. Paul, Minn. The College of St. Thomas, 1948. pp. 28.

The first two papers contain the sermon and lectures given at the dedication of the new science building at The College of St. Thomas, March 8 and 9, 1948.

The Symposium is opened by The Very Rev. Vincent J. Flynn, president of the college, and conducted by Dr. William J. Tomsicek, head of the Science Department. Many topics are presented and discussed, including the following: the problem of science education; the

problems of value in science; the contribution of nuclear physics to radiation therapy; the public attitude toward scientific research and development; the effects of the physical sciences on human progress; the need for a new alliance between experimental science and philosophy. These points, and others, are treated in a thoughtful and interesting manner by the six speakers, all of whom are outstanding in their field and need no further recommendation to the reader of scientific subjects.

The sermon eulogizes St. Albert, for whom the new building is named, and sets forth his relation to his pupil, St. Thomas, for whom the college is named.

Paper No. 11 presents the sermon and principal address of the Founder's Day Exercises honoring Archbishop John Ireland, founder of The College of St. Thomas. L.S.

Two In One Flesh. 3 Vols. By Rev. E. C. Messenger, Ph.D. Westminster, Md., The Newman Press, 1949. pp. 408. \$7.50.

Fr. Messenger has written a rather unusual work. It is an attempt to combat the attitude of those who consider sex as something necessarily nasty. In pleading for a balanced outlook on sex and marriage, the author draws upon Sacred Scripture, the Fathers of the Church, St. Thomas, theology, philosophy, and natural science. His scope of topics ranges over a wide field that includes the Virgin Birth, the state of innocence, original sin, virginity, marriage, birth control, modesty, shame and sex in the risen body.

Volume I is the introduction to the entire work, Volume II presents the principles of the author's conclusions and Volume III is the application of these principles. Though some of Fr. Messenger's opinions will not find favor with all moralists, his position is essentially Catholic and therefore fundamentally sound. The amount and depth of theological matter in these volumes makes them of dubious practical value to the average married couple, but for the same reason it is strongly recommended for all priests and especially those engaged in such work as conducting Cana Conferences.

C.D.

The History of the Primitive Church. 2 Vols. By Jules Lebreton, S.J., and Jacques Zeiller. New York, The Macmillan Co., 1949. pp. 1,272. \$16.50.

Today, few non-Catholics dispute with Catholics on purely dog-

matic grounds, they prefer instead the more tangible arguments of historical fact. Thus they deny that St. Peter was ever in Rome, or that the early Bishops of Rome exercised authority over the other dioceses of the Church and they constantly bring up clerical laxity or some other abuse that existed in the Church. Such arguments have led to a great interest in the history of the Church and have resulted in a great development in that field.

These two volumes inaugurate a tremendous undertaking, namely, the complete history of the Church in twenty-four volumes. The present work, which treats of the early Church from its foundation to the Peace of Constantine, offers the happy combination of scholarship and readability. It contains absorbing reading for anyone interested in the early years of the Church, and it is invaluable for professors and students. The success of the complete work will be assured if the future volumes maintain the standard of excellence attained by *The History of the Primitive Church*. B.R.E.

Barbara Celarent. A Description of Scholastic Dialectic. By Thomas Gilby, O.P. London, Longmans Green and Co., 1949. pp. 303, with introduction and index. \$4.00.

"There is much to be said for philosophy being conducted like sports," says Fr. Gilby, and immediately takes his own counsel to heart. The conventual atmosphere of scholastic expression gives way to a whimsicality bright with humor, replete with literary allusions. The thought is tucked away beneath a play of wit which delights, though it may occasionally exasperate; yet the thought-content is there, and it strikes suddenly, rewardingly if one but has the patience to cope with the author's mental agility. The title is from the beginning of a bit of doggerel verse enumerating the legitimate modes of the syllogism, of which Barbara is the first figure.

The prime mark of distinction is perhaps originality; not so much in treatment as in subject. On the Logic of Aristotle there have been centuries of commentary, but a real, creative attempt to investigate the richer, looser sphere of dialectics, within the Aristotelian system, is something quite different. Traditionally, this field has been left to the Platonic-minded; and today, to the new theorists in semantics and symbolic logic, most of whom begin with anti-Aristotelian assumptions. Fr. Gilby has pioneered into frontiers where, plausibly, Thomism might come closer to establishing contact with the temper of the modern mind. For the average intelligent reader seems to find the facile description more amenable than the hard-cast

definition, and prefers arguments of convenience and probability.

He has disciplined his procedure by adhering to the time-honored division of formal logic—the definition, judgment, and ratiocination; and by referring constantly and exclusively, though often in paraphrase, to St. Thomas' own words. Professionally, his effort may serve as a convenient preamble to Aristotelian-Thomistic thought in general, certainly, at least, to the spirit of the system. Though the conciseness of the thought, the obliquity in language and approach, and the occasionally disconcerting allusions may prove an entanglement to beginners; practically, there is discernible a graver intent—a plea against the betrayal of the intellectuals, against the unreason and muddled thinking which have unavoidably become the heritage of the ordinary man, and the havoc which these have wrought in our contemporary cultural and social sphere. "The need is past politeness; survival is at stake, not mere elegance." W.J.H.

De Unione Sacerdotis Cum Christo Sacerdote Et Victima. R. Garrigou-Lagrange, O.P. Turin, Marietti, 1949. pp. 162, with bibliography. lt. 300.

This latest work of Father Lagrange is intended for the spiritual formation of priests of our time. Because the true end of the Church is eternal life, the author in this work treats especially of the intimate life of the priest and his properly sacerdotal function from the standpoint of Our Lord's words "Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you" (Matth., VI, 33). By this procedure the danger of "temporal messianism," whereby the end of the Church would be the temporal happiness of nations delivered from all oppression, is exposed and solidly refuted.

In orderly fashion and with theological precision, the author accomplishes his purpose. Part I deals with the dignity of the Priesthood of Christ and of the Priesthood of His ministers. Part II treats of the intimate life of the priest, of his union with Christ, Priest and Victim. Especially beautiful is the consideration given to the union of the priest with the Blessed Virgin, his spiritual Mother. Part III concerns the priest in his activity as preacher of the Divine Word, and his ministry as director of souls. Finally there is a treatment on the discretion of spirits.

Throughout Father Lagrange stresses the necessity of the priest's being intimately united to Christ, Priest and Victim, so that Christ may live in him and act more fruitfully through him for the

sanctification of souls. The fact that this book is written in Latin should not in any way be an obstacle to the priest who is desirous of reading an inspiring and devotional treatise on the priesthood. Father Lagrange's latinity is most simple, both from the viewpoint of construction and vocabulary. This work is warmly and sincerely recommended to every priest and seminarian.

J.L.S.

Makers of the Modern Mind. By Thomas P. Neill. Milwaukee, The Bruce Publishing Company, 1949. pp. 391 with index. \$3.75.

In modern times Catholics have often been so busy defending themselves that they have not had time to understand their opponents, nor even how their opponents have had their subtle effect on themselves. Dr. Neill makes an inquiry into the lives and teachings of eleven men who have made the modern mind what it is. Besides an introduction and conclusion, there are essays on Luther, Calvin, Descartes, Locke, Newton, Rousseau, Kant, Bentham, Darwin, Marx and Freud. These have been chosen not because of any special admiration the author has for them—he thinks for instance that Newman is a genius superior to many of them—but because of the great influence they have had. Of course selection was a difficult process and many had to be excluded; yet it does seem that Bacon and his philosophy of utility should not have been overlooked. The interpretation is universally good, and although the writing is not quite as good as Will Durant's, the gain in profundity and soundness more than makes up for it. Some essays are better than others, notably those about figures less well known. The chapter on Freud is undoubtedly one of the best. On the other hand, some of the theological criticisms could be better; some of the statements given as peculiarly Calvinistic, for instance, bear a quite orthodox interpretation. Dr. Neill merits congratulations, and more than that, a wide reading audience.

U.V.

An Artist's Notebook. By Sister Mary of the Compassion, O.P. (Constance Mary Rowe, A.R.C.A.) Matawan, N. J., The Sower Press, 1948. pp. 48. \$1.50.

Francis Bacon in his celebrated essay *Of Studies* tells us that "some books are to be tasted, others to be swallowed, and some few to be chewed and digested." This small book belongs to the latter class for within its 48 pages the author considers in the light of

Thomistic principles the great problems which face every artist worthy of the name.

With a brevity of style and precision of thought attesting to the influence of the Angel of the Schools, Sister Mary of the Compassion defines and explains such things as the relation of Master and Student, of the Formal and Material in Art, of Art and the Intellect, Art and the Emotions, The Artist and Purity, Genius and Tradition, Art and Beauty, etc.

The book includes a foreword by Urban Nagle, O.P.; a Bibliography which should be of value to the artist and student; and a number of reproductions among which are the "Our Lady and Child" attributed to St. Luke, Fra Angelico's "Burial of Our Lord, with St. Dominic," William Blake's "The Downfall of the Rebel Angels," and the author's own "Our Lady of Fátima," and "Pieta."

All those who are interested in Art in general, and in Christian Art in particular, should read *An Artist's Notebook*. It will throw much light on a subject which has become befogged by esoteric notions and theories which have caused Art to be discredited in the eyes of the people. Only by a return to the artistic principles discussed in this book can Modern Art be saved.

H.K.

The History, Nature and Use of Epikeia in Moral Theology. By Rev. Lawrence Joseph Riley, A.B., S.T.L. Washington, Catholic University Press, 1948. pp. ix, 495, with notes and bibliography.

The title of this dissertation contains the three main divisions of this work. Father Riley, a priest of the Boston Archdiocese, treats the virtue of *epikeia* in the first part as it is taught by philosophers and theologians from Aristotle to contemporary theologians. Aristotle was the first author to define *epikeia* as a virtue. St. Albert and St. Thomas gave the Aristotelian doctrine a further explanation during the middle ages. During the period after the middle ages Cajetan and Suarez are the most notable authors to treat this virtue although they differ from each other on several important points. Modern moralists generally follow Suarez who is said to have given a more extensive development to the nature of *epikeia*. Two authorities, Prümmer and Merkelbach, among modern moralists favor Cajetan especially concerning the cessation of the binding force of law.

Father Riley gives a thorough Suaresian treatment of the nature of *epikeia* in the second section of his work. The nature of this virtue offers many occasions for controversy among moralists especially concerning the conditions for its use and the necessity of recourse to

the law maker. All moralists however agree that *epikeia* is lawful in itself.

The third part contains the application of the principles that have been presented in the preceding part to certain concepts in moral theology. Four chapters are given to the relation of *epikeia* to the virtues of justice, prudence, and *aequitas*; to the natural law; to divine positive law; to human invalidating laws. The author remains close to St. Thomas and Cajetan in his application of *epikeia* in practical matters because of the dangers which may easily arise from its indiscriminate use.

The nature of this review necessarily limits a detailed criticism of this dissertation. A brief criticism must be given to the author's treatment of Cajetan's teaching on the use of *epikeia*. Father Riley defines *epikeia* as "a correction or emendation of a law which in its expression is deficient by reason of its universality, a correction made by a subject who deviates from the clear words of the law, basing his action upon the presumption, at least probable, that the legislator intended not to include in his law the case at hand" p. 137. Cajetan would say that the correction of the law was made because "a law ceases to bind only when compliance with it would be evil" p. 140. Although a law might at times be difficult to observe, he held that it must be observed even under some difficulty to the subject. Father Riley notes that this rule of Cajetan "seems to be wholly erroneous." A law ceases to bind according to him "when it would be excessively and disproportionately difficult to observe." This statement seems to place him in a position of agreement with Cajetan for that which is disproportionately difficult is evidently against the rule of reason which orders man's acts according to a true proportion with the eternal law.

Father Riley has given a contribution towards a better understanding of this obscure though common virtue. Although Thomists may not agree with his preference for Suarez over St. Thomas and Cajetan on several points they must congratulate him on his clear exposition of one side of a difficult problem. R.M.

Chinese-Russian Relations. By Michael N. Pavlovsky. New York, The Philosophical Library, 1949. pp. viii, 194. \$3.75.

The book at hand is a short history of the three hundred year period during which relations have existed between China and Russia. These relations had their origin in the middle of the seventeenth century after the Ming dynasty had succumbed to the onslaught of the

Manchus. A detailed treatment of the rôle played by the buffer state, Mongolia, takes up a large part of the book. The influence of the Jesuits in these relations also receives a somewhat lengthy treatment. The book, however, throws but little light on the adverse state of affairs in the Far East of today. Indeed comparatively few pages at all are given to the relations between Soviet Russia and the Chinese Republic. The far greater part of the book deals with the Russia of the Czar and the Chinese Empire. For this reason the work will prove somewhat disappointing to those who look with anxious eye towards a China plagued by atheistic Communism. It is a scholarly work, embellished with ample footnotes both in English and Chinese, but because of the frequent occurrence of Russian and Chinese names of persons, places and things it will make difficult reading for anyone unversed in these affairs.

H.E.P.

A Procession of Saints. By James Brodrick, S.J. New York, Longmans, Green & Co., 1949. pp. 198. \$3.00.

In every age in which the Church has been persecuted men, staunch in their faith, have stood forth to strengthen the weak and encourage the strong. In our own day the heroic prelates, Archbishop Stepinac and Cardinal Mindszenty, are enduring imprisonment for their devotion to truth and duty. Through the centuries such noble souls as St. John Fisher, St. Anselm, and St. Hugh of Lincoln suffered and died rather than forsake the teachings of the Catholic Church.

Father Brodrick writes vividly of these saints, but he also acquaints us with some less familiar saints of England and Ireland. He portrays their everyday lives in which we find the love of God manifested among the failings of human beings. *A Procession of Saints* is valuable for its history but more valuable still for its presentation of saints who should stimulate us not only to admiration but also to imitation.

J.O.

The Cure D'Ars. By Abbe Francis Trochu. Westminster, Md., The Newman Press, 1949. pp. 583. \$5.50.

This is a reprint of the standard biography of the Curé of Ars. It is an authentic work based on the Acts of the Process of Canonization and other reliable sources. It is also very realistic, presenting the Curé neither as an over-pious ascetic, nor as the wonder-worker of Ars, but rather as a simple and zealous Curé of the small country parish of Ars.

Ars was worldly and indifferent to religion, the new Curé was holy and zealous. A struggle was bound to result when these two met. The account of that long hard conflict tells the life story of the Curé of Ars.

Abbé Trochu's narration of that story makes interesting reading. Some of the facts of the saint's life read almost like fiction: the young student hiding out at Noës for two years as an apparent deserter from Napoleon's army; the many obstacles that faced the new Curé at Ars; in later life his terrifying encounters with Satan. The author neither mitigates nor moralizes in presenting these and other events in the saint's life, but tells them simply and clearly.

The Curé converted not only Ars but also the souls of the thousands who traveled to his famous confessional from every corner of France and from many parts of the world. His humility and simplicity conquered the worldly-wise and his burning charity inflamed the indifferent.

This reprint of Abbé Trochu's book is timely since it offers to our own modern times a living example of true sanctity. J.T.C.

The Passion of the Infant Christ. By Caryll Houselander. New York, Sheed & Ward, 1949. pp. 143. \$1.75.

There certainly is no question of the need for great holiness in our day. Again, there is no question of our own apparent inability to give what God seems to ask when He asks that we become saints. It is Caryll Houselander's idea that perhaps God is now leading the modern saint to great holiness by inviting him to participate in the Passion of the Infant Christ. It is a good idea.

Our Lord was born in poverty, outside of His own village and home. He was hunted and had to be taken to Egypt to escape death. Many children were slain on His account. His humility and dependence, His desire to be hidden and His obedience shine out of His early years. There is something of a renewal of the circumstances surrounding Bethlehem today. Children all over the world are being exploited by modern Herods; Christ is again being hunted. Yet we seem unable to do anything about it; we are haunted by the thought of our own futility.

It is this very futility, if we would only come to admit it, that could be the beginning of a very fruitful meditation, a very fruitful life. Miss Houselander insists on the apparent helplessness of the Infant Christ, and makes that our hope and our first point of imitation. We should abound in childlike abandon to God, in humility, in

dependence, in obedience, no matter in what situation we find ourselves. Further, she ties up her whole theme very well with a final chapter on the Host-life, for she sees in the Eucharist the same poverty and dependence, the same mysterious silence amid great calamity that Our Lord revealed as a child. Tremendous devotion to Our Lord in the Blessed Sacrament, then, will answer many of our questions, many of our sorrows.

This book is a poetic variation of the theme given to the world first by Our Lord Himself when He told His disciples to become as little children, and more recently by the little Carmelite nun from Lisieux, St. Theresa of the Infant Jesus and the Holy Face. Caryll Houselander points up St. Theresa's greatness, and suggests that her life exemplifies the sort of heroism God wants today.

While the book in the main is well conceived and worked out, the poetry of expression at times, as in Chapter Three, obscures more than illumines the thought. Yet the book, on the whole, will certainly bring light and help to those of us who are still fumbling both for a way to lessen the suffering of men and for a way to become saints.

R.H.

What Jesus Saw From the Cross. By A. D. Sertillanges, O.P. Dublin, Clonmore and Reynolds Ltd., 1948. pp. 182. 8/6.

What did Jesus see from the Cross? Father Sertillanges asks us to open our eyes with Jesus: those of our body and those of our intelligence. They open with Jesus leaving the praetorium, carrying His Cross. They close with Jesus, bowing His head in death upon the Cross. It is the space of time between those two events which Father Sertillanges considers here in this work which first appeared in 1937.

Placing himself in spirit on the Cross of Christ Father Sertillanges looks out over the city and the surrounding countryside, upon the landscape which Jesus must have viewed in His dying moments. Thus he makes our gaze sweep from the Mount of Olives in the East westward, taking in its course Mount Scopus, "where Alexander once quailed before the majesty of the high priest," the Gate of Ephraim, the Temple, the tower Antonia in front of the Cross, until it comes to the curving valley of Gehenna bringing into vision the stirring sight of Mount Sion. There are also the passers-by, His loved ones, His enemies. To draw his descriptions as graphically as possible in order to lead us closer to the Passion and death of Jesus, Father Sertillanges has utilized the learned archeological findings of his confrères. We are made to move in the heaving atmosphere of violence,

to taste the gall of agonizing suffering and pain.

The author has brought to this work his usual clarity and profound learning blending them into a splendid example of Dominican spirituality. It is not only his personal knowledge and experience of the Holy Land which he presents here but the very deep stirrings of his soul expressed in these delightful fruits of his many meditations. This devotional book will make valuable and interesting reading for all at any time.

F.M.

John England, American Christopher. By Dorothy Fremont Grant. Milwaukee, Bruce Publishing Company, 1949. pp. xvi, 167, with bibliography. \$2.75.

If the Christophers are anything they are a movement in the strict sense of that word. They are a body of men and women in all walks of life in America who have as their objective the dispersal of evil by the spread of good. Bishop John England, Charleston's first Catholic Bishop, was the outstanding Christopher of his time in America. He loved all Americans both Catholics and non-Catholics. His love was true for he understood the bigoted ignorance of his enemies and loved them in spite of their bigotry. This love for his adopted countrymen took him on long and arduous journeys every year to visit his flock and to correct the false charges levelled against him and the Church. This love was such that it made him take up his pen and write brilliant defences of his faith thus to reach the hearts of men.

Love without prayer can become purely humanitarian and apostolicity without it can be empty and purposeless. Although there is not a sufficient account of his prayer given in this book the genuine effects of this early American Christopher manifestly demonstrate that his efforts were based upon a solid life of prayer.

The teachings of John England were arranged into five volumes by his immediate successor, Bishop Ignatius A. Reynolds. These teachings concerned the body of Catholic doctrine and its application to the life and prejudices of early America. John England was an apostolic teacher who taught because he loved and who prayed that his teaching would be always true and effectively received by his audience.

This is the John England, Charleston's first Catholic Bishop, that Dorothy Fremont Grant has given us. She has given a portrait of a man to be loved and imitated. Bishop England can be called an eminent American Christopher whose apostolic zeal is a model for

contemporary Christophers in their movement towards the overthrow of evil by the good word of the Gospel. R.M.

Ancient Christian Writers. Arnobius of Sicca, The Case Against the Pagans. Transl. by George E. McCracken, Ph.D., F.A.A.R. Westminster, Md., The Newman Press, 1949. pp. 372. \$3.50.

The seventh in a series of ten translations of the Fathers of the Church, this work of Anobius, *Adversus Nationes*, comes in two volumes, the second of which will be published shortly. Though perhaps less known than other works of the series, this apology is nevertheless noteworthy for its complete exposition of false pagan doctrines urged against the primitive Church.

According to St. Jerome, Arnobius was a pagan rhetorician in Africa who bitterly attacked the early Church. As a result of dreams, however, he was converted to Christianity and began to write vigorous attacks against his former religion. Though little is known of him and the exact dates of his life remain obscure, the *Adversus Nationes* is thought to have been written about the year 300 A.D. It is listed among the apologies, but it is more an attack on paganism than a direct defense of the Church.

This volume contains the first three of seven books, with a lengthy but informative introduction. The translation itself seems as smooth and clear as can be expected of a work of this kind, and the numerous notes are enlightening and helpful. J.B.

Property and Poverty. By A. M. Crofts, O.P., M.A. Dublin, The Irish Rosary Press, 1948. pp. 269 with bibliography. 7/6.

With ample references to the teachings of St. Thomas, Father Crofts here presents a thorough analysis of the traditional scholastic doctrine on man's right to own. The author first devotes several short chapters to a description of God's supreme dominion and wisely notes the need of man the owner to recognize this Divine Mastership. Then there follows a lengthy treatment of natural right and the law of nations and their relationship to man's proprietary right. This section, prefaced by a clear statement of St. Thomas' meaning of right, includes an historical conspectus of Catholic and non-Catholic interpretations of natural right in regard to property. Having presented the Thomistic defence of the lawfulness of private ownership, the writer next explains the two-fold necessity of private possession, viz., on the part of the individual and on the part of the community. Finally,

in a convincing, logical conclusion, Father Crofts insists that, if man is to succeed as an owner, the life of virtue must govern his use of the things of the world. As an individual, an owner should strive especially for the virtues of prudence and temperance in order to guide himself properly in the use of wealth; as a member of the community, man should be constantly aware of God's command to love one's neighbor and should, likewise, manifest his charity by acts of liberality.

By exposing Catholic teaching in a straightforward manner; by treating difficult philosophical questions, such as the law of nations, with clarity; by emphasizing that the errors of Communism and the abuses of Capitalism in the matter of private property can best be fought by a true knowledge of the Scholastic principles involved and by virtuous living, the writer of this satisfying work has done a service to every Catholic thinker interested in the struggle for economic justice.

M.M.

Thomistic Philosophy. Vol. II. Metaphysics. By Rev. Henri Grenier, Ph.D., S.T.D., J.C.D. Translated from the Latin of the original "Cursus Philosophiae" by Rev. J. P. E. O'Hanley, Ph.D. Charlottetown, Canada, St. Dunstan's University, 1948. pp. xii, 376. \$3.25.

The volume on Logic and Natural Philosophy, the first of Fr. Grenier's three-volume work, was reviewed in the previous issue of *Dominicana*. We have equal words of praise for this volume treating of Metaphysics. The author has written his Metaphysics according to the mind of St. Thomas Aquinas. Numerous texts, selected from the works of St. Thomas and other great Thomists, and from the works of modern philosophers, are cited. Almost every article is developed according to scholastic pattern: the statement of the question is followed by the statement of the thesis, proof of the thesis, corollaries, and finally by a consideration of difficulties. Points for review are suggested after many of the articles.

When *Ethics*, the final volume, will have been completed, Fr. O'Hanley will have provided students unfamiliar with Latin a complete course in Thomistic Philosophy, and an opportunity to study and defend truths very often impugned and beclouded by many modern philosophical systems. Not only college students but also graduate students and professors will find Fr. Grenier's *Logic and Natural Philosophy* and his *Metaphysics* useful textbooks.

V.F.

A Catholic Dictionary. Edited by Donald Attwater. New York, The Macmillan Co., 1949. pp. 552. \$5.00.

This is a revised second edition of the well-known Catholic Encyclopedic Dictionary. Crammed between its covers is a vast yet concise array of terms, definitions, and names prevalent in the theology, liturgy, and organization of the Church. It lists the Supreme Pontiffs, ecclesiastical abbreviations and titles, and includes the General Calendar of the Catholic Church. It is difficult to overestimate its utility as a reference book and obviously it deserves a place in every Catholic Library and on every Catholic Bookshelf. L.E.

Man's Last End. By Joseph Buckley, S.M., A.M., S.T.D. St. Louis, B. Herder Book Co., 1949. pp. xii, 233, with notes and bibliography. \$3.50.

Father Buckley has set out to determine what is the object that will completely satisfy man's natural desire for happiness. The author confines his discussion to the natural order only. Herein lies the chief value of this work.

Many men of the present time, rejecting the supernatural order, devote all their attention and activity to the material world with the hope that there they will find perfect bliss. To defend such actions some appeal to the opinions of certain philosophers, others say that such a course of action is natural for man. Father Buckley shows that this conception of man's last end is false. The opinions of the ancient and modern philosophers are presented. The principles that one should use to evaluate and refute these teachings are explained in a clear direct style.

This book is a valuable contribution to the literature of Moral Philosophy. It is an aid for every individual to answer the objections of a society which is rapidly becoming pagan. Father Buckley deserves commendation for his scholarly presentation and explanation of *Man's Last End*. D.B.C.

No Abiding City. By Bede Jarrett, O.P. Westminster, Md., The Newman Press, 1949. pp. 74. \$1.50.

No Abiding City is a collection of twelve short sermons which were delivered in the early thirties by the famous Dominican preacher, Father Bede Jarrett. Actually, this work is a summary of Catholic thought. The sermons indicate what the pattern of a truly Catholic life should be. Father Jarrett's general theme is that in this life we

are but pilgrims and strangers preparing for the life of eternity. In developing this theme, the author has succeeded in presenting sublime truths of Catholic Faith in a manner and language understandable to all. Hence, it's vivid style and subject matter assure this reprint of a well-known work a favorable reception among all those interested in these saving truths of Christ.

M.G.

For Better for Worse. The Fourth Theophila Correspondence. By Fr. Ferdinand Valentine, O.P. Oxford, Blackfriars Publications, 1948. pp. 101. 5s.

Fr. Ferdinand Valentine, an English Dominican, wrote numerous letters during the war and afterwards which were printed and circulated by private subscription. Now gathered into book form they offer to the average reader a series of Spiritual Letters at a modest cost. Thus far four small volumes have been published.

Aimed at the men and women living in the world the subjects discussed and explained in these volumes are those most vital today to the souls who thirst for God. At the present time more and more people are looking for the secret of integrating their lives toward the end designed to men. The life of man is a huge void unless vitalized by the Sacraments. In this fourth volume Fr. Valentine points out how three important Sacraments, Penance, the Eucharist and Matrimony, affect the spiritual life of the members of our social system.

If Saturday night confession is a time of uncertainty, or if frequent Communion doesn't seem to make the receiver any better, or if the Church's view on marriage is considered old-fashioned or stringent or too idealistic, this little book will prove helpful.

M.S.W.

The New Psalter of Pius XII in Latin and English, with introductions, notes and spiritual reflections. By The Very Rev. Charles J. Callan, O.P., S.T.M., Litt.D. New York, Joseph F. Wagner, Inc., 1949. pp. xii, 532, with bibliography. \$6.00.

The New Psalter, by the Very Rev. Charles J. Callan, O.P., gives the reading public a simple, appealing, and reliable translation of the new psalter of Pius XII. First of all, though, this book introduces one to the psalter by giving a brief but adequate history of the origin, canonicity, etc., of the psalms. Then, after an introduction to each psalm, it gives the Latin and English texts, followed by appropriate and profitable spiritual reflections which give a deeper insight into and a practical application of the psalms. It also includes elucidating notes which prove quite helpful.

Apart from the psalms themselves, *The New Psalter* is substantially the same as Fr. Callan's previous work, *The Psalms*. However, it has a number of improvements over his last book. Unnecessary notes and divisions are removed; main subjects of the psalms and new notes are added; better divisions are conveniently inserted.

The New Psalter will certainly attract all who have come to know and love Pius XII's psalter. Because of the clear and faithful rendition of the Latin text, it will win many more admirers of the psalms.

N.B.J.

As in a Mirror. By Father James, O.F.M. Cap. Westminster, Md., Newman Bookshop, 1948. pp. 144. \$2.50.

Inspired by the surprising success of a previous work, *The Music of Life*, Father James now favors his readers with another book in the same vein. Gazing from the window of his cell, the gifted Capuchin Friar permits his thoughts free rein to dwell on the wonders of nature and to contemplate the glories of nature's Author. God is seen in everything and everything is seen in God. With an appreciation of creation which is typically Franciscan and a meditative insight into the Creative Will which almost amounts to an over-emphasis, Father James evaluates all things and assigns to them their proper nobility as expressions of the Eternal Goodness of God. Modern notions of the nature and utility of things are aired and their inadequacy made apparent in the light of Truth Itself. The book leaves the reader with the impression that little is lacking in the author's grasp of the significance of the over-all plan of God. Even though, as a matter of fact, few subjects are expressly treated, still there is no feeling of disappointing inadequacy. The ideas that are discussed are the important ideas of all living, such as Reason and Faith, Death and Life, Reflection. There is little in life which could not find its explanation in the thoughts found in this work.

A genius for description which is a real delight is adequate assurance against the dryness which too often characterizes books of this type. This work should be well received in all quarters.

T.W.O

Demonstratur Existentia Dei. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1949. pp. 36.

Divinae Scientiae Causalitas. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1948. pp. 52.

These two pamphlets are the work of Father Gigon, Professor

of Dogmatic Theology at the University of Fribourg. They constitute a manual commentary on two of the most important questions in the First Part of the Summa of St. Thomas, namely, the Demonstration of the existence of God, and the Causality of the Divine Knowledge. The discussions that have arisen concerning these questions, the objections raised against the Thomistic proofs, and the profound metaphysical principles on which the proofs depend, make a manual almost a necessity for the student. These two pamphlets, in a compact and scientific form, contain all this pertinent material.

In the work on the demonstration of God's existence we find a discussion of the ontological validity of first principles and of human knowledge itself, and a treatment of proper causality, subordinated series and analogy—all of which are absolutely essential to an understanding of the Five Proofs.

In the *Causality of the Divine Knowledge* we find an analysis of the varying opinions within the Schools as to divine foreknowledge, and also an excellent summary of the Positive Theology on this point. This pamphlet is noteworthy too for a special consideration of the difficulties that arise in preserving the sound doctrine on *Futuribles*, a matter that calls forth again the Thomistic view on Liberty and Divine Action. Another distinctive mark of Father Gigon's treatment is a section proposing an application of the doctrine on the presence of creatures in God to certain elements in the spiritual life, namely fraternal charity, the Mystical Body and the Holy Eucharist, the Sacrament of unity.

D.R.

Sacramental Penance in the Twelfth and Thirteenth Centuries. By Rev. Joseph A. Spitzig, A.B., S.T.L. A Dissertation. Washington, D. C., Catholic University of America Press, 1947. pp. xi, 196, with bibliography and index. \$2.00.

The author of this present volume, The Reverend J. A. Spitzig, is a priest of the Cleveland diocese who has studied at the Gregorian University, Rome, Italy, and at Catholic University of America. In this work, a dissertation for the degree of Doctor of Sacred Theology, Father Spitzig has carefully traced the history of the present doctrine concerning that satisfaction for sin which is imposed by the Confessor in the Sacrament of Penance.

The teachings of the theologians of the twelfth and thirteenth centuries are most important in the history of dogma. They form the link between the early teaching of the Church and the crystallized doctrine of the Council of Trent. For this reason, Father Spitzig's

work is of great importance to Theology.

Yet, present-day interest in this study should not be purely academic. The Protestant denial of the efficacy of satisfaction for sin and the reluctance of many people to accept voluntary sacrifices as just punishment for their sins, enhances the importance of this doctrine. Theologians, who are interested in the spread of the penitential message of Fátima, should profit much by reading Father Spitzig's dissertation on the nature and doctrinal history of sacramental satisfaction for sin.

J.D.S.

Liturgical Meditations for the Entire Year. By the Sisters of St. Dominic (Adrian, Mich.) St. Louis, B. Herder Book Co., 1949. pp. 1,012. \$10.00.

This work does not fall into that unhappy category of books which provide spiritual reading rather than material for meditation. For these pages do not present lengthy discourses on various virtues, instead they offer thoughts and topics for each day of the year that serve as brief and concise directives for meditation.

These two volumes are definitely Dominican in tone, yet their appeal should not be limited to Dominican communities, since they will prove spiritually stimulating and beneficial to any group of religious women.

B.A.

Fundamentals of Speech, a Text-handbook of principles and methods. By Roy C. McCall, Ph.D. New York, The Macmillan Company, 1949. pp. xii, 240. \$2.50.

Fundamentals of Speech, by Roy C. McCall, Ph.D., is a text-handbook containing all that the title indicates. It is "an attempt at a 'down-to-earth' talk to the student" about speech and its basic elements, with a series of appropriate assignments.

Although the division is not explicitly made, Mr. McCall's book can be divided into two main parts. After an introduction that should instill in the student a desire for proficiency in speaking, and dispel undue fears and prejudices, the first part treats of the composition of a speech that will be truly effective. The second part considers the actual delivery and discusses the particular occasions for oral communication, such as introducing speakers, making announcements, group discussions, etc.

Fundamentals of Speech has many good qualities which should make it a welcome addition to the other texts on the same subject.

It treats briefly but adequately the necessary principles and methods of speech, consequently it is not a bulky book. Its assignments and order of chapters are such that they can be adapted to the particular approach to the subject that different professors may have. These and the many other favorable features of this edition of *Fundamentals of Speech* should make it not only a successful college textbook but also a valuable addition to the personal library of one who wishes to review from time to time the essentials for speaking well. N.B.J.

Books for Catholic Colleges; a Supplement to Shaw's List of Books for College Libraries. Compiled by Sr. Melania Grace, S.C., and Gilbert C. Peterson, S.J. Chicago, American Library Assoc., 1949. pp. x, 134. \$3.75.

The Shaw List of books for college libraries was published in 1931. Catholic college librarians and educators checked the work and found "that the list, though excellent and basic for college libraries in general, was inadequate for Catholic college libraries, whose specialized curriculum required a large group of books not listed in Shaw's work" (introd.). At the 1940 meeting of the Catholic Library Association three capable Catholic librarians were assigned "to compile a supplement of Catholic books to round out the collections of Catholic college libraries and to add to the list of holdings that would be recognized by various accrediting agencies" (introd.). The project was begun in December, 1940, and continued until May, 1942, when war and other events brought a temporary halt to the work. It was taken up again in the summer of 1946 by Sr. Melania Grace and Fr. Peterson and brought to a successful completion.

The list does not duplicate titles in the Shaw list. It includes works published as early as 1850 and as late as December, 1947. Out of print works are indicated to aid the librarian and to indicate to publishers works worthy of re-publication. The offset process, from the typewritten manuscript, was used to save the cost of typesetting and of proofreading. "The photographic method ruled out all last-minute additions, substitutions and corrections, and left shortcomings of which the compilers are keenly aware" (introd.). This reviewer noticed that the city of publication is given for some periodicals; for others it is omitted. *Blackfriars* (p. 31) is not published by Rolls House, but at Blackfriars, Oxford, England. Sometimes one publisher only is given for a work when it has been published by another in a different country, e.g., De la Bedoyere, M., *Greater Catherine* (p. 45) was also published in London by Hollis & Carter. On p. 85

Albert Schwertner should read Thomas Schwertner. The *Ars moriendi* (p. 35) is listed as a translation; it is a study of the *Ars moriendi* and seems to be too technical a work for a college library. Deles (p. 110) should read Delos. The index needs some revision. More works are in the book than are shown in the index. Two might be mentioned; *St. Raymond*, by T. Schwertner, and *Greatest Catherine* by M. De la Bedoyere. Finally there seems to be a lack of foreign reference works in the compilation.

In spite of these omissions and shortcomings the work deserves high praise. It is an excellent companion volume to Shaw's list. The compilers have provided a list for librarians to check their collections and to purchase new titles. By means of this reference tool, Catholic college book collections can be more fairly evaluated. It is a work to be purchased by all college librarians and educators. R.A.

Saint Josephs 1896-1946. By Mother M. Dafrose, O.P. Brooklyn, New York, 1946. pp. 214.

This book is a history of the settlement in Sullivan County, New York, which Cardinal Spellman has called "A Center of Catholic Action." The story begins with the purchase of the Talmadge estate near Monticello by the Dominican Sisters of the Congregation of the Holy Cross, and covers fifty years of development. The present establishment there includes the Convent of St. Joseph, which serves also as the Mountain School during the winter and as a summer College for the Sisters of the Congregation, the farm and guest houses, the Boys' Camp and Girls' Camp, and the summer house of the late Cardinal Hayes. Much attention is given to the characters who made this settlement possible and who carried on the work over so many years—Cardinal Hayes himself, Monsignor Arcese, Mother Polycarpa, O.P., together with the many priests, nuns and lay men and women who have staffed the two camps, the school and the rest home.

The friends of St. Joseph's, those who have visited there, or benefited by the training at camp or school, will welcome this thorough history of the 50 year old settlement. But they will perhaps regret that in a work of this kind much of the real spirit of the place cannot be fully captured, and that those who were the real embodiment of this spirit, such as Father Drew in the Boys' Camp and Marge Mooney in the Girls' Camp, become merely names in an official chronicle. This is necessarily so, and no inherent defect in the work of Mother Dafrose. Her book will have a limited audience but a genuine value for all sons and daughters of St. Joseph's. D.R.

Les Dominicaines Gardes-malades des Pauvres. By Renee Zeller. Preface by Archbishop Martin Stanislas Gillet, O.P. Paris, Editions Alsatia, 1948. pp. 173.

During the last war, the wounded men, as they lay helpless in bed writhing in pain, looked upon their nurses as "angels of mercy." *Les Dominicaines Gardes-malades des Pauvres* by Renée Zeller is a book about "angels of mercy" not to veterans but to the poor, to those who have a double handicap, the misery of illness combined with the lack of means to ease this misery.

This little volume is divided into two parts; in the first the author sketches briefly the life of L'Abbé Victor Chocarne, the founder of the Order, delineating the workings of divine Providence in the foundation of this group of Dominican Sisters in France. The second part is devoted to a vivid explication of the interior and exterior life of these nursing Sisters of the Poor. The reader sees with the eyes of the author a postulant, well-qualified physically and spiritually, begin her training in the Novitiate, progress in study and prayer, acquire a suitable understanding of the poor, and actually lavish her tender care and charity upon the less fortunate sons of God, the result of which is their physical and spiritual betterment.

Any one with a reading knowledge of French will enjoy this book but especially those who feel called to the Religious life; for in it they will learn much about the spirit and ideals of these devoted Sisters.

R.D.P.

Der Rosenkranz und das Menschenleben. By Franz Michel Willam. Vienna, Verlag Herder, 1949. pp. 336, with illustrations. S 31.40, sfr. 1360.

This is the second work on the Rosary within two years by the celebrated German writer of spiritual and devotional books. It is the author's aim to coordinate the mysteries of the Rosary to every phase of human activity, to reconsider what one already knows in a new light. He opens up new vistas and offers a deeper comprehension and more penetrating insight into this priceless treasure of Catholic devotion.

The explanation of each mystery is prefaced with the corresponding Scriptural account aided by illustrations from the great masters, such as Fra Angelico and Titian. The short essays on the mystery are followed by a self-examination and prayer intentions pointed to the considerations already made.

This book should be welcomed not only by the devoted servants of Our Lady but by all the faithful as a valuable aid to properly un-

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