



Phoenix and Turtle. The Unity of Knowing and Being. By Thomas Gilby, O.P. New York, Longmans, Green and Co. 1950 pp. xl, 150. \$3.00.

The problem of knowledge has been of prime importance in every true philosophic school that has dotted the landscape of the field of philosophy. In this work, Father Gilby treats this problem of our knowledge of reality. While considering this problem and presenting its solution to the reader, the author intends that his method of approach should not be a straightforward exposition of epistemology, but a roundabout discussion, for as Fr. Gilby states: "the foundations of a realist philosophy are not to be exposed in a succession of diagrams" (p. x). The author has considered the matter of knowledge only in its general aspects while intentionally neglecting such problems as the reality of the senses or the different stages of the concept.

Phoenix and Turtle was not written to be a text book of philosophy, yet Fr. Gilby with his usual clarity and simple style certainly brings the reader into the metaphysics of the nature of thought. Readers in love with epistemology will find this work an enjoyable mental exercise, not lacking the element of humor. T.K.

The Life of St. Antony—St. Athanasius. (No. 10 in the Ancient Christian Writers Series) Translated by Robert T. Meyer, Ph.D. Catholic University. pp. 98. The Newman Press, Westminster, Maryland. 1950. \$2.50.

This tenth volume in the new series of *Ancient Christian Writers* in English translation is at one with all the preceding volumes in its solid scholarship and wealth of informative annotation. Anyone who has read the earlier works has come to expect high standards of workmanship, and in this book there will be no disappointment.

The introduction is brief and useful, being devoted mainly to a short discussion of the authenticity of the work and to its literary form and antecedents. Mention is made of the demonology that holds

such a prominent place in Athanasius' representation of Antony of the desert, with, it seems, a sort of deprecatory apology. None of the saints, from St. Paul to the Curé of Ars, has made light of diabolical enmity towards man. Perhaps the modern Catholic is too modern in this respect; it would probably be wiser to take our tongues out of our cheeks and listen to the Fathers.

The translation is simple, direct and thoroughly readable. Sometimes it is actually colloquial, and then it strikes the ear accustomed to the greater sobriety of the Latin or earlier English translations with a strange although not entirely unpleasant effect.

As to the book itself, it is one of the timeless works. As soon as it was written it spread rapidly throughout the Christian areas of the world, serving as an unquestionable authority and foundation for the monastic life. It was used from Gaul to the Eastern limits of the empire within a few years of its writing, and has continued to produce its fruits in succeeding ages and other places, wherever men have grouped themselves to study the more direct paths to Christian perfection. It has the power and appeal of the life of a saint written by a saint, as St. Bonaventure's life of St. Francis. St. Augustine was one of the most famous of those deeply moved by the life of St. Antony. Antony was a simple man of God, nothing but a man of God, completely absorbed in the love of Christ and the contemplation of His mysteries. That his sort of sanctity is particularly needed nowadays is another reason for praising this excellent publication.

M.M.S.

Saint Paul and Apostolic Writings. By Sebastian Bullough, O.P. Westminster, Md., The Newman Press, 1950. pp. xviii, 338. \$3.00

This is Vol. VII of a series of Scripture Textbooks for Catholic Schools, intended primarily for high school students. Because of the great mass of matter contained, in general, and because of the very frequent use of Greek and Hebrew words, the references to doctrinal decisions and liturgical practices of the Church, in particular, it seems to be too advanced for high school students (at least American students). This does not mean that the book is not to be recommended. Far from it. It is a veritable gold mine for college students, and especially seminarians, who will understand better the references to the *Summa*, Denzinger, the Breviary, and the explanations of more than seventy Greek and Hebrew words.

St. Paul and Apostolic Writings is a treatment of the closing books of the Bible, the Epistles of St. Paul, the Catholic Epistles,

and the Apocalypse. It begins with a geographical and historical introduction. Following this, more than half the book is devoted to St. Paul. There is a life of St. Paul, a general sketch of his method, and then each epistle is considered individually. An outline of each epistle is given, a full exegesis of I Cor., Eph. and II Tim. (as types of the great captivity and pastoral epistles), and a short exegesis or notes on important texts for all the rest. The Catholic Epistles and the Apocalypse are also treated in this latter way. In this Fr. Bullough has followed very well the instruction of *Providentissimus Deus*, viz. to "take the students through the whole of one or two books continuously and with a certain development," and yet treat the selected parts with a suitable fullness, so that "the students may learn from the sample that is thus put before them to love and use the remainder of the sacred book during the whole of their lives." There are also four fine appendices on the liturgical use of the Epistles, a list of St. Paul's friends, a short essay on slavery (with reference to the Epistle to Philemon), and a note on the tombs of the Apostles Peter and Paul in Rome. Fr. Bullough makes use of current Vulgate translations, Challoner, Confraternity, Westminster and Knox, as well as the Authorized Version.

Seminarians especially will be delighted to find that in this excellent synthesis all the traditional problems of Special Introduction are treated, and good reasons given for solutions.

Two maps, listed in the table of contents, are missing in this edition.

M.J.D.

The Message of Christ. Sermon Sketches. By Dr. Adolf Donders. Translated by Rev. Rudolph Kraus. St. Louis, Mo., B. Herder Book Co., 1950. pp. 477. \$6.00.

Next to the administration of the Sacraments, preaching is the most important office of the priest. In order to be effective it must flow from meditation, study and prayer. Ignoring any one of these sources will produce deficient sermons which will have little effect upon the listeners. Dr. Donders gives indications of proficiency in all three of these sources in this compilation of his sermon sketches which he produced over the years and which is now offered to American readers in the translation of Father Rudolph Kraus. The sketches are arranged according to the Liturgical cycle and for the most part are commentaries on the Scriptures. For this reason almost every subject of Christian Doctrine is treated, and this in a way that is practically suited to the ordinary faithful. For those priests who find

their schedules too heavy to allot sufficient time to the preparation of original sermons, this collection may prove helpful. However, most will discover that the time used in developing sermons from these sketches could just as easily and much more fruitfully be turned to original composition. M.C.

Under God and the Law. Edited by Richard O'Sullivan. Newman Press, Westminster, Maryland, 1949. pp. 171. \$2.50.

This notable little book contains a series of papers read to the Thomas More Society of London, a gathering of English lawyers and jurists. The first series of papers was collected and published under the title of *The King's Good Servant*, and the success of that volume led to the publication of this second series, under the editorship of Richard O'Sullivan.

The title is taken from Henry of Bracton, the Father of the Common Law—"The King is under God and the Law"—and it sets the tone for the entire volume. For, although the ten papers vary greatly in style and approach, they are all concerned in some way with that which was the central issue of More's life—the relationship between those two forces, those two communities which contain man, which direct and dignify him, and which constitute the public focus of human life. Call them what you will—Church and State, Nature and Supernature, Temporal Life and Eternal—they represent that unavoidable duality which the Christian dispensation brought into being. Time and again in these essays the resolution of that duality reveals the great tragedy of modern times, the divorce of Nature and Supernature, of the Temporal and the Eternal, the separation of and open hostility between Church and State.

It was More himself who faced this dissolution in which, as T. S. Gregory remarks in his essay on "The Controversies of St. Thomas More": "Faith was severed from works, grace from nature, law from conscience, the realm of England from Christendom, the present from the past, earth from heaven, sin from Redemption, the service of the Prince from the service of God." The dichotomy which can be found in the law itself in the conflict between the letter and the spirit is considered in the paper delivered by Father Richard Kehoe, "Law and the Spirit," and in Archbishop Goodier's "Jesus and the Lawyers." Two papers on Church and State reveal the historical pattern of this duality, and in "The Catholic Concept of the Church," by Father Hilary Carpenter, O.P., the English Law Reports yield up abundant evidence of this conflict in the liberal world.

In "Law and Political Power," by Rev. J. F. Rogers, S.J., the hardening of this division is clearly seen in the emphasis he places upon the theory of nullity, the principle which is invoked to protect men against unjust laws and against that usurpation of power which Richard O'Sullivan refers to in his introductory essay, quoting Bossuet: "What men accomplished in the Reformation . . . was to surrender themselves to a lay pope and to place in the hands of civil magistrates the authority of the Apostles." The theory of nullity is a kind of ultimate term in the process of dissolution. Bishop Beck expresses it in this way in "Church and State in the West": "Some limit must be set to the claim of the State to unquestioning obedience. The only authorities to resist that claim are the conscience of the individual and the authority of the Church."

But there is another side to this picture of a broken unity. It is the authentic picture of the King under God and the law, the ordered unity of Divine Law, Natural Law and Positive Law. Father Kehoe recalls it to us when he says: "The Spiritual must be born out of the Natural, and until this birth is accomplished Nature is in Labor." And again: "(this is) the conception of Nature, with all its laws, as being the sphere within which the Supernatural must work, as providing the Body which the Spirit must inform."

We are far, far from this concept of Nature, as these papers clearly point out. But each one in its own way gives us a sense of this necessary orientation. There is the Law of God, the Law of Nature and the Law of the Land, and between them there is not division and strife but a moral continuity. It is almost ironic that St. Thomas More should be looked to as the patron of Christian Jurists, instead of Bracton or Sir John Fortescue who affirmed the great principles of English medieval jurisprudence. It is they who live and work and speak in that atmosphere of peace and piety which brings forth the Christian Commonwealth. More speaks as a martyr to the disruption which in our own day has almost driven the Christian Commonwealth from the face of the earth. It is the great merit of these papers that they reveal Christian thinkers who are writing in the full decline of the era which was ushered in by More's martyrdom, and yet who are still in touch with the sound and profoundly reasonable Politics of Bracton and Fortescue and the early English Common Law.

D.R.

The Apostolic Parish. By Rev. James J. Navagh. P. J. Kenedy and Sons. 1950. pp. xiii, 166. \$2.75.

The Apostolic Parish by Father James J. Navagh, Director of the Missionary Apostolate of the Diocese of Buffalo, is a handy, practical guide for the recently ordained parish priest, as for the seminarian. The aim of the book is to get to young priests the operating knowledge old priests possess from their years of experience. It gives the "how" the "why" and the "when" to do things—the traditional things, but according to the conditions of our day. The matter of the book first appeared as typewritten instruction sheets for the clergy and seminarians of the Diocese of Buffalo. Next it was mimeographed. Refined and amplified, it now appears in book form for the benefit of other dioceses than that of Buffalo.

Fr. Navagh follows the method of the recently canonized St. Joseph Cafasso, the father of modern pastoral theology—as that method is taught at the Convitto della Consolata in Turin, Italy. He begins the instruction by stating that the natural priest accomplishes nothing for God, insisting that the priest must be spiritual to fulfill his duties. The priest's aim must be to make Christians, and thus his parish includes all within its boundaries and is neither a plant nor a religious service station. The priest is an extremely important person, a channel of God's grace to the good, to the bad and to the indifferent. He must be kind to Catholic and non-Catholic alike, being especially solicitous for the sick, for children, for men and boys, for parish leaders, for large families.

For Fr. Navagh, every priest is a missionary, as are all Catholics, in spirit at least. Fr. Navagh shows how the priest may contact the people in his parish through such means as the parish census, letter-writing and the sidewalk apostolate, made possible by more walking and less riding, more apostolic affability and less bashfulness. He points out that the priest must plan his activities, his visitations. In a word, he must exercise natural wisdom with a supernatural intent. He must be confident in the Holy Spirit and his extensive education to overcome the ignorance, laziness, wilfulness of some of his flock. He must not be crippled in his apostolate to non-Catholics, by accepting the status-quo, by fear of antagonism, by the knowledge that Protestantism is crumbling, by the slight response to his efforts, or by ignorance of how to act. He must meet prejudice and heresy, indifference and immorality with charity and zeal, convinced that when the world is converted it will be because the Catholic Church is right, not because the opponent of the moment is wrong.

Fr. Navagh has converted mimeographed directives into an unpretentious little book. It is the behind-the-scenes skeletal framework of a devout modern priest's parish life, though not clothed with flesh and blood, as Fr. Leo Trese clothed that life in his *Vessel of Clay*. *The Apostolic Parish* will have a limited clerical audience, but it will be a practical Godsend to many a speculative young cleric.

V.M.R.

Catholic Biblical Encyclopedia: New Testament. By John E. Steinmuel-ler, S.T.D., S. Scr. L., and Kathryn Sullivan, R.S.C.J., Ph.D. New York, Joseph F. Wagner, 1950. pp. xvi, 702, with illustrations, maps, and bibliographies. \$9.75.

Generations of priests and seminarians have been faced with the familiar problem of trying to settle some problem in connection with Scripture. Assuming ideal library conditions, they have a choice of using some multi-volume encyclopedia in a foreign language; or, if they desire English, they can use any one of several sets, all written by non-Catholics. In either case they rarely come away satisfied. This problem is solved with the one-volume *Catholic Biblical Encyclopedia*. This book, we feel, was written especially for them. Scholars, of course, will naturally feel that there is not enough in the book, that it is too general. They will say, for instance, that the Greek and Hebrew words should be printed in their original languages, instead of being transliterated into English. It is easy enough, though, to re-construct the words from the English.

Priests and seminarians, who have been reminded frequently by recent Popes of their obligation to study the Bible, especially the New Testament, will find this work a great help. Every important word in the New Testament finds an explanation here. The problems of Special Introduction are treated, but without the long and involved procedure of the classroom. In the treatment of each Book the opinions are given in a few brief phrases, and then the declaration of the Church, the Biblical Commission, or the conclusion of the authors is given. It is definitely not eclectic; on the contrary, it is quite evident that in this book only the most solid authorities are used. Students will also have here a fine compendium of Biblical Theology, laid out in very orderly fashion, usually according to the divisions of the schools. Deeper problems are avoided (e.g. grace, miracles). When a word has various nuances or senses in the New Testament, these are all explained and located; occasionally, reference is made to the use of a word among profane authors. The book does not intend to

give exegesis, except where something *de fide* is connected. Neither does it give credence to unfounded traditions; the authors are careful to distinguish what is certain, what is probable and what is without foundation.

Preachers will find the *Catholic Biblical Encyclopedia* more advantageous than a concordance, because the concordance treats according to word, whereas this work treats according to word and connotation. For instance, in each of the virtues there is usually treated the obligation to practice the virtue, the various qualities of it as found in the New Testament, the blessings or effects, the punishments for failure, and then examples of all these as found in the New Testament. It is practically a sermon outline.

Many of the laity have wished to read the New Testament more often, but have hesitated for fear of giving a wrong interpretation to some part. Making use of this book, they should hesitate no longer. Backed by the solid authority of a Consultor of the Pontifical Biblical Commission, this work is of a general nature and is not so overly profound as to create confusion and disgust. Useless discussions and references are avoided. The literal sense seems to stand out more clearly, since each word is taken alone and is fully explained. Maps and pictures add to the verbal explanations. It is the ideal book for anyone who loves, or wishes to love more, the New Testament.

M.J.D.

De Quatuor in Quibus Deus Praedicatorum Ordinem Insignivit. By Stephen de Salagnac and Bernard Gui. Edited by Thomas Kaeppli, O.P. Vol. XXII of *Monumenta Ordinis Fratrum Praedicatorum Historica*. Institutum Historicum Fratrum Praedicatorum, Rome, Santa Sabina, 1949. pp. xlv, 210 (with indices and appendices).

Four Things in Which God Has Favored the Order of Preachers is not a modern survey of a seven hundred year history, but rather a testimonial of the early fourteenth century to the Dominican concept—an opus showing that it is a glorious ideal by the fruits it has brought to maturity.

This critical edition of the mediaeval work begun by Stephen de Salagnac and revised and completed by the famous Bernard Gui has been prepared by Fr. Kaeppli of the Dominican Historical Institute in Rome. In the Introduction the editor traces the manuscript tradition of the work, delineates its genesis—author, time of composition, sources—and thirdly presents an evaluation of the treatise.

The work is divided into four sections. The first is an encomium

on St. Dominic, followed by a sketch on the glorious name of Preachers. The third and major part is actually a catalogue of noted Dominicans of the first hundred years of the Order's existence — martyrs, scholars, popes, churchmen, preachers, and the original band of Friars Preachers. The concluding section is a treatise on the mode of life of the Dominicans, on the Rule of St. Augustine and other Rules of the Church.

Embodied in the *Monumenta*, the source book of Dominican history, this short mediaeval writing is not solely for the mediaeval and ecclesiastical historian, but could be read with profit by every Dominican and those interested in the Order and its character. F.H.

The Nazarene. By Eugenio Zolli. Transl. by Cyril Vollert, S.J. St. Louis, Mo., B. Herder Book Co., 1950. pp. 309, with notes and bibliography. \$5.00.

This collection of studies in New Testament exegesis will certainly appeal to Biblical students. The former Chief Rabbi of Rome brought with him into the Church a fine training in the language of the Old Testament and of the rabbinic commentaries. In this book he brings all this background to bear in an attempt at "correctly interpreting the Gospel text in the light of Old Testament and rabbinical thought." The first treatise, on the cognomen "The Nazarene," is the most interesting of all. Then, His "exousia" or power. This is followed by a treatment of some principles of rabbinic hermeneutics. Except for the last chapter on the Hebrew concepts of divine justice, the rest of the book is devoted to analyses of some New Testament episodes: the Beatitudes, salt of the earth, pearls before swine, Lamb of God, breaking of bread, and others.

In most of the chapters Prof. Zolli follows somewhat the same orderly course: a statement of the problem, answers proposed by other exegetes, an attempt to reconstruct the message in the original Aramaic or Hebrew, his own solution, and finally a comparison of his solution with others.

The translation is very good. Unless it be because of the very great expense of printing, we do not see the advantage of using an English transliteration of Aramaic and Hebrew words instead of the original script. We hope that Prof. Zolli will continue to write on Biblical problems even more than he did before his conversion—and that Fr. Vollert will continue his fine translations. M.J.D.

History of the Popes. Vol. XXXV. By Dr. L. Pastor. Trans. by E. F. Peeler. St. Louis, Mo. B. Herder Book Co. 1949. pp. xlv, 515, with notes, appendix, and bibliography. \$5.00.

The editor and the publisher are to be congratulated for making available to the English-speaking world another volume of Pastor's *Lives of the Popes*.

This present volume covers the period of Church history during which Pope Benedict XIV reigned. In the original German edition, this era of the Church is described in the first part of volume XVI which begins with the conclave of 1740 when Pope Benedict XIV was elected and ends with the death of Pope Pius VI in 1799.

It has been the custom of some writers to stress one phase of the Church's life during the reign of Pope Benedict XIV. Among the more favored topics are the relations between the Holy See and Spain, the violation of Papal neutrality, the congress of Aix-La-Chapelle and the campaign against the Society of Jesus. In the present work, the internal life of the Church is described as well as the events which led to the formation of the ecclesiastico-political concordats with the European princes. The Church's interest in the natural sciences, Her fostering of the fine arts, and Her expanding mission fields are given their proper place in the history of the Church and of the world.

Especially illuminating are the sections treating of the Index of forbidden books. The purpose of the Index, the protection of the faithful from dangerous doctrine, is adequately explained. The process which must be observed by the examiners of the books is fully described. From these pages one understands that the Church is not opposed to freedom of thought.

Copious notes and extensive bibliography greatly enhance the value of this volume.

D.B.C.

Revival of Paganism. By Gustave Combes. Transl. by Augustine Stock, O.S.B. St. Louis. B. Herder Co., 1950. pp. 360. \$4.50.

This is a book worth the writing, well worth the reading. It is a powerful exposition of the evil rampant in the world today, but it is more than this. The author, in an ordered and precise way that is a delight to the mind, presents first the abstract root principles of the speculative and moral chaos we have today, in their own proper historical settings, and then traces the flowering of the principles under the fatherly and solicitous eye of Satan, a flowering that has progressively poisoned Christianity.

From the Renaissance, when the eyes of the west were re-ori-

ented past Christ to the pagan culture of Greece and Rome right up until 1937—which is as far as the writer brings his survey—we follow the whole miserable story of the desertion and denial of God and the substitution of Man “shining with glory and immortality” as the sole object worthy of the adoration of earth. “Oh, Pride, have I ever offended Thee?—No, never.”

Revival of Paganism, then, is the survey of the tragedy of the resurgence of evil in the world—not that it had ever been dead. It had always lurked watchfully and hopefully even during the centuries when Christianity had most flourished. Perhaps it is true that each age thinks that its own civilization is the most corrupt in all history. All have a way of sinking back into the previous century, to be followed by another, in turn convinced that it is the most corrupt. But surely the 20th century has adequate reason to claim the wretched title. Gustave Combes separates, identifies, defines and exposes the various satanic elements that fuse into this corporate evil, materialism, secularism, rationalism, naturalism, state absolutism, atheism, Marxian socialism, as well as the tactics by which these doctrines, completely at one in their hatred of God however else they may be accidentally specified, made its way in politics, was glorified in literature, and penetrated into the morality and the cosmopolitan social atmosphere. The author limits himself, with a few scattered exceptions, to treating of the development of contemporary Godlessness as it occurred in France, Germany and Russia. However, no one at all familiar with the history of American education and the influence exerted in its recent development by John Dewey, Sidney Hook and those who faithfully follow them in atheistic naturalism will presume to claim for America any exemption from the indictment this book makes of modern man.

The reader will feel, even as he reads, that Satan himself is peering over his shoulder, re-reading with eminent pleasure, this analysis of the wonderful success enjoyed by his agents during the past three centuries.

It is a disappointment, however, particularly in view of the message of Our Lady at Fátima, that, in his concluding chapter, “The Duty of Catholics,” the author mentions everything except prayer as means to combat the fierce attacks on Christianity. He rightly considers the danger in terms of human souls, heaven and hell. He sees the struggle basically as a war between the material and the spiritual. Yet he ignores prayer. We must conclude that he presupposes prayer. It is a certainty confirmed by Christ Himself that nothing else we may do, be it in the line of Church union, exercise of virtue, knowledge of

doctrine, an alert press, a vigorous Catholic school system—all means mentioned by the author—or anything else of human industry and inspiration, no such program will swing the hearts and minds of men to God if it is established on our own sufficiency. Prayer first, then all the rest; and of prayer, the Rosary particularly.

This is a fine book. The organization of the material is excellent. The careless job of proof-reading which let slip a few garbled sentences and a misspelled word or two does the publisher no credit, but his decision to print this work does. P.G.

Atoms of Thought. By George Santayana; assembled and edited by Ira D. Cardiff. New York, Philosophical Library, 1950. pp. xv, 284. \$5.00.

To date, George Santayana has presented his philosophical reflections in well over twenty-five books. It is therefore not surprising that this latest contribution is an anthology summarizing the principal doctrines running through his previous publications. The editor, I. D. Cardiff, is to be commended for a thorough culling of Santayana's writings; the work is replete with selections that express, in the fine style of the author, his opinion on almost every subject of major philosophical or theological importance. The book is well arranged, with numerous subtitles for the casual reader and an extensive index for the reference purposes of more serious users.

The editorial excellence of the work is marred by only one defect—its title is somewhat misleading. The book has nothing at all to do with *atoms*, and very little to do with *thought*, taking the word in its best sense. Like the works epitomized in it, it abounds in sophistry, rhetoric and dialectic, all skillfully employed to make naturalism as attractive as possible to the non-discerning reader. The book would therefore be dangerous in the hands of one not formally trained in scholastic philosophy. For the more experienced Thomist, it will be of value as a handy collection of glib expressions epitomizing the major philosophical errors of the day. A.W.

Liturgical Prayer. Its History and Spirit. By Rt. Rev. Fernand Cabrol, O.S.B. Westminster, Maryland, The Newman Press, 1950. pp. xiv, 376. \$3.50.

Instaurare omnia in Christo. St. Paul's eloquent words to the Ephesians were chosen by Pope Pius X as the motto of his Pontificate. Accordingly, his greatest care always turned to the direct interests of the Church and before all else his efforts were directed to the

promotion of piety among the faithful. Theologian that he was, the Supreme Pontiff realized the worth of this precious Gift of the Holy Ghost to the Christian soul. As a means to promote this piety in the hearts of his flock, Pius chose the Liturgy. On assuming the Chair of Peter, the Pontiff found that in many churches throughout the Catholic world the Liturgical act had lost much of its pristine magnificence and grandeur. In his intrepid efforts to effect a rejuvenation, we might even say a reformation, in the Liturgy he was assisted in no small measure by the monks of the Order of St. Benedict, who for centuries have been the watchful custodians of the Church's Liturgy.

The Newman Press has done us all a great service in reprinting the English translation of Dom Cabrol's *Le Livre De La Priere Antique*. Written, as the late Abbot of Farnborough says in his introduction, to supplement Dom Gueranger's monumental *The Liturgical Year*, the work breaks up into eight major parts: Elements of Liturgical Prayer, The Christian Assembly, The Prayer of Christians, Sanctification of Time, Devotion to Our Lord and the Saints, Sanctification of Places and Things, Sanctification of Life, and finally a section on Euchology.

The author's vast knowledge in the fields of Early Church History, Archaeology, and Patrology is evidenced throughout the entire work. He employs this knowledge to dispel many commonly accepted yet erroneous teachings about the Liturgy, among them that Sts. Ambrose and Augustine composed the *Te Deum* (he favors Nicetas of Remesiana as its author), and that St. Athanasius penned the Creed that bears his name. After a careful and minute analysis of these and the other more important prayers of the Liturgy, Dom Cabrol presents an enlightening chapter on the genesis of the liturgical books and their content in which he traces the origin and history of the Missal, Breviary, Pontifical, Ritual, Ceremonial of Bishops, and Martyrology.

But of all the sections in the book, that which is most likely to prove of interest to the average reader is the one which treats of devotion to Our Lord and the Saints. While insisting on the Christocentric character of the Liturgical Year, the author is firm in pointing out the important place held by Our Lady and the Saints. This particular section is replete with beautiful prayers and ejaculations of the Doctors of the Church as well as the early martyrs.

Dom Cabrol's book will be welcomed by all who are seeking for a better understanding of the Liturgy. And that, after all, should include all Catholics.

J.F.C.

Manuale Theorico-Practicum Theologiae Moralis. Vol. I. By Louis J. Fanfani, O.P. Rome, Libreria "Ferrari," 1950. pp. xix, 631, with index. 1600 lire.

Father Fanfani, a professor at the Angelicum in Rome, presents in his preface the three faults which he considers most common in manuals of Moral Theology and offers his present volume as a remedy. These defects are, as he states them: 1) a purely negative character: most manuals are concerned with the enumeration of sins rather than the exercise of Christian perfection, and although the gravity of various sins is mathematically determined, their extrinsic malice is hardly ever demonstrated; 2) a lack of order: a logical, clear, and scientific exposition of any one tract is usually absent from modern texts; 3) a lack of supernatural spirit: since natural arguments alone do not suffice in a science whose matter is revealed, the Christian spirit should shine through every section of a theological manual, though such is rarely the case.

The author's remedy for these ills is admirably effective. A thorough Thomist, he proceeds with clarity and insight through tracts on the ultimate end of man, human acts, law, conscience, virtues and vices in general, sins, and censures. Those who picture the theologian as a cold and unrelenting overseer will welcome the warmth and understanding, the Christian spirit, which pervades Father Fanfani's work. A series of doubts and solutions at the end of several tracts offers another attraction to the reader, especially to the incipient theologian, as does the brief but complete prologue which treats of the nature, fonts, and history of Moral Theology.

Father Fanfani's competency in canon law is evident throughout the book, for he tends to utilize the legal approach in many of his solutions. This manual is recommended as a valuable supplement to the *Summa Theologica*.
E.R.D.

Journal in the Night. By Theodor Haecker. Introduction and Translation by Alexander Dru. New York, Pantheon Books Inc., 1950. pp. xlvii, 222. \$3.50.

Up to now, the distressing lack of authoritative literature on the *new* philosophy of our times, existentialism, has discouraged its badly needed investigation and interpretation. The metaphysical candor of this heretofore unheard-of and unheralded Christian existentialist, Theodor Haecker, constantly substantiated in his *Journal in the Night*, is indeed one of the rare blossoms of this whole philosophy. His frequent and intelligible mentionings of the rôle of our analogical knowl-

edge of being and its attendant obligations to God in man's daily existence is a sure indication of Haecker's ability and genius. Man's daily existence examined by the astute and scholarly reason harmonized in loving obedience to a burning, conscious and vibrant faith in the transcendence of God and of the Blessed Trinity in all creatures revealed something of the mystery of life to Theodor Haecker.

A principal translator of Kierkegaard, Haecker in the pages of his *Journal* still praises his early existentialist teacher. Perhaps he has too much praise for Kierkegaard, especially when he chastises Catholic theologians for their poor behaviour "towards men like Blumhardt, Hilty and Kierkegaard." If Haecker really loved the truth as well as he has claimed throughout this work, and having understood that the truth is one and can be authoritatively propounded by the Catholic Church alone, how would he explain away the fact that these men sought to establish their doctrine as rivals of the traditional doctrine of the Catholic Church? It could be that Haecker realized that he was all too fortunate in receiving the gift of Faith whereas the others, possessed of as many talents of mind, if not more, were to be denied the ability to see over and beyond the point where reason must stop. But whatever the explanation, due caution and true prudence should direct the reader of this book, especially in those sections where the author directly mentions the apologetic judgments and methods of the Catholic Church.

But aside from the few emotional outbursts we have experienced in his book, Theodor Haecker by his wholesome dependence upon and trust in the Divine Providence has proved himself to have been a great religious thinker. He trusted deeply in his faith when all else seemed like failure and death around him. The very reality of this published work bears witness to the fidelity he gave his God.

One of the finest and most informative introductions to any book on the philosophical market today, Alexander Dru's work deserves the words of highest praise. It has obtained his desired result, it has rescued the reader from having the heretofore narrow conception that existentialism is considered only in relation to Kierkegaard, or that it is the development of particular themes in Kierkegaard's works. Failure to recognize the importance of Haecker's weaving "of the various strands of the movement, the meeting point of say Coleridge and Newman, or of Kierkegaard and Bergson," would lead the reader to believe the result of this movement to be nothing short of a fad, a "momentary" obsession, rather than a belief, the philosophy of some great men to free themselves from the "mystery" of their very existence.

This book is recommended for the mature Catholic philosopher who should be interested in the works of men whose doctrines are in the limelight of the public eye. However, since this book does not enjoy an official "Imprimatur" or any sort of ecclesiastical approbation, discreet prudence must be exercised in the adaptation of Haecker's apologetical and theological ideas. It must be remembered that Theodor Haecker's earlier, impressionable, pre-convert years were subjected to the defective theology of Kierkegaard. E.G.F.

Human Personality. By H. C. E. Zacharias, Ph.D. B. Herder Book Co., St. Louis, Mo., 1950. pp. vii, 360, with index and illustrations. \$4.00.

In his book, *Human Personality*, Doctor Zacharias attempts to show the development of personality as seen in the history of India, China and Israel. The first chapter of the book is dedicated to the explanation of the meaning of personality. Here he makes the distinction between the person and the individual. The individual stands for the existential distinction from others. The individual is one of a group. The person stands for the subsistence of an intellectual being in the existential order. The personality in man remains latent until he has acquired a self-consciousness by introspection. The distinction of individual and person in their social aspects, whether valid or not, is still in the realm of controversy.

Doctor Zacharias has spent many years of study in this field. His work shows a learned acquaintance with the history of these oriental countries. But in reading this book one feels that one needs a knowledge of the orient almost equal to the author's. His book is filled with references to writings and places of these countries with little or no explanation of what they are. His discussion of the philosophies of these countries presupposes that the reader knows more than just their names.

The best section of the book is his treatment of Israel. A previous reading of the Old Testament will give the reader some foundation for the understanding of it. For the over-all understanding of this book, however, a specialist would be needed. J.A.F.

Charles de Condren. By M. V. Woodgate. Westminster, Md., The Newman Press, 1950. pp. 155 with bibliography. \$2.25.

Charles de Condren, second Superior of the Oratory in France, was born in 1588 and died in 1641. Within the 53 years allotted to him by his Creator, he set an example of sanctity. When a boy, he

once said to his father: "All my ambition is to serve God as a priest" (p. 23). His father was determined on a military career for his son and at the words of Charles, "his fury was so great that he would not for a long time allow his son to appear in his presence, while he treated all that his son had said as a sign of cowardice and bigotry" (p. 23). This, then, was the goal of Charles de Condren and one of the many obstacles he had to overcome to attain it. Further it is written that: "He saw that God had no need of any creature; that His own Son, in whom was all His good pleasure, had of necessity offered up His life to Him; that only the disposition of offering up all things in Jesus the Victim was worthy of God's greatness, and it was not enough to love Him if one were not ready, with His Son, to lose oneself in love for Him" (p. 9). This was the secret of his life; the secret of the holiness of Charles de Condren, to lose oneself in love for Him.

This is the first biography of Charles de Condren to appear in English, and at the same time it gives a faithful account of French spiritual and political life during a time of unrest. Those dedicated to the service of God will find here, in the life of Charles de Condren, a new stimulus toward perfection.

C.J.B.

Friar Felix at Large. By H. F. M. Prescott. New Haven, Conn., Yale University Press, 1950. pp. 254. \$3.75.

Pilgrimages to Rome, at least during this year, are quite common. For today people know more about life on such a trip than was known in the past; and for that reason, more people would enjoy reading *Friar Felix at Large* with its detailed accounts of pilgrimages to the Holy Land in the 15th century.

Friar Felix, a Dominican of Ulm, Germany, made trips to the very places in which Christ and all the persons in the Biblical stories lived their lives in order to give him a greater power in his preaching the teachings of Our Lord. His jottings along the trips include mention of life on board the galleys, class of pilgrims making the voyages, quality of the foods served, the type of quarrels and bickerings arising among the passengers and especially between the rival ship captains, each seeking his profit and prestige regardless of the costs to the comfort of the passengers. Details are given of incidents between the sight-seeing Christians and the Arabs and Saracens living in the Holy Land.

Mr. Prescott does well with the translation of this work. Extensive listings of notes and a large bibliography are included in the

book. It is interesting reading for those seeking comparisons between ship travel of today and that of five centuries ago. F.M.C.

The Catholic Church in the United States. By Theodore Roemer, O.F.M. Cap., Ph.D. The Herder Book Co., St. Louis, Mo., 1950. pp. viii, 444. \$5.00.

Most historical literature of the Catholic Church in the United States is of its nature unsuited for general textbook purposes. For the most part it concerns itself with specific questions, periods, and locales, with a resultant wealth of detail, quite unnecessary for the general student. Most works which do portray the entire American ecclesiastical scene have also tended to become too involved, or in some instances, too cursory. In either case, the treatment is such as to be practically useless for presenting a satisfactory, over-all picture to the average student.

In attempting to fill the long-standing need for an adequate textbook of American Church History, Fr. Roemer has succeeded admirably. Not only is everything of importance recorded in sufficient detail to allow the student as clear an idea as possible, but each happening is placed in its proper relationship to the past, contemporary life and subsequent events, enabling him to determine its causes and evaluate its influence in later developments.

The first of the book's four divisional parts gives an especially interesting picture of early missionary activity in the area that was to become the United States. The three following sections relate by decades the story of the foundation of the hierarchy, the events and problems of the period of immigration and assimilation, and finally, the eventual maturation of the American Church since 1900. Throughout his narrative, the author constantly points with pride to the unflinching loyalty of the Church in America to the Holy See.

For the student who requires information, there are copious footnotes, references, and an extensive bibliography. Another desirable feature is the special appendix listing the ecclesiastical divisions and chronologically enumerating the bishops of each.

Although intended primarily as a textbook, and containing much detailed information, this very readable volume is suitable for refectory reading and can also be most profitable to the Catholic layman who wishes a good informative account of the growth and development of his 166 year-old American Catholic Church. E.K.C.

Living With God. By Rev. Raoul Plus, S.J. Westminster, Maryland, The Newman Press, 1950. pp. 93. \$1.50.

What in the whole realm of nature is more cherished and guarded than life itself? If men regard their natural lives so highly, certainly their supernatural lives should be of even greater import. Fr. Raoul Plus in this book *Living With God* sets forth this sublime mystery of the supernatural life of man, of the union of God with man. It is his desire to instill in the hearts of his readers a deeper realization of the wonder and grandeur of this intimate union.

Fr. Plus has accomplished this task in a unique and inspiring manner. In proposing his subject-matter, he makes use of short and meaningful phrases which immediately suggest thoughts concerning the relationship which exists between God and man. Indeed this is an excellent work and is to be recommended to all as wholesome spiritual reading.

H.K.

In Praise of Our Lady. By Rev. Martin Dempsey. New York, Joseph F. Wagner, Inc., 1950. pp. 225. \$2.75.

This book is a collection of sermons given by Father Dempsey in England and America. As the title indicates, they are all about Mary: Our Lady of Ransom, Our Lady of Lourdes, Mother of Mercy, the Immaculate Heart of Mary, the Nativity of the Blessed Virgin Mary, and others.

Perhaps the outstanding feature of this book is the novena to Our Lady of Fátima which comprises the last eighty pages of the book. By novena, the author does not mean to include the idea of prayers but rather the notion of instruction which is often lacking in private novenas.

The novena sermons are obviously the result of much work. The first treats of Portugal and Our Lady in the past, a past which is filled with the praises of Mary; Portugal, where the "Kings never wore their crown. It was Our Lady's, they said, to wear, not theirs." In the second novena sermon, we find the story of Fátima introduced with an interesting description of the origin of the name of Fátima. The remaining novena sermons contain many thoughts which, when pondered, should help us to a more intimate relationship with our loving Mother Mary.

Intelligent reading of this book should bring with it increased devotion to Mary.

R.M.G.

The Religious State. The Episcopate and the Priestly Office. By Saint Thomas Aquinas. Edited, with Prefatory Notice, by the Very Rev. Father Procter, S.T.M. Westminster, Md., The Newman Press. 1950. pp. 164. \$2.25.

Among the seventy-two *Opuscula* of St. Thomas there are three that treat of the religious life. This is a re-print of one of these three opuscula, the other two having appeared under the title, *An Apology for the Religious Orders*. In this opusculum the Angelic Doctor discusses in a very simple manner the guiding principles of the religious state and the means of attaining this perfection. First he explains what is meant by the term perfection, and then having defined perfection in his usual clarity, he sets forth to show how perfection is acquired. Having considered the nature of perfection, he then goes on to consider the state of perfection, and when this consideration is completed, the Angelic Doctor then treats the means befitting those who embrace this state. The whole work is composed of 27 articles, and each article, although brief, is a quarry of spiritual wealth for all those who have answered the call of Jesus Christ.

There are many works on the religious life that need only to be read in order to reap the harvest from them. This, however, is one work which may be read and re-read with great profit. T.K.

BOOKS RECEIVED

THE SPIRITUAL LEGACY OF SISTER MARY OF THE HOLY TRINITY. Edited by The Rev. Silvere Van Den Broek, O.F.M. Translated from the French. Westminster, Md., The Newman Press. 1950. pp. 349. \$3.50.

SERMON NOTES ON THE SUNDAY PROPER. By Rev. F. H. Drinkwater. Westminster, Md., The Newman Press. 1950. pp. 119. \$2.00.

BENEDICTINE PEACE. By Dom Idesbald Van Houtryve. Translated by Leonard J. Doyle. Westminster, Md., The Newman Press. 1950. pp. 234. \$3.50.

LITTLE MEDITATIONS ON THE HOLY EUCHARIST. By Rev. Thomas David Williams. Milwaukee, Wisconsin. The Bruce Publishing Co. 1950. pp. 319. \$3.50.

MORE ABOUT DOM MARMION. Translated from the French by the Earl of Wicklow. St. Louis, Mo. B. Herder Book Co. 1950. pp. 128. \$1.75.

PRAXIS UND THEORIE DES GOTTBeweisens. By Amadeo Silva-Tarouca. Wien. Verlag Herder. 1950.

L'ODYSEE DE LA METAPHYSIQUE. By Louis-M. Regis, O.P. Montreal. Inst. D'Etudes Medievales. 1949.

DE INHABITATIONE SPIRITUS SANCTI DOCTRINA S. THOMAE AQUINATIS. By Thomas J. Fitzgerald. Mundelein, Illinois. Seminarii Sanctae Mariae Ad Lacum. 1949.

THE THOMISTIC CONCEPT OF JUSTIFYING CONTRITION. By Charles R. Meyer. Mundelein, Illinois. Seminarii Sanctae Mariae Ad Lacum. 1949.

PAMPHLETS RECEIVED

From THE GRAIL, St. Meinrad, Indiana.

GLORIES OF DIVINE GRACE. By Mathias Sheeben. Part IV. External Effects and Value of Grace. pp. 80. \$0.25.

From THE LITURGICAL PRESS, Collegeville, Minnesota.

CHRISTIAN MARRIED LOVE. By Fr. Gerald Vann, O.P. pp. 23.

THE CHURCH'S PRAYER FOR THE DEAD. A Simplified and Shortened Form of the Office of the Dead. Arranged by Rev. William G. Heidt. pp. 44.

THE SEAL OF THE SPIRIT. The Rite of Confirmation. By Rev. Richard E. Power. pp. 31.

From OUR SUNDAY VISITOR PRESS, Huntington, Indiana.

THE ROCK PLUNGED INTO ETERNITY. By Rt. Rev. Msgr. Fulton J. Sheen. pp. 93. \$0.40 single copy; \$18.50 per 100.

LOOKING FORWARD. By WCWC Staff members. pp. 36. \$0.20 single copy; \$8.75 per 100.

THE UNSEEN ARMY. By The Very Rev. Vincent J. McCauley, C.S.C. pp. 40. \$0.20 single copy; \$8.00 per 100.

MAN IS DESTINED FOR THE GLORY OF GOD. By The Rev. Michael J. Lies. pp. 24. \$0.20 single copy; \$8.00 per 100.

TO WEAR A HALO. By The Rev. Thomas J. O'Donnell, C.S.C. pp. 32. \$0.25 single copy; \$9.25 per 100.

HIS WAY, HIS PATHS. By Rt. Rev. Msgr. John J. Reilly. pp. 32. \$0.20 single copy; \$8.75 per 100.

BY GREYHOUND TO HEAVEN, VIRGINIA. By The Rev. Thomas O'Connell. pp. 36. \$0.25 single copy; \$9.25 per 100.

CHRIST AS SEEN BY HIS APOSTLES. By The Rev. Edward J. O'Brien. pp. 32. \$0.20 single copy; \$8.75 per 100.

WHAT ABOUT MERCY SLAYING? By Rev. Fr. Frederick A. Houck. pp. 22.