



Under the Sun of Satan. By Georges Bernanos. Transl. by Harry Lorin Binesse. New York. Pantheon Books Inc., 1949. pp. 253. \$3.00.

Under the Sun of Satan is a new English translation of the first novel in which Georges Bernanos attempted to warn the world that its greatest enemy is itself; that its own prince, Satan, goes about seeking the ruin of souls.

With characteristic fire and intensity, the great French Catholic writer poetically tells his story. And it must be so, for the struggles of souls and not bodies concern the author. Hope and despair, frightening mortifications and vile lusts, profound humility and cheap self-satisfaction, peace and rage; all burn in the souls of a young girl, the parish priest, and a Paris dilettante. Bernanos cries out with all his power to look at these souls; do not be deceived, "hell likewise has its cloisters."

In the Prologue of the novel, Bernanos shocks his reader with a vivid picture of the ugly victim of a Godless bourgeoisie. A violent passion for excitement, adventure and romance, to escape the boredom of her cheap surroundings, make of Germaine Malorthy the tragic example of the devil's handiwork. She is the epitome of what wearies the soul of Abbé Donissan, whom the unfortunate girl meets only after her life has been taken up in the most excessive vice.

In sharp contrast, the author presents in the first part of the novel Father Donissan, the saint of Lumbres, who is by his own admission "more disposed by nature to sorrow than to joy." His poor soul is burdened almost to collapsing with the horror of sin; everywhere man appears "a great child full of vice and boredom." In his love for man and his defiance of the devil, who plagues him unceasingly, his life is taken up in the battle ground of the confessional. Reading the innermost secrets of men's souls, wonders, miracles; all these are secondary to the zealous curé of Campange. His first occupation is to fight the Father of Lies to the end, come what may. The words of Père Lacordaire can be truly said of Father Donissan; "Intercourse with souls is the one real happiness of the priest worthy

of his mission—one thing which prevents him from regretting all that he has cast aside.”

A final contrast is drawn in the last part of the book when the cynicism of Antoine Saint-Marin tries to understand the life of the saint of Lumbres. At the close of their lives, both seek peace. The victory of the saint is a challenge that the psuedo-intellectual cannot meet, nor can he understand.

The usual disadvantage of translating fiction at the expense of the author's style and power is not seriously felt in this later rendition of Bernanos' work into English. However, there are passages that make the difficult matter of the book the more obscure because of stilted word order and arrangement of clauses.

This work of Georges Bernanos, because it treats of a most profound spiritual problem, is by no means easy reading. But the labor of rereading certain passages, of pondering and analyzing is sufficiently rewarded. *Under the Sun of Satan* will certainly inspire every priest and seminarian who looks forward to the ministry of the confessional, for it was there that the Abbé Donissan conquered Satan.

W.P.H.

Days Beyond Recall. By Roger B. Dooley. Milwaukee, The Bruce Publishing Company, 1949. pp. 446. \$3.50.

Roger Dooley's novel is an example of what Sister Mariella Gable, O.S.B., in her penetrating analysis of Catholic fiction calls the Catholic periphery novel. The atmosphere and background are Catholic, there is visiting of churches and talk of things Catholic, but the main theme or problem of the novel is not uniquely Catholic. The basic theme in fact is the old one of girl meets boy (in this case girl meets five boys), and the problem facing the heroine is which of the five suitors shall she choose? With the choice of Steve Crowley, a clean-cut policeman, the novel ends.

Surrounding this romantic theme there is a sincere, precise, realistic (in the good sense of the word), description of lower middle-class Irish-American life in Buffalo during the first twenty years of the present century. The reporting is admirable. All the details are presented. We learn what everyone was singing in those days, what they were wearing, what they did for amusement. But the net result reminds us more of a densely peopled canvas of static figures than of a stage on which the drama of life is enacted before our eyes. In other words good reporting can make for a dull novel unless flesh and blood characters are presented with imagination. All the charac-

ters except the main one are shadowy, and one feels that the imagination has been kept too much in check.

The task undertaken by the author, to resurrect the dead days of the generation immediately preceding his own, is a task which even the most mature of novelists would shy from. The period is too close to be romantic, and just far enough away to have that "dated" air. Maybe the author had something of this in mind when he named his novel *Day Beyond Recall*.
H.K.

The Chosen. By E. J. Edwards. New York, N. Y., Longmans, Green and Co., 1949. pp. 280. \$3.00.

The intent of the creative writer is to create the illusion of life. His concern is the truth, within some chosen sphere of existence. In *The Chosen*, the truth emerges—but too heavily ornamented, too harnessed to a purpose of the author's mind; with a tonality that is contrived, with none of the rough-edged verve and inevitableness that it certainly has. The author's insights do not lay the truth bare at its core where it can work like quicksilver, striking the mind with its clarity and splendor.

As a frame of reference for the writer the four walls of a seminary are somewhat restricting. But Fr. Edwards has not accepted the constraint; he has broken through to a more readily knowable world and articulated his characters and their conflicts in terms too exclusively those of human emotion. The inner workings of grace, which should be a prime source of motivation, are obfuscated and made to appear rather unsubstantial.

As a study of seminary life the work is honest and sincere enough. It is achieved with delicacy and compassionate understanding, without a trace of snobbishness. But as a piece of creative writing it is dimension-less and derivative.
W.J.H.

Stories of Our Century By Catholic Authors. Ed. by John Gilland Brunini and Francis X. Connolly. Philadelphia, J. B. Lippincott Co., 1949. pp. 317. \$3.00.

The usual criticism of an anthology takes issue with the selections and omissions of the editors. The selections included in the present volume leave little ground for complaint since they maintain a consistently high standard; and the editors, in their fine introduction, give their apology and reasons for the inevitable omissions.

Some of the stories, such as those by Evelyn Waugh, Heywood Broun, etc., are no strangers to anthologies, yet no apology is de-

manded by their presence. The entire collection is remarkable for its literary excellence. Almost without exception, all the stories, whether they be realistic, romantic, humorous, or ironic, exhibit the gloss of a high literary polish.

It is refreshing to note in these "different contributions, an alertness of mind, a sensitivity to beauty, a spiritual tone in marked contrast to the sense of futility predominant in the work of so many other professional writers who do not share the gift of faith which each of these twenty-five writers possesses." This volume is a sturdy and entertaining argument against those who maintain that the conjunction of the faith and literary achievement is an impossibility.

A.M.

A Time to Laugh. A Risible Reader by Catholic Writers. Edited by Paul J. Phelan. New York, Longmans, Green and Co., 1949. pp. xviii, 322. \$4.00.

This is the second anthology of Catholic humor to be compiled by Paul Phelan. The first, *With a Merry Heart*, drew from writers of the late nineteenth and early twentieth centuries, whereas the present volume is selected from contemporary writers.

This is a book for everyone. It will appeal to young and old, to the whole family. If the first anthology was enjoyable (and it certainly was), this one is doubly so. The reader is given a wide choice. The book includes poetry and prose, essays and anecdotes, even a scene from a modern play. Some of the selections are subtle, some obvious, but all are humorous.

The authors range from all over the English-speaking world, and ably represent the characteristic humor of their countries. Jimmy Durante does some delightful bantering. Westbrook Pegler enters a satirical thrust. Frank O'Connor's "First Confession" is a piece that will be reread many times. Bruce Marshall is well represented. The name of Ronald Knox is happily found a number of times identifying the best of his humor. Many others also are included, but they are too numerous to list.

The book is divided into eleven sections with appropriate titles, e.g., "The Young Fry" (No. 1), "Cassock and Biretta" (No. 3). Another very pleasing feature is the brevity of the selections, the average length being about three or four pages.

A.J.P.

The Waters of Siloe. By Thomas Merton. New York, Harcourt, Brace and Company, 1949. pp. xxxviii, 351 with illustrations, bibliography and glossary. \$3.50.

The sudden emergence of the Trappists from the obscurity of the Kentucky wilderness to nationwide fame is a modern miracle. Certainly the mysterious workings of Divine Grace have contributed to the strange phenomenon of a strictly cloistered Order doing more perhaps to make the Church known to the non-Catholic world than many an active Order. The interest in mysticism and monasticism is an understandable reaction from the shallowness of American materialism. Thomas Merton has set out in this work to satisfy the curiosity aroused in the last hundred pages of his best-selling *Seven Storey Mountain*. Here is the answer to the question many readers asked: What is the Trappist life all about?

In the introductory notes the author treats of the nature of contemplation and its rôle in the Trappist Order. His opinions concerning the relative merits of the active and contemplative Orders are modified. He sees that each has its intrinsic merits and importance in the Church, and that every Order must have some form of contemplation and activity. However he still maintains that contemplation is essentially passive, and therefore at variance with all material activity. The thesis of the book is that the reformed Cistercians will only achieve perfection and their Order flourish when the works of the ministry are excluded, and the maximum time spent in prayer and meditation.

The rest of the book is a history of the Cistercians from the glorious beginnings to the present day. Yet it is not a pious chronicle. Merton writes with verve and candor as he describes the golden age and the decline and the resuscitation in La Trappe through the great personalities who left their imprint on the Order. Always he interprets history in the light of the ideals of their doctor mellifluous, St. Bernard. At times his prose rises to poetic heights as he pictures the fervent life in those ancient monasteries of the 12th century. One might say that he writes with the enthusiasm of a novice who is striving to attain an unrealizable ideal. What Merton might lack in actual experience of spirituality, he has to some extent made up for in the breadth of his reading. He has recalled the doctrines of those early Cistercians who have unconsciously introduced a distinct school of asceticism, which can be described as a simple and natural mode of life based on the liturgy, with overtones of poetry, yet penetrated throughout with love.

The Waters of Siloe will keep the reader's attention till its closing pages, as it describes the monks in their foundations on four continents. The many illustrations are well chosen and beautiful. The glossary at the end should be of advantage for the layman.

The government is building many dams in the mountain valleys out west to create power and save property. How much better would it be if we could have more of the silent monks in white in those valley monasteries who will create greater reservoirs of spiritual power for the good of the whole country.

R.H.

The Community of Man. By Hugh Miller. New York, The Macmillan Co., 1949. pp. 169. \$3.00.

In this slim volume, Mr. Miller has undertaken the modest task of rectifying twenty-five centuries of philosophical failure. All he asks is that we turn from creed and doctrine in order to worship in the temple of evolutionary science at the shrines of Darwin, Einstein, and Russell.

The author states his case bluntly and betrays no lack of sincerity or enthusiasm. Yet the total result is a collection of bland assumptions, brash misconceptions, sweeping generalizations and oversimplifications, added to a promiscuous mingling of hypothesis, fact, and theory. Rather than a catalogue of these shortcomings, a few examples must suffice.

Mr. Miller states, "... democracy acknowledges only individual rights, and sees in government only a means to implement individual rights" (p 2). Thus he neglects the fact that the purpose of government, even in a democracy, is to foster the common welfare.

He inquires, "What brought the world out of chaos . . .?" and answers, "We do not know . . ." (p. 25). Then he calmly consigns "... the eternal and omnipotent God of the theologian . . ." (p. 26) to the rank of a pious fallacy before elucidating the credibility and intelligibility of "Darwin's great evolutionary hypothesis" (p. 26). While alternately extolling and apologizing for Darwin's hypothesis, he consistently confuses the fact and the theory of evolution. On pp. 50-51, he presents an account of evolution. It begins with non-living protoplasm and advances through the fishes, amphibia, etc., right up to the family. It makes interesting reading but contains some broad assumptions that the author doesn't deem worthy of proof, e.g., "Life was initiated by a reproductive readaptation (p. 50). Incubation became gestation. . . . Warm-bloodedness then came . . ." (p. 52).

Philosophers will be surprised to learn that philosophy consists

in "arithmetic and logic . . ." (p. 16), that "Man is not and never was a species" (p. 64); and a few eyebrows should be raised at the definitions or rather descriptions of the natural law (p. 80) and the *Good* (p. 93).

But it is in the field of religion that the author is most at sea. He brashly infers that the Garden of Eden was a legend of civilized man's "... earlier primitive economy . . ." (p. 78). He tries valiantly to say something nice about Jesus Christ but only succeeds in having Him mean what He doesn't say. Mr. Miller does not hesitate to hurl a verbal brickbat at St. John the Evangelist, i.e., "The writer of the fourth gospel began this perversity . . ." (p. 98); but the prize-winning error is classifying St. Francis of Assisi—along with Confucius, Moses, Socrates, and Jesus—as a founder of a great religion (p. 141). Of this *fact*, even St. Francis was unaware.

The conclusion of all this, strangely enough, is that the policy of live and let live with Russia is our best hope politically. It isn't a bad hypothesis provided that the Kremlin adopted the same policy. This book probably would have received a favorable reception several decades ago when the belief in the continuous upward progress of man was still unshaken. But it should receive a favorable reception in Russia not only for its neat scientific whitewashing of the absolutist terrorism of the Politburo, but also because of the author's deferential nods to Marx and the Soviet scientist, A. I. Oparin. Those searching for a foundation for hope in the future, however, will have to seek elsewhere rather than in *The Community of Man*. N.R.

Social Ethics. Natural Law in the Modern World. By J. Messner, J.U.D., Dr. Econ. Pol. Translated by J. J. Doherty. St. Louis, Mo. B. Herder Book Co., 1949. pp. 1018. \$10.00.

There are many questions in the realm of statesmanship that must be solved before modern society can make any substantial gains in the direction of its goal. Is the state a universal provider? Is it a product of nature or a man-made device? Is it a contractual unity or an enforced organization; an order of justice or a result of class structure? Does it draw its life from the forces of the human mind or from the force of irrational instinct? Is it essentially a fellowship? Does it derive from the divine will or from human volition? What competency has the Church in the affairs of the state? The knowledge of the answers to these questions is not a pure speculative luxury. It is of vital practical importance. The rise or fall of either democracy or communism will depend on the number of people who answer these

questions correctly. Thus the significance and value of Dr. Messner's work. For all these questions receive thorough treatment and definitely satisfactory answers in this precise and fluent translation and excellently printed English version of the original German manuscript.

Dr. Messner builds his treatment of human society on the foundation upon which all the recent popes have insisted society must be built—the true evaluation of the nature and destiny of man. So from the very outset this book impresses one as being a worthy synthesis of Catholic thought on social matters. The impression is well founded. For in all its parts the book is an example of thoroughness and penetration. A great deal is said, and said very well, but none of it seems to be superfluous. The method is at once synthetic, giving the systematic body of Catholic thought on social matters; and analytical, presenting a penetrating and critical analysis of the opposing theories and systems. Consequently, the ideas presented are not only clearly exposed but also forcefully defended, and the fine points of social doctrine are rendered more understandable and convincing.

The book is divided into four sections. The first deals with the foundations of social philosophy: the nature of man, the nature of society (the matter of both these sections being built around the existential ends of man as a creature of God and a social being), and then, the nature of social order, which consists in the harmony that exists among man's existential ends, and finally, the social question which revolves around the possibilities of reestablishing that order once it has been destroyed.

The second section, entitled the "Ethics of Society," treats of the groups that form society, either as existing within or beyond the state: the family as the cell of society and municipalities, labor unions, minorities and political parties as lesser groups, and then, the nation, and finally, the community of nations.

The last two sections deal with the political foundations of the state and its rights and limitations, and political economy in its various forms.

The basis of Dr. Messner's synthesis is the traditional natural law theory developed by Aristotle and St. Thomas and approved by the social encyclicals. It would be an inestimable boon to mankind if this theory could be reduced to practice. From this point of view Dr. Messner's book is of vital importance and it adequately meets the need of educated men who are looking either for the Church's way or the most reasonable way of reconstructing the social order.

G.M.

Dante The Philosopher. By Etienne Gilson. Transl. by David Moore. New York, Sheed & Ward, 1949. pp. 338. \$4.00.

Controversies between scholars are generally not of much interest to the ordinary reader. Especially is this so if the reader has access to only one side of the controversy.

Such is the case with Etienne Gilson's newly translated book, *Dante The Philosopher*. This eminent historian of medieval philosophy offers the English-reading public, through the capable translation of David Moore, a work, the primary intention of which is the refutation of the common exegesis given to Dante's writings by all of the Thomists who have dealt with them. This interpretation classifies Dante as a faithful follower of St. Thomas.

In the first chapter Gilson ridicules Fr. Mandonnet's allegorical interpretation of Dante on what appear to be solid grounds. If Gilson is correct in his scathing criticism of Fr. Mandonnet, this well-known Dominican historian's reputation will suffer a severe blow. For Gilson does not merely say that Fr. Mandonnet's principles and argumentation are wrong, but he laboriously takes apart the Dominican's thesis and makes it appear ridiculous on every point. Yet the reader must continually remind himself that he is being offered only one side of the question and that Fr. Mandonnet, being dead, has no chance to defend his thesis.

The rest of the book is a refutation of the thesis that Dante in the *Banquet*, the *Monarchy* and the *Divine Comedy* does not propose Averroistic ideas, but follows the teachings of St. Thomas faithfully although not with a clarity and a preciseness that are beyond reproach. Gilson will have none of this. He says that in order to discover Dante's true thoughts, we must use the principle that one must first discover what an author actually intends by what he says, rather than make him say what one wishes him to say in order to enroll him in a certain favored class. This is a fundamental principle of exegetical work and it is difficult to understand how other scholars could have neglected it to such a flagrant degree as Gilson says they do.

Gilson's exposition of Dante's philosophical principles is always linked with this controversy. As a result it appears to be only a means to an end, the refutation of the contrary opinion. The main doctrines delineated are: Dante's division and hierarchical ordering of the sciences in which ethics receives the highest place in the human order and theology is given a rôle far above the human sciences but lacking any direct or indirect influence on them; his teaching on the independence of the Empire from the authority of the Church; and finally

his relative position between Averroism and Thomism.

The book is written by a scholar in a scholarly way and lacks general appeal. But it certainly should be read by higher students of medieval philosophy and by Dantologists. E.F.

Philosophy of Mathematics and Natural Science. By Hermann Weyl, Princeton University Press, 1949. pp. 311. \$5.00.

This is a revised and augmented translation of *Philosophie der Mathematik und Naturwissenschaft*, originally a section of the *Handbuch der Philosophie* edited by R. Oldenbourg in 1926. In it, Hermann Weyl presents "some of the more important philosophical results and viewpoints which have emerged primarily from research within the fields of mathematics and the exact empirical sciences." The original article occupies about two-thirds of the present volume; the remainder is devoted to appendices that reflect the more mature thought of the author on the foundations of these sciences and on their more recent developments.

A mathematician by training, Professor Weyl expresses some misgivings for thus delving into the realms of philosophy. It seems quite certain that his venture will not arouse much philosophical criticism, however, for an intelligent understanding of the book requires a working knowledge on the part of the reader of symbolic logic, non-Euclidean geometries, group theory, quantum mechanics, relativity and bio-physics. This is a serious limitation; much of the philosophy is lost in illustrations, which unfortunately are very much immersed in matter. We agree with Professor Weyl that "in principle . . . knowledge of the sciences themselves must be upheld as a pre-requisite for anyone engaging in the philosophy of science." But there are practical limits to the *extent* of the knowledge a human mind can attain; so far as we know, history has witnessed only one *Doctor Universalis* to date, and he lived in the thirteenth century. Even today, the profundity of fundamental concepts need not be measured by the yardstick of symbolic complexity.

In his treatment of the philosophy of mathematics, the author follows the German school throughout. He pursues a general plan, imposed by the editor of the *Handbuch* for which he wrote originally, of giving a half historical, half systematical exposition of the subject. Thus he is able to vacillate freely between Brouwer's intuitive mathematics and Hilbert's "bold theoretical construction," and show how "the ultimate foundations and the ultimate meaning of mathematics remain an open problem." His own view seems to be expressed by

the opinion that "a truly realistic mathematics should be conceived, in line with physics, as a branch of the theoretical construction of the one real world, and should adopt the same sober and cautious attitude toward hypothetical extensions of its foundations as is exhibited by physics."

His treatment of the physical sciences is in accord with this mathematical philosophy. Making the translation from geometry, he first considers space and time by noting the contributions of Descartes, Locke, Hume, Kant and Helmholtz. Then he passes to methodology, where his notions are fairly simple and orthodox. The concluding sections deal with matter and causality, the former being mostly a phenomenological description of matter vs. field antinomies, and the latter a discussion of statistical problems. The last is extended in the appendices to more detailed discussions of combinatorial structures and the part that the author thinks they will play in explaining the underlying phenomena of the living and non-living.

Apart from its technical complexity, the book is well written and shows the author to be a man of deep insight into natural phenomena. Although his treatment generally reflects a superficial knowledge of natural philosophy and metaphysics, he has made a definite contribution in presenting challenging problems for consideration. For this reason we cannot wholly agree with the author's humble admission that he has not done "much more than assemble relevant material," but we reluctantly admit with him that "the philosophical penetration remains largely a task for the future." A.W.

The Bond of Being—An Essay on Analogy and Existence. By James F. Anderson, University of Notre Dame. St. Louis, Mo., B. Herder Book Co., 1949. pp. xvi and 341. \$4.00.

"The whole history of thought could be written from the standpoint of the principle of analogy alone, and the various great systems and types of philosophy evaluated metaphysically in the light of that principle." This statement, along with the qualifications the author immediately attaches, can safely be termed too modest. It appears towards the end of a luminous and fruitful essay on analogy and existence, long after he has proved not only his deep penetration into the spectrum of philosophical systems, but also his mastery of the metaphysical principles that make that penetration possible. For this book has an intention that is principally speculative; the rich historical commentary is no more than the natural development of the primary intellectual perfection—to see things as they are.

Dealing with objects at once abstract and complex, Mr. Anderson succeeds in combining lucid developments and explanations with a terse control of words, not maneuvered by the character of his matter into an awkward, heavy, jargonistic mode, the kind of exposition that can hang like chains on a philosophical treatise. This reflects more than a mastery of literary art, of a fine and simple style; it is basically the natural issue of clear thinking. The work, certified by the imprimatur of the Bishop of Fort Wayne is planted on the "solid doctrine" of St. Thomas Aquinas, and interpreted in the light of the authentic tradition. With this guarantee of depth and balance, it moves into its express object, the study of analogy itself—a speculative task, a much needed work, a difficult problem accomplished with masterly skill. Yet it should not be denied that for many readers, the most striking fruits may come from the brief, brilliant lights played on other greater or lesser thinkers, Plato, Plotinus, Spinoza, Eckhart, Suarez, Scotus, Maimonides, the Symbolists and so on. Nor does this aspect of the value of the book end with its epilogue; we do not mean to overlook the fact that a fine instrument is put in the scholar's hand for evaluating other systems of thought not mentioned, for further personal applications and assessments. Essentially a complete treatise, a unity in itself, the essay nevertheless points outwards in many directions, indicating new places of departure for new and rewarding lines of study. And it is finally worth noting that these many perfections—fruitfulness, clarity, accuracy, orthodoxy, simplicity and the rest consistently strike and attract the reader for page after page through the whole book.

The order of the book is simple: the usual introduction by means of nominal definitions, followed by a division and then the proper treatment of each divided part. As the common opinion holds for four kinds of analogy, there are four parts to the book, beginning with the least analogy—like analogy and working up to the true analogy, analogy of proper proportionality. The speculative and historic parts of the work are finely juxtaposed to reflect the greatest amount of light among themselves; the latter also being chosen more for their pertinence to the speculative part than for their own importance in the history of philosophy. The various sections are reviewed in brief summaries, and the cross references necessary in a book of this kind are calculated to add to its unity and clarity. The gamut of opinion on various controverted points is amply indicated, but on some issues which the author tries to conclude, discussion is still active. The epilogue is a worthy short essay in itself.

This is but a brief appreciation of Mr. Anderson's essay on

analogy and existence. That it is recommended, to whom and for what reasons, need not be emphasized further. Only let it get the distribution it merits.

M.M.S.

Saint Thomas, Petrarch, and the Renaissance (Aquinas Paper, No. 12).

By Kenelm Foster, O.P., M.A. Oxford, Blackfriars, 1949. pp. 15.
1s. 6d.

The author does well to excuse himself for the "bold sweep of this paper's title." The sketch of some aspects of Petrarch is revealing and deftly executed, but hardly suggests significant connections with the age of St. Thomas or with the Holy Doctor himself. Petrarch is a much-controverted figure; a great artist, he is now presented as a great man and patriot, even a great Christian. The truth is that most portrayals of "the first modern man" (in Renan's estimation) have been specious and superficial. Limning one or another of admittedly Petrarchan elements, they have never brought to light the heart of the subject. Father Foster traces Petrarch's outstanding qualities to a three-fold source: bad training—or none at all—in philosophy; passionate attachment to the new humanist cult; and a peculiar Christianity which is at least questionable. True, the quotations from Petrarch evidence some wisdom and an active moral sensibility, but the tints of the new-born Renaissance colors their context and diction.

The study is admirable insofar as it is honest and pointed. Careful and critical examination of the subject's salient features is plainly exposed. We cannot help but wish there had been more about St. Thomas than a mere final paragraph. There will be a paper on Dante by the same author we hope.

P.R.

On Kingship. By Saint Thomas. Revised with Intro. and Notes by I. Th. Eschmann, O.P. Transl. by Gerald Phelan. Toronto, Canada, The Pontifical Institute of Mediaeval Studies, 1949. pp. xxxix, 119.

"The profound spiritual significance of the fragment 'De Regno,' its innermost soul and the final law of all its teaching, lies in the thesis that civil society is an institution founded upon nature and serving, in its own way and at a definite and inalienable place in human affairs, the ultimate end of man, the eternal salvation of his immortal soul. The thesis is an extension of St. Thomas' great theology of nature and grace, expressed in the historical situation of mediaeval Christendom and explicated by the notions and principles or Aristotelian philosophy" (p. xxxix).

Father Eschmann interprets this little gem of the Angelic Doctor with clarity and succinctness. The preciseness and lucidity of Saint Thomas are evident throughout. The reader discovers a remarkable familiarity on the part of the author with what may be called the practical questions of government.

The work has two divisions: the first book is on the theory of monarchy; the second treats the practice of a monarch. Developing always from the soundest principles, the treatise raises and solves a good number of the problems confronting the head of a state. Saint Thomas is ever the theologian: everything is referred to the ordering of Divine Wisdom.

The translator's task has been well done. Doctor Phelan is to be commended for a smooth and unencumbered rendering of the Latin. Father Eschmann's introduction is exhaustive: quite a large amount of research on authenticity, chronology, etc. There are two valuable appendices, one lists selected variants from the manuscripts and the second has selected parallel texts. There is an index of books referred to, and finally an index of names.

We can echo Father Eschmann's pronouncement: "For having . . . coined the profoundest and clearest formula of the mediaeval city of God, the book, 'On Kingship' rightfully ranks as a classic in the world's political literature." P.R.

Blueprint for a Catholic University. By Leo R. Ward, C.S.C. St. Louis, B. Herder Book Company, 1949. pp. 401 with bibliography. \$5.00.

What Father Ward offers here is not a building plan for an institution dedicated to piety, football and money but a discussion of the objectives of a university, a Catholic university, and a Catholic university in America. He begins with the present educational crisis, and then fills in the historical background, dwelling chiefly on the medieval universities, and here he depends a great deal on the Dominican, Denifle. The heart of the book is the determination of the specific end of a university, which is learning or the discipline of the intellect. From the authorities cited and the remarks of private educators reported, it is abundantly evident that such a determination of the objective of Catholic education is by no means evident to all. The author is not content with stating and proving the end; he considers at some length other facets of the problem such as the place of theology and metaphysics, the relation of the intellectual to the moral virtues, democracy and the common good in relation to the university. Moreover, this professor of a Catholic university does not rest in

speculating; the theory is always seen against the background of the present state of affairs. Some may ask for further clarification on insulated points, others may even contest some of the conclusions, but there is such a wealth of sage observation here that no Catholic educator, whatever his field, can safely neglect this *vademecum* of objectives.

On the debit side is the Notre Dame professor's treatment of Newman and his ideas. Father Ward likes Newman, and wants to use him, but he is very chary about it, and not quite sure that he grasps his thought. The fault is not all the author's. Nevertheless, a more thorough study of the conditions under which the *Idea of a University* was written, a careful comparison of the original lectures with the final version, and a greater use of the *Rise and Progress of Universities* would have given him a valuable ally for his conclusions. The style of this *Blueprint* sometimes reverts to slang expressions, and the plethora of interrogations, while possibly valuable as a species of the Socratic method in the classroom, are in print only distracting and annoying. The Bibliography seems indicative not of source material but of the author's general reading. But these are incidental points in what is probably one of the best books on the true objectives of Catholic higher education. R.D.D.

Ancient Christian Writers. Arnobius of Sicca, The Case Against the Pagans. Vol. II. Transl. By George E. McCracken, Ph.D., F.A.A.R. Westminster, Md., The Newman Press, 1949. pp. 659 with notes and index. \$3.25.

This second volume of Arnobius' *Adversus Nationes*, including the fourth to the seventh books, constitutes the eighth in the series of the works of the Fathers in translation, and concludes the African apologist's noble defense of the new Christian faith against those who would destroy it in its infancy.

These last four books of Arnobius are principally a detailed criticism of the deities, religious laws, sacrifices and ceremonials of the old Roman paganism. They are a scathing attack against the foes of the true faith in which the author, once a pagan himself, frequently employs the *reductio ad absurdum* to confound his former associates. Not only does he condemn the logic of those who profess belief in such an unlikely religious cult as this Roman polytheism; but also seriously questions the sincerity of men who attribute even to the most divine Jupiter traits proper to animal nature. Rather, says Arnobius, it is to justify their own idolatry and immorality that

the pagans carry out the worship of such forged divinities.

The translation, as in the first volume, leaves little to be desired. Dr. McCracken has given a smooth, easy to read English version with copious notes to explain the obscure parts of the text, together with an exhaustive index for ready reference.

In short, this book maintains the high quality of the previously published works in this series and will contribute considerably to the popularization of the often neglected study of patrology. J.E.B.

The Weight of Glory. By C. S. Lewis. New York, The Macmillan Co., 1949. pp. 66. \$1.25.

The Weight of Glory is the first sermon, from which C. S. Lewis' new, brief collection takes its name. This sermon deals with the glory of beatitude—the beatitude or blessedness we are all seeking, even those of us who can conceive no higher happiness than that found in beer or video or baseball. In an age that glorifies cigarettes and soft-drinks, Mr. Lewis has the temerity to glorify glory. With a bow to St. Thomas Aquinas, the Magdalen College tutor explains glory under its two-fold aspect. It is, on the one hand, honor before God, the loving glance of our approving Father. The other type of glory is what Jesus promised us when He said: "Then shall the just shine as the sun in the kingdom of their Father" (Matt. XIII, 43). Because all men are potentially destined for glory or horror, Lewis tells us: "It is in the light of these overwhelming possibilities . . . that we should conduct all our dealings with one another. . . ." This is our burden, "The Weight of Glory."

"The light of these overwhelming possibilities," the possibility of beatitude eternally or utter damnation just as eternally, solves for Lewis the question of "Learning In War-Time." Thus he entitles a sermon delivered at Oxford in grim nineteen thirty-nine. The sermon is timely in grim nineteen forty-nine. His solution is simple. We are on the brink of heaven or hell. If in the face of that reality, we can study other than sacred subjects, then in the face of war we can study other than warrior subjects.

The Oxford don errs in his third sermon, "Transposition," when he says: "It looks therefore, as if we shall have to say that the very same phenomenon which is sometimes not only natural but even pathological, is at other times (or at least at one other time) the organ of the Holy Ghost." Lewis would thus make the gift of tongues at Pentecost, the ignoble accretions and abuses at Corinth and the

babbblings of revivalists the very same phenomenon. Not even "transposition" could obliterate such a created "difficulty."

Perhaps the babbblings at Corinth and the revivalist "tongues" are the same phenomena, inspired by an undisciplined religious spirit or frenzy. However they are of a different species from the true gift of tongues. This gift was inspired by the Holy Ghost. Further it was designed for the extension of the Church. Such is true neither of the revivalist exhibitions nor of the Corinthian abuses, castigated by St. Paul. "A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit" (Matt. VII, 18).

The two discourses that complete the collection are "Membership" and "The Inner Ring." "Membership" contrasts the satisfying concept of the diverse members complementing one another in the Mystical Body of Christ, with the artificial modern notion of members as units in the body politic. "The Inner Ring" warns us of the cliques, the select circles that the world uses to drain our energy and ever so smoothly slide us into sin.

Lewis' style is engaging, personal, *vis-à-vis*. For those acquainted with his works, *The Weight Of Glory* will furnish new insights into his ideas. For those unacquainted with him this brief volume will serve as a provocative introduction to him, and then later perhaps, to his more lengthy and more important works. V.M.R.

Mary and Joseph. Their Lives and Times. By Denis O'Shea. Milwaukee, The Bruce Publishing Company, 1949. pp. 398. \$3.00.

This recent work of Father Denis O'Shea has a certain exclusiveness about it, since it is the only extensive historical documented biography, in English, of our Blessed Mother and St. Joseph.

The author's intention in presenting such a precious panorama of the life of Our Lady and St. Joseph was purely historical. He realized that the brevity of matter concerning Mary and Joseph in the canonical Gospels is quite tantalizing to those devotees who would like to know these saints better. As a result, for the basis of his work, besides the canonical Gospels he has prudently culled matter from other informative and veritable sources. With these cautiously selected sources as a background encompassed by the graphic pen of Father O'Shea, the reader travels back to the childhood days of Our Blessed Mother being presented in the Temple, to that of the handsome young Joseph claiming his bride.

This work not only offers fascinating matter for the historian but supplies the reader with abundant seed for the personal cultiva-

tion of a more intense devotion to Our Blessed Mother and St. Joseph. T.K.

Crucified With Christ. By Herbert George Kramer, S.M. New York, P. J. Kenedy and Sons, 1949. pp. xiii, 269.

"I live—yet no longer I, but Christ lives in me." Centuries ago St. Paul, that undaunted lover of Christ, cried out these words with what might be called, in all reverence, a note of gaiety. To him had come at last the answer to all of Christian living. He truly bore Christ within him; suffering in Christ, he found it difficult to veil the exultant joy pounding in his heart at the prospect of rejoicing too with his Saviour. He indeed died that he might gain.

Crucified with Christ reveals this singular paradox of true living in eight biographical sketches. The author, Father Herbert Kramer, a Marianist, squarely faced a towering problem in choosing from the centuries-long list such a small number of unstinted lovers of Christ Crucified in order that he might in some way "shed light upon the mystery of suffering." He has chosen admirably. With deft ingenuity he has selected all but two of his subjects from the last century. Father Kramer furnishes no clue as to the final determinant, but his mixture of four uncanonized persons who belong to modern times is surprising, as well as gratifying. Perhaps, even unconsciously, he deemed that the lives of those so near to us in time, in tastes, in trials might more substantially "become a beacon to other souls eager for advancement in perfection" (p. xii).

Commencing with the seraphic Catherine of Siena, Fr. Kramer presents in a meditative yet halcyon mood the sublime Carmelite mystic, John of the Cross. With these two renowned examples of crucified love supplied, he then turns quickly to the nineteenth century to outline the shadow of the Cross in the lives of two young saints: the Passionist, St. Gabriel of the Sorrowful Virgin (canonized in 1920) and magnetic Gemma Galgani. The four uncanonized friends of the suffering Jesus fill out the remainder of the book: Pius de Hemptinne, a disciple of that great Benedictine master of soul-direction, Dom Columba Marmion; Séraphie Perret, although not a Carmelite, a flower from the school of Thérèse of Liseux and Elizabeth of the Trinity; the American stigmatist, Marie Rose Ferron and finally Gabrielle Maillet who died in 1944, and to whom the book is dedicated.

In describing the union of these eight souls to God through Christ Crucified, Fr. Kramer never once falters on the path which he drew

for himself. Primarily, these are soul-biographies; "friendship with Christ, amid suffering, despite suffering, because of suffering" is the theme. To this is subordinated all but the necessities usually found in longer, less concentrated biographies. Through this focussing, the author accomplishes his task of showing the supernatural *joie de vivre* that inundated these lovers' lives. In simple, and at times, almost lyrical language, he joins together their own words and actions to complete each masterly portrait, "Christ living in each soul."

In Father Kramer's own words this book "is destined partly to those souls hidden among the rank and file of the Mystical Body who are intrigued by personal holiness of life. It is intended also for the many whose open hearts are ready for the fullness of Divine love, but to whom the possibilities of true intimacy with their thorn-crowned Guide may never be presented" (p. xi). Few, then, there are who could find excuse for having little or no interest in such matter as is presented in *Crucified With Christ*.
R. J. G.

More Catechism Stories. By Rev. F. H. Drinkwater. Westminster, Maryland, The Newman Press, 1949. pp. 201. \$2.50.

A teachers' aid-book for teaching the catechism is the aim of this small volume by Father Drinkwater. From cover to cover it is filled with stories that could appeal to almost any audience. The stories are used as means of bringing out in an interesting and enjoyable way, the divine truths of God and His Church contained under the Creed, Prayers, Commandments and Sacraments. The Virtues and Vices were treated in a similar way in a previous volume.

The book has a few weak points. The stories related in connection with a commandment of God, sometimes do not show clearly the idea to be absorbed by the reader or listener. Again, jokes are always welcomed in an exercise. But there is a saturation point especially when many of the jokes fail to emphasize the point intended.

Yet, a teacher who is handicapped by lack of ready material to make catechism instruction interesting to youngsters, and informative to adults, will find here a convenient collection of stories "ready-made" for him. Some of the stories bring out points connected with the laws of God and His Church which even those familiar with the truth had not realized before. Finally, the book can provide a few hours of enjoyable reading for any Catholic, cleric, sister or layman.

F.M.C.

The Canon of the Mass. By Rev. Jerome Gassner, O.S.B., Ph.D., H.D., S.T.D. St. Louis, Mo., B. Herder Book Co., 1949. pp. x, 404. \$5.00.

The Canon is the heart of the Mass. It is the focal point around which the other prayers are centered. Its importance in the Mass need hardly be stressed since it contains the consecration of the divine Victim and the sacrifice of this Victim to God. Both the celebrant and the faithful who are present look to this part of the Mass for the fruits of Christ's bloody sacrifice on Calvary.

Father Jerome Gassner of the faculty of the Benedictine International College in Rome, presents in this book a scholarly treatment of the historical development and the Scriptural basis of the sacred Canon of the Mass. Within this framework he clearly exposes the doctrine which the Canon contains as a confession and symbol of the faith in the Eucharistic mystery.

This is a thorough treatment of the Canon, and a careful reading of it is necessary for any profit. Seminarians should appreciate this book because it will give them a deeper understanding of the mystery they will help to perpetuate. Priests and the faithful who are looking for a complete treatment of the most important part of the Mass will welcome Fr. Gassner's contribution. R.M.

De Virtutibus Theologicis Commentarium in Summam Theologicam S. Thomae la IIae q. 62, 65, 68 et IIa IIae q. 1-46. By Reginaldus Garrigou-Lagrange, O.P., S.T.M. Tourin, R. Berruti & Co., 1949. pp. 1-584 with appendices and index.

This work is called by the author a complement of his commentaries on the First and Third Parts of the *Summa*, for in this latest commentary are discussed those virtues which perfect man directly in his progress through Christ the Way, towards the Triune God, man's Final End. To call this work the "complement," then, is to emphasize the unity of theology, in which all things are considered in relation to God. The heroic labor of Father Garrigou as a true commentator on the *Summa* is once again evidenced in this work. As in all his commentaries on the *Summa*, he does the student the inestimable favor of following closely the order and method of the common master, St. Thomas, question by question, article by article. After completing the discussion of all the questions pertinent to the theological virtues, the author adds several appendices of his own, in which he develops some of the fundamental principles and conclusions of the Thomistic doctrine on the subject at hand. This characteristic insistence upon, and repetition of, fundamental principles can

hardly be called a fault, since these principles are the key to the whole doctrine. In the particular consideration of each article, there are presented the positive theology involved, heretical errors, and the opinions at variance with Thomastic thought. Special difficulties are discussed only after the treatment of the article itself. Finally, the work, always faithful to the principle that St. Thomas is his own best commentator, abounds in texts from other works of the Angelic Doctor, thus focussing the full light of his mind upon each problem. The mere enumeration of these features sufficiently indicates the worth of *De Virtutibus Theologicis* as an aid to both professor and student is more fully deriving fruit from the abundant source of the *Summa Theologica*.
C.O'B.

Theologia Moralis. Vol. I. By Mons. Antonius Lanza. Turin, Italy, Casa Editrice Marietti, 1949. pp. xxiv, 570. Pret. Lit. 1,500.

This competent work by the Archbishop of Reggio-Calabria is divided into six tracts which roughly correspond to qq. 1-108 in the Prima Secundae of the *Summa Theologica*. It also contains a somewhat lengthy introduction which treats of the nature and sources of moral theology, and includes a brief historical outline of the chief theologians and works dealing with moral theology.

It is the first of four volumes, and has several features that recommend it both to pastors and professors of theology. It emphasizes the subjects that have a greater contemporaneous value; it duly notes all controverted points; and finally it makes practical applications of the principles that have been delineated. The complete *Theologia Moralis* should be a welcome addition to the ever-growing number of moral manuals.
N.R.

The Queen's Own. By Sister M. Assumpta O'Hanlon, O.P. Melbourne, Australia, Linehan —Shrimpton PTY., Ltd., 1949. pp. 162. \$1.50.
Dominican Pioneers in New South Wales. By Sister M. Assumpta O'Hanlon, O.P. Sydney, Australia, Australasian Publ. Co., 1949. pp. 183.

Devotion to the Blessed Mother has ever been a thorn in the side of Protestantism. This was the case ever since the Reformation, and its roots were so deeply implanted in the hearts of Protestant England that its effects were felt even among the Catholic population of that country.

Restoration of devotion to Mary was undertaken by two great women, Margaret Hallahan and Mary Potter, both of whom were

Dominicans, and whose zeal and courage in this noble work were boundless. *The Queen's Own* is the story of their labors, which were successful despite Protestant bigotry and the luke-warmness of the Catholic laity in England.

The author, in this biography, has emphasized the rôle the Rosary played in the lives of these holy women, enabling them to accomplish a seemingly hopeless task.

The same author applies her facile pen to the story of the *Dominican Pioneers in New South Wales*. The talented Sister presents a lucid, factual history which succeeds in outlining a thriving apostolate that began in 1831. Of necessity, her treatment is brief and somewhat sketchy, but the chief events are here; and the commendable style of the volume heightens its inherent interest. G.H.K.

Standards of Bibliographical Description. By Curt F. Fuhler, James G. McManaway, and Lawrence C. Wroth. Philadelphia, University of Pennsylvania Press, London, Oxford University Press, 1949. pp. viii, 120. \$2.50.

This thought-provoking book might well be called an historical survey of bibliography. It contains the 1946-47 series of lectures given under the auspices of the A.S.W. Rosenbach Fellowship in bibliography. The lecturers are experts in their respective fields of research. Curt F. Bühler, of the Pierpont Morgan Library, N.Y.C. gives an interesting discussion of the bibliography of *Incunabula*; treating "Early English Literature" (1475-1700) here is James G. McManaway of the Folger Shakespeare Library in Washington, D. C.; and from Lawrence C. Wroth of the John Carter Brown Library in Providence, R. I., comes a discussion of *Early Americana*.

The time spent in reading this volume will be of profit to scholars, librarians, and all interested in bibliography. The authors all agree that standards and forms of bibliographical description need to be established, but cannot agree on some points of standardization. Many examples are cited to illustrate lack of uniformity in the same subject field and sometimes even in one extensive compilation. Finally, suggestions are offered to correct some of these defects in procedure.

Experts will discuss for some time to come the points raised in the lectures. "It was with a view of raising basic questions of theory, objectives and methods, and to contributing to the formulation of acceptable standards that the 1946-47 series of lectures . . . was planned." (introd.) After reading the work one must conclude that such an objective was attained. It is certainly a step forward towards

the attainment of minimum standards. Bibliographers of the future may well have to thank these authors for their enlightening discussions and their suggestions which will aid in the establishment of uniform principles of bibliographical description. R.C.A.

Spiritualite Sacerdotale d'apres Saint Paul. By C. Spicq, O.P. Paris, Les Editions du Cerf, 1949. pp. 201.

This work is the fourth in the *Lectio Divina* series published by Les Editions du Cerf. The purpose of the series is to follow the advice of the Encyclical *Divino Aflante Spiritu* to return to Biblical sources. The present work nobly fulfills this purpose, for it draws principally from the epistles to Timothy and Titus, not excluding, however, the other Pauline epistles, to which there are frequent allusions.

This book will have a limited scope of readers, since it is written for priests and seminarians; but it has a great deal to offer this group. Although it is a small book, it covers the whole range of priestly life, viz. piety of the priest, the sacerdotal grace, the apostolate, the theological and moral virtues, etc.

A difficulty for American readers is that the volume is written in French; but it is easy French and should not present great difficulty to the priest or seminarian who is fairly well grounded in that language. A.J.P.

Historia de las Misiones Dominicanas en Tungkin. By Fr. Marcos Gispert, O.P. Avila, Imprenta Catol. y Encuadernacion de Sigirano Diaz, 1928. pp. 756, with illustrations. 35 pesetas.

Tungkin is not a very familiar name to us until we realize that is part of the country which is now known as French Indo-China. The Catholic Church was first planted there in the last half of the seventeenth century. The Dominicans of the Province of the Holy Rosary were the first to establish permanent religious residence. Their labors were far from peaceful, for they endured various persecutions from the time of their arrival, culminating in the severe attacks on the Christians in 1861 and 1862. A glorious harvest has been gathered of more than forty martyrs, at least half of whom are declared beatified by the Church.

This book is a thorough account of the men who cultivated the seed of the Church in the country of the Annamites. Irrigated by their sweat and their blood, the faith has now dug deep roots. The physical structure of the Church is sturdy in the number of church

buildings, schools and hospitals. The strength of the spiritual character of the Church in Tungkin is evidenced, in at least one instance, in the number and quality of the native clergy. The author is an official of the Order in the mission, and is therefore a competent authority.

Introduzione Alla Somma Teologica Di S. Tommaso. By Amato Masnovi. Brescia. "La Scuola" Editrice, 1945. pp. 125.

Present a philosopher-theologian with a dilemma and he will not rest until he has finally reconciled the vexing horns, at least to his own satisfaction. Thus, presented with just such a situation by a *directive* on the study of St. Thomas, Canon Amato Masnovi sets forth his solution to it in these eight essays intended as an introduction to just such a study. To them he has appended ten different documents pertaining to the problem, among them being the encyclical *Aeterni Patris* of Leo XIII on the study of St. Thomas.

Viewing the need of guiding and directing the thought of young students in the light of contemporary problems might give cause for professors to frown upon the *Summa* as something outdated. (This is the first horn of the dilemma.) But if clarity and preciseness in thinking is to be the goal of the young student of theology where then can one find a better guide and teacher than in the *source* of speculative theological thought? In showing that the structure of the *Summa* and its very character are pointed towards easing the burden of the beginner, Canon Masnovi sets up the *Summa* in its historical background, alongside the works of Peter Lombard, Abelard, Alexander of Hales, and Albert the Great, from which comes a dignified affirmation to his solution to the one side of the dilemma. To the other, and admittedly more difficult problem—the manner of commenting and presenting the *Summa* to the students—he proceeds with proper caution, stating a suggested solution of the Sacred Congregation for Studies in Seminaries and Universities, and offering two dangers imminent to such a program. His own manner of commentary would be a dialectical-historical method in which the *Summa* would be considered in its fundamental principles, shading them not only in the light of the universal doctrine but also viewing them without the orbit of contemporary problems. He offers an example in a commentary on the proofs for the existence of God (1/2/3). His two concluding essays give him an occasion to apply some of the principles of St. Thomas to problems of the present day: the problem of peace, and the nature of all men to act for a final end.

These essays are given to us with something of classroom informality, unencumbered by the stiff and sometimes awkward technicality of the manual. They were written to be an introduction, and as any good introduction they whet the appetite in anticipation of a prolonged stay with the host.

F.M.

BOOKS RECEIVED

- CATHOLIC RADICALISM.** By Peter Maurin. A collection of the late Peter Maurin's unique essays with drawings by Ed Willock. 115 Mott Street, N. Y. 13, N. Y., The Catholic Worker, 1949. pp. 213.
- COMMON SENSE ABOUT FUND RAISING.** By Robert Keith Leavitt. 25 Lafayette St., Brooklyn 1, N. Y., Empire Mailing Service, Inc., 1949. pp. 75. \$2.00.
- DE MEMBRIS ECCLESIAE CHRISTI.** By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1949. pp. 38.
- DE VETUSIORIBUS BREVIARIORUM CODICIBUS MANUSCRIPTIS.** By Dom Phillippus Oppenheim, O.S.B. Via Fabio, 2, Turin, Roberto Beruti & C. Editori. pp. 127. L. 250.
- DEVOTIONS TO THE LACHRYMOSE VIRGIN-MOTHER OF "MARIA-POVCH."** Edited by Rev. Julius Grigassy, D.D. 431 George St., Braddock, Pa. pp. 203. \$1.50.
- HEAVEN ON THURSDAY.** By M. K. Richardson. The story of St. Madeleine Sophie Barat. Westminster, Md., The Newman Press, 1949. pp. 157. \$2.00.
- MARRIAGE PRELIMINARIES.** By E. J. Mahoney. The Instructio "Sacrosanctum," June 29, 1941, with a commentary. Westminster, Md., The Newman Press, 1949. pp. 93. \$1.00.
- THE PROBLEM OF AUTHORITIES IN THE SUMMA THEOLOGICA.** By Nicholas Halligan, O.P. Washington, D. C., Dominican House of Studies, 1949. pp. x, 95.
- QUESTIONES DISPUTATAE (2 vols.)** By St. Thomas Aquinas. (8th edition). Vol. I edited by R. Spiazzi, O.P., S.T.L., Vol. II by Fathers P. Bazzi, M. Calcaterra, T. Centi, A. Odetto, P. Pession (all Dominicans and Lectors). Via Legnano, 23, Turin, Italy, Casa Editrice Marietti, 1949. pp. Vol. I, xxx, 594. Lit. 2,000. pp. Vol. II, 950. Lit. 2,500.
- QUESTIONES QUODLIBETALES.** By St. Thomas Aquinas. Via Legnano, 23, Turin, Italy, Casa Editrice Marietti, 1949.
- THE RICHES OF THE MISSAL.** By Jean Vagaggini, O.S.B. St. Louis 2, Mo., B. Herder Book Co., 1949. pp. 319. \$4.00.
- SECRETS OF THE INTERIOR LIFE.** By Most Rev. Luis M. Martinez, D.D., Archbishop of Mexico. Translated by H. J. Beutler, C.M., S.T.L. St. Louis 2, Mo., B. Herder Book Co., 1949. pp. vii, 202. \$3.00.

- TANGO-TONGA. By Ferdinand Valentine, O.P. Illustrated by Sr. Mary Ansgar, O.P. A children's book of entertaining stories about jungle life. London, Bloomsbury Publ. Co., Ltd.; obtainable in U. S. A. from P. J. Kenedy & Sons, New York, N. Y. pp. 50. 6 shillings.
- ST. TERESA OF JESUS. By Father Gabriel of St. Mary Magdalene, O.C.D. Westminster, Md., The Newman Press, 1949. pp. 123. \$2.00.
- ST. THERESE, MESSENGER OF MARY. By A. H. Dolan, O.Carm. 55 Demarest est Ave., Englewood, N. J., Carmelite Press, 1949. pp. 56. \$1.00.
- ST. THOMAS AND THE WORLD STATE. (Aquinas Lecture, 1949) By Dr. Robert M. Hutchins. Milwaukee, Wis., The Marquette Univ. Press, 1949. pp. 53. \$1.50.

PAMPHLETS RECEIVED

- A MISSION TOUR IN AFRICA. By Dominic G. Moreau, O.P. Dominican Fathers, Belgian Congo, Uele District. pp. 19.
- PIERCE THE CONFUSION AND SEE THE CHILD. By F. A. Kirk. A discussion of Federal Aid for Education. pp. 64. \$0.20; \$8.00 per 100.
- A SOUL OF SILENCE. SISTER ELIZABETH OF THE TRINITY. By M. M. Am. du Coeur de Jesus, O.D.C. Westminster, Md., The Newman Press. pp. 40. \$0.50.
- THEIRS IS THE KINGDOM. By E. J. Edwards, S.V.D. The story of Mother Mary Aloysia. Monastery of St. Dominic, 13th Ave. and 10th St., Newark 3, N. J. pp. 48. \$0.50.
- From *The Grail*, St. Meinrad, Indiana.
- THE CHALLENGE OF FATIMA. By Raphael Grashoff, C.P. pp. 87. \$0.25.
- PRAYING THE MASS WITH JESUS. By Sr. Mary Richard, O.S.B. Illustrations by Jeannette Knapke. pp. 32. \$0.10.
- THE WAY OF THE CROSSBEARERS. By Rev. C. A. Liederbach. pp. 44. \$0.15.
- From *Radio Replies Press*, 500 Robert St., St. Paul 1, Minn.
- OUR LADY AND DAYLIGHT SAVING. By James J. Galvin, C.Ss.R. pp. 31. \$0.15.
- R. N. MEANS REAL NURSE. By James N. Bennett, C.Ss.R. pp. 38. \$0.15.
- THE SACRED HEART AND SAINT MARGARET MARY. By a Visitation Sister. pp. 32. \$0.15.
- THEY AND GOD. MEN AND WOMEN WITH A MESSAGE. By G. H. Mahowald, S.J. pp. 33. \$0.15.