



**MEDITATIONS ON THE GOSPELS.** By Bishop Ottokar Prohoszka.  
Translation by M. De Pal. Westminster, Maryland, The Newman  
Press, 1951. pp. vi, 827, with indices. \$5.50.

Cardinal Mazella declared of the young priest Ottokar Prohoszka that his mind was so strong that it would impress millions. He added that "if he were a heretic he would disturb no fewer." Born in 1858, he was ordained in 1881 and in 1905 consecrated Bishop of the very poor diocese of Szekesfehervar in Hungary. He died in 1927. As a seminary professor he had insisted that "independent regular meditation" was necessary to anyone who aspired to the priesthood. This book of meditations is proximate fruit of his own meditations, meditations that stimulated him in the pursuit of his career as social-minded scholar, lecturer, author, and bishop. His own holy and laborious life exemplifies what is a recurring theme of his meditations, namely that one's meditations should produce external fruit. The Dominican watchword, "Contemplate and pass on to others," includes the holy Bishop's notion.

*Meditations On The Gospels* first appeared in 1931. It originally appeared as three separate volumes. Those three volumes have now been reduced to one. There is a handy index of the contemplated Gospel texts to be found at the end of each volume. There is also a listing of the meditations that treat of the Gospels allotted to each Sunday of the year, this listing conveniently arranged at the end of the book.

The meditations follow the chronological order of the Gospels. They make timely applications of the eternally pertinent Gospel texts, for Bishop Prohoszka was a man of our day, well aware of our problems and our shortcomings.

The Bishop's prime message is a strong one, one to stir the slothful and make firm the weakling, and, since we are all so to a greater or lesser degree, we can all gain vigor from the strong meat he serves. He would have the Christian laugh to scorn the world's values, uplifting others by Christlike living, not by moralizing. He would have us despise pusillanimity because Christ loves us. He would have us

full of energy and joy, the fruit of the sacraments. He would have us live what we believe, secure in the knowledge that when God commands He also gives the strength for the accomplishment of His commandments. Finally he would have us realize it is our character and not our career that matters. As the Bishop put it: "What is the use of a lovely tombstone?"

Bishop Prohoshkas' style is simple, direct, sometimes powerful, often cryptic enough to demand close attention in the reading. The book is not meant to be read casually, one section after the other. It is a book of meditations, each to be sifted and pondered. A reading of the meditations should show one how to meditate independently, to soar away on one's own thoughts on the Gospels. We need to learn to soar that way, for, as St. Frances Cabrini said, "the road of this life is so difficult that we need to learn to fly."

We then add our small voice to the hearty approval of Fr. Gillis. He has said that this book would be part of his library were he forced to finish his days on a desert island. V.M.R.

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**THE CASE OF THERESE NEUMANN.** By Hilda C. Graef. pp. 162. The Newman Press. Westminster, Md. 1951. \$2.50.

In the nature of the case, this book is bound to bring controversy, and it seems likely that the controversy will become heated. Miss Graef presents a short account of the life of Therese Neumann, the well-known Bavarian stigmatist, in which she not only withholds the usual approbation, but plainly indicates her doubt of the presence of supernatural activity.

The first few chapters of the book are written as biography. Subsequent chapters consider, in order, various of the phenomena connected with the Konnersreuth case, and attempt, in each instance, to throw some light on them from the author's point of view. So the miraculous cures, the stigmatization, the visions, expiatory sufferings, mystic states and other aspects of Therese Neumann's spiritual life are considered in succession.

The problem faced by anyone who wishes to judge the book are almost insurmountable, at least at the present time. In the first place, it would seem necessary to distinguish the case discussed in the book from the manner of discussion, and to judge each separately. However, no definite judgment of the case can validly anticipate the judgment of the Church, and this judgment has not yet been made, and an approbative judgment by the Church will almost certainly not be forthcoming for many years. That leaves the reviewer with the prob-

lem of judging how the author has handled a discussion of a case whose essential nature cannot be established.

The book has already received definite approval from some quarters and sharp disapproval from others. Not only have the author's interpretations been challenged, but the facts and authorities cited also. However, the book has the imprimatur of the Archbishop of Birmingham.

One point may be noted in regard to the discussion by the author. Her thesis would have been more impressive if she had been able to manage a completely impartial manner. Throughout the book there is no doubt that she is arguing against the authenticity of the phenomena, and some of the arguments seem forced. Although she expressly concludes, not to outright rejection of the supernatural explanation, but only to caution in judging, it is clear that she herself has taken the negative side.

There is no hesitation in recommending the book to anyone interested in the case of Therese Neumann, or in similar cases. The author, whether one agrees with her conclusions in this book or not, is recognized as competent in the field, and she has had excellent advice and assistance. The fundamental point of the book, namely, that a conclusive judgment must be left to the Church, is always well made.

M.S.

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**ANCIENT CHRISTIAN WRITERS.** Against the Academics. By St. Augustine. Translated by John J. O'Meara, Ph. D. Westminster, Md., The Newman Press, 1950. pp. vi, 213, with notes and index. \$3.00.

Shortly before his baptism, St. Augustine felt it necessary (as do many in our present age who formerly held false religious or political views) to expose and rebuke the errors which he had assimilated over a period of thirteen years. His work, entitled *Contra Academicos*, was directed against Cicero's *Academica*, a school which was skeptical in thought, teaching that everything was obscure and uncertain, that man was unable to find truth but only capable of working toward that end (the possession of truth) which was in itself unattainable. Consequently, the book is philosophical in content with the arguments therein carried on, for the most part, in dialogue form.

The pen of Doctor O'Meara has effected a clear and stimulating script, a result which is not often found in translations of St. Augustine. For the reader he has supplied this little known work with an

excellent informative introduction. His notes are copious, and with few exceptions, complete.

Whether in quest of truth or interested in the works of the Fathers, one will find *Against the Academics* timely reading. J.F.

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**A SHORT LIFE OF OUR LORD.** By Patrick J. Crean, Ph.D. Westminster, Md., The Newman Press, 1951. pp. xii, 230, with maps and illustrations. Cloth \$2.50, paper \$1.25.

The first shall be last. This little book is the last published, but actually the first of a series of six volumes constituting the "Scripture Textbooks for Catholic Schools." All the others have been reviewed in recent issues of *Dominicana*. Fr. Crean's *A Short Life of Our Lord* is just what the title indicates, short and general. This is because it is intended for beginners in the Scripture course, students in junior high school. Where the whole series is used it will be found that the other texts are more and more detailed as the students progress, so that at the end of the six-year course the students should have a very good picture of the whole Bible.

Certainly no one will find any great fault with this work. American students will perhaps notice only two difficulties, the transcription of Hebrew money into pounds and shillings, and the comparison of the Sea of Galilee with Lough Neagh and Loch Lomond. Nor should anyone find any fault with the idea behind the whole series—to give high school students a better knowledge of the Bible. In these days when Catholic educators are striving to maintain a theocentric system in the face of naturalistic surroundings, they might well consider the inclusion of a course in Sacred Scripture. To be ignorant of the Scriptures is to be ignorant of Christ. M.J.D.

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**THE REFORMATION IN ENGLAND, VOL. I. THE KING'S PROCEEDINGS.** By Philip Hughes. New York, Macmillan Company, 1951. pp. xxi, 404. \$6.00. With indices and plates.

In his three-volume *History of the Church* Father Philip Hughes proved himself an historian of the first rank. Further evidence of his ability is afforded in this splendid account of the beginnings of the religious disaffection in England.

The book covers the crucial period between 1529 and 1540; Father Hughes examines all the factors which led to the success of Henry's withdrawal from Rome. How was it possible, in the short space of six or seven years, for an almost solidly Catholic nation to break from its thousand year old Catholic tradition? The King him-



self, bluff Prince Hal, was undoubtedly the guiding star in this tragic episode. The monarch's evil genius is portrayed vividly and sharply in a brief paragraph: "The king's proceedings: the Reformation in England was just that; and that the proceedings were indeed the king's was what gave the revolution life, and ensured its success. His was not the only intelligence active in the design; Henry VIII did not create factors in the national life, those elements in the mentality of the Englishmen who were his most important subjects . . . but it was the king who initiated all, who first willed that there should be changes, decided what these should be, and when they should begin; it was he who chose Thomas Cromwell, the planner of destiny; . . . it was the fact that these proceedings were the king's that secured them, in the most delicate moment of all—the moment when they were first proposed—from any immediate show of hostility in the nation . . . and it was only because the leader of the revolution was actually the king . . . that, amid a thousand hidden dangers, the revolution was brought to a success."

In seven swift and solidly documented chapters, the author scans the full and intimate scope of English life just before the storm broke. We are given an exhaustive picture of England's unevenness of population, the lopsided distribution of the parishes, conditions in the greater and lesser monasteries. He turns next to the thought and literature of the time, and here his powers of insight and analysis are remarkably in evidence. So much has been written concerning the causes, nature, and effects of England's defection from the ancient faith, that the reader is amazed at Father Hughes' quiet, precise, irrefutable logic, dispelling with finality the hoary mists of inaccuracy and distortion, long presented as objective history.

This book is unique as well as carefully constructed. Belloc put his genius to work, tracking down the innermost heart and inevitable course of the Protestant Reformation. Father Hughes adds to Belloc's penetrating analysis a consistent and painstaking erudition. Never dull or pedantic, he is always satisfying to the reader who expects and looks for authenticity of source materials. We await with eagerness the second volume of *The Reformation in England*. J.J.L.

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**LILY OF THE MARSHES.** By Alfred MacConastair, C.P. New York, Macmillan, 1951. \$2.75.

"It is a sin. God does not want it" were the only words which Maria Goretti at the age of twelve answered the tempter who would rob her of the virtue of purity. For this brave act in the face of sure death the young child of the Pontine Marshes, following in the foot-

steps of St. Agnes, attained the crown of the Martyrs.

Irish-born Father MacConastair has given a full report of the life of this new saint, attained through a visit to the places where this girl rose to such great heights of virtue. This Passionist Father has talked to the members of his Congregation who have had so much to do with the life of this little Saint and her canonization in June, 1951. The Congregation of the Passion figured throughout the life of Maria Goretti, having ministered the sacraments of Baptism, Penance, Holy Communion and Extreme Unction to her. In the church of the Passionist Fathers in Nettuno, Italy, the remains of this virgin of purity remain today for the veneration of all.

The life which little Maria led should be an inspiration to the children of our time. Also, the parents of this modern generation should look to and pray to this new saint of the virtue of purity for guidance in raising their families in the love of Jesus and His Immaculate Mother: a love which the Goretti parents had instilled in their children from youth. Virtue is not something which just happens. Rather, it is built by such daily acts as the young Saint exercised constantly in regard to both herself and her neighbor. Nothing could dissuade her from the right path when God gave her the test for the reward of the crown of eternal life.

One of the few biographies of the young Italian Saint in English, *Lily of the Marshes* certainly should be interesting to all both young and old. It is a story told in a simple manner of a simple girl in her attainment of the crowns of virginity and martyrdom. The account of this poor girl which Father MacConastair portrays should be the guiding light to all those who would say that poverty is an obstacle in the path of a virtuous life. In this book the author related many new facts which give a complete biography of the twelve years of Maria Goretti. May the "blameless daughters of America" to whom this work is dedicated recognize their new intercessor in heaven through the knowledge offered by Father MacConastair. T.M.

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**STEPPING STONES TO SANCTITY.** By Lawrence G. Lovasik, S.V.D.  
New York, Macmillan, 1951. pp. 151, with appendix. \$2.25.

Written in a style which is delightfully simple and understandable, this devotional book is designed for the spiritual reading and meditation of all who have pledged themselves to the attainment of sanctity, lay people as well as religious.

In the various chapters of his work, Fr. Lovasik beautifully treats those "stepping stones" which all men have at their disposal: the Holy Eucharist, Prayer, Love of Neighbor, and Devotion to

Mary. Through these we attain to the perfection of Christian life—the love of God and our neighbor. “There are no labors too great for a loving heart, for where there is love, there is no labor . . . with God’s grace it is a labor of love.”

Particularly devoted to religious, the chapter on “Sanctity Through Religious Profession” recaptures all the fervor of first profession in religious life and is a refreshing recollection of the duties and obligations of those who have pledged themselves to the perfection of Charity.

The appendix is devoted to a Spiritual Examination and prayers which can be profitably and conveniently used for regular daily devotion or for the monthly spiritual retreat.

It should be noted that the account of the incidents reported to have taken place at Lipa City, Philippine Islands are to be read in the light of the recent pronouncement of the Philippine Hierarchy, which declared that there was no evidence of the supernatural in these occurrences.

J.A.D.

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**BETTER A DAY.** Edited by John P. Leary, S.J. New York, Macmillan Company, 1951. pp. vii, 341. \$4.00.

“Better a day, O Lord, in Thy courts than a thousand others” is the simple theme reflected in these lives of fifteen saintly brothers of the Society of Jesus.

The authors, Jesuit priests and seminarians, have drawn their subjects, “almost at random,” from the four corners of the earth, out of the four hundred years of Jesuit history. The result is a variety in story and style which the reader will appreciate.

There is the tale of Brother Nicholas Owen who built hideaways for hounded priests in the Catholic manors of Elizabethan England. His contemporary, Brother Dominic Collins mounted the gallows in Ireland for a like treason. Brother Patrick Harrick’s was a life wholly offered in God’s service as a humble porter for a Jesuit community in San Francisco, while, on the East Coast, Brother Francis Schroen consecrated his artistry in painting in religious institutions. In Japan, Saint James Kisai and Blessed Leonard Kimura watered the seed of Christianity with their blood, as did Saint Rene Goupil in our own land. These and other accounts of heroism, be it heroic martyrdom or heroic monotony, are told in so vivid a manner as to render the commonplace no less engrossing than the extraordinary.

Best of all, these brief biographies sketch in full perspective the vocation to the laybrotherhood, one not readily comprehensible even to the faithful. The brother is called to specialize in being ordinary.

He recognizes that any job done often enough becomes monotonous. By choosing the ordinary, by preferring the retirement of the sacristy to the renown of the pulpit, he protects himself from the boredom of the extraordinary. That is the secret which stories such as these reveal.

Merely as a significant contribution to vocational literature, the book is an accomplishment. May it bring the Society many worthy successors to these fifteen.  
D.M.N.

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**FATHER PAUL OF GRAYMOOR.** By David Gannon, S.A. New York, Macmillan Company, 1951. pp. x, 372. \$4.00.

Graymoor, the home of the Friars of the Atonement, stands as a monument to its holy Founder, Father Paul Francis. Like an historical battleground, it reechoes the hardships and sufferings which this holy man encountered in founding the Society of the Atonement. Beginnings are always difficult, and Father Paul, quick to realize this, was ever ready to make any sacrifice, physical or otherwise, in order to establish his society on a solid foundation.

The complete and interesting account of the life and labors of Father Paul Francis is here made accessible to all. His entire life was marked by an unconquerable desire to see all men reunited to Christ and His Church. It was with this purpose in mind that, while still an Anglican, he founded the Society of the Atonement. His own conversion to the Catholic Church was the cause of no little disturbance to Protestants, and one of great joy to numerous Catholics who had closely observed with interest the progress of the Society. For many years after his conversion, he was the subject of much controversy. His charity and wonderful trust and faith in God enabled him to endure the many trials occasioned by his entrance into the Church. To many, Father Paul was an "erratic priest" whose lofty ideals were impossible of attainment. Yet despite the opposition and humiliations, his cherished hope of the "Reunion of Christendom" had far-reaching effects through the establishment of the "Chair of Unity Octave." The aim of his whole life may be summed up in the words of Our Lord: "That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us."

The author, Father Gannon, S.A., deserves a vote of gratitude for his presentation of the life-story of this pious and holy priest. He has taken exceptional care not to omit even the least detail in writing this biography. Coupled with this exactitude in presenting the complete picture of Father Paul's life, is the author's own literary style which makes the book delightful and interesting reading.

G.H.K.

**FABIOLA.** By Cardinal Wiseman. Rewritten by Eddie Doherty. New York, P. J. Kenedy & Sons, 1951. pp. 311, with notes. \$3.00

So immediate and phenomenal was the success of Cardinal Wiseman's classic, *Fabiola*, in the second half of the 19th century that many translations of it were published throughout Europe. Its character drawing was then considered to be remarkably life-like and its narrative to be invested with strong interest and enhanced by an urbane and limpid style. Due to the rapidly changing nature of the English language, the style had become somewhat obsolete and the action stagnant with intruding and distracting footnotes. Yet, because it did contain an inspiring story which was a definite contribution to historical fiction, Eddie Doherty rewrote the novel in a manner that emulates the style that captured the interest of those who read the original *Fabiola*.

In what was meant to be the first in a series of tales illustrative of different periods of the life of the Church, Cardinal Wiseman figuratively paints a panorama of that heroic virtue which was so characteristic of the early Christian martyrs. Truly nothing could deter them from continuing in the worship of God. Holy Communion and the Sacrifice of the Mass became such an integral part of their lives that they retreated to the inner darkness of the subterranean catacombs rather than forego these daily devotional exercises when the persecutions of the Roman empire threatened. For the love of Christ and His Church these Christians demonstrated a courage and a love that motivated an effervescent desire for martyrdom. With a strong faith in God and the utmost confidence that He would give them strength proportionate to their trials they endured tortures that they knew were beyond the ordinary strength of humans. The final reward or punishment of each individual, especially that of *Fabiola*, and the victory of preserving the faith against every conceivable attack of the devil and his collaborators are portrayed as significant manifestations of God's justice, mercy, and providence. S.A.

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**THROUGH MY GIFT.** The Life of Mother Frances Schervier. By Theodore Maynard. New York, P. J. Kenedy & Sons, 1951. pp. 318, with bibliographical note. \$3.50.

In reading a religious biography, one always judges the interest and readableness of the volume according to certain, almost automatic, standards. The subject of the biography must necessarily have led an unusual life; otherwise, the life story will be unworthy of narration. The author must have a reputation which will adjudge him as



qualified for such an undertaking. And lastly, the style of the author and the format of the book must be such that it will hold the attention of the reader. We may never read a religious work for mere entertainment. Of course, many such books are entertaining and very relaxing. Yet, entertainment as such must never be the principle intention of the author. His primary aim is to propose to our consideration and contemplation certain spiritual goods whereby we may better advance to our final end, eternal happiness.

This work, the latest production from the very prolific pen of Theodore Maynard, happily fulfills all these necessary qualifications of a splendid religious biography. The subject of the work, Mother Frances Schervier, led a very unusual and complete life. Focusing all her energy and talent on realities transcending those of this world, Frances Schervier sought only the service of the Master, and refused to allow anything or anyone, even the great Bismark, to stand in her path. Ever obedient to the voice of authority, the Church, she forsook an adolescent desire for the strict contemplation of a Trappistine, and undertook instead its antithesis, the extremely active apostolate to the sick and the poor. Her sincerity of purpose, and her fortitude in the service of God might well be judged by the wonderful growth of her community of Franciscan Sisters. Her spirit has travelled from her native Aachen all the way across the Atlantic Ocean to the New World. And today one need only witness the marvelous work still carried on by the Sisters of the Poor of St. Francis to know that the unconquerable, self-sacrificing spirit of their foundress lives on, burning as in a precious brazier before the tabernacle of the Lord.

As for the author, Theodore Maynard, the mere mention of his name should be sufficient to awaken a lively interest. In two decades of work in the United States, his name and reputation have steadily grown until they have now reached a very enviable status. Theodore Maynard ranks as one of the most prominent Catholic writers of the day.

The style of the author and the general form of the work add greatly to the profit and pleasure to be gained from a perusal of this book. Maynard's mode of narration permits us to enter into the spirit of this colorful biography by, as it were, drawing back the cloak of time so that we might consider ourselves as interested contemporary observers of a drama of a century ago. His vividness and clarity of expression constantly whets the literary appetite and enlivens the personal interest of the reader. All aspects taken into consideration, the

literary world cannot but render a decision that *Through My Gift* is yet another work fully justifying its author's reputation.

W.J.D.B.

**THE VITAL CHRISTIAN.** By Fulbert Cayré, A.A. Translated by Robert C. Healey. New York, P. J. Kenedy & Sons, 1951. pp. xiv, 137. \$2.00.

Father Cayré writes for the layman who has the terrific task of saving his soul in our modern world where so many things seem to lead him directly away from God. The book presents a new kind of spirituality, we are told, a program of practical mysticism worked out to fit the needs and answer the problems of the sincere, thoughtful Christian. The basic virtues of humility, justice and charity are molded into a spirit for the layman, stripped of the monastic cast which characterizes so many forms of spirituality, tending to discourage the layman in his climb to sanctity. The author himself describes this spirituality: "The Christian Credo, penetrated by piety and turned towards action." No particular directives or specific details are proposed; rather we find principles which will guide the modern Christian in living a strong and deep spiritual life.

All this is accomplished with amazing brevity. Often the reader is led through a torturous succession of subordinate clauses which confine the matter of whole theological tracts within the limits of a single sentence. Most laymen, for whom the book is intended, could not but find much that is in it bewildering and far beyond their grasp. The ideas set forth are not, perhaps, overly difficult, but the mode of expression and the ungainly literary form certainly obscure these simple ideas for those uninitiated in theology. Father Cayré packs so much into a predication that, after a few pages, the reader's interest is bound to lag. Unfortunately, this work is no better than the typical translation from the French.

Father Cayré's notion of the Rosary can hardly be left to stand unchallenged. "The Rosary is merely a grouping of these lovely formulas by tens. . . . Meditation on the mysteries adds a very precious doctrinal element, but one which is not absolutely required to give these repeated formulas their full meaning." In the light of the fact that the meditation on the mysteries is the very form of the Rosary, that which makes the Rosary to be the magnificent prayer it is, the statement is decidedly unusual and seemingly erroneous.

*The Vital Christian* certainly makes profitable reading for anyone. But the intimation that the layman has been without any sort of effective method of spirituality until this book has come along, is a

ridiculous pretension. Actually there is nothing in it which has not been treated before and by greater masters. If the book had never been published, it would never have been missed. L.K.

**I HAD TO KNOW.** By Gladys Baker. New York, Appleton-Century-Crofts, Inc., 1951. pp. viii, 309. \$3.00.

The story of a conversion is never dull or uninteresting. In each we are able to bear witness to the wonders of God's Grace working in the soul of an individual. Gladys Baker's life is typical of man modern: rich in all the luxuries of the American way of life, hemmed in on all sides by materialism and yet seeking the "why" of existence. *I Had To Know* tells of a woman's search through the by-ways and highways of life, investigating various cults and creeds, always looking for the one true faith. Her investigation brought her to Freud and Adler; the supernatural, and the ethics of life as viewed by Bertrand Russell, George Bernard Shaw, and G. K. Chesterton. Finally she reached the Catholic Church, and there to find peace, consolation and the answer to all her queries.

Gladys Baker was born in the South. Like most Southerners, her family was Democratic and its church Episcopalian; but as she herself says, "You wouldn't have called my family faintly religious." After receiving an excellent education, she entered the field of journalism. First she worked in the deep South and later as foreign correspondent for a syndicate of Southern newspapers. It was while she held this position that she rose to national prominence and made journalistic history by obtaining hitherto unavailable interviews from Mussolini and the Turkish dictator, Kemal Ataturk.

In 1942 she met and married wealthy industrialist, Roy L. Patrick from Burlington, Vermont. Shortly after her marriage she was stricken with a serious malady, for which medical science has yet to discover a cure. It was during this period that she began her thorough investigation of Catholicism. Hour upon hour, in hospital after hospital, she read through histories of the Church and autobiographies of famous converts. Convinced that she finally had within her grasp the answer to her *I Had To Know*, Gladys Baker sought admittance to the Roman Catholic Church.

Through the efforts of her friend, Gretta Palmer, Bishop, then Monsignor, Fulton J. Sheen was asked to meet and instruct her. It is here that we get a first hand glimpse of Bishop Sheen, his dynamic personality and the instrument of God he truly is in dealing with conversions.

An interesting and engrossing life together with this first hand view of Bishop Sheen insures enjoyable reading for all. P.W.C.

**THREE TO GET MARRIED.** By Most Rev. Fulton J. Sheen. New York, Appleton-Century-Crofts, 1951. pp. 310. \$3.00.

In this latest of his many books Bishop Sheen has combined his vast knowledge of the theology of marriage with his famous faculty for deft phrases and accurate comparisons to provide the young couple with a wise and useful guide to marital happiness.

When modern fallacies about the nature of love and marriage are examined in the light of the sublime teachings of the Church, their shallowness becomes immediately apparent. Freud, in particular, is subjected to a close scrutiny and his departure from the traditional views of the Church is thus succinctly summed up by the author: "Freudianism interprets man in terms of sex; Christianity interprets sex in terms of man."

It takes three to get married, according to Bishop Sheen (and you can almost hear him say it), a boy, a girl, and a God. In every marriage there must be the lover, the beloved, and Love Itself, if that marriage is to flourish and bear fruit. Without God, love is mere selfishness.

This volume, however, is not just for those who are contemplating marriage or for young married couples alone. In the final chapters, Bishop Sheen deals with the problems of those husbands and wives who, after years of life together, feel that their love has grown cold. Again the solution is to be found in Divine Love and in the patient acceptance of what the author calls "the Dark Night of the Body." The modern would seek a new love; the Christian recaptures the old one.

As a concise summary of every phase of Christian wedlock, *Three To Get Married* is highly recommended to all who would live the kind of married life which Christ intended. E.R.D.

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**BEYOND EAST AND WEST.** By John C. H. Wu. New York, Sheed and Ward, 1951. pp. viii, 364. \$3.50.

*Beyond East and West* is the spiritual autobiography of John C. H. Wu, eminent Chinese scholar, philosopher and jurist and former Chinese Minister to the Holy See. Like all such works, it takes its essential focus on the workings of the Holy Ghost in the life of the author and considers every event of importance in the light of Divine Providence with a truly oriental delight in the intricacies of the Plan of Heaven.

There are two factors that must be considered of paramount importance in any spiritual biography or autobiography: the degree

of spirituality attained by the subject and the author's ability to portray properly the growth of charity throughout his physical and psychological development. The lives of the saints are approved by the seal of the Church, but the lives of men still *in via* can be judged as edifying only in so far as they themselves declare their love of God and their intention to strive for complete unity with Him. Of course, a man's actions must support his claim: "You shall know them by their works."

Dr. Wu, in charting his own spiritual journey, speaks eloquently of his love of God the Father—or Mother, as he prefers to conceive of Divine Mercy. His fourteen years as a zealous son of the Church bear sufficient evidence of the sincerity of his profession of Faith and Charity. The truth of St. Augustine's words, "Thou hast made us for Thyself and our hearts are restless till they rest in Thee," is evident from the very first pages of Dr. Wu's story and is brought to full realization in his wholehearted acceptance of the Faith and his abandonment of all that was false and misleading in his past life.

When John Wu relates the steps in his spiritual journey, he attempts to reproduce for the reader a facsimile of God's Providential designs for him: a laudable aim indeed. But at times he does it in such a way as to obscure the essential distinction between what is really a cause and what is only a condition or coincidence. The reader can hardly be expected to understand and profit by the author's experience if he is misled into taking the minor circumstances of his life as the really important factors of his conversion. Just how important was it to John Wu's conversion that he was named John? The reader will find it difficult to be certain.

It is impossible for the ordinary reader to appreciate Dr. Wu's spiritual development in only one reading, so full has been his life. As a well educated Chinese of means and talent he was steeped in the traditions of Confucius, Zen and Buddha. He became a Baptist in 1917 and developed a great love of the Scriptures, but when he came to America to study law, his Christianity suffered. His friendship with Oliver Wendell Holmes sapped the strength of his former apostolic spirit and piety. He did manage, however, to do his own thinking even in the face of Justice Holmes' insidious philosophy. When John Wu returned to China he worked zealously for the welfare and progress of his people, but at the same time he sank gradually into his lowest spiritual state. From these depths he saw the light of Divine Mercy through the instrumentality of Cardinal Newman and Giovanni Papini.

Dr. Wu writes of the interplay of these forces in a surprisingly



smooth English style. His poetical images, his philosophical grasp of principles and his legalistic handling of facts combine to make a story, moving, interesting and profound.

If the work suffers any defect, it is in dwelling too much on Justice Holmes, or in pointing too often to personal triumphs in the legal and literary worlds. This latter tendency at times smacks of egotism. However such a judgment is difficult, for true humility recognizes gifts as well as deficiencies. It is that illusive question of emphasis.

*Beyond East and West* is destined to convince many a wondering soul that he was made for God alone and will only rest in union with Him. Because of Dr. Wu's extremely wide culture, which includes the contemplative serenity of the Orient and the energetic initiative of the West, his life has a universal appeal. *Beyond East and West* offers to the restless modern mind a unique insight into the eternal truth of God's Love and Mercy.

W.P.H.

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**EUGENIO PACELLI: POPE OF PEACE.** By Oscar Halecki. New York, Creative Age Press, 1951. pp. xv, 344. \$3.50.

Here is a biography guaranteed to bring sadness to all those who yearn for peace among nations, for it is the story of the world's continual rejection of the only workable peace plan—the plan submitted by the Vicar of the Prince of Peace, Pope Pius XII. But if this book does cause the reader sadness, it will also incite strong feelings of admiration for the tenacity and personal courage of Pope Pius XII in the face of Fascist encirclement, Nazi brutality, and Communist attack.

Pius, following St. Augustine, defines peace as the "tranquility of order." He has always insisted that the most important principles of peace are justice and charity, which he describes as "two pillars upholding civil society and without which real peace is impossible." These principles are the fundament upon which Pius XII has labored tirelessly to restore peace to the earth. Through diplomatic channels and encyclicals he has condemned unjust aggression, nationalism, racialism, and all such evils which so serve to scourge mankind.

The author, Professor Halecki of Fordham University, is a noted historian and well qualified for this important study of the Pope in his rôle as peacemaker. He has succeeded in unifying hundreds of events into one central theme—that Pius XII has a greater understanding of world problems and has done more to solve them than any other contemporary.

One chapter of unusual interest discusses the late President

Roosevelt's correspondence with the Pope during the war. One astonishing letter is revealed in which Roosevelt requested a public message supporting Stalin. In return, the President would seek to remove the "suspicions" which separated the Pope and Stalin. Furthermore, he envisaged religious freedom in Russia after the war.

Equally interesting is the author's somber speculation concerning Papal abdication should Rome fall to the Russians. The new Pope would rule from Canada, perhaps, while Eugenio Pacelli would remain in Rome to face the forces he has crusaded against for so many years.

J.H.M.

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**MUSIC FOR GOD.** By Theresa Weiser. New York, Philosophical Library, 1951. pp. 271. \$3.75.

The interplay of nature and grace in a soul never fails to make inspiring reading when it is portrayed by a sensitive writer. The soul of Anton Bruckner was brilliant by nature and docile to the sweet urgings of the Holy Spirit. His entire life was devoted to the realization of his ideal: the linking of man to God by his music. His own love for his Maker we can sense in all his compositions from the majestic *Mass in C Major* to the tender *O du Liebes Jesukind*. It is not difficult to see then how his life offers broad and fascinating vistas to the biographer and Theresa Weiser has searched out these vistas in her *Music For God*. Her work is a fictionalized biography with the added element of typical characters, the author presenting us with the type of Bruckner's friend and foe, enthusiast and critic.

The results of such a method do not appear to this reviewer to be altogether satisfactory. The author at times shows flashes of a spiritual insight, but more often she allows herself to become immersed in incidentals, thereby spoiling the basic unity that such a work should have.

The author's aim ". . . to show the growth in spirit of a man whose life was dedicated to the glorification of God through his music" (p. vii), while most praiseworthy in itself, was apparently too ambitious for Miss Weiser. Anyone who is so lacking in theological training as to refer to the Holy Eucharist as "the Mystical Body" (p. 204) appears indeed presumptuous in attempting to trace the progress in sanctity of an inspired soul. Bruckner's life deserves much better treatment than the present author has been able to give it.

J.F.C.

**THE CATHOLIC UNIVERSITY OF AMERICA, 1903-1909.** The Rectorship of Denis J. O'Connell. By Colman J. Barry, O.S.B. Washington, D. C., Catholic University of America Press, 1950. pp. vi, 267, with notes and illustrations. \$3.00.

This is the fourth in a series of volumes concerned with the growth of the Catholic University of America. Like its companion volumes, this one limits itself to a short span of time—1903-1909, and describes in detail and with frankness the ups and downs of the young but rapidly growing institution.

The book is biographical as well as historical. For it treats of the background and personal qualifications of the man destined for the position of rector, Denis J. O'Connell, later Bishop of Charleston, South Carolina. That the affairs of the University were in capable hands during his rectorship is evidenced by the fact that prior to his election, O'Connell had been rector of the North American College at Rome and agent of the American hierarchy to the Holy See.

The author lists four outstanding achievements made during O'Connell's tenure of office: the establishment of an annual diocesan collection for the institution, the introduction of undergraduate instruction, the settlement of constitutional difficulties and the organization of the National Catholic Educational Association. These efforts were realized after much hard work and by overcoming other difficulties, especially financial problems which very nearly ruined the fruit of twenty years labor.

The author has obviously taken pains in his search for the material contained in this book. The result is an informative, factual and very interesting volume made easy to read by his smooth style. M.J.C.

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**PACIFIC HOPSCOTCH.** By Sister Maria Del Rey. New York, Charles Scribner's Sons, 1950. pp. x, 181, with illustrations. \$3.00.

Like many other veterans of the past war, Sister Maria Del Rey returned to the Far East not to reminisce over the past, but rather to see the progress that has been made, and discover what the future may bring. *Pacific Hopscotch* is the result of her trip of a year's duration to the various missions that are staffed by the Maryknoll Sisters. Since this account centers around the sisters and their work, it should appeal to a wide audience. It is not a book of dry statistics and geography, but a lively interesting account of the work of American women in unfamiliar places among relatively unknown people.

Sister Maria's journey starts at Kwatung, China and ends on the island of Hawaii. In the interim, she stopped at the Philippines, Palau, Japan and Korea—certainly a goodly number of places to report on. Yet *Pacific Hopscotch* is more than a mere travelogue. Sister Maria has spent eleven years in the Pacific area. In eleven years of teaching and aiding the natives, a missionary sees more than the monuments and industries of a country. Because of this intimate contact with the people Sister Maria has been able to bring to life those imponderables known as spirit and atmosphere which escape the usual writer. She has combined accuracy with warmth and hence, has produced an excellent book on the Far East and the missions.

While in the Philippines, Sister visited Lipa. Since the publication of *Pacific Hopscotch* an ecclesiastical board has written an unfavorable report of the "apparitions." Sister Maria's account is circumspect and draws no conclusions but rather reports on the people whom she met and what she saw while at Lipa. These few pages are more concerned with the devotion of the Philippine people toward Our Lady than the "apparitions."

*Pacific Hopscotch* is reading for enjoyment. If more books on the missions were presented so pleasantly, America would become mission-conscious and relish it. C.B.

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**THE PILLAR OF FIRE.** By Karl Stern. New York, Harcourt, Brace and Co. pp. 310. \$3.50.

If this were merely the story of another soul coming to the last turning of a long long road and finding there and embracing Holy Church, one might be tempted to say, "Well, here's another conversion story," and let it go at that.

*The Pillar of Fire*, however, is a good deal more than just another conversion story. And it is told by a man sensitive to beauty, truth and goodness, by a man endowed with a penetrating and ever-searching intelligence. This book was written, says the author, "not only to explain how I became a Christian, but equally to help Christians understand their brothers, the Jews." It is not surprising that Dr. Stern succeeds better with the second aim than with the first. In his foreword he says that the story of a conversion is a foolish undertaking for another reason; no convert knows very much about his own "story." He knows what he did, and when; he knows who influenced him. But the guiding hand of God is always invisible, the sweet influence of grace is ever a mystery, and the effect of the prayers and sacrifices of souls the world over cannot be measured.

The convert can tell the wonderful story of what happened to him only from his perspective, he cannot tell it from God's. The result is that the convert's explanation of his conversion is oftentimes quite baffling to others. When we come to that point in a conversion story at which the happy convert pauses and says, "And that's how I happened to become a Catholic," the most honest comment that we make is "Well, it's wonderful, but still it doesn't quite make perfect sense." Usually many factors are involved, only a handful of which can be identified. A true evaluation of each factor and influence is utterly impossible. So you have a conclusion, the man's conversion, which makes perfect sense, flowing from premises which seemingly make no cumulative sense whatever. Such is the gift of faith. All this is known by Dr. Stern, of course, and he would say it better, but the fact is that he does leave it unsaid in his explanation. In all probability the title itself reveals Dr. Stern's attitude towards God's action in his life, and stands as his acknowledgement of the mercy of God towards him. "And the Lord went before them to show the way by day in a pillar of a cloud, and by night in a pillar of fire: that He might be the guide of their journey at both times." (*Exodus* 13/21)

About Dr. Stern it may be said that he is a German Jew who was educated in Germany, received his training in psychiatry in Germany, and yet managed to escape fatal poisoning by the rationalism and skepticism of the German laboratory. That a Jew should become a Catholic is noteworthy enough. That this particular Jew should become a Catholic is extraordinary. *The Pillar of Fire* is the story of how it happened. As such it is necessarily the account of a thinking man's thought, of his soul-searching, of his anguish, particularly in the face of the desperate decision that confronts the Jew who has finally come to know the stunning truth that Christ was indeed the Messiah, that He was rejected, that His people wait today for Him, wait, wait, as for a street car that will never come. To become a Catholic or not to become a Catholic, that is the question. This is the problem that trapped Franz Werfel (*Song of Bernadette*), who wrote not long before his death these tragic words: "... (The) Jew who goes to the baptismal font deserts Christ Himself, since he arbitrarily interrupts his historical suffering—the penance for rejecting the Messiah—and in hasty manner not foreseen the drama of salvation, steps to the side of the Redeemer, where he probably does not at all belong, according to the Redeemer's holy will; at any rate, not yet, and not here and now." These are heart-breaking words surely, bewildering words in a way: how could Werfel possibly have learned to believe in the Messiah and still have missed entirely the intelligence of His



loving, forgiving Heart?

There was another trap too, the belief that it would be a betrayal of suffering Jewry to seemingly abandon them, particularly to become a Catholic. Here we have a grotesque distortion of love that puts man before God, but it is an error that is easily understood and sympathized with.

All this and more Dr. Stern describes tenderly, and yet painfully. The recent sufferings of the Jews have been grievous. The truth is that the Jews are a people who are nowhere very much loved. Anti-Semitism is as common as the headcold, and we do not need Dr. Stern to identify it among ourselves, among us who of all people should recognize in the Jews that tribe whose God Christ would be. It is not hard to recognize the tragedy which is the sequel to our having this God now for our own, we who were only grafted onto the tree. The Jews are altogether lost in the wilderness again, whether it be in a purely natural consecration to Zionism, or a humanistic consecration to dialectical materialism, or simply awallowing in the materialistic swamp of Merchandising.

This indicates where Dr. Stern's Catholic readers will come out: with a great gratitude to God for His indulgence with us, with a great sympathy for the Jews and a resolution to pray for them, with the conviction that we are not worthy of what we have received from Him.

Dr. Stern writes easily and forcefully. The publishers claim that *The Pillar of Fire* can be read as an adventure story or as the story of a quest and pilgrimage. Precisely what this means we leave to the reader, but presumably the notion is that the book can be read for its thought content or merely for the "story." I suppose it can, but the story in that case will have but little intelligibility. The reasoning goes pretty deep at times too. Dr. Stern has that broad learning and culture that we here in America can only admire, most of us. It is stimulating to the reader to follow the alert, thoughtful reactions of an intelligent man adrift in a world of contradictory teachings; it is fascinating to see him led from among so many false premises to the true conclusion. We should note too the author's solid humility; an autobiographical sketch of necessity has to be subjective in great part, but the reader soon realizes that this man's "I" has a very restrained and modest ring.

His observations are pointed and specific and refreshing. Did you ever know the prayer of a soul guided by faith to be likened to the supersonic waves emitted by the little bat? Or those complementary parts of the spiritual life, community and solitude, to be likened in

their creative impulse, to the two poles of an electrical element? Simple analogies these, but very fresh.

We owe Dr. Stern our thanks, less for the story of his particular conversion, which is surrounded by so many contingent happenings, than for the picture he gives of the recent sufferings of the Jews, especially under Hitler, and for the delineation he offers of the mentality of modern Jews, of their confusion and weariness, of their hopes, of the determination of their youth to re-establish in Palestine the race if not the religion, and also of the obstacles that separate them from Christ.

After you have read the book through, read the Foreword again. P.G.

**THE RISEN DEAD.** By Thomas H. Moore, S.J. New York, The Declan X. McMullen Company, Inc., 1951. pp. 185. \$2.50.

We are the risen dead. We must remind ourselves that as members of the Mystical Body, death for us is not ahead, but behind.

This is the central theme running through this book of spiritual reflections. Written by the Editor of the *Messenger of the Sacred Heart*, the entire work is an attempt to help present-day Christians, living in a pagan atmosphere, to rub elbows with the early Christians, who lived in a pagan world which was eventually absorbed by the new Christ.

Among those introduced by the author we find such bright lights of the early Church as Saint Peter, Paul of Tarsus, Saint John and Martha and Mary. There are meditations on the miracles performed by Christ and His Disciples. To show the full picture he also portrays the unbelievers, or as he calls them, the "Sophisticates" and the "Silversmiths."

There is no doubt that in this peaceless, unchristian world of ours, we should know more about the Giver of Peace and His Followers who knew the meaning of personal peace. This book, however, will add little to the knowledge of one who has done a goodly amount of spiritual reading. Religious, and even the laity well advanced in reading of this type, will find it of little value. As a primer for lay people not too far advanced in the field of spiritual reading, it could have great value as a stimulant for fostering interest in the early history of the Church.

Written in a style that tends toward tabloid journalism and employing a juvenile vocabulary, the book makes for easy reading. However, it lacks depth of thought and thought-provoking passages. Too

often the metaphors and similes which serve as an introduction to a profound happening in the life of the Church are too far removed from truth to serve as an introduction to truth. This modern style, which may appeal to some, does not appear to be the healthy modern style which the Pope has urged Catholic writers to employ. J.J.

**COMMENTARY ON THE LORD'S SERMON ON THE MOUNT WITH SEVENTEEN RELATED SERMONS.** Volume II in The Fathers of the Church series. By Saint Augustine. Translated by Denis J. Kavanagh, O.S.A. New York, Fathers of the Church, Inc., 1951. pp. vi, 382, with introduction, notes, two appendices, and index.

"Not a few of our sacred preachers overlook in their sermons the Sacred Scriptures, the Fathers and Doctors of the Church. . . . Unquestionably that is wrong. . . ." So complained Pope Benedict XV in 1917 in his famous encyclical to priests. A facile, flowing translation marks Doctor Kavanagh's efforts as successful in placing a useful volume in the hands of the priest who wishes to emend one of the flaws of preaching which the revered Pontiff pointed out. This translation is well adapted to aid the preacher in overcoming this unholy lacuna, the absence of the Fathers of the Church in the modern sermon. First of all, this work contains Sacred Scripture, the Sermon on the Mount, and finally, the commentary from the pen of the greatest Father-Doctor of the Church. It is a Christian truism that the beatitudes must ever be preached. It is for us to note that they must be preached with the right emphasis and interpretation in these modern days when the naturalistic tendencies of Protestants blatantly assert that this sermon is the climax of Our Blessed Saviour's life. The commentary which covers nearly two-hundred pages gives us the Christian, Catholic exegesis of the fifth century. What more need be said? With this in mind we can see why the book is adapted to the daily meditation of the priest in such a way that his interior prayer, his own devotion to the Word of Christ, can overflow into his fruitful preaching of that Word.

The editors wisely saw fit to include in the first appendix the pertinent portions of the *Retractions* in which Saint Augustine reviews and annotates the commentary.

In judging this book from the advantages it has for the preacher, it would be wrong not to mention the seventeen sermons in the second appendix. They give us a fine illustration of the differences which exist between a written treatise and an oral discourse, between Saint Augustine as exegete and Saint Augustine as preacher. Ten of the sermons represent the oral delivery of the same matter treated by the

commentary: two are "On the Beatitudes" and one is "On the Lord's Prayer." The other sermons, well chosen to be sure, are treasure houses from which the preacher, bent on heeding the advice of the Holy Father, can draw suitable examples and quotations. From them he can acquire the necessary Patristic influence which should permeate the polished sermon. The titles are suggestive of their usefulness: "Holy Eucharist," "Baptism," "Taming the Tongue," etc.

The translator gives a sufficient historical and technical background in the introduction and has located all the scriptural references in the footnotes. The index, however, seems to be too brief: e.g., though one of the beatitudes is "Blessed are the poor in spirit . . .", there is no entry for "poor" or "poor in spirit"; nor is there any reference to "humility" which Saint Augustine defines so well in different places.

The value of this book rests not only in the high literary fidelity of the translation, but more important, on the fact that a usable version of this work of Saint Augustine is now available as a tool which the preacher can exploit with great spiritual advantage to souls.

A.G.

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**SUAREZ ON HUMAN FREEDOM.** By Thomas U. Mullaney, O.P. Baltimore, Md., Carroll Press. pp. 198, with bibliography.

There is hardly any student of theology who is not aware of the century-old controversy between the Dominicans and the Jesuit congruists on grace and the divine causation of our free acts. Unfortunately, many manualists limit the discussion to a page or two thereby disillusioning the student and causing him to wonder what the basis for the dispute actually is. In the present work the author, a professor of Dogmatic Theology at the Pontifical College of the Immaculate Conception in Washington, D. C., has done much to clear up the problem at its very roots.

After pointing out that disagreements about things in the natural order can lead to disagreements about analogous things in the supernatural order, Father Mullaney states that "Thomists and Suarez disagree on the question of grace because Suarez misconceived the nature of man's freedom—a natural reality" (p. ix). The author observes that there are two propositions basic in Suarezianism to which Thomists will never agree, viz., that reason is not a *per se* cause of a free act and that "potency (or limitation) and act (or perfection) are not really distinct principles which divide being; rather whatever is, is of itself actual, in such a way that a thing which is also potential can have both aspects by reason of itself and not by reason of dis-

tinct principles which compose it" (p. xii). Suarez would have an extrinsic limitation coming from God as from an efficient or exemplary cause.

A strictly logical order of discipline has been preserved throughout the work. After an exposition of Suarez's teaching on human freedom and God's motion (given in so far as possible in Suarez's own terms), he goes on to expose the Spanish Jesuit's teaching on potency and act. In this first part of the work, the author has been content to expose merely the doctrine of Suarez without any attempt to read Thomistic teaching into it. Then, in the second part of the work the author criticizes the Suarezian teaching from the Thomistic standpoint.

Father Mullaney's book is not easy reading—his subject matter precluded that. It is, however, rewarding for all who would know the precise discrepancy between Suarezians and Thomists on one of the most vital questions ever debated by the minds of men. J.F.C.

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**MAN AND THE STATE.** By Jacques Maritain. Chicago, Illinois, The University of Chicago Press, 1951. pp. x, 216, with index. \$3.50.

Jacques Maritain's latest work on political theory and political problems has all the characteristics and all the merits of his many works in that field. We will consider, first of all, some of those merits. It has the indubitable virtue of conveying, and this again and again, the "moral" character of politics and political theory. Its constant refrain is "freedom . . . justice . . . virtue." It has an excellent chapter on the Rights of Man, a chapter which also contains a clear and at times remarkably subtle summary of the respective rôles of Natural Law, *Jus Gentium* and Positive Law. The chapter on Church and State is noteworthy for its enunciation of the superiority of the Church, the freedom of the Church, and the necessity of coöperation between Church and State. One of the more refined virtues of the work is the author's great respect for the contingencies of history and of political activity.

Besides these evident merits, even more admirable in view of the fact that Maritain has an extensive non-Catholic public, there is also the universality of his scope. He applies his doctrine confidently in large and disparate areas in the field of politics—the elements of the political order; the notions of Nation, People, Community, Body Politic, State; World Government; state aid to education; the question of Sovereignty; radical minorities; rights and law. And he makes these applications with the background of immense reading in St. Thomas, and the later Scholastics and all of the moderns for the last



four hundred years. Of his familiar prose one can only say that for all its diffuseness it retains its customary grace and eloquence.

And yet, in spite of his great scholarship, mature learning, keenness of analysis, and eloquence, one never really feels safe with Maritain's political theory. The reason is because his work is continually highlighted by deviations from traditional theory, especially the great deviation which is his "Personalism." The political theory of Aristotle and St. Thomas is *not* personalistic, however carefully you may choose your texts. The vast majority of the relevant texts, and the most obvious ones, all support a strongly communal political theory which is a scandal to the moderns, even to modern Thomists. Maritain argues a strong and subtle case and his writing has the great attraction of conjoining scholastic learning with the noblest elements of liberalism, but he has broken with the clearly communal political theory of Aristotle and St. Thomas, and with the traditional and consecrated development of their thought. Many others have done the same things, and much more boldly, but they are not called Neo-Thomists.

Instances of this breach of tradition are: 1) the repudiation of the doctrine of sovereignty; 2) his "instrumental" theory of the State, and with it his opposition to the substantialist theory in which the State is a subject of right, a moral person; 3) his insistence upon the "democratic secular faith" as the foundation of the temporal order, a faith which subordinates dogmatic difference to a common practical creed which can be supported by various, even contrary, theoretical justifications; 4) the rejection of "thesis" and "hypothesis" in Church-State relationships and the substitution of analogical reasoning shaped by historical circumstances; 5) the implied repudiation of the traditional division of the good forms of government.

Yet to his credit it must be said that his political theory, in all its applications and in all its divergencies from traditional doctrine, has a beguiling consistency and plausibility. This consistency is the result of a single unifying principle—his carefully worked out "Personalism." Personalism guides his thinking about the nature of the State, and Church-State relationships. Personalism causes his sharp antagonism to the notion of sovereignty, with its suggestion of a power and right belonging to a whole which is in some way superior to the persons who compose it. Personalism is a primary dogma, a first principle, of the "democratic secular faith" and a presupposition for the dictum that "democratic philosophy appears as the only true political philosophy."

M. Maritain's work reminds one again that the political theory

of most modern, Catholic, Scholastic, Neo-Thomistic commentators is an incorrigible melange of Thomism and Liberalism. Of all the Liberals, Maritain is the most gracious, the most humble, and the most profound. Of all the Neo-Thomists he is the most respectful in his deviations, and the most untroubled. For he is moved by a sincere desire to bring to a world moving in political chaos—peace, order, and integrity of doctrine. It may well be that the accommodations he is making to the demands of the democratic mystique will be justified by history. But meanwhile we are reminded of the statement of a noted American Thomist that, while Maritain has the authentic "habitus Metaphysicus," he should never have become involved in political theory. D.R.

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**INTRODUCTION TO PAUL CLAUDEL.** By Mary Ryan, M.A. Cork University Press. Oxford: B. H. Blackwell, Ltd., 1951. pp. 111, with bibliography. 7/6 net.

The figure of Paul Claudel has loomed for many years as one of the chief figures in the contemporary renaissance of religious literature in France. Although his works have not been received with any great favor in this country (the Theatre Guild production of *The Tidings Brought to Mary* some time ago was received with coolness by the New York critics), Claudel nevertheless is one of the greatest religious poets of our day. And it is as a poet that Professor Ryan considers him. If his plays have been received with coolness, his poems have been completely misunderstood by many short-sighted literary critics. The present work should go a long way in explaining away many of the difficulties attendant in reading Claudel's poetry. Professor Ryan's work is a keen analysis and enlightening commentary on his odes and poems.

The plan of the book is quite simple. After a penetrating biographical sketch, the distinguished Irish woman of letters goes on to analyze Claudel's *Art Poétique*; and then in succeeding chapters treats his individual odes and poems. In her biography of Claudel, Professor Ryan is careful to point out the various influences that have chiefly affected her subject. Although his association with Rimbaud and Millarmé can in no way be minimized, still, as Claudel himself insists again and again, his "great book" was the Church.

The *Art Poétique* is indispensable to the reader who wishes to understand Claudel in all his depth and magnificence. Claudel himself refers to it as a work "which hardly anyone has understood." Now, thanks to Professor Ryan, this beautifully written, hauntingly spiritual work will be made available to all serious students of con-

temporary religious literature. Even her commentary must be perused slowly and thoughtfully, but it repays study.

Of Professor Ryan's treatment of Claudel's individual works, this reviewer has nothing but unstinting praise. Of particular interest are the *Corona Benignitatis Anni Dei* and the *Feuilles de Saints* which is "perhaps the most important and comprehensive volume of Claudel's lyric poetry" (p. 80). *Corona Benignitatis Anni Dei*, "The Circling Year of the Bounty of God" is made up of poems for some of the great feasts of the temporal and sanctoral cycles. As the liturgical year runs its course, it evokes in us tender and thankful remembrance of the Redemption, the trials and triumphs of the Mystical Body, as well as the every-day gifts of God's goodness, the labors and fruits of the earth, which Claudel speaks of so tenderly in *The Tidings Brought to Mary*.

The principal theme of the collection of poems that make up *Feuilles de Saints* is perhaps best stated in another one of Claudel's works, *Conversations*:

The whole world has been given into our hands; is there not something to be made of it, not only for our own personal utility but for God's glory? . . . We can take our distance. We can consider the earth without being of it. We can join together all the scattered words of the psalm of praise and thanksgiving that make up Creation. . . .

A final word is in order concerning the obscurity attributed to Claudel. After analyzing many of the defects of which Claudel has been accused such as strange syntax, disorderly composition, disconnected sentences, and other deficiencies, Chaigne concludes in his *Vies et oeuvres d'écrivains* as follows: "I do not see, given his exceptional temperament, what other technique could have taken the place of the technique he uses. What is incontestable is that the proportion of clearness in his work grows ever greater." On the same point another critic, Gonzague Truc, has this to say: "The obscurity so often complained of comes from the reader's lack of attention rather than from any confusion in the thought—rich in content and sometimes rather iridescent, but clear." The reader who is inclined to accuse Claudel of obscurantist tendencies would do well to take this latter statement to heart.

In 1947, Mauriac, speaking in the Academy, thus concluded his reply to Claudel: "You have at last the assurance that your work, long after you are gone, will continue to remind young men who have lost the light and seeking it of their royal origin and the love they

were created for." In helping us to realize and penetrate Claudel's deeply spiritual message Professor Ryan has performed an immeasurable service. We cannot but be grateful. J.F.C.

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**THE MYSTERY OF KONNERSREUTH.** By Rev. Dr. Fr. Thomas, C.M.F. Chicago, Ill., Claretianum, 1951. pp. 128. \$2.00.

Even in this atheistic and materialistic day, the name Konnersreuth still casts its arresting powers upon the thoughts, and possibly, upon the action of those men who hear of it. For today that name has become synonymous with the life and fortunes of a modest German maiden. Konnersreuth is the name of a quiet little village in southern Germany; Theresa Neumann is that modest maiden who has given her home its captivating renown.

Now in its ninth edition, *The Mystery of Konnersreuth* continues to tell all the facts and circumstances concerning the naturally unfathomable happenings to this patient Theresa. The book is the author's attempt to place before the eyes of all men the objective reality of these mystical occurrences, the physical and psychological makeup of the woman, together with Theresa's background and environment, so that each may judge for himself the genuineness of Theresa's stigmatization. It must be admitted however, that the validity of some of the author's sources for supporting testimony may be challenged through the lack of proper documentation. The present edition brings forth the latest aspect of Theresa's vocation as a stigmatist. For example, a few days after our troops entered Theresa's bomb ravaged village, the Stigmatic claimed to have had a vision of the Saint Theresa of the Child Jesus. Favored with the stigma of the Holy Wounds, Theresa was told that her mission was not ended. She must be a signpost of the supernatural upon the road life, a guiding light for a groping, disbelieving world. "You must be a living and providential witness to the supernatural realities."

Theresa Neumann has recently been the subject of much controversy in the literary world. Since the Church has not yet passed her final judgment upon the events at Konnersreuth, it is not befitting that any private individual take it upon himself to do so. However, the author in bringing his message from Konnersreuth stirs within us the will to realize the necessity of mortification and prayer regardless of the objective reality of the happenings at Konnersreuth.

E.G.F.

**INDEX OF MEDIAEVAL STUDIES PUBLISHED IN FESTSCHRIFTEN, 1865-1946.** With Special Reference to Romanic Material. Compiled by Harry F. Williams. Berkeley and Los Angeles, University of California Press, 1951. pp. x, 165. \$4.00.

This scholarly bibliography by Harry F. Williams, Assistant Professor of French at the University of California, makes accessible to all interested in the Middle Ages some 5000 items from about 500 volumes. "The term *Festschrift* is here used to include works known in different languages as anniversary or homage volumes (Miscellanea, Raccolta, Studi, Per Nozze, Homenaje, Ehrengabe, Festgabe, Melanges, Essays) in honor of a scholar, an occasion or an institution. Its fundamental purpose is the listing of all material found in *Festschrift* volumes dealing with art, customs, language, literature and science of Western Europe from about the fifth century to the first years of the sixteenth."

There are twelve main divisions of the work: Catalan, Celtic, English, French, German, Italian, Portuguese, Provencal, Roumanian, Scandinavian, Spanish, and Western European in general. The main divisions are subdivided under the following heading: art, games and music, books and manuscripts, culture and history, language, literature, philosophy, medicine, law, religion, and the church. "Under each subheading, the material has been listed alphabetically under the name of the author." Indices include: (1) reviews of the *Festschriften*; (2) authors; (3) subject matter. This reviewer found several items that might be added to the index of subject matter, e.g., Inquisition (No. 2021, 3122); Durandus de St. Pourcain (No. 1972); Kilwardby (No. 5147); Mendicant Friars (No. 788), with the addition of a cross reference to Dominicans, Franciscans, Vincent de Beauvais (No. 1793).

"No attempt has been made to evaluate any article, much less set up a criterion of value for its inclusion or exclusion from this compilation. . . . All those which might possibly be of some interest to a mediaeval scholar especially have been included, with the main interest on Romanic material." Scholars interested in *Dominicana* will find many Dominicans listed in the bibliography. Thomists will find some 50 references to St. Thomas Aquinas. The work will be welcomed by mediaevalists who will no longer have to search through many volumes for a particular article, read previously in a *Festschrift*. It is a "must" volume for all research libraries.

R.A.



**DE INDULGENTIIS. TRACTATUS QUOAD EARUM NATURAM ET USUM.** By Seraphinus de Angelis. 2nd Edition. Liberia Editrice Vaticana, Vatican City, 1950. pp. xxxii, 581, with appendices and indices.

This major work on Indulgences has already achieved the status of a classic. It will be the standard reference work for a long time to come. Father de Angelis has shown broad erudition as well as a precise and accurate interpretation of the Church's legislation. This is more than a commentary on the juridical and practical aspects of Indulgences. The first half of the book contains a complete treatise on the origin, nature and authenticity of these precious favors of Holy Mother Church. The importance and dignity of such a treatise becomes more apparent when one remembers the rôle Indulgences have played in the history of Christendom. Lastly, every type of Indulgence is listed and explained, conditions for gaining it described, and a vast number of pertinent questions are answered. There is no more thorough or penetrating study on Indulgences available, and for this Father de Angelis is to be thanked and congratulated. J.P.R.

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**THEOLOGICA BIBLICA.** Vol. III. De Incarnatione. Auctore P. F. Cepsens, O.P., S.T.M. Roma, Marietti, 1950. pp. 241, with notes and indices. approx. \$2.00.

The "complete theologian" explains the truths of revelation in human modes, and all other truths in the light of that revelation—in order to God. In the course of exercising this function he makes use of various sources of varying weight or authority: Scripture, the Fathers, Doctors, Philosophers, the Councils of the Church, the Liturgy. Sometimes he uses these to support a conclusion; at other times, to argue to a new conclusion. This is the function of the complete theologian, the wise man.

The biblical theologian has a much more restricted view. Exercising the function of a theologian under the sapiential aspect, he will examine the texts of Sacred Scripture which are alleged by the scientific theologians in support of their propositions. His purpose is to determine whether the use of particular texts is valid in each individual case. Sometimes, to our surprise, we find that a text of Scripture really does not say what theologians have inferred. For instance, we cannot say that the text, "In My Father's house there are many mansions" (*John* 14, 2) proves that there are degrees of blessedness in heaven. The context is against such an interpretation, and so we must look elsewhere for proof of this conclusion. Of course, there is almost

always some element of probability remaining, for the very nature of the matter makes certitude difficult (unless there is a definition of the Church). Fr. Ceuppens, as a rule, bases his conclusions on 1) contemporaneous thought of the particular Sacred Book, 2) tradition, as found in the authors of greatest authority, and 3) context. This latter is most important of all.

In this new series of Biblical Theology, Fr. Ceuppens follows the order of the *Summa*. His tract on the Trinity was the only exception to this rule, for due to the peculiarly speculative nature of St. Thomas' tract there are many questions which have no direct relation with Scripture. Here, in the tract on the Incarnation, Fr. Ceuppens concerns himself with the matter treated in the first twenty-six questions of the *Tertia Pars*. It is enough to say that, as in all his other works, his treatment is excellent. He does not force a text beyond what is reasonable, nor is he afraid to admit doubt or even ignorance in certain places. His style of Latin is smooth and easy, like that of his master, St. Thomas.

Who would use a work such as this? Theologians, certainly, both professors and students. But this should prove useful also for preaching, for many texts are explained in full. For instance, the eschatological discourse, which is read on the first and last Sunday of the church year, receives over eight pages of explanation in this work.

The work contains four indices. Perhaps in the next edition the analytical index will be expanded to include the various scriptural texts explained; this would increase its usefulness as a reference work.

M.J.D.

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**BEATI JORDANI DE SAXONIA EPISTULAE.** Edidit Angelus Walz, O.P.  
Roma, Istituto Storico Domenicano, Santa Sabina, 1951. pp.  
xv, 78.

The letters of Blessed Jordan of Saxony form the twenty-third and most recent volume of the *Historical Monuments of the Order of Friars Preachers*. Edited by the renowned Fr. Angelus Walz, it presents itself as the work of a master historian. The documentation is, as far as can be judged, quite complete. The volume, a splendid critical edition, includes three distinct sets of footnotes for each page. The first indicates Spiritual references; the second gives variant readings; the third contains explanatory notes. The footnotes themselves are excellent. However, it would seem that their method of indication could be improved since no indication is given in the text itself that a notation has been added. Each note refers only to the line

where the word or group of words in question occurs. The difficulty obviously arises from the fact that there are three separate groups of notations. However, the deficiency if any is slight and probably reducible to a matter of personal preference. The book also contains three indices. The first of these contains the first few words of each letter; the second a list of persons referred to; the third an index of places mentioned. Aside from a few typographical omissions in unimportant places (e.g., the omission of numerals from a few pages) the format of the volume is excellent.

As to the doctrinal content of the letters, Fr. Walz points out that they are esteemed not only as fonts for things Dominican, but also as valuable sources of information concerning ecclesiastical and spiritual matters and the conditions of his times.

As the immediate successor of St. Dominic, Blessed Jordan certainly was imbued with and animated by truly Dominican spirituality. For this reason these letters should prove quite helpful to those in the Order who find themselves separated by circumstances from the salutary companionship of their Brothers and Sisters. Whatever their circumstances, few readers will fail to derive some benefit from these letters.

R.M.G.

### BOOKS RECEIVED

From CLARETIANUM

ST. ANTHONY M. CLARET. By Rev. Fr. Thomas, C.M.F., Ph.D. Chicago, Ill. 1951, pp. 105, 10 pictures. \$1.00.

From NEWMAN PRESS

WORLD WITHOUT END. By a Carmelite Nun. Westminster, Md. 1951, pp. 196. \$2.25.

LIVING THE MASS. By R. Desplanques, S.J. Westminster, Md. 1951 pp. 180. \$2.75.

From ST. ANTHONY GUILD PRESS

WHOM MY SOUL LOVETH. By Benedict Ballou, O.F.M. Paterson, N. J. 1950. pp. xi, 304. \$2.00.

### PAMPHLETS RECEIVED

From OUR SUNDAY VISITOR PRESS, Huntington, Ind.

OURS IS A MAN'S WORLD. By Rev William E. McManus. 1950. pp. 24. \$0.10.

LOVE FOR KEEPS. By John A. O'Brien, Ph.D. 1951. pp. 20. \$0.10.

From THE NATIONAL COUNCIL OF CATHOLIC MEN, Wash., D. C.

THE WOMAN. By Rt. Rev. Msgr. Fulton J. Sheen. 1951. pp. 80. \$0.60.