



**The Christmas Story As Told by St. Luke and St. Matthew.** Edited by Marguerite Northrup. New York, Pantheon Books, Inc., 1950. pp. 31. \$2.95.

**The Trapp-Family Book of Christmas Songs.** Selected and Arranged by Franz Wasner. New York, Pantheon Books, Inc., 1950. pp. 128. \$2.75.

These two very beautiful books published by Pantheon are a promising step toward restoring Christmas to Christ. One reveals the beauty of Christmas to the eye, the other to the ear; and both manage to interpret some of the true spirit of the coming of the Son of God.

*The Trapp-Family Book of Christmas Songs* presents as pleasant and wide a selection of truly Christian Christmas carols as one could hope for. There are fifty-six of them from all parts of the world with both the proper foreign words and their English translations. The songs themselves with their simple musical arrangements, together with the introduction by Maria Augusta Trapp, the pleasant little illustrations by Agathe Trapp and the interesting notes of Father Franz Wasner manifest the universal appeal of the simple message of Christmas: *Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis.*

*The Christmas Story* is a colorfully illustrated book presenting the simple account of the birth of Our Saviour in the very text of the Gospels according to St. Luke and St. Matthew and in the Douay Version. These texts are made vivid by the reproduction of the works of some of the world's greatest religious painters appearing along with the episodes illustrated. The fifteen paintings from the Metropolitan Museum of Art and the National Gallery of Art are selected from various schools of interpretation: Filippo Lippi, Hieronymus Bosch, Raphael and others, again incidentally manifesting the universality of the Christmas message. They are excellently reproduced and mounted so as to form a fine collection in themselves.

W.P.H.

**Preface to Happiness.** By Elwood F. Smith, O.P. and Louis A. Ryan, O.P. Benziger Brothers, Inc. pp. xv, 259 with Glossary and Bibliography. \$4.00.

The bewildering vagaries of modern philosophers, today more than ever before, are cloying the minds of men with perverted notions on the nature of happiness. The pragmatism of William James, the Scientism of Jeans and Eddington, the Naturalism of John Dewey—these and other false systems of thought are plunging man deeper and deeper into the abyss of despair. For since these men disregard all finality in their thought systems, they can only produce the inevitable result which is a philosophy of complete frustration.

Secularism, which the bishops of the United States have declared to be the basic evil of our time, is a fruit of the teaching of the moderns. This series of *Guidebooks* will serve well to indoctrinate the serious student of sacred doctrine with the principles wherewith this rising tide of Godlessness can be defeated. Dr. Vincent Smith has defined Secularism as “. . . a deep-dyed attitude of acting in theory or in practice or in both as though this world is the only one.” “Theology,” on the other hand, the authors of the present work tell us, “restores man’s vision of the whole. Life, it teaches, should all tie together. With theology to reform and vivify science, philosophy, and art, man will no longer be content simply to get along with the world. He will see, with a compelling vision, that the important thing is to get the world along to God” (p. xv).

Over six hundred years ago St. Thomas Aquinas penned a treatise on happiness and the means of attaining it that has never been surpassed. It is this treatise that is digested and explained in *Preface to Happiness*. In the Second Part of his *Sum of Theology*, Aquinas takes up the study of man who is the image of God “inasmuch as he too is the principle of his actions, as having free-will and control of his actions” (*Prol. I-II<sup>ae</sup>*). As the authors of the current work insist, “The great central theme of all moral theology is this saying of Scripture that man is made to the image and likeness of God” (p. 3). “For all of moral theology, resting on the fact that man, the image of God, has as a goal Him who is imaged, is concerned with the perfecting of that image in order that the goal might be reached. Moral theology treats of human action, but only in so far as these free (and therefore God-like) actions can enable us actually to attain Him whom we mirror” (p. 5). This insistence on the nature of moral theology is not without significance in an age when moral theology has become for many a matter of mere casuistry.

The well qualified authors of *Preface to Happiness* consider in

nine chapters the principal tracts in the *Prima Secundae* of the Angelic Doctor: The Ultimate End, Human Acts, Norms of Morality, The Passions, Habits in General, The Virtues and the Gifts of the Holy Ghost, Vices and Sins, Law, and Grace. Each of these chapters is prefaced with an historical and doctrinal section on the background of the problem at hand which expresses in clear terms the teachings of the more significant men in the history of thought from Aristotle to Santayana, and point out how the tract at hand fits into the whole work.

It must be remembered that these are *Guidebooks* and not textbooks. They are meant to lead the reader to the works of Aquinas himself, or as the authors put it, "to point out the basic principles, the central problems, and the unifying themes with which the prodigious work of St. Thomas is concerned" (p. ix).

May this work succeed in the attainment of its noble end. For in leading men to the words of Aquinas, it is leading them to an inexhaustible font of eternal truths.

J.F.C.

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**Guidance of Religious.** Rev. Ignaz Watterott, O.M.I. Transl. by Rev. A. Simon, O.M.I. St. Louis, B. Herder Book Co., 1950. pp. 420. \$6.00.

This work was written primarily for the superiors of religious institutions whose task it is to lead and direct their subjects to spiritual perfection. The author has achieved his purpose.

In straight-forward, but kind language the objectives of religious life and the means by which the religious attains his goal are described. The importance of holiness of life in the superior is made strikingly clear, for Father Watterott insists that a superior must lead the community committed to his care not only by word, but especially by example. This book then does not only offer to superiors a method of directing others to sanctity, but it also shows them the way of attaining personal holiness.

The first chapter, "The Burden of Office," is devoted to an explanation of the duties which face a person placed over a religious community. The remaining chapters develop the ideas of the first chapter. They show the necessity and also the dangers of external work and the means which can be used to supernaturalize such activity. The necessity of the virtues, especially Charity, Humility, Patience, and Mercy, is pointed out along with the means of fostering these virtues in the life of the superior and the life in the community.

Most interesting is the Chapter, "Interior Life," where the author impresses his reader with the necessity of recollection and a fervent

spiritual life for the success of his ministry and the salvation of souls, especially his own. D.B.C.

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**The Morality of Mercy Killing.** By Rev. Joseph V. Sullivan, S.T.L. Westminster, Md., The Newman Press. pp. xiv, 84. With an Introduction by Very Rev. Francis J. Connell, C.S.S.R. \$1.50.

Written originally as a Doctoral Dissertation from the School of Sacred Theology of Catholic University, the present work has been re-published by the Newman Press in a form that will permit it more extensive circulation. The primary objective of the work is, as the author points out, "to demonstrate that euthanasia as it is ordinarily understood today (mercy killing), whether voluntary or compulsory, is immoral" (p. xiii). Father Sullivan succeeds in achieving his objective, but it is difficult to see what practical value the work has for the ordinary reader for whom it was apparently written.

The work begins simply enough with the common notions and divisions of euthanasia. Natural, Moral, Therapeutic, and Merciful Euthanasia are explained briefly and succinctly.

After an historical consideration of euthanasia, the author presents the doctrine of the Euthanasia Society of America in a clear and concise fashion. No doubt is left in our mind as to what these people are seeking. Father Sullivan gives the text of the proposed bill to legalize euthanasia and leaves no misunderstanding on the position adopted by the members of the Society.

Next the writer takes up the morality of euthanasia. But first we are subjected to sections on the lawfulness of killing plants and animals, the right of lawful authority to kill an evildoer, the problem of killing in war, and killing in self-defense. If the purpose of these sections is to complete the problem, then their inclusion is justified. But the author by no means makes clear what bearing they have on the problem.

As soon as he begins the arguments against euthanasia (p. 40), Father Sullivan becomes quite clear. He argues from reason, western tradition, the "wedge principle," and man's desire to live. He develops at length the argument from western tradition which to this reviewer seems to be his most cogent. The argument from reason argues from lengthy texts of Molina, De Lugo, Lessius, and some of the modern manualists. The immediate connection between these texts, however, is not always apparent.

The erudition and scholarship of this work cannot be denied. In its original form it was quite possibly a very fine dissertation. Unfortunately however, its over-formal and somewhat stilted style and its

seemingly irrelevant sections leave much to be desired in the popular adaptation of this subject for the reading public. J.F.C.

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**Fatima or World Suicide.** By Rt. Rev. Wm. C. McGrath, P.A. Scarboro Buffs, Ontario, Canada. The Scarboro Foreign Mission Society, 1950. pp. x, 94. \$1.00.

The apt title of this book attests to the gravity of the contents. By supplying the correlative to the message of Our Blessed Lady at Fatima the author forcibly hurls a challenge to every Christian, and a threat to all mankind.

The book is arranged in two sections, the first of which makes an analytical diagnosis of the ills which have befallen the world since the Apparition of Our Lady in 1917, and traces the source of these ills to the almost total neglect of her appeal. In the second section of the book the remedy is prescribed in the simple, yet complete, retelling of the details of the Apparition.

By including numerous excerpts from writings of religious, scientific, and business men, culled from newspapers, magazines, and private writings, the author enhances his analysis of the problem of the decline of national and international morality, and the spread of communism and anarchy throughout the world. The sensuality and brutality which prevail in the world are directly traceable to the unreasonable pride of men who refuse to acknowledge their dependence on God, and who act as though there were no God. Although the atheist and pagan might scoff at this solution, they cannot but be impressed by the devastating effect which famine and social chaos are causing and can cause. The rationally honest man must act, lest God raise His hand in punishment for these offenses against His Goodness.

The second section of the book is a retelling of the details of Our Lady's Apparition, with a description of the children to whom she appeared. Although she conversed directly to these Portuguese children, her message is to all her children, and its content is clear. If we are her children, then our duty is clear and on our childlike compliance rests the fate of the world. W.L.P.

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**Reality—A Synthesis of Thomistic Thought.** By Rev. Reginald Garrigou-Lagrange, O.P. Translated by Rev. Patrick Cummins, O.S.B. St. Louis, Mo., B. Herder Book Co., 1950. pp. 407. \$6.00.

This latest work of Father Garrigou-Lagrange to be published in this country is a translation of his *La Synthèse Thomiste*, published at Paris in 1947. It is a work of synthesis on the part of a master Thom-

ist who has spent his long life in penetrating his tradition. The book is not so much designed as an introduction to Thomistic thought as a summation by an adept for the use of the adept, and yet, oddly enough, a beginner could read it with profit.

This curious consequence is the effect of the manner that has, in recent years, become more and more the technique of the French Dominican, a method of isolating the main principles of a tract on theology or philosophy and, by a certain circular movement, drawing forth one conclusion after another from one principle. Again, he orders and reorders his principles to show their intimate and fine connections, their mutual connections. Materially, this results in much repetition of basic doctrine, a boon to the beginner. Formally, it is a mode of inducing contemplation, the highest act of the mind finding truth.

The book begins with a survey of St. Thomas' philosophical work, with emphasis naturally on the metaphysics that he applied so fruitfully to the deposit of faith. Following this is a treatment of the major dogmatic questions: the nature of theology, the One God, the Blessed Trinity, Angel and Man, the Redemptive Incarnation and the Sacraments and the Church. It is in these sections that the products of the author's years of study are particularly manifest. These parts offer the reader who is already familiar with the matter being discussed an easy and rich refreshment and perhaps a sounder grasp of principles. After the dogmatic sections, the main foundations of Thomistic moral and spiritual theology are treated. The last section in the book contains the twenty-four Thomistic theses, a more detailed analysis of true realism, and a fuller discussion of the problem of efficacious grace. Throughout the work, references are given to those places in the Thomistic tradition where each problem is given complete treatment, making the book a valuable guide into full Thomistic thought. There is also a continuous comparison of St. Thomas' principles with those of other systems more or less deflecting from the truth, in which comparisons, or rather contrasts, the doctrines are neatly silhouetted.

Much can be said of Father Garrigou-Lagrange's qualifications to write this book. His eminence as a Thomistic scholar, teacher, and writer is well established. This work continues his line of clear and forthright publications, his able propagation of the powerful thought of St. Thomas. He has again served his cause well, again merited the praise of the defenders of Christian Faith, again won the thanks of his Order.

M.M.S.

**Philosophical Physics.** By Vincent Edward Smith. New York, Harper and Brothers, 1950. pp. xv, 472. \$4.00.

In recent years a vast number of philosophies of science have found their way into print, but for all the prolixity, most of them can be dismissed either as mere popularizations of science or as extended argumentations for positivism and the so-called "scientific method." Vincent Smith's recent book is a long-awaited exception. It is a fluent exposition of the fundamental theses of the philosophy of nature, supplemented by a wealth of illustrations and applications drawn from the empirical sciences. Conclusions established on a philosophical plane are carried to the level of modern physico-mathematical investigation, and the result is an intelligent and intelligible evaluation of modern physics that can rightly be called a philosophy of science.

The style of presentation is similar to that adopted by the author in his various contributions to *The Thomist* and *The New Scholasticism*. It is lively and readable, far beyond what one ordinarily expects for writing in this field. With an eye to the moderns, Dr. Smith has done a complete dialectic of current opinion, and for the most part has succeeded in balancing one modern error against the other, thus clearing the ground for a "down the middle" presentation of the Thomistic position.

The matter covered is basically that of a course in natural philosophy, exclusive of the tract on *De Anima*. There is no strictly formal presentation of these, nor is there great technical detail, both being sacrificed for a thorough illustration of the fundamentals in the modern idiom. The development has been so arranged as to include a worthwhile exposition of the philosophy of mathematics. Its purpose is to clarify fundamental concepts that are apt to cause confusion for mathematical physicists, but the analysis of modern trends in mathematical philosophy is so penetrating that it can be read with profit by most mathematicians.

Those professors of undergraduate courses in cosmology and the philosophy of science who are dissatisfied with the "watered-down," factual texts now on the market, may find an answer to their textual needs in this work. No doubt it does suppose considerable scientific background on the part of the student, and for this reason would be suitable only for science majors, engineers, and those generally who appreciate the problems encountered in modern physics. The philosophical portions would also require considerable class-room supplementation by the teacher in order to make them intelligible to such students, who ordinarily do not boast a good philosophical background. If these difficulties can be overcome, however, the student will be given

an insight into the philosophy of nature that will be invaluable in later life. There is such pressing need today for scientists who enjoy a sound, sapiential view of their science, that Vincent Smith's challenge cannot easily be ignored by conscientious professors.

This book has so much to recommend it that it seems petty to call attention to one or two minor defects. The author holds that action is formally in the agent, a view accepted by some Thomists but more generally rejected. He also follows Maritain in saying that modern theories represent reality by way of analogy, but then sidesteps the important problem of what kind of analogy this is. The general tone of the work, however, is excellent; certainly it is the best that has appeared to date in this field.

A.W.

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**Pattern Divine.** By Patrick J. Temple, S.T.D. St. Louis, Mo., B. Herder Book Co., 1950. pp. xii, 389. \$5.00.

"Exegetical and historical, theological and ascetical"—these words of the late Pere Vosté, O.P., Secretary of the Pontifical Biblical Commission, aptly describe this great work on the hidden life of Our Lord. It is not, however, a book intended only for scholars; all who want to know more about Our Lord's early life can profit from a reading of *Pattern Divine*. Since the narratives of St. Matthew and St. Luke are very meager in the details of the hidden life, Father Temple has gone to non-inspired, but nonetheless quite reliable, sources to embellish the account: The Works of Josephus, The Hebrew *Mishnah*, The Apocryphal Gospels (when corroborated by Church Fathers), Fathers, Doctors, and biblical scholars throughout the centuries. All these add to the background of the Gospel accounts, giving us a better knowledge of the customs of the people of Palestine in Our Lord's time. This, of course, will pave the way for a better knowledge—and love—of Our Saviour. Each of the 28 chapters has an average of 11 pages, and so the whole book can be read (and re-read) in easy stages. Six appendices deal with some of the problems of biblical students, such as the relation of the Gospel accounts of St. Matthew and St. Luke, the relation of St. Luke's account to that in the first Book of Samuel, the date of Our Lord's birth (with a fine summation on p. 342).

Some changes and additions might enhance the value of this book. One would gather from the wording on p. 68 that the Blessed Mother spoke Greek, though it is corrected later (p. 332). A few maps would serve better than some of the pictures, especially in the chapter on Nazareth.

*Pattern Divine* will serve not only to provide a better understand-

ing of the Gospels, but also to provide some fine images for meditations on the Joyful Mysteries of the Rosary. M.J.D.

**War and Civilization.** By Arnold J. Toynbee. Selected by Albert V. Fowler. New York, Oxford University Press, 1950. pp. 165. \$2.50.

The sagacious Mr. Toynbee wittingly has given his enthusiast, Albert Fowler, permission to select and publish nine passages from his monumental *A Study of History*. These essays are not disjointed members merely demonstrating the masterly historian's unique technique. Rather, as they appear in this small work, they perform a single commanding task of unmasking our age's plight against irremediable disintegration. The unity of the passages is found in their concentration on *War*—War in the past viewed for the future as seen by Mr. Toynbee comprehensively in the present. The resulting compendium of thought is forceful, and indeed, as was intended, "disturbing."

Mr. Toynbee sees peace as war's sole justification, and he sees just as clearly that in the long course of civilizations and corresponding de-civilizations peace has never developed from war. Militarism storms on us of the present age with unremitting vigor. It is the eleventh hour. But life still breathes abroad and both nations and individuals "may and must pray that a reprieve which God has granted to our society once will not be refused if we ask for it again in a contrite spirit and with a broken heart" (p. 11). From the fear-ridden present, resulting from the recent havoc of war, Mr. Toynbee turns his glance centuries backward to show the chaotic breakdowns of a similar nature in past civilizations. The "military virtues" as usually conceived by us are shown to be illegitimate offsprings of something once noble, but now degenerate. "Sword-blades are foundations that never settle. Exposed or buried, these blood-stained weapons still retain their sinister charge (p. 157) . . . ever itching to leap out again" (p. 164).

What might at times appear to be pessimism on the author's part becomes mitigated by his hope of world salvation, as when he sees in man's utter extremity an opportunity for God's kingdom of grace. (How strange must such writing be to the Godless). There is literary craftsmanship here as well as historical facts: a picture is painted of disintegrating civilization in its own revolting light; and this is deftly offset by punctilious saving dabs of hope.

Arnold Toynbee, the philosopher of history, demands reading. It is not easy reading; it was not so intended. Penetratingly was this work written, and in the same manner must it be read. And it should

be read, for "our fate lies in our own hands . . . we have the ability if we have the will" (p. xii). R.J.G.

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**The Book of Psalms.** Confraternity Edition. Paterson, N. J., The St. Anthony Guild Press, 1950. pp. vi, 302. \$2.00.

It is the purpose of the Episcopal Committee of the Confraternity of Christian Doctrine to sponsor a new translation of all the books of the Holy Bible. The members of the Catholic Biblical Association of America have been entrusted with the office of this translation from the original languages, making critical use of all the ancient sources. Such a work of scholarship is necessarily slow and as each book of the Bible is completed, it is published separately. The present volume contains the Book of Psalms and the seventeen Canticles from the Old and New Testaments which are used in the Psalter of the Roman Breviary.

"The supreme goal to be sought in rendering the word of God into the vernacular is rigorous fidelity to the meaning of the original, expressed in simple and intelligible language. The Episcopal Committee of the Confraternity of Christian Doctrine takes special pleasure in commending the present translation on its attainment of this goal." Thus writes the Chairman, the Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, in his congratulatory letter to the Catholic Biblical Association of America.

The translation has been made from the original Hebrew, except for those Canticles whose original or oldest available form is Greek. There are a great number of footnotes to aid the reader in understanding the more difficult passages, as well as a table of textual notes for the more serious student.

This new edition of the Psalms should make these venerable hymns and prayers more widely used and better understood, to the greater spiritual benefit of the faithful. E.R.D.

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**The Philosophy of Mathematics.** By Edward A. Maziarz, C.P.P.S. New York, Philosophical Library, 1950. pp. viii, 286. \$4.00.

Of all the modern problems awaiting solution by Thomistic philosophers, few present the challenges offered by the philosophy of mathematics. The current situation in mathematics finds a clear-cut dichotomy being maintained between modern and ancient disciplines, an identification of mathematics with logic, and an increasing emphasis on formalism and intuitionism as the ultimate philosophical explanations of mathematical science. All this has undoubtedly been brought about by the open rejection of Thomistic principles by the fathers of

modern mathematics, but that fact does not lessen the difficulty of interpreting their results and resolving their problems in the light of Thomistic philosophy.

Father Maziarz's work is one of the first attempts at a complete solution by the application of Thomistic principles, and in this reviewer's eyes, it is a very successful attempt. Approaching the question with the scholastic notion of abstraction as his guiding norm, the author traces the historical development of mathematics in terms of mathematical abstraction. He proceeds throughout the first part of the book in this dialectical mode, and successively eliminates Cartesianism, idealism, and positivism as ultimate explanations. Then in the second part, he develops the Thomistic thesis on the distinction of speculative sciences, basing his argument mainly on *In Boeth. de Trin.*, q. 5, a. 3. From this he branches into an extended analysis of mathematical abstraction, and shows how the Thomistic concept not only explains the half-truths contained in formalism and its opponent system, intuitionism, but also resolves the apparent dichotomy between ancient and recent mathematics.

The merit of Father Maziarz's work is that it gives, in a broad, sweeping way, a complete solution to the fundamental problems concerning the nature of mathematics. Its shortcoming is that it does not go into sufficient detail to show precisely how the solution is justified when applied to particular matter. The reviewer has in mind the peculiar difficulties associated with calculus, which are more or less summarily dismissed by the author. In this connection, the entire problem of the theory of limits is omitted, and it would seem to be an essential part of the philosophy of mathematics. Also, it is one thing to say that all branches of modern mathematics can be reduced to either arithmetic or geometry, but it is quite another to give a complete division and explicate its parts.

Barring this criticism, which more respects the quantity than the quality of the author's work, this book well merits recommendation. It is one that should be read by all serious mathematicians, and its fundamental character suggests it as a worthwhile acquisition for the library of anyone interested in the philosophy of science. A.W.

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**The Message of Therese of Lisieux.** By M. M. Philipon, O.P. Transl. by E. J. Ross. Westminster, Maryland, The Newman Press, 1950. pp. xv, 120. \$2.00.

This work by Father Philipon, O.P., is a brief study, one hundred and thirty-five pages in all, which represents in a simpler form the essential ideas of a more thorough examination of the spirituality

of St. Thérèse of Lisieux, which the author will publish later. This small volume is divided into four parts. The Introduction treats of the need and timeliness of St. Thérèse's message of holiness. Part One is a short review of her spiritual journey. In Part Two the theological interpretation of her message is set forth. The Conclusion is the application of the Saint's spiritual message to the lives of all.

This work has been written in order to spread the message of the Little Flower, by trying to determine the historical truth and the theological interpretation of the words, deeds, and writings of St. Thérèse of the Child Jesus. In accomplishing this end the author has avoided, for the most part, the use of theological and philosophical terminology. Indeed, during the ten years in which the author was able to study and consult the testimonies of the process of canonization and numerous unpublished documents of the Carmel of Lisieux, he seems to have absorbed the simplicity of style of the Autobiography of the Little Flower, a style which adds greatly to the success of this book in its objective of spreading her message.

C.J.B.

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**Mission to the Poorest.** By Jacques Loew, O.P. New York, Sheed and Ward, 1950. pp. vi, 184. \$3.00.

Within the past few years there has been a definite trend in Europe and especially in France to return to the apostolic form of work among the people. Today it is known as the worker-priest movement. In *Mission to the Poorest* we have a first hand account of a worker-priest in the slum area of Marseilles. The priest is Father Jacques Loew, a Dominican Father and a trained sociologist, who is trying to win the confidence of the poor by working with them in all their unjust conditions and living with them in all their poverty. This book is an account of Father Loew's work, methods, success, and failures. Most of the people are anticlerical, many are pagan. The problem is known; now the problem must be solved. Father Loew and his companions in this work are trying to solve it by becoming one with the people; by bringing the Church to them if they will not go to the Church. The struggle will be long and difficult. Father Loew recounts his own work of a few years and the little success it has met.

*Mission to the Poorest* should be read by all who are interested in Catholic Action; which means it should be read by all. Archbishop Cushing writes in his foreword to the book: "It illustrates in terms of the apostolic work of one man in contemporary France the perennial power of the Gospel to renew the hearts of men and to change the face of the earth." And this is the work of Catholic Action.

J.L.

**The Legion of Mary.** By Cecily Hallack. New York, Thomas Y. Crowell, Co., 1950. pp. 240. \$3.00.

The title of the second chapter of this homely-written account of the origin and the spontaneous growth of the Legion of Mary provides a most descriptive synopsis of this masterful work. That title, "Revolutions by Minorities," fittingly enough is taken from the words of Stalin, against whose doctrines the spirit of the Legion militates. For today as it did in 1921 (the year of the Legion's inception) atheistic communism with its effluent teachings of greed and the hatred for the good of one's neighbor threatens to undermine and to obliterate the basic principles of Christianity: self-sacrifice and the love of neighbor for the love of God. So indeed against the evil doctrines by which men are led to sin and to the service of the devil, the Legion of Mary revolts, spurred on under the fearsome leadership of its Patroness, Our Lady of Mercy. A minority in its humble beginnings in the poor section of Dublin (it counted only seventeen among its founders), the Legion has fought and won so decisively its successive battles for the souls of men that in less than thirty years it now finds itself familiar to thousands upon thousands upon five Continents.

The authoress, Cecily Hallack, died in 1938. This was her last book and it was first published in Great Britain. This second edition has been brought up to date by an additional chapter which has been written by the Reverend Michael O'Carroll, D.D., C.S.Sp., of Blackrock College, Dublin. If the style and the order of the book remain as the original and truly of Cecily Hallack's own spirit, it will not be an injustice to say that this book is the work of a deep, vibrant, and wholesome personality, a personality motivated by the humble and sincere love for the Mother of Mankind. It seems from the evidence of her very own words that Cecily Hallack not only realized the literal aim of the Legion but also, regardless of her own humble protestations to the contrary, she grasped the spiritual implications of the movement's determination to fight "in, through, and with Mary."

As has been said already, the style is homely. The work presents the facts and the circumstances in which those facts found their being and relationships. It brings forth the atmosphere of the Legion's unpretentious beginning, a beginning as humble as was Mary's "debut" as Our Lady of Mercy. The reader then travels along through the first trying phases of success through experiment and failure. From Ireland to Scotland, thence to England, and then over the oceans to America, Australia, Africa, and China, the movement fans itself across the face of the earth bringing the fire of love fed on the oil of the love of God, kept aflame by the ever-vigilant Patroness, Mary, Our

Lady of Mercy.

Writers of the caliber of Cecily Hallack are not commonplace. This book is more than a biography of a movement. It is a testimony of the rewards to be reaped by those who heed our Mother's charge: "Whatsoever He saith unto you, do ye." If you will to follow Mary, this book is for you.

E.G.F.

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**Andreas Kardinal Frühwirth (1845-1933) Ein Zeit—und Lebensbild.** Von P. Angelus Walz, O.P. Vienna, Herder, 1950. pp. xv, 620. S 78,40.

In setting forth the life and times of Andrew Cardinal Frühwirth, O.P., his biographer, Father Angelus Walz, O.P., has maintained his high standard of fidelity to truth and to exactness and aptness of expression. The biography portrays the life and times of a man well known and admired by the thousands who knew him either directly or through his work. It is fitting that his memory should be preserved by a fellow Dominican who knew him well and labored with him, and who is so well equipped to depict the historical setting in which his long and fruitful life was lived.

Even before his death he received wide recognition. On his 80th birthday public tribute was paid to him in Rome. A special number of the *Analecta S.O.P.* (17: 145-163, Aug., 1925), official publication of the Dominican Order, was dedicated to him. Articles have appeared in *Dominicana* (I: 2, 3; x: 28-33; xviii: 35-37; April, 1916; Sept., 1925; March, 1933) giving praise to this great Dominican during his life and after his death on February 9, 1933.

The book is divided into four parts, reflecting what might be called the four major divisions of the Cardinal's life: his early childhood and youth, his vocation and early activities in the Dominican Order, his service to the Church as Apostolic Nuncio to Munich, and his labors in the Roman Curia.

A graphic description of the countryside of St. Ann of Aigen in Styria, Austria, where he was born August 21, 1845, opens the biography in an interesting and inviting manner. Then follows the unfolding of the boy's life in the Frühwirth Family at St. Ann's and his entry into the Dominican Order at the age of 18. Ordained to the priesthood July 5, 1866, he pursued a truly Dominican life until his holy death 67 years later. Preacher, teacher, prior, provincial, Master General, Papal Nuncio, Grand Penitentiary of the Catholic Church, His Eminence, the Cardinal led a busy and fruitful life. He has been compared to St. Albert the Great, for whose canonization he, with his associates, labored with eminent success. He lived to see Albert declared Saint and Doctor of the Church in 1931.

The work should be of special interest to the student of the history of the Church and the Dominican Order of modern times. In treating the life of this true defender of the Faith, it exposes nearly three quarters of a century of history in which he played so great a part.

L.S.

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**Die Heiligen und der Staat.** By Franziskus Maria Stratmann, O.P. Frankfurt am Main, Joseph Knecht, Carolus Druckerei, 1949. 2 vol.

Volume I : Jesus Christus. pp. 170 with notes.

Volume II: Petrus; Paulus; Die Martyrer; Helena. pp. 173 with notes.

This work is a study of the underlying principles that govern the interrelation of the Church as a spiritual society and the state as a temporal society. These two societies are made up of individuals who are simultaneously members of both. Since all the individuals treated here are *Heiligen* (the term is used as applying both to Christ in His Humanity and to the saints), the study combines two fields: hagiography and political ethics.

The author calls the work a "Metapolitik" because "it follows after politics just as metaphysics follows after physics. It is concerned with the spiritual reality from which politics, often without one's knowing it, is fed, and with the spiritual reality of the supernatural world by which the saints (*Heiligen*) live" (vol. 1, p. 12).

The first volume treats of Christ and His relation to the temporal society into which He came. It examines the political nature of the Roman imperialism and the Jewish nationalism, the social soil in which His spiritual Society was to grow.

The matter of the first volume is divided into two parts. The first part presents Christ as the Sovereign of all men. The second part presents Him as a subject of the state in which He lived while on earth. Thus as man He was subject to the Jewish national state and the Roman imperial state, while remaining, as God, the absolute Master of all states. It concludes with a summary treatment of the principles of Christian living in a temporal society. These are discussed under the three general headings: the question of separation of Church and state; the obligations of the individual to God and to the state; and the imitation of Christ in public life.

The second volume analyzes the application of Christ's doctrine by His followers to their own problems. Here is no longer the Master of society, but His followers, who must recognize the superiority of

the spiritual over the temporal while remaining loyal citizens of any legitimate temporal state.

The persons chosen for this analysis carry the author through the full range of problems that had to be faced by the Christians of the early centuries. In St. Peter and St. Paul we have Apostles who taught the Christian life. In the martyrs, we have its living exemplars making the true choice under persecution's supreme test. In Constantine's saintly mother we have a ruler who imitated Christ among the rulers in the political strivings at the turn of the fourth century. L.S.

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**Shepherds in the Mist.** By E. Boyd Barrett. New York, The Declan X. McMullen, Co., Inc., 1949. pp. 102. \$2.00.

Books having the theme of souls' journeys to God are not rare. Books, however, relating man's journey from and return to God are exceptions. Especially are they to be prized when they are the tales of true life. Such a book is *Shepherds in the Mist*. Its author, Boyd Barrett, offers nothing for the sensation-hunter. Simply, earnestly, he takes the reader with him as he steps determinately into the mist—the mist that envelopes all who deny Christ's priesthood. The "first freedom," the sense of not fitting, the incipient suspicions, the gnawing discontent, the morose hopelessness, even the shattering physical breakdown: through all these eras of a "runaway" priest's existence the reader is led with the aid of an experienced guide. There are no pitfalls for curiosity, no snares for hardness of heart. This priest who lived the lie for over twenty years treads on firm ground. "There is a big gap, wide and deep, that separates us. On one side of the gap are Stray Shepherds, and there are many of them; we (fellow Catholics of good standing) are on the other side" (p. 21). In this unusual little book Boyd Barrett fords this gap admirably. He knows both sides so well! Over and over one point of reconciliation is evidenced: charity. This charity is the beacon ever glimmering in the mist. It beckons the Shepherd on to seek it, no matter what be the price: and it is generally a great price by the time he staggers toward the light. The same charity—the charity of Christ—moves Catholics to brighten the beam leading to the heart of the prodigal. The author shows how surprisingly small are most of the things required from those on this side of the gap. One thing above all is absolutely necessary, and that is prayer.

It will almost immediately be noticeable to the reader of this book that every page is colored with an implicit prayer. Prayers, first of all, expressing the gratitude of a prodigal priestly son who has returned to his Father. These expressions of gratitude, candidly and tenderly set forth, display a profound realization of the true extent of God's grace

and man's charity. Then there are prayers imploring prayers—prayers for the Shepherds still out in the mist. Finally, prayers are flung in loving violence directly at these brothers the author has left behind, some bewildered, some obstinate. The security of the recaptured "kindliness and gentleness of Christ" never causes Boyd Barrett to blanket twenty years of his life in oblivion. In reflecting on them, and opening them for others to see, he has but one aim. He wants the Shepherds wandering in the mist to take heart from his experience and to throw themselves on the mercy of Him Who is Charity.

A unique effect of this book dealing with the intimate subject of a man's soul is a certain impersonality which pervades the book as a whole. This apparently results from the presence of the author on both sides of the gap, being sight-seer and sight-seen. The style and language do much to overcome this handicap—if it be such—by their simplicity and honesty.

The author's desire to leave in the heart of his fellow traveler a prayer will undoubtedly be accomplished. Every individual will express his prayer differently, yet each will be praying for the return of lost Shepherds to their flock and the union of both flock and Shepherds in Christ.

R.J.G.

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**The Way of Divine Love.** By Sister Josefa Menendez. Westminster, Md., The Newman Press, 1949. pp. xxxvii, 532. \$4.25.

*The Way of Divine Love* is a translation and more complete edition of *Un Appel à L'Amour*, the biography and notes of a sister of the Society of the Sacred Heart of Jesus. Sister Josefa, chosen by the Sacred Heart to be His messenger, relates her spiritual experiences and the communications given to her by the Sacred Heart. The message embodies the great love which Our Lord has for the world. Its major import is for religious, those souls consecrated to God in a special manner; for in the message the Sacred Heart appeals particularly to religious. Again the Sacred Heart asks men to stop offending Him, and to be converted to the love of Him Who is the source of love and mercy.

This book will be a spiritual adventure for the reader. It contains a wealth of material for meditation and reflection, and on every page there is manifested the "Furnace of Charity" which is the Sacred Heart. No reader will be able to finish the book without some increase in his love for God.

The whole burden of the book is contained in the words of the Sacred Heart to Sister Josefa, "The world does not know how merci-

ful I am; I am going to use you to make it known" (p. 86). The book accomplishes this task ably. A.J.P.

**The Church in the Christian Roman Empire. Vol. I. The Church and the Arian Crisis.** By J. R. Palanque, G. Brady, and P. LaBriolle. Translated from the French by Ernest C. Messenger, Ph.D. London, Burns Oates & Washbourne Ltd., 1949. pp. 408 with bibliographies. 25 S.

In relatively recent times the Church has been able to articulate more effectively her historical heritage for the English-speaking world. The great bias which formerly attended any notable English evaluation of her rôle in the centuries that saw her origin and rise is now conceded to be somewhat archaic. But as yet our Catholic-minded histories have been in the main rather synoptic and written in a somewhat popular vein. Scholarly departures are now becoming much less exceptional.

The merits of this present work are definitely in that direction. A translation of the French work *Histoire de L'Eglise*, the first four volumes (by Lebreton and Zeiller) have already appeared under the title *The History of the Primitive Church*. This particular volume is the first in a second set of four dealing with the Church in the Roman Empire. It covers, in very thorough fashion, the period from the "Constantinian Peace" in 313 (the author denies all evidence of any "Edict of Milan") to the Council of Constantinople in 382. Its chief concerns are, of course, the Donatist schism and the Arian heresy. The various chapters, being the work of different authors, differ correspondingly; but are more marked in similarity, especially by the use of scientific technique and impersonal style. The text abounds with footnotes and there is both a general bibliography and a more detailed one for each chapter. W.J.H.

**The Mother of the Saviour and Our Interior Life.** By Reginald Garrigou-Lagrange, O.P. Transl. by Bernard J. Kelly, C.S.Sp. St. Louis, Mo., B. Herder Book Co., 1948. pp. 338. \$4.00.

This is an excellent book. Its intention is to expose the principal theses of Mariology in their bearing on our interior life, and while it succeeds in doing this, it does much more. Father Garrigou-Lagrange is more than the theologian in this book, more than the astronomer who marshals the incredible facts about the stars; he is also the stargazer. His aim has been to inflame hearts as well as to enlighten minds; to lead us not only to know the astounding computations of his star, but to go out into the night, to look up, to see for ourselves.

The book is divided under two general headings. The first con-

siders the Divine Maternity of Mary and her plenitude of grace. It is here that the facts and figures, sometimes staggering, of Our Lady's position in the divine plan are discussed. The author throughout this section is sober, analytic, and presents the doctrines commonly held by theologians. Of interest to theologians here is his study of St. Thomas' teaching on the Immaculate Conception, and two long foot-notes on imperfections and remiss acts of charity. The second part of the book considers Mary as Mother of all men, especially with reference to her universal mediation, and it is here that the astronomer takes us out of the lecture hall and bids us to look upwards into the mysteries of the night. In the earlier pages of this work, Father Garrigou-Lagrange evaluates the *Treatise on the True Devotion to the Blessed Virgin* by St. Grignon de Montfort as "one of the most beautiful books written about Mary" (p. 43). In his second section he draws much inspiration from this work, and at the end devotes some dozen pages to an explanation of and exhortation to the consecration to Mary as proposed by de Montfort. St. Albert the Great, whose lyrical heart poured forth praise for Mary, is also frequently used for inspiration. The book concludes with a brief but exceedingly illuminating chapter on St. Joseph.

All told, we have a book that leads us down into a profound science of Mary, and up into her profound love. We are grateful.

R.H.

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**The City of God** (Books I-VII and an Appendix)—**St. Augustine** (Vol. 8 in the **Fathers of the Church** series). Translated by Demetrius B. Zema, S.J. & Gerald G. Walsh, S.J. With an introduction by Etienne Gilson. New York, Fathers of the Church, Inc., 1950. pp. xcviii, 401. \$5.00.

St. Augustine himself described *De Civitate Dei* as his "Grande opus . . . magnum opus et arduum." *The City of God* is not only the masterpiece of the incomparable Doctor of Grace, but truly ranks among the classics of all literature. Begun in 413 and finished in 426, this work owes its inception to the sack of Rome by Alaric in 410, and the subsequent assertion that the disaster was due to the advance of Christianity. The first ten books are taken up with an apologetic of the Christian position, while the last twelve rise to magnificent heights, in evolving the concept of a transcendent society, the Kingdom of God incarnate, yet essentially not of this world. Today, when the architectural foundations of societal structure are, more than ever before, being subjected to jarringly divergent analyses, the solidly sane Augustinian doctrine deserves a proportionately careful study and interpretation.

M. Gilson's Foreword (almost ninety pages in length) presents an admirably conceived and brilliantly exposed re-construction of the basic plan and predominant theme of *The City of God* itself. The French scholar's historical and critical erudition have served him well in a fairly regular recurrence of doctrinal and textual observations. However, his talk of the "de-nationalization" of the Christian should not make us forget that for all Christians—for St. Thomas, and even for St. Augustine—patriotism is a virtue. The Christian subordinates, he does not renounce, his political loyalty. Further, Gilson unduly belabors Aristotle for the latter's insistence on the common good . . . a point which M. Gilson has by no means clearly grasped. Despite his ardent sympathy for Augustine's mode of defense, Gilson condescends overmuch in excusing the attacks of such early polemicists as Celsus, and, in our own era, Harnack. On the credit side of the ledger, special mention should be made of the closing paragraphs of the Foreword. Awareness of difficulties is, after all, the next best thing to their solution.

The translators have done a commendable job in attempting the exasperating task of turning Augustine's inimitable Latin phrasing into our less pliable and less facile English. It would seem that so ambitious a series might have included more explanatory footnotes than will be found in the present volume. J.P.R.

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**On Spiritual Creatures.** By St. Thomas Aquinas. Transl. by Mary C. Fitzpatrick, Ph.D. in collab. with John J. Wellmuth, S.J., Ph.D. Milwaukee, Wis., Marquette University Press, 1949. pp. 135, with introduction and notes.

It is good to see the *Questiones Disputatae* of St. Thomas appearing, one by one, in English translation. They contain some of the deepest thoughts of St. Thomas on the more complex, and therefore disputed, questions; and they also serve to remind us that even in the golden age of Christian thought men disagreed, and that they could write whole books filled with argument, sometimes strong and trenchant, and that they could, withal, become saints together. St. Thomas' three large volumes of disputed questions are both a symbol and a challenge for modern Thomist philosophers who confuse disagreement with decadence; a symbol since they reveal the necessity of argument in the search for truth; and a challenge since they find the truth.

In this disputed question, *De Spiritualibus Creaturis*, translated and introduced very well by Mary C. Fitzpatrick, St. Thomas is anxious to present his mind on the impossibility of the existence of spiritual matter, on the unity of the substantial form of the body, on the

specific differences of angels, and on the multiplicity of the possible and active intellect, all hotly disputed questions of his day. That his solutions are generally accepted today, is a tribute to the healthiness of disagreement. St. Thomas also discusses his opinion on the heavenly bodies, what they are, how they are moved, and his solutions here are still disputed, since the discoveries in the positive sciences since his day have thrown more light on the physical construction of the universe. Still, granting the contribution to truth from the Newtons and Lavoisiers, it must still be insisted that Thomas does not suffer much from their hands. He saw intelligibility and teleology in the universe; they have developed elaborate theories of unintelligibility and aimlessness. From the literature of the scientific and philosophic periodicals of the day it appears that another Disputed Question should be written defending the common sense of St. Thomas against what Chesterton called the uncommon nonsense of modern thought. If Thomas erred in science because he could not get his hands on a telescope large enough to see a star, the modern errs because his telescope is so large that it fails to see the meaning of the stars.

This book is worth reading, slowly. The footnotes, taken from the critical text of Father Leo Keeler, and also the modern references to Aristotle's text and to the Migne *Patrology* help a great deal. The introductory remarks on the mediaeval disputation and structural form of a disputed question are enlightening and in order. The remarks on the date and place of composition show that there is also such a thing as a twentieth century disputation, and perusal of some of the sources given by the translator heighten that impression. Father Mandonnet's labor should not be so easily dismissed in an evaluation of the historicity involved. While he himself admits only probability in his chronology of the *Questiones*, his reasons are not subjective.

There is one other disputed question connected with this, and that concerns the value of Father Keeler's text, from which this translation was made. Is it, properly speaking, critical? The *Bulletin Thomist* VI, pp. 70 and 71 seems to think not.

Yet this is not to detract from the value, timeliness, and worth of this translation. It is an excellent rendering of the sometimes almost impossible Latin idiom of St. Thomas. Mary Fitzpatrick and Father Wellmuth are to be congratulated, and thanked. R.H.

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**Theology of the Old Testament.** By Dr. Paul Heinisch. Tr. by Rev. William G. Heidt, O.S.B., S.T.D. Collegeville, Minn., The Liturgical Press, 1950. pp. 386. \$5.00.

No doubt about it, this work is a classic, and great praise is due to

Father Heidt for making it available to English readers. Father Heinisch is considered by many to be the outstanding Catholic authority on the Old Testament living today. This work proves it. He has made a very careful distinction between Biblical Theology, especially with reference to the Old Testament, and history; and he has held himself to treat only of theology here. Occasionally he brings in history, but this is only to illustrate developments in matters of faith and morals among the Chosen People. At first glance this theology seems similar to the *Summa*, for it treats of the nature and attributes of God, the preparation for the revelation of the Trinity, creation, human acts, divine worship, and the Messiah. But the similarity is in outline only, and necessarily so, for *Theology of the Old Testament* uses only one source of Revelation—the canonical books of the Old Testament. Naturally, it cannot be expected to have the fulness of a work which uses all sources of Revelation. Sometimes, of course, Father Heinisch has to make use of the Revelation of the New Testament to ask, for instance, was the Trinity as such revealed in the Old Testament? His answer, after a thorough exegesis of all texts, is negative; there was only preparation for it. There are over 6000 references given, and readers will be pleasantly amazed to find that practically all of these are to books of the Old Testament itself. This is certainly a good proof that the author is well acquainted with the Old Testament. Only rarely does the translator insert a note of elucidation; this is chiefly in the tract on the angels.

With the increasing interest in theology among all the faithful, it seems quite certain that many more than priests and clerics will find this a valuable work. In it is shown clearly what God required of His chosen people. But it also shows the imperfection of the Old Testament in comparison with the New. A reading of this book cannot but give a greater appreciation of the Old Testament, as well as a greater appreciation of God's mercy in giving us the New Testament.

Those who are not biblical students will not be able to make use of the bibliography, since most of the books mentioned are in German (predominantly), French and Latin. But this does not detract from the book itself, for *Theology of the Old Testament* is a very valuable little book in itself.

M.J.D.

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**The Mystery of Christ.** By Charles V. Heris, O.P. Transl. by Denis Fahey, C.S.Sp. Westminster, Md., The Newman Bookshop, 1950. pp. 214, with bibliography. \$3.50.

The onward march of the centuries brings with it new developments and new processes, but man at the head of that march ever re-

mains the same although influenced and effected by all progress. That is why the elixir for man's spiritual sickness always remains the same—the liturgy. The great cry of the modern spiritual leaders to bring men into closer contact with the Liturgy is but an echo of the past, Our Holy Father, in his encyclical *Mediator Dei*, bearing witness to this idea of the need of the Liturgy in our times.

But if the Liturgy is a cure-all it is because the Liturgy is Christ—Christ sacrificing and Christ sacrificed. This expresses the core, the essence of the present book. In it Father Heris, a distinguished theological professor for many years, synthesizes the doctrine of the Third Part of the *Summa Theologica*. He is writing for advanced students so that those who read him will find that close attention and study is necessary, so profound is he in thought and keen in penetration. Nevertheless the reward will be fruits of inestimable value because the reader will strengthen his liturgical spirit, his imitation of Christ and his devotion by solid and firm cleavage to revealed dogma.

Christ is the all important Being of our lives—and as such He is primarily and preeminently Priest. The Divine Motive for the Incarnation was the Redemption of mankind and in this lies the choice from all eternity of Christ to be our High-Priest. This intention finds reality in the divine consecration of the God-Man by the Hypostatic Union. Finally, the fullness of grace in Christ, perfecting His Priesthood, constitutes Him as Head of His Mystical Body the Church. The first section of the book develops in detail and with precision of thought these three steps and their logical implications.

The second section is concerned with the application of this three-fold doctrine to the life of man. We see here the external exercise of the Priesthood of Christ in so far as He makes us holy by the Sacramental system and leads us to final union with the Trinity in heaven.

Father Denis Fahey, C.S.Sp., is to be commended for his work as translator on three counts. First of all, the subject itself is of supreme importance; secondly, the smoothness of the translation enables the reader to follow the author with ease; thirdly, he has very helpfully supplied foot-notes to explain the terminology of the author when such is required.

Pope Pius XII, following the example of many of his predecessors, in his recent encyclical *Humani Generis*, stresses the perennial importance of Thomistic Theology and Philosophy. But many, unable to comprehend this, ask our theologians to “show us how it has value and importance in our generation.” Throughout the world zealous Thomists are answering this query. In France, Father Heris is in their vanguard. Therefore, we in America, with joyful eagerness, welcome

this work as a help to our understanding of the mystery of Christ which is His Eternal Priesthood. M.C.

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### BOOKS RECEIVED

- AN ANTHOLOGY OF MYSTICISM. By Fr. Paul De Jaegher, S. J. Westminster, Md., The Newman Press, 1950. pp. 276. \$2.75.
- A SPOILED PRIEST AND OTHER STORIES. An Anthology of Short Stories from *The Thinker's Digest*. Edited by Sister Miriam, R.S.M. New York, N. Y. P. J. Kenedy & Sons, 1950. pp. 284. \$3.50.
- THE LEGACY OF MAIMONIDES. By Ben Zion Bokser, New York, N. Y., Philosophical Library, 1950. pp. 109. \$3.75.
- THE DOCTRINE OF THE DIVINE INDWELLING. A Commentary on the Prayer of Sister Elizabeth of the Trinity. By Rev. Mother M. Amabel du Coeur Westminster, Md., The Newman Press, 1950. pp. 150. \$2.25.
- THE SUPPLICATION OF SOULS. By St. Thomas More. Edited by Sister M. Thecla, S.C. Westminster, Md., The Newman Press, 1950. pp. 183. \$2.50.
- THE KINGDOM OF PROMISE. By R. A. Dyson, S.J., S.T.D., L.S.S. and A. Jones, S.T.L., L.S.S. Westminster, Md., The Newman Press, 1950. pp. 213. \$2.50.
- THE IDEAL OF THE MONASTIC LIFE. By Dom Germain Morin, O.S.B. Transl. by C. Gunning. Westminster, Md., The Newman Press, 1950. pp. 200. \$2.50.
- THE PHILOSOPHY OF RELIGION. By William S. Morgan, Ph.D., S.T.D. New York, N. Y., Philosophical Library. 1950. pp. 413. \$6.00.
- THE THREE WAYS OF THE SPIRITUAL LIFE. By P. Garrigou-Lagrange, O.P. Westminster, Md., The Newman Press, 1950. pp. 112. \$2.00.
- SOME RARE VIRTUES. By Raoul Plus, S.J. Transl. by Sr. Mary Edgar Meyer, O.S.F. Westminster, Md., The Newman Press, 1950. pp. 210. \$1.75.
- MARRIED SAINTS. By Selden P. Delany. Westminster, Md., The Newman Press, 1950. pp. 338. \$2.75.
- MARTIN LUTHER. By Hartman Grisar, S.J. Westminster, Md., The Newman Press, 1950. pp. 609. \$4.75.
- LITTLE QUEEN. The Story of Saint Thérèse of the Child Jesus. By Mary Fabyan Windeatt. St. Meinrad, Indiana, Grail Publication. 1950. pp. 167. \$2.00.
- THE HOLY RULE OF ST. BENEDICT. Edited by the Benedictine Monks of St. Meinrad's Abbey. St. Meinrad, Indiana, Grail Publication. 1950. pp. 95. \$2.00.
- SAINT BENEDICT THE MAN. By Dom I. Ryelandt, O.S.B. Transl. by Rev. Patrick Shaughnessy, O.S.B., S.T.D. St. Meinrad, Indiana, Grail Publication. 1950. pp. 102. \$1.25.
- CATHOLIC MARRIAGE MANUAL. By Very Rev. Charles J. Callan, O.P., S.T.M. and Very Rev. John A. McHugh, O.P., S.T.M. New York, N. Y., The Edward O'Toole Co., Inc. 1950. pp. 152. \$4.00.
- DER SOWJETRUSSISCHE DIALEKTISCHE MATERIALISMUS. By I. M. Bochenski, O.P. Bern, A. Francke Ag. Verlag. Slg. Dalp. Bd. 69. S. Fr. 8.40. 1950. pp. 213.

## PAMPHLETS RECEIVED

**From SAINT LOUIS UNIVERSITY PRESS, Saint Louis, Missouri.**

ENCYSTMENT IN PELOMYXA CAROLINENSIS. By Xavier J. Musacchia. pp. 8. \$1.00.

THE EFFECTS OF INCREASED ENVIRONMENTAL TEMPERATURES ON THE LIPIDS IN THE BLOOD OF THE TURTLE, CHRYSEMYS PICTA. By Charles G. Wilber and Rev. Joel Lieb, O.S.B. pp. 20. \$1.00.

IRON IN THE BODY OF MARINE INVERTEBRATES AND GLUCOSE METABOLISM IN MARINE WORMS. By Charles G. Wilber and Sr. Elizabeth Seton MacDonald. pp. 12. \$1.00.

**From THE GRAIL, St. Meinrad, Indiana.**

WHY THE FAMILY ROSARY? By Edwin Ronan, C.P. pp. 59. \$0.15.

THE THREE HOURS OF GOOD FRIDAY. By Sr. Mary John Berchmans, B.V.M. pp. 66. \$0.15.

MY FATHER'S HOUSE. By Robert Wood, S.M. pp. 49. \$0.15.

THERE'S PROFIT IN SUFFERING. By Mary Lewis Coakley. pp. 64. \$0.15.

LET'S LOOK AT LENT. By Paul Sauer. pp. 38. \$0.10.

**From OUR SUNDAY VISITOR PRESS, Huntington, Indiana.**

RELIGION. By Rev. Urban Nagle, O.P., and various guest speakers. pp. 96. \$0.50 single copy; \$22.00 per 100.

LIVING OR LIVING. By Rev. John J. Neylon. pp. 22. \$0.10.

SANCTITY ON THE SIDEWALK. By Rev. Joseph E. Manton, S.S.R. pp. 43. \$0.30 single copy; \$15.00 per 100.

THE CATHOLIC CHURCH AND THE MODERN MAN. By Rev. Vincent F. Holden, C.S.P. pp. 105. \$0.65. single copy; \$38.00 per 100.

**From BLACKFRIARS, Oxford, England.**

THE PSYCHOLOGY OF DUNS SCOTUS. By Christopher Devlin, S.J. pp. 19. 1s.

ST. ALBERT PATRON OF SCIENTISTS. By F. Sherwood Taylor, D.Phil., M.A. pp. 14. 1s.

THE ANTHROPOLOGY OF ST. THOMAS. By Ian Hislop, O.P. pp. 10. 1s.