



**A History of Philosophy.** By Frederick Copleston, S.J. Westminster, Md., Newman Press, 1950. pp. 566. \$4.50.

This book is the second volume of a projected three volume series covering the whole history of philosophy. It proceeds from St. Augustine to Duns Scotus, prefacing the work of the Bishop of Hippo with a brief review of patristic contributions to philosophical development. The content is learned and detailed, closely packed, and therefore aimed at the scholar rather than the casual reader. It is not, however, uninterestingly written. Often the philosopher is allowed to speak for himself, although not perhaps as often as would be appreciated by those who favor this mode of exposition. While the bulk of the work is devoted to Saint Augustine, Bonaventure, Thomas Aquinas and to Duns Scotus, more than fifty philosophers are given often excellent, even though summary, treatment. The author is one of the authorities in the field, and the work under comment measures up to his reputation. There is a good bibliography and indices of names and subjects.

While his enthusiasm is clearly reserved for St. Augustine and the Augustinian school, and in particular for such great ones as St. Bonaventure, the author gives the most substantial measure of praise to St. Thomas. This is certainly a curious division of approbation at first glance, and yet it is not uncommon. Apparently there are many who find the very breadth and lucidity of St. Thomas a little chagrining, as though nothing were left for anyone after him. They warm up more to a philosopher who is "suggestive," who leaves a measure of thought to be filled up. As though the excellence of the intellect seeking truth were in the search more than the grasp. *Chacun à sa goût.*

On the whole the exposition of St. Thomas' doctrine is eminently satisfactory, although the author will point out those conclusions with which he does not agree. The commentators in the Thomistic tradition have adequately responded to the difficulties he finds, yet since their work would not be discussed until the third volume of the series is reached, their solutions do not find a place in this book. However, since the author speaks as philosopher rather than historian when he presents his personal judgments on the truth of a system, perhaps the commentators could have been included.

It should be noted also that the author makes a sharp precision

of philosophy from theology. Obviously then, since he is dealing with men who were primarily theologians, there is a danger of distortion. This danger is, I think, successfully avoided by being explicitly remarked, and while the work of such saints as Augustine and Bonaventure is deprived of great luster when its theological and spiritual content is shorn off, enough is said by way of persuasion to induce the reader to take up a deeper study of these men.

Whence it can be said, as a last word, that this book achieves a purpose that should be motivation enough for any history of philosophy; that is, to open to the reader the rich and noble minds of the greatest thinkers of the past.

M.M.S.

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**Ancient Christian Writers.** Pastoral Care. By Saint Gregory the Great. Translation by Henry Davis, S.J. Westminster, Md., Newman Press, 1950. pp. 281 with notes and index. \$3.00.

The secular clergy (religious too, perhaps), will be interested in this, the eleventh in the series of the works of the Fathers in translation. As Father Davis observes in his introduction, there is every reason to believe that this, the famous *Pastoral* of Pope Gregory, was intended to be for his secular clergy what the various Rules were for the cloistered men of that era. This is evident from the Latin title, *Liber Regulae Pastoralis*.

St. Gregory, accordingly, considers in an order rather surprising for his time, the responsibility of the pastor of souls (in part, by way of defense for his reluctance in accepting the pontificate), the type of man who should be a pastor, and also, the type who should not, the qualities demanded of a pastor, and finally, the types of souls he must deal with, and how most effectively to handle them. This latter part is the major consideration of the work, and makes for edifying, informative, and at times, entertaining reading. St. Gregory knew his human nature. Many of his observations and counsels are commonplace to us now, but there is a good wealth of sharp description of the foibles of men.

Pope Gregory's Latin, the bane of at least one choir brother, has been nicely handled by Father Davis. In the back of the book are 30 pages of explanatory notes. Those who prefer their references at the bottom of the page will gladly put up with this in view of the many satisfying features of the book. Like the other ACWS bindings, this one becomes comfortable and tractable quickly and easily, a material factor to be sure, but one that, like the clear type, makes for pleasurable reading.

P.G.

**The Destiny of Modern Woman.** In the Light of Papal Teaching. By William B. Faherty, S.J. Westminster, Md., Newman Press. 1950. pp. xvii, 206, with references, bibliography, and Index. \$3.00.

In this book Father Faherty presents the teaching of the five recent Popes on the problem of the modern woman. From the rise of feminism in Leo XIII's time, to the chaos of our own time, there has come from the Vatican, a steady stream of letters, speeches, warnings, and encouragements to the modern woman concerning her place in the divine plan, and how to achieve it. A topic sentence for the entire book might well be the words of Pius XII: "Now the sphere of woman, her manner of life, her native bent, is motherhood." (*Your Destiny Is At Stake*. N.C.W.C. Pamphlet, p. 6)

Father Faherty uncovers for us some of the errors of the radical feminism, the doctrine of those who desired to free woman from marriage and motherhood for a more 'pleasant,' and a more diversified social life, and he exposes the papal teaching against it. He discusses also the more moderate feminism of the Woman's Suffrage Movement, and compares it favorably to the doctrine of the Pontiffs.

Perhaps the greatest revelation of his book is the chapter on Pius XII. This Pope, though engaged in a thousand other pressing problems, has not let the modern woman go unnoticed. Rather, he has written many things to and about her. Facing her problem squarely, he offers positive, and at times, sublime advice to married women who must leave the home for gainful occupations, to widows, and to single women who see little prospect for marriage in the immediate future. To all, this courageous Pope speaks with encouragement and hope. Their sphere is motherhood, their duty is to restore the Christian family. They must insist publicly by vote, privately by holiness of life, on the dignity of woman. They must exercise the virtues peculiar to them as women and mothers. In doing these things, whether as married or single, they shall find their vocation from God.

Neither is there any diminution of the traditional teaching of the Church on the sublimity of the vocation to the religious life. Pius XI, indeed, identified the true feminism with this calling.

The work goes on further to delineate woman's place in politics, on the business fronts, and in social work, ever retaining, however, the basic concept of her vocation, in these times, to restore the Christian family.

Father Faherty is to be commended on this clear and readable presentation of Papal teaching.

T.R.H.

**Patrology.** Vol. I. The Beginnings of Patristic Literature. By Johannes Quasten. Westminster, Md. Newman Press. (Spectrum Publishers, Utrecht-Brussels), 1950. pp. xviii,—313, with bibliographies. \$5.00.

The master Patrologist must be a philologist, an historian, and most important of all, a theologian. The harmonious blending of these three qualities ever remains the desideratum of any manual of Patrology. This blending is lacking in the present volume. Intended to "place at the disposal of the English-reading public a solid introduction to Early Christian Literature" (p. vii), it offers, mixed with many valuable and excellent texts from the Fathers and Ecclesiastical writers, sundry apocrypha and other sections which are of little use to the theologian.

Patrology is not the whole of Theology and even the well rounded theologian cannot be expected to have an extremely extensive knowledge of Patrology. A manual of Patrology should present to the theologian a careful analysis of the writings of the Fathers and more significant ecclesiastical writers. The doctrine is the all-important element, and to it, history and philology must be rigidly subordinated. From this point of view Father Quasten's work cannot but disappoint us. For such subordination is not at all evident. The inclusion of unimportant writers might well be justifiable from the point of view of completeness, but since their doctrinal influence was scarcely perceptible, then any consideration of them must be viewed by the theologian as superfluous. Similarly, the extensive bibliographies, while valuable to the *ex professo* patrologist and the student major in this subject, are not of much practical value to the theologian.

The author shows a tremendous knowledge of his subject and there are sections where he is extremely lucid in explaining disputed Patrological problems. But the work on the whole, in the opinion of this reviewer, is not what theologians have been so anxiously awaiting.

J.F.C.

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**A Study of the Gospels.** By Rev. Thomas E. Bird, D.D. Westminster, Md. Newman Bookshop, 1950. pp. 270, with maps and illustrations. Cloth, \$2.50; paper, \$1.25.

This is Vol. III of the Scripture Textbooks for Catholic Schools, and one of the best of the series. It is written for all beginners in the study of the Gospels, whether students in high school or adults in study clubs. Since it is only a beginning, Fr. Bird has omitted everything which might tend toward confusion—genealogical tables, geographical details, lists of parables and miracles, peculiarities of dif-



ferent books, etc. These are left to later study. Here we have only a running commentary on the four Gospels. Having taught this subject for many years at various levels, Fr. Bird has doubtless seen the need of such a work, proportioned to the abilities of beginners.

*A Study of the Gospels* is divided into four sections. The Introduction treats, in nine chapters, the general prenotes essential to an understanding of the Gospels. The treatment on the nature and purpose of the parables is especially good. Secondly, the Life of Our Lord is a paraphrase and brief commentary on the Gospels, the reading of the Sacred Books themselves being presupposed. The Epitome seems to give a summary of the entire life of Our Lord in five pages—perhaps an attempt at reconstructing the Apostolic Catechesis. Finally, the Select Bibliography (apparently written by the general editor of the series) gives directions for further progress in scripture study. There is a fine selection of maps and pictures. Throughout the book, Fr. Bird has added in parentheses, short reflections or applications to modern spiritual life.

Considering the lack of space, as well as the fact that the book was written for beginners, Fr. Bird has chosen wisely not to go into the many problems of the Gospels. He only gives conclusions. Many will wonder, though, why he did not give somewhat different conclusions. The identity of the three Marys, for instance, is denied by Lagrange and Prat, both recommended in the Bibliography. There is nothing in the Gospels to give foundation to the supposition that Jesus “worked miracles at home in Nazareth, when they were in need.” The conclusion of St. Thomas (III, q. 43, a. 3), that the miracle at Cana was the first of all miracles, is further distinguished by Fr. Bird into public and private miracles. Yet St. Thomas denied this very distinction in the reply to the first objection where he says with St. John Chrysostom, that such stories are lies and fictions. M.J.D.

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**Religious Sisters.** An English Translation of *Directoire des Superieures* and *Les Adaptations de la Vie Religieuse*. Westminster, Maryland, Newman Press. 1950. pp. xii, 313. \$3.50. Oxford, Blackfriars. 15s net.

The editors of *Religious Sisters* had one purpose in mind when they undertook the task of compiling it: to help Sisters attain the end for which their Orders were founded, amid the many difficulties which the modern world presents. Times are changing, and with this change the outlook of the people has been modified. None feel this change more than the Religious Orders of Sisters. Everywhere we

hear laments of the lack of vocations to the Sisterhood.

This book is the work of a group of French priests who saw the plight of the Sisters in their own country and desired to aid them. These priests saw the necessity of reiterating the basic principles of the religious life; preserving them in their true form, yet at the same time, fitting them to modern conditions. Using this as their thesis, these Fathers have written a remarkable book for the Sisters.

There are five main divisions in the work. The first is treated under the general title of "The Theology of Religious Life." In this section the religious life and its basis in the Gospel is analysed. Then each of the three vows is studied individually in terms which are easily understood. After this general survey, a treatment of the role of the Superior as guardian and director of the Sisters begins. In the three sections of this treatment, we find a great variety of titles, each pertaining to a special function of the Superior: The Superior and the Sanctification of her Religious; The Superior, Servant of the Common Good; Faith and Knowledge; Government in Practice; The Training of Novices.

Finally in the fifth section, there is a study of the adaptations which should, and must be made among the younger Sisters and those about to enter the Convent. Many factors have entered the educational system during the last twenty years which have modified the outlook of a girl who desires to enter religion. Certain concessions, not in the basic principles of Religious life, but in the application of these principles, must necessarily be made. The principles for these adaptations are laid down in the first chapter and applied in the last three.

The translation is excellent; the matter is such that it applies to all. Every Sister, young and old, superior or subject, will gain much from a study of this work.

J.L.

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**The Catholic Doctrine of Grace.** By Rev. G. H. Joyce, S.J.; Westminster, Md. Newman Press, 1950. pp. xiv, 267. \$2.50.

The author of this work has determined to present to the Catholic layman the teaching of the Church on grace. To achieve his purpose, Father Joyce has omitted all the technical terminology of theological science in so far as this is possible. Thus, in an easy to read, conversational style, the reader is presented with the Church's teaching on this subject.

In the first chapter, concerned with sanctifying grace, Father Joyce explains exactly what happens to a soul when it receives this

divine help. Sanctifying grace raises man, it confers on him the title of son of God. Then he explains what this adopted sonship means, and how it differs from legal or human adoption. That the reader may further appreciate this great gift, the author has written a chapter, on *Man Apart from Grace*. Here he shows its necessity for eternal life; how without it, victory over temptation and sin in this life is impossible.

In succeeding chapters, he also exposes many of the Protestant errors concerning grace. This refutation, as presented by Father Joyce, is invaluable to the Catholic layman, not only as it provides him with a ready answer in any discussion with non-Catholic friends, but also as it is sure to increase his love and gratitude to God for this great gift, by which we are made, "heirs of God and joint-heirs with Christ."

D.B.C.

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**Dear Seminarian.** By Catherine De Hueck. Milwaukee, Bruce Publishing Company, 1950. pp. 87. \$1.75.

The author of this short book needs no introduction to seminarians because she has become well known throughout this land both by her writings and her lectures. Many readers will remember one of her other works entitled, *Dear Bishop* which was undertaken at the request of an American Prelate with the intention of supplying church leaders with some information about the living conditions of the more unfortunate sheep of their flock. The present work bears something of a parallel to the former report, as the title indicates. For many years seminarians have been writing to Mrs. Doherty inquiring about all sorts of subjects connected with the Lay-Apostolate. They knew that she could, as a leader in that field, tell them what were the present-day needs of the faithful. Many of her responses were published in her newspaper, *Restoration*. This book is a collection of these replies.

It is written from a heart full of Christian love. These exhortations, at times very moving, are never critical and always full of respect for the particular audience to whom they are addressed. There is nothing new introduced, but the manner in which the facts are presented will move the coldest heart. The writer sums up her whole message by saying that what a seminarian must do to help make the Lay-Apostolate a success is "to be a priest. Nothing more, nothing less. But this encompasses heaven and earth; time and eternity; men and God; saints and sinners. . . ."

M.C.

**Catholic Social Principles.** By Rev. John F. Cronin, S.S., Ph.D., Milwaukee, Bruce Publishing Company, 1950. pp. xxviii, 803. \$6.00.

Father Cronin has produced a monumental work in his *Catholic Social Principles*. The book is *Catholic* because it is primarily concerned with man's spiritual life; it is *Social* because it considers man as he lives with other men; and it is *Principled* because it proceeds from absolute and general truths to their application to particular problems.

For a solution to the problems of modern social life, the existence of which cannot be denied, human nature must be properly understood. Man is not the helpless victim of economic and political forces; he is their cause. Everything man does in his social life, married life, recreation, education and religion is directly related to his ultimate end. In other words, man is a moral being. And it is for this reason alone that such a work as *Catholic Social Principles* could be tolerated. The Catholic Church has an absolute right and duty to determine principles in moral matters, and consequently, in socio-economic matters. Father Cronin never lets the reader forget this.

The author, therefore, patterns his whole book on this first principle, presenting in Part I several chapters on the ideal Christian social order. His next step is to apply these ideal social principles to economic problems in general, as they are found in the world today: labor unions, state controls, living wage, etc. The third part of this extensive work is a consideration of the American scene. It is an excellent summary of Catholic and secular social thought in contemporary America.

Throughout the entire eight hundred pages of the book, the reader is constantly kept in touch with the teachings of the Church as it comes from its official sources, the Popes, Bishops and the Sacred Congregations. Moreover, these sources, especially the encyclicals of Leo XIII, Pius X, Benedict XV, Pius XI, and Pius XII, are quoted directly and with great insight.

Father Cronin insists throughout on the need for the proper moral and social education of the clergy and laity in and out of the Church. Social order can come only from men expert in both fields. He emphasizes here, the essential relation and subordination of Sociology to Ethics, a fact too often overlooked by those who misunderstand the autonomy of the sciences.

Father Cronin shows himself in this, his *Summa Sociologica*, a qualified moralist and sociologist, a devoted priest, and a loyal son of the Church. It is hoped that *Catholic Social Principles* will find its way

into the hands of every sociologist, educator, politician, worker, layman and priest.

W.P.H.

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**The Mary Book.** Assembled by F. J. Sheed. New York. Sheed and Ward, 1950. pp. xii, 411. \$4.00.

From the earliest ages of the Church, Catholics have never ceased their study of Mary. The writings which have been produced for her honor, or to obtain a greater understanding of her relations to God and her children, are legion. It is most fitting that the land which is Our Lady's dowry should have produced many dogmatic and devotional books for her greater glory. Mr. Sheed has collected excerpts from the best of these in his *Mary Book*. His selections are representative, and each article treats of one of Mary's many prerogatives. The liberal use of poetry throughout the book adds greatly to its content and beauty. The illustrations speak for themselves. The combination of these three, prose, poetry, and art, tend to make for a perfect tribute to the Mother of God.

The book cannot fail to have a great utility for every type of reader. The preacher will find it a fecund source for sermons. The religious, priest, and layman will obtain ample material for meditation. But most important of all, everyone will find a greater knowledge of their Mother, the foundation of greater love.

J.A.F.

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**Our Lady's Tinker:** William Joseph Chaminade. By Marie Chaminade. Illustrated by Gedge Harmon. St. Meinrad, Indiana, Grail. 1950. pp. 57. \$1.25.

The title of this small volume clearly expresses the humble yet resourceful character of another of Mary's loyal followers. It tells the story of William Joseph Chaminade, founder of the Marianists and one of the hunted priests of the French Revolution. The greater part of the book recounts Fr. Chaminade's amazing agility in escaping from seemingly hopeless situations. He once found himself under a tub whose upturned bottom his pursuers were using for a table to support their wine glasses. We glimpse a bit of his humorous spirit in his advice to his housekeeper: "You'd better get that crack in the tub fixed, or put a tablecloth over it. One of those ruffians spilt his wine and it dripped into my eye." (p. 37). Again, disguised as a tattered old tinker, he stood face to face with three armed revolutionists. In answer to their query as to the whereabouts of "the priest Chaminade," Father William replied that he had just turned the corner, and that if they hurried they would catch him. The truth of the matter was that



he had just turned the corner behind him to avoid the path of another burly crowd of Revolutionists who were dragging a cartload of victims to the guillotine.

Intended for children, the book is a fiction-paced biographical sketch. It is highly suitable for reading classes in grade school and likewise merits a place in the Catholic family library.

Such good writing should not be confined to the covers of but one book. Catholic Literature for our younger folk needs many more such appealing educational books. The graphic illustrations by Gedge Harmon will not fail to hold the young reader's attention. E.G.F.

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**Spiritual Direction.** By Rev. Fr. Paschal P. Parente, S.T.D. St. Meinrad, Indiana, Grail Publication. 1950. pp. 109. \$2.00.

The whole purpose of this book is to gather in one volume all the fundamental principles scattered throughout the science of Theology which are concerned with the great work of spiritual direction. Fr. Parente in this timely book has nobly attained this objective in a most logical, concise, and simple manner of presentation.

Having established a sound definition of spiritual direction, he proceeds to present all the basic aspects of this exalted work, both as it pertains to the director and to the person directed. The chapter on the necessity of spiritual direction is most skillfully treated. Following this, there is a discourse on the rules of conduct for the person directed, as well as an enunciation of the definite requisites a spiritual director should possess.

In the second part, the author considers the duties of a spiritual counselor and gives him some prudent directives that should always be a norm for him in guiding others. However, speaking of the Holy Spirit leading a soul to perfection (p. 49), Fr. Parente, it seems, has not sufficiently understood what Thomists mean when they speak of a "normal way of spiritual perfection." This "normal way" has always been understood by them as something formal. Fr. Parente has considered it not formally, but materially, as statistically manifested, since he identifies the common and normal way.

The third part of the book is a dictionary of the common terms used in spiritual direction.

This book was not written for the clergy alone. All Christians are called to perfection according to their state in life, and thus, the pages of this book merit their attention. T.K.

**The Meaning of Fatima.** By C. C. Martindale, S.J. New York, P. J. Kennedy & Sons, 1950. pp. vii, 183. \$2.50.

The time has arrived for Father Martindale to bring forth his critical synthesis of previous Fatima literature. For this we should all be thankful. Word concerning this work of the renowned Jesuit Father had long antedated this, the actual presentation of his contribution to a fuller and more comprehensive understanding of Our Blessed Mother's appearances at Fatima. This is not merely a retelling of the well known apparitions of the Mother of God to the three shepherd children. Were it just this—and told in Father Martindale's own style—it would be worth reading. But it is far more. It is a critique wisely penetrating into the numerous facets of our generation's great heavenly favor: Mary's visit in 1917.

Father Martindale uses contemporary accounts of the newspapers and the outstanding general matter found in many of the other works on this fascinating and important subject of Fatima. Leaning heavily on Father John De Marchi, one of *the* authorities on Fatima, the author evidences his belief that for Fatima's meaning to be grasped sufficiently and effectively, intellectually as well as affectively, the psychological penetration of the three main characters in this drama, Lucia, Jacinta, and Francisco, must be sustained and elaborated. How beautifully does the little peasant seer, Jacinta, step forth from the pages of this book as one who truly knew the meaning of Mary's visitations, and once knowing this message, how heroically she acted upon this knowledge. To attain for himself and then to pass such knowledge on to his readers, Father Martindale did much traveling and questioning about Portugal's countryside. His convictions and conclusions are thus bolstered continually by pertinent, logical evidence, personally gathered. Indeed, it is his insight and his synthetic treatment, and we might add, his own personal commentary, that makes this present work so valuable.

To achieve his effect: discovering the exact meaning (as far as it can be deciphered in light of what is known about Fatima) of the various aspects of the Fatima apparitions, Father Martindale has willingly sacrificed the story-tone quality that we are accustomed to meet in reading of these events. Repetition, inquisition and examination make this book a study rather than a story. But it is an intensely interesting study. Is it not time, though, for us to *study* Fatima, and to stop simply *enjoying* it? It is a beautiful story. But it is a story seething with profundity; the profound meaning does not come alive from a superficial reading of the tale. Bethlehem, too, is exquisitely beautiful

in its simplicity, but how eternally deep is its meaning! Father Martindale has brought forth his study of Fatima at a propitious time. It is now up to us to profit by his labors.

What is the meaning of Fatima? For Father Martindale the message of Fatima is *one* definite reality: sin. "Our Lady, therefore, was commissioned to recall to us the extreme of sin, and in the example of her sinless heart the extreme of holiness." All other phases of consideration: Devotion to Mary's Heart, the Rosary, Russia, Hell, are but amplifications of the one central theme of Mary's visits—sin, our propensity for it, and our victory over it. R.J.G.

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**The Glorious Assumption of the Mother of God.** By Joseph Duhr, S.J. Transl. by J. M. Fraunces, S.J. New York, P. J. Kenedy and Sons, 1950. pp. xi, 153, with notes and bibliography. \$2.25.

About five years ago, a French work was published exposing the doctrine of the Assumption and arguing for the timeliness of the definition of the dogma. This treatise has now been translated and made available to the English reader. The value of the book, far from being attenuated by the definition, has been enhanced, as it assumes the new status of a defense of the dogma against those who have objected to its definition.

Theological principles involved in the investigation, clarification, and definition of revealed truths are first presented. Then follows the description of the evolution of belief in the fact of the Assumption, from the beginning to its maturity in our own century. The study is completed by a discussion of the state of belief in the dogma today and its definability. Supplementing the work is an appendix treating of the evolution of the iconography of the Assumption.

As one might suspect from its original purpose, the solidity of the work, and its documentary and comprehensive character, do not make for easy reading. The methodical argumentation may try the patience of the reader who does need to be convinced, but is simply seeking an exposition of the doctrine. However, a reward awaits the patient reader, and this feature should not deter anyone from using the book to learn more about Mary's glorious Assumption into Heaven.

L.S.

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**Roman Collar.** By Edward Roberts Moore. New York. Macmillan Co. 1950. pp. xv, 251. \$3.00.

The priestly life seems at this time to be of particular interest to both Catholics and non-Catholics. Perhaps this is symptomatic of dis-

satisfaction with the material mode of most lives and a turning to consider the lives of those who, by vocation, are expected to live spiritually. Fr. Navagh, with *The Apostolic Parish*, gave the behind-the-scenes, skeletal framework of a devout modern parish priest's life. Fr. Leo Trese, in his *Vessel of Clay*, clothed that skeleton with flesh and blood. Now Monsignor Moore shows what being all things to all men may occasion in the life of today's busy priest.

*Roman Collar* is Monsignor Moore's attempt at a conclusive answer to what the priest does with his day. The book is divided into two parts, one dealing with his activities as a parish priest, the other dealing with his even more hectic life as a priest specialist. The first section is in keeping with the author's avowed theme, the presentation of the life of any priest. The second gets away from this expressed theme. The average priest does not operate, as did Monsignor Moore, in circles that make for contacts with cardinals and archbishops, with politicians, like La Guardia and Harry Hopkins, with notables like Mrs. Roosevelt, Will Hays, Gene Tunney and Benny Leonard. Yet, had Monsignor Moore kept strictly to his theme, his book would not be as interesting as it now is, with its occasional penetrating glances at people so close to the public as to be seen distortedly by that public.

*Roman Collar* traces the Monsignor's life from the shelter of the seminary, into the hectic days as a young, St. Peter's Parish assistant, through the high-blood-pressure-producing days as a specialist with Catholic Charities, even to his present position as pastor of venerable St. Peter's, on New York's Barclay St. Monsignor Moore vividly recalls the young priest with aspirations towards Louvain or Catholic University, who abruptly found himself faced with people who refused to conform to text book categories. There follow many amusing, some tragic, and some hair-raising stories of parish life amidst the poor and the transient. St. Peter's was that kind of parish, serving poor local scrub-women and commuting office workers with a God-given dexterity. Monsignor Moore shows the people the priest meets, the shy betrothed, the practiced panhandler, the faithful working mother, the tragic drink-defeated father, the converted, now saintly sinner. He shows that the priest must be all things because he serves all men.

Then the Monsignor leads us to his side at Catholic Charities, where anything might and did happen. He shows us how things like the C.Y.O., community housing, the National Youth Administration and the Legion of Decency grew. He knows because he had something to do with the growth of each of them.

*Roman Collar* is easy reading. The style is journalistic, casual,

breezy. Other books by the Monsignor, dealing with the people and things with which he is so familiar would also be well received.

V.M.R.

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**This Little While.** By John W. Lynch. New York, Macmillan Co. 1950. pp. 93, with illustrations. \$3.00.

It is difficult to give a review of this latest work from the pen of Father Lynch, without some mention of his more lengthy narrative poem of the life of the Mother of God. In his first work, *A Woman Wrapped in Silence*, Father Lynch causes the reader to live with Mary through her joys and sorrows, her anguish and her triumph, while in this second book, the life of Christ is contemplated. Yet, it is not 'just another life of Christ'. It is a poem of moral instruction, a profession of faith, a prayer of thanks and petition. It is a poem that mingles, or rather knits together, the Old and New Testaments with our Mid-Twentieth Century; the ages of the Patriarchs and Prophets, Christ and the Apostles, with the age of dictators; the age of the supernatural, with the age of the material. Indeed, it is well worth the readers time to spend *This Little While* with Christ.

This work is illustrated with 15 full-color reproductions of paintings by Marguerite S. Cockett, which in no way distract the reader from the narrative verse, but rather add to its beautiful imagery.

C.J.B.

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**People or Masses.** By Sister Thomas Albert Corbett, O.P., M.A. Wash., D. C. Catholic University of America Press. 1950. Pp. VI, 238. \$2.75.

In *People or Masses*, Sister Thomas Albert Corbett, O.P., gives a thoroughly and strongly documented synthesis of the various theories of the "masses." These theories are examined under the light of Thomistic principles and an ideal solution of national and international problems is formulated. As the author indicates, her methodology, the presentation of "ideal types," or composite pictures, may appear to lead to over-simplification. It strikes us that such does not occur in *People or Masses*. Rather, one is struck by how remarkably at least one "ideal type," namely the mass state, is incarnated in Soviet Russia today.

The book was inspired by Pope Pius' Christmas Message of 1944. The unifying principle of the study is presented in the introduction: "For the dignity of the human personality is the basic postulate of every genuine democracy, and every political community which wishes



to be established on democratic foundations must not only 'affirm' this principle of human dignity but must establish all its institutions on the penetrating insight which a true understanding of this idea involves." As the Pope put it in his Christmas Message of 1944: "Security, reorganization, progressive improvement cannot be expected and cannot be brought about unless by a return of large and influential sections to correct notions about society." *People or Masses* presents such "correct notions."

First the author shows that "Only when men conceive of law as derived ultimately from a supreme Truth Who is also a Person and Who deals with His creatures as persons, proposing His law to their minds and wills, can they find the dynamic of continual striving to realize amid contingencies some modicum of that order of justice which is 'written in the fleshly tablets of their hearts'." Then is examined the different spheres of communal life with reference to the changes involved in such life, changes wrought by secularism, whose rotten roots are traced back to the Renaissance. It was then that the Summas, with their unification and harmonization of all knowledge in terms of Christian Revelation, were put aside; when man assumed a new, self-sufficient, self-idolizing role. Today we see that secularization in our Godless universities, in our "art for art's sake," in our omniscient atomizers spraying forth their scientific nonsense about a depersonalized or non-existent deity. We see it in our watery, good fellow religion of Naturalism. It is in and about us. As the Christmas Message put it, "all ideas of social life have been impregnated with a purely mechanico-materialistic character."

Sister Thomas Albert next looks at secularism's more vivid side, the reactionary, totalitarian side, that could happen here. Man deprived of dignity, not aware that he is destined to rise *ad astra per aspera*, yet naturally needing to serve something, serves the extension and magnification of himself in the mass state. Refusing to serve Truth, he serves myth—the myth of super race, super economy, or what have you.

Finally, Sister Thomas Albert shows what the ideal citizen must be if democracy is to work, and what the ideal nation must be if international democracy is to work. On Sister's principles, it is no surprise that the U.N. does not work, except as an international propaganda machine.

V.M.R.

**City of Kings.** By Urban Nagle, O.P. Rochester, N. Y. Christopher Press Inc., 1949. pp. 139. \$2.25.

One of the more prominent New York drama critics has called *City of Kings* "refreshing theatre in the purest sense of the term." It is indeed this, but it is infinitely more. For Father Nagle has achieved a most difficult task. He has placed sanctity before the footlights with vigor and telling theatrical sense. When so much of our 'religious theatre' is packed with maudlin sentimentality, it is comforting to know that there are still Catholic dramatists who can blend the human and the divine without compromise and yet gain lasting results.

The play tells the story of Blessed Martin de Porres, a simple Dominican lay brother who lived in sixteenth century Peru. We follow Martin from his boyhood as the unwanted son of a Spanish caballero to his saintly death in the Dominican Priory of the Most Holy Rosary in Lima. Father Nagle traces Martin's spiritual development with a graceful pen, and as the final curtain falls, we feel that we have seen portrayed heroic virtue in the truest sense of the phrase.

The social message of the play has a particular import. Martin does not set one group up against another, nor does he indulge in moralizing or self-pitying soliloquies. He was caught up in the eddies of a tremendous love for God and His creatures, and this love thoroughly dissipates the pernicious theory of racial supremacy. The inspired performance given by the original Blackfriars cast drives this point home with a compelling force.

*City of Kings* is the odyssey of a soul in seven scenes. To ask more of a religious play is to demand the impossible. J.F.C.

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**Many-Colored Fleece.** Compiled by Sister Mariella Gable, O.S.B. New York, Sheed & Ward. 1950. pp. 336. \$3.50.

*Many-Colored Fleece* is an anthology of short stories, compiled with a view towards disproving the notion that good Catholic literature is necessarily limited in scope. That it can be as entertaining as its secular counterpart, while retaining a spiritual value, is amply proved by these stories of Sister Mariella's selection. They combine a fine balance of various Catholic interests, a happy blending of differing approach. Some portray an everyday life, while others are given to a more direct account of life in its relation to the supernatural through prayer and faith. Products of such noteworthy authors as Graham Greene, Frank O'Connor, Paul Horgan, Lucille Hasley, Katherine Anne Porter, Mary Lavin and others, many of them display a fine balance of humor and mysticism which makes for fas-

cinating and profitable reading. Sister is to be commended on her selection.

After considering the considerable literary merit of her work, it would be worthwhile, also, to look at the anthologist's introduction. In discussing the role of the anthologist in guiding the development of fiction, she ably expresses herself as a *litterateur* writing about literature. However, she does not confine herself to the purely literary problems, but makes an attempt to go beyond to an integration of literature and religion. This is certainly an important problem, and one not yet sufficiently investigated, but it is also a matter requiring a solid theological background. The anthologist does not, evidently, possess this training, and as a result, is not infrequently betrayed into statements that easily suffer the most unfortunate interpretations.

M.M.S.

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**Recollection.** By Antonin Sertillanges, O.P. Transl. by the Dominican Nuns of Corpus Christi Monastery, Menlo Park, Calif. New York, McMullen Books, Inc. 1950. pp. 235. \$2.95.

Here is a book which many may find helpful in meditation. It was written expressly for that purpose in the form of expositions, usually about two pages in length. There are ten general headings under which the eighty-eight individual meditations are grouped. These embrace all manner of subjects varying from "The Meaning of Time" to "The Use of Wealth." There is an excellent series on suffering which the author entitles "The Paradox." In it we discover the meaning of this thing that afflicts all men, and we discover also, its purpose and reward. The beautiful and profound thoughts expressed in all the meditations are in themselves little gems. But of far greater value is the chain of thought that they provoke in the minds which should lead to intense love of God. Flights of mysticism are not unusual among these pages when the author scales the heights of time and space.

Father Sertillanges is known to many for his writings in the philosophical field and for his efforts, until his recent death, toward the revival of a true intellectual life in his native land. Through the present volume there runs a strong philosophical appeal. In this respect he goes too far and forgets that the ordinary lay-reader is not too much concerned with scientific expositions when it comes to prayer. Nor is he impressed with the sayings of pagan and secular authors in writings such as the *Bhagavad-Gita*, the *Zend-Avesta*, the *Gorgias* etc., which flow freely from the author's pen. Nevertheless the better educated readers will find this book an aid in stimulating

the soul in the profound things of the Christian life.

The Dominican Nuns of Menlo Park have performed a splendid service to American readers by their clear and unencumbered translation. It is hoped that they will continue this admirable apostolate.  
M.C.

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**The Seed and the Glory.** By Mary Ellen Evans. New York, McMullen Books, Inc. 1950. pp. 250. \$3.00.

The life of Father Mazzuchelli, an Italian Dominican, is all too little known by those who take an interest in the formative years of the Church in the United States. A missionary to the Indians and whites on the frontiers from about 1830 to 1864, he took part in the Christian formation of the great state of Iowa and Wisconsin. He was, in large measure, the cause of the formation of the diocese of Dubuque. His name and works which endeared him to all, and perhaps never heard of outside of Iowa and Wisconsin, are worthy to be spread abroad.

In *The Seed and the Glory* the writer gives us a brief, but panoramic view of this great man. Written after the manner of a novel, the biography makes for excellent reading. Father Mazzuchelli's story is told in his own words where possible and the result is a vitality not often found in religious biographies. Due to the brevity of the book, however, many events of his life which demand greater elucidation are passed over quickly, or only hinted at. It is unfortunate that we are given the impression that Father Mazzuchelli's relations with the other Dominican Fathers of the Province of St. Joseph were not particularly amicable.

The well written popular biography should combine both enjoyment and information. *The Seed and the Glory* does this—lifting from oblivion a holy priest and a great man.  
J.A.F.

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**Jeanne of France.** By Duc de Levis Mirepoix. New York. Longmans, Green and Co. 1950. pp. 203. \$3.50.

The sub-title of this book is *Princess and Saint*. Whatever his purpose may have been, the author seems to be chiefly occupied in portraying the royal relationships and political connections of Jeanne of France; and in this sphere he has achieved gratifying success. But one is left practically in the dark as to the inner, higher life of this charming friend of God. Yet, there is at least an awareness and some sort of appreciation of this more important side of his subject's life, so that the author is not to be wholly censured.

The Duc de Levis, a descendant of the family of St. Jeanne has a warm admiration for the glories which have attended France's history in the past. His study of the two great Jeannes of France, the one a peasant girl, the other a princess of the blood, is keen and at times touching. The narrative sections evidence a broad and thorough knowledge of the events and personages of the period (15th century). That was indeed a colorful and exciting age, wherein a young woman of high birth might have had more than her share of pleasure and adventure. Yet this frail, homely, gentle child renounced the world's vanities, and dedicated herself wholly to God. The story of her bitter trials, her heartaches and astounding spiritual achievement makes fascinating reading.

J.P.R.

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**World Without End.** By a Carmelite Nun. London, England, Sands & Co. Ltd. 1950. pp. 196. 7/6d net.

We learn of the invisible things of God from the visible things of His creation. This author, a Carmelite Nun, takes her readers for a chatty walk through the months and seasons of the year pointing out the individual concrete everyday facts of life that serve as clues, leading the average observing person toward a knowledge of the Infinite. The walk is quick, lively, filled with new slants on old truths. The same road to heaven is talked over, with new ideas inserted in the hope of reducing any vague notions the reader might have about that journey. St. Catherine's thought: "All the way to heaven is heaven," is stressed frequently throughout the book. It is an excellent rebuke to the attitude that one may sit back and wait for the day when heaven really is nearby, before becoming serious about striving for it, the only lasting thing we can possess. The book is capable of assisting persons who have lost the value of passing minutes, and judge life to be monotonous.

F.M.C.

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**A History of Philosophical Systems.** Edited by Vergilius Ferm. New York, Philosophical Library, 1950. pp. xiv, 642. \$6.00.

Generally there are two alternative approaches in writing a textbook on the history of philosophy. One is to concentrate on two or three of the most important streams of thought, and go into some detail on the philosophers with whom the author is best acquainted; the other is to treat all the thinkers of the past in summary fashion, lauding the author's favorites and condemning their opponents more or less indiscriminately. Dr. Ferm, in editing this book, has sought a third way, and the result is quite as good as the publishers say it is.



It is a collection of articles by experts in various systems of philosophy, each article being objective, concise, readable and enthusiastic.

The reader will be somewhat surprised to find forty-seven philosophical systems covered, and perhaps disappointed to note that quite a few of these are esoteric, Oriental, or modern "fringe" philosophies. Still there is much basic philosophy in the book, and a good coverage of modern problems. The field of Aristotelian and scholastic philosophy is not neglected; in fact, the contributions from Veatch, Thompson, and Maurer on this subject are excellent. Gallagher's article on "Contemporary Thomism," however, is at best disappointing. Remarks of the type: "The theological thought of H. de Lubac opens up new horizons for the future of Thomist philosophy" (p. 455), reflect either a complete ignorance of modern Thomism, or else an unparadonable equivocation in the use of the term.

This work should find extensive use as a textbook in secular colleges and universities where professors are restricted to an eclectic and acephalous treatment of the history of philosophy. For others, it is a concise, objective, and—best of all—a very readable summary of the main lines of philosophical thought.

A.W.

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**Sermon Matter from St. Thomas Aquinas.** By C. J. Callan, O.P., S.T.M., St. Louis, Mo. B. Herder Book Co. 1950. pp. vii, 311 with index. \$5.00.

The eminent Dominican Scripture scholar and theologian has presented us in clear, orderly, readable style, with the profound wisdom of the sacred writings, as meditated and interpreted by St. Thomas Aquinas. The present volume provides rich and beautiful sermon material for all the Epistles and Gospels of the Sundays from Advent to Easter inclusive. For the zeal and industry of the compiler, as well as for the incomparable doctrinal wealth here assembled, every preacher of the word of God is to be grateful.

For the most part, the commentaries are selected from St. Thomas' lessons on the Epistles of St. Paul and the Gospels according to Saint Matthew and John. There are selections also from other works of Aquinas. The actual text of the pericope from Sacred Scripture is included before each comment. Father Callan has divided these passages according to the progression and distinction of the thought revealed. The superiority of a work of this type over the run-of-the-mill "sermon books" is self-evident. Here the serious preacher discovers a veritable gold-mine of solid, striking, penetrating doctrine from which to derive, and on which to construct his sermon. These

are not the rambling, superficial platitudes in which so many modern sermon source-books abound. The very word of God is here interpreted and illustrated for us by the Church's Common Doctor. There is no need of further recommendation.

J.P.R.

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**Where I Found Christ.** Edited by Fr. John A. O'Brien. Garden City, N. Y., Doubleday and Company, Inc. 1950. pp. 270. \$2.50.

No doubt well content with the success of *The Road to Damascus*, Father O'Brien has set about the same task again, and if this sounds like adverse criticism, be sure it is not meant that way. Neither do we tire of the sun because it shines every day the same way.

The book is a collection of the accounts of their conversions by men and women in search of Truth. Its format is the same as that of the former book: an introduction by Father O'Brien, fourteen narrations of the search for Christ (there were fifteen in *The Road to Damascus*), and a conclusion by the author. Again, there are the stories of manifold means and circumstances, again, the one sure and sweet action of Divine Grace calling men to Christ and the Church. Again, there is the manifest sincerity and good will of the different contributors, with all the effects of solid edification, and finally, the happy ending to each individual's odyssey. It would be hard to decide which is more effective, this or that personal story with the vividness of its distinct detail, or the cumulative story of the essential action. Whoever enjoyed and profited from *The Road to Damascus* will welcome *Where I Found Christ*.

The fourteen contributors, eight men and six women, vary considerably in their backgrounds except for the literary-scholarly note which is universal. Most of the names are familiar to average readers: Katherine Burton, Duane G. Hunt, Lucille Hasley, Avery Robert Dulles, Elizabeth Laura Adams, Edward O. Dodson, Dorothy Day, David Goldstein, Jocelyn M. C. Toynbee, Daniel Sargent, Dale Francis, Raissa Maritain, Christopher Hollis, and Thomas Merton. Let this listing stand for recommendation. The book is a solid value.

M.M.S.

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**The Fathers of the Church.** St. Basil. Ascetical Works. Translation by Sister M. Monica Wagner, C.S.C. New York, Fathers of the Church Inc., 1950. pp. 525 with introduction and index.

This reviewer cannot pass on the calibre of Sister Monica's translation from the Greek; for that we may rely on the integrity and scholarship of Dr. Deferrari, Editorial Director of this excellent

series and a translator of St. Basil in his own right. But it is certainly good to have the *Moralia* and the *Long Rules* of St. Basil available in handy English form. These two compositions form, with the *Short Rules*, which are nothing more than applications of the principles outlined in the *Long Rules*, the primary ascetical writings of the great Doctor of the eastern Church. The editors of the Fathers of the Church series have seen fit to include a dozen or more of the lesser writings of moral or ascetical content.

The *Morals* consists of a number of rules of Christian life, illustrated by pericopes culled from the Scriptures: the inverse, therefore, of a commentary on the Scriptures. The Index gives immediate reference to the subject matter.

The *Long Rules*, unlike the *Morals*, is intended for those who have consecrated themselves to God. It treats of the most important aspects of religious life considered in the very light of the Scriptures, and impresses the reader with the basic moderation of St. Basil. The influence of this saint on the monastic life is completely intelligible in the light of these solid, unspectacular lectures, anchored, every one, in the revealed word of God.

Physically, these Fathers of the Church books are handsome. They nicely complement the nobility of the contents and the excellence of the holy authors. P.G.

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**Such Love Is Seldom.** By Anne Cawley Boardman. New York, Harper and Brothers, 1950. pp. xv, 228. \$3.00.

In his foreword to this biography of Mother Mary Walsh, the foundress of the Dominican Sisters of the Sick Poor, the Most Rev. Emanuel Suarez, Master General of the Dominicans writes: "It is with special pleasure that I learn of the publication of a life of this heroic foundress, and I know that in making better known her high aspirations, her ceaseless labors, and her zealous and effective works in the establishment of so noble an undertaking, her spiritual children are reflecting new light on the glories of the Order of Preachers. . ."

Mrs. Boardman's book does indeed "reflect a new light on the glories of the Order of Preachers." It tells the story of a simple woman in a very simple way. The authoress traces the life of Mother Mary with a graceful pen that never becomes maudlin or mannered. We follow Mary Walsh from the first days when she worked among the needy as a Dominican Lay Tertiary, to the day when she founded the Sisters of the Sick Poor. Her service to the poor was unreserved and unstinting. Although she found rebuff where she should have

found gratitude and discouragement where she should have found encouragement, she worked on among her beloved poor, inflamed with that ardent charity that has marked so many of the Sons and Daughters of Dominic.

As the reader goes on from chapter to chapter, his interest in, and love for, Mother Mary and her work grows in intensity. Mrs. Boardman's compelling style makes no attempt to moralize. Hers are not the platitudes of the overly effusive biographer. She has a story to tell, and she tells it effectively without flourish, concisely without over-documentation. She paints Mother Mary's character down to the finest lines, and when she has finished, the effect of her portrait is breath taking. May we see more works from her gifted pen!

J.F.C.

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**Enthusiasm.** By Rt. Rev. Msgr. Ronald Knox, Ph.D., New York & Oxford, Oxford University Press, 1950. pp. 622 with bibliography and index. \$6.00.

Monsignor Knox has turned to history in this work, which is the culmination of thirty years of labor. The book concerns itself with that tendency or current of thought, ever present in the Church, which the Author terms "enthusiasm." This tendency, the source of innumerable heresies, could be described from what is said in the first chapter, as that recurring attempt on the part of certain elite groups in Religion to be more Catholic than the Church Herself. It is usually characterized by ". . . an excess of Charity which threatens unity," a call to such perfection as would make the Counsels of precept, an abrogation, or at least, a lessening of the externals of Religion—all based on the false supposition that grace does not perfect nature, but rather destroys and replaces it.

Chapters two to six are devoted to a pre-history of Enthusiasm, and show its relation to Montanism, Donatism, and various medieval heresies. The following sections reveal different forms of this tendency closer to our own times among the Quakers, in Jansenism, Quietism, Wesleyism, in the Enthusiasts of the latter seventeenth and early eighteenth centuries, and in three nineteenth century groups.

On the whole, Monsignor Knox has produced an excellent history. He has not only given the facts, but has also tried to present the reader with an understanding and analysis of the spirit and philosophy of this ever recurring pattern of thought in the history of Religion.

J.A.F.

**Synopsis Totius Summae Theologicae S. Thomae.** By Gerard M. Paris, O.P., S.T.M. Naples, Italy, M. D'Auria, 1950. 3 Vols., pp. 1,783. \$5.00.

Ours is the age of vest-pocket editions. Condensations not only of modern novels but even of the world's great books have taken their place beside the digest magazines on the corner news-stand.

Every book loses something by condensation, though in the case of most of our best-sellers the loss is rarely regrettable. The digest of a masterpiece, however, unless it is itself exceptional, often results in disaster. Happily, Fr. Paris' *Synopsis* of the *Summa Theologica* of St. Thomas Aquinas is exceptional. In three small volumes, the author has reduced the *Summa* to one-fifth of its original size, yet has managed to retain the total basic doctrine of the Angelic Doctor. For each individual article, Fr. Paris has presented both the response and its *ratio*: the one sentence or paragraph, usually in the very words of St. Thomas, which contains the precise reason for the affirmative or negative response. The pertinent distinctions are made and explained in the *ratio*, and the replies to the principal objections are added as notes in several instances.

This *Synopsis* does not and cannot replace the *Summa* itself, nor was it so intended. It has been truly said that every word in the *Summa* is sacred, though there are sections (such as opinions and examples) which are of less importance than the actual doctrine of the Holy Doctor on any particular point. Fr. Paris' *Synopsis*, the result of seven years of labor, includes only the explicit teaching of St. Thomas in each article.

It seems that this compendium would be of special value to those who are students of the *Summa* itself, particularly in reviewing matter prior to examinations. The degree of worth of these volumes depends on the student's familiarity with the actual masterpiece of St. Thomas. To use the *Synopsis* exclusively would be presumptuous, but for a brief and exact summary of the Angelic Doctor's teaching on a certain matter, this work is of immense value.

Bound in sturdy paper, each volume is of a convenient size, no larger than a breviary. Vol. I contains the Prima Pars and the Prima Secundae; Vol. II, the Secunda Secundae; and Vol. III, the Tertia Pars. There are but few foot-notes and these are concerned, for the greater part, with recent Church legislation (e.g., the pronouncement on the extraordinary minister of Confirmation).

Fr. Paris' *Synopsis Totius Summae* is highly recommended to students of theology, provided it is used wisely as a supplement rather than a substitute.

E.R.D.



**Martini, Episcopi Bracareosis, Opera Omnia.** Edidit Claude W. Barlow. (Papers and Monographs of the American Academy in Rome, Volume XII.) New Haven, Yale University Press, 1950. Pp. xii-328 with appendices, bibliography and various indices. \$3.50.

This latest volume of the American Academy's scholarly collection presents to the student of Latin manuscripts the first complete edition of all the works of St. Martin of Braga, a sixth century Spanish abbot and bishop. The editor, Claude W. Barlow, is a renowned authority in the field of textual criticism of Latin manuscripts. In his endeavour to create an interest in this erudite subject, Mr. Barlow has introduced each of the saint's works with a short but enlightening sketch of its factual and textual background. The same treatment is afforded to those works which are purported to be lost or spurious. The notes following each introduction seem to be "the last word" in their completeness. Thus, armed with all the necessary prenotes, the student is presented with the complete text of the saint's works. The *conspectus siglorum* and the critical apparatus afford additional helps in making the student's research all the more enjoyable as well as fruitful.

St. Martin's *Moral Treatises* and his *Canons* rank among the best of all his works. His rather lengthy treatises, *De Correctione Rusticorum* and the *Formula Vitae Honestae* are indicative of an awareness of his episcopal duties. Included in this collection are three of his poems: *In Basilica*, *Item Eiusdem In Refectorio*, and *Epitaphium Eiusdem*; excellent examples of sixth century poetry.

Aside from the fact that the book is primarily intended for students of textual criticism, the works of St. Martin of Braga, being rich in true doctrinal and moral principles, are recommended for those Catholic laymen who are proficient in the reading of Latin literature. Furthermore, the work presents itself in many ways as a good, dependable source book for libraries.

E.G.F.

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**Catholic Library Practice.** Vol. 2. Edited by David Martin, C.S.C. Portland 3, Oregon, University of Portland Press, 1950. pp. viii, 276. \$3.75. (University of Portland miscellaneous publication, 2)

Brother David, Librarian of the University of Portland, presents us with the second volume of essays on Catholic principles applied to librarianship. Fifteen distinguished contributors, authorities in their respective fields, treat of such subjects as: Books and Reading in the Future of America, The Catholic Newspaper, Catholic Periodicals, in the College Library, Microfilm, Planning the School Library, Biblio-

therapy, Catholic Reference Tools, etc.

The first volume of *Catholic Library Practice*, edited by Brother David, appeared in 1947, and received warm praise from reviewers and librarians, not only in this country, but abroad as well. These volumes not only appeal to librarians, but to the clergy, teachers, and all who are interested in Catholic literature and the communication of truth to our modern world. Among the contributors to the second volume is Sr. Mary Jean, O.P., who discusses the "Illustration of Catholic Children's Books."

R.A.

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**The Saint.** By Fritz Von Unruh. Transl. by Willard R. Trask. Random House, 1950. pp. 396. \$3.50.

We read on the cover of this book that it is, "A novel of sacred and profane love amid the pageantry and splendor of the Renaissance." Such an exciting resume must have been composed by the author himself, so perfectly does the book fulfill this bizarre promise. The story is based upon an incident in the life of St. Catherine of Siena; her conversion of a young condemned man, Niccolo Tolde, just before his death. The author has taken this incident, very brief and touching in its true historical setting, and has converted it into a full-scale novel which follows Catherine and the gay Niccolo through a series of improbable escapades, which culminate in his conviction, conversion and death.

The whole business is a considerable perversion of history, but it might have been justified under two conditions: 1) if the real Catherine somehow came through the distorted facts, or 2) if, granted that it was only a novel, it had real merit in that artistic genre. The failure in respect to both possibilities is really notable. Instead of the intrepid and thoroughly orthodox Catherine, we have a confused and pietistic Catherine, forever making vague sermons about her heavenly bridegroom, considerably affected by incense, organic music, and the sun shining through stained-glass windows, and not at all unaffected by the profane attentions of Niccolo. This is Christian hagiography at its worst. As fiction it is neither credible nor interesting. The characters are wildly overdrawn, and they move, walk, ride, strike poses, and make incessant speeches in a manner that suggests a movie produced, directed, and acted by Orson Welles.

In one sequence an Archbishop is riding along the road outside of Sienna. He is fat, of course. He is carried in a "blue and gilt mule litter." A Moorish boy keeps the sun off his "wine-reddened face" with a green sunshade. In the retinue are a parrot, two monkeys, an

actress with red curls, and a contingent of Swiss lancers. In order to talk to Catherine the Archbishop gets out of his carriage by means of "a little pair of stairs upholstered in red satin," and reclines on a "thick Smyrna rug" spread under an olive tree, while the little Moor chases the swarms of flies from his "purple stockings" with a fan. This sort of thing goes on for almost 400 pages, and in the process we can observe the gradual liquidation of history, human credulity, and all artistic restraint.

What is even more serious, and of first importance to Catholic readers, is the clearly heterodox spirituality that is advanced by this bogus Catherine, a spirituality that is Protestant, humanistic and so corrupt as sometimes to identify charity and carnal love. The translation by Willard Trask seems very capably done, but under the circumstances hardly worth the effort.

D.R.

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### BOOKS RECEIVED

JEANNE JUGAN. SISTER MARIE OF THE CROSS. By Msgr. Francis Trochu. Transl. by Hugh Montgomery. Westminster, Md., The Newman Press, 1950. pp. xii-288 with Index. \$3.75.

JESUIT BEGINNINGS IN NEW MEXICO. 1867-1882. By Sister M. Lillian Owens, S. L., Ph.D. El Paso, Texas, Revista Catolica Press. 1950. pp. 176, with Index. Paper \$1.50. Cloth \$2.00.

MODERN PARABLES. By Fulton Oursler. Garden City, N. Y. Doubleday & Co. 1950. pp. 153. \$1.75.

THE NUN AT HER PRIE-DIEU. By Robert Nash, S.J. Westminster, Md. Newman Press, 1950. pp. 298. \$3.00.

WATCHWORDS OF THE SAINTS. Collected by Christopher O'Brien. St. Meinrad, Indiana, The Grail Press, 1950. pp. 73. \$1.50.

THE MINIATURE QUESTION BOX. By Rev. Bertrand L. Conway, C.S.P., New York, N. Y. The Paulist Press, 1950. pp. 250, with Index.

THE FAMILY ROSARY FOR CHILDREN. By Urban Paul Martin. St. Meinrad, Indiana. The Grail, 1950. pp. 71. \$1.00.

A CONFRATERNITY SCHOOL YEAR RELIGION COURSE. By Sister M. Rosalia, M. H. S. H. Washington, D. C. The Confraternity of Christian Doctrine, 1950. pp. 182. \$0.75 (2 copies).

DIE LEIBLICHE HIMMELFAHRT MARIENS. By Professors of Philosophy and Theology at St. George College, Frankfurt am Main, Verlag Josef Knecht. 1950. pp. 139. DM 320.

DIE LEIBHAFTRIGE KIRCHE. By Ida Friedrike Görres. Frankfurt am M. Verlag Josef Knecht, 1950. pp. 271.

- RELIGION IM LICHTE DER HEUTIGEN NATURWISSENSCHAFT. By Friedrich Dessauer. Frankfurt am M., Verlag Josef Knecht, 1950, pp. 50, DM 280.
- YOUR BROWN SCAPULAR. By E. K. Lynch, O. Carm. Westminster, Md., Newman Press, 1950, pp. 105, \$2.50.
- PASCAL'S PENSEES. transl. by H. F. Stewart. New York, N. Y., Pantheon Books, Inc., 1950, pp. \$5.00.
- FAITH IN GOD'S LOVE. By Sister Jean-Baptiste, F.C.S.P. Transl. by Mary Paula Williamson. New York, P. J. Kenedy & Sons. 1950. pp. 275. \$3.00
- FOLLOW ME EVER. By Charles E. Butler. New York, Pantheon Books, Inc. 1950. pp. 160. \$2.50.
- L'AMBIVALANCE DU TEMPS DE L'HISTOIRE CHEZ SAINT AUGUSTIN. By Henri-Irenee Marrou. Montreal, Canada, Inst. D'Etudes Medievales. 1950. pp. 84.
- L'ETRE ET SES PROPRIETES. By. T.R.P. Louis Lachance, O.P., S.T.M. Montreal, Canada, Les Editions Du Levrier. 1950. pp. 233.
- LA NATURE DE LA THEOLOGIE D'APRES MELCHIOR CANO. By Eugene Marcotte, O.M.I. Ottawa, Ont., Catholic University of Ottawa. 1949. pp. 211.

### PAMPHLETS RECEIVED

*GOLDEN JUBILEE.* Dominican Sisters. Congregation of St. Rose of Lima. 1950.

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