



My Way of Life. By Walter Farrell, O.P., S.T.M., and Martin J. Healy, S.T.D. New York, Confraternity of the Precious Blood, 1952. pp. viii, 630. \$1.35

Nothing is quite so important to a man as his way of life. Countless hundreds of autobiographies, memoirs, diaries, reflections, and apologies published each year attempt to assay, in fact, to justify the individual and the things closest to his heart. For the Christian who looks upon life as a journey, the way of his life takes on proportions of great significance, because the Christian wayfarer understands most certainly that at the end of this life there will be an irrevocable and a just verdict rendered on the way he has traveled toward the true goal of life.

The Christian way of life has been traditionally conceived as epitomized in *The Imitation of Christ*, whose theme has been that one should rather desire to feel compunction than to know how to define it. If the choice be a strict case of either-or, then the right alternative to be embraced is obvious. But there comes a time when proper knowledge must accompany proper emotions. The need for spiritual maturity seems to be most pressing now in the life of the Catholic Church in America. Evidence indicating this is increasing daily. The recent long article in *Look* on "What is a Catholic" and the *New York Sunday News'* twenty-three page photo-story on our beloved Pontiff both give positive attestation to the fact that Catholics must not only live their life more virtuously, but also must be prepared to bear eloquent witness to their way of life in all of its divinizing fullness. And so we should not be surprised that God has provided in His own good time and for our needs a book that every Catholic can call "*My Way of Life*."

The Imitation of Christ is a beautiful book for private prayer and spiritual reading. It is no false exaggeration to claim that in time *My Way of Life* will come to take its place along side this venerable Christian work. Nevertheless, it is not what one would call a book of prayer, but from it one can most definitely turn to prayer. It does not have the drawbacks that tedious questions and answers inevitably im-

pose on catechisms; yet it is a complete summary of all Catholic teaching.

One might say that *My Way of Life* is primarily a literary work, prayerfully and beautifully written, explaining in a very fascinating manner all the positive teaching of the Catholic Church. It has for its motif the words of Leo XIII: "Go to Thomas!" For this work is, as the subtitles indicate, *A Pocket Edition of St. Thomas*, or *The Summa Simplified for Everyone*. "That vast summary of Thomistic teaching which deals with every worthwhile truth from a to z, from the attributes of God to the zeal of man, has been distilled into this little volume." From this distillation the layman is now in a position to enjoy the fragrance of knowledge of his faith in full detail and still not endanger the exercise of the virtues.

This book of meditative thought was begun by Father Walter Farrell, O.P., who died on Thanksgiving night, 1951. He had only completed his commentary on the First Part of the Summa. Father Martin Healey of the Seminary of the Immaculate Conception, Huntington, N. Y., took up the difficult task of completing the book—difficult because Father Farrell had acquired through years of hard labor what so few theologians have, an absorbing, artful style that makes literature out of what might have been insipid religious sentimentalism. Father Healey's style contrasts well indeed; his simple sentences and homely examples stand as a delicate basrelief to Father Farrell's more bold metaphors.

The Confraternity of the Precious Blood, which presented American Catholics with the useful and very inexpensive editions of *My Sunday Missal* by the late Father Stedman, has undertaken to bring these six-hundred pages of Catholic theology within the purchasing range of all Catholics. No American Catholic can ever plead that financial barriers account for their continued ignorance of their faith in all its fullness, for the greatness of American mass production has been impressed into the service of God to make available one of the most remarkable books of our age. A.G.

Margaret of Metola. By William R. Bonniwell, O.P. New York, P. J. Kenedy & Sons, 1952. pp. x, 177. \$2.50.

Father Bonniwell has spent his talents in a life-long study of Dominican lore, and is especially renowned for his *History of the Dominican Liturgy*. Quite by accident in the course of his researches in Italy, he came upon an authentic narrative of the life of Blessed Margaret, one that had been neglected for over five centuries. The

importance of this discovery lay in the "new" and startling account it gave of this saintly Dominican tertiary, an account hitherto suppressed and forgotten. As an historian, Fr. Bonniwell submitted a critical study of the document for the benefit of other historical scholars; now, for the sake of the general reader, he has revitalized this precious biography of Margaret of Metola with a refreshing popular style.

Margaret was beatified in 1609, and her canonization is long overdue; but, as is pointed out on the dustjacket, this is not a campaign biography. It is simply the story of a girl who lived in fourteenth century Italy, but who has something to say to twentieth century Americans. She did not write her message down—she lived it out, or better, God wrote it out in the crooked lines of her deformed body and in the zigzag pattern of her insecure mode of life. Indeed, Margaret has something to say to our materialistic generation, for her life reflected the tremendous truth that physical disfigurement and material poverty are a stumblingblock only for those who have taken the wrong road in life. In relation to the true goal they can be great assets. For destitute and handicapped as she was, Margaret was vanquished from the very start in the struggle for economic security; yet fortified and rich in divine graces, she emerged victorious in the battle for eternal survival.

That is Margaret's message for the reader of her life story. As for the fascinating details, we will not presume to give them here—that is Fr. Bonniwell's prerogative and accomplishment. Why not let him tell you all about Margaret?

D.M.N.

The Halo on the Sword. By Mary Purcell. Preface by Claude Farrere. Westminster, Md., The Newman Press, 1952. pp. xii, 308. \$3.00.

St. Joan of Arc will always interest those who hear of her, whether it be for the first or the tenth time. Such a unique life as hers is meant to bear repetition; fulfilling as it does the roles of peasant, warrior, leader and martyr. Although her early life is not dwelt on at length in *The Halo on the Sword*, we must keep in mind throughout the story that these early years were rooted in the faith that remained steadfast and unswerving throughout her varied career.

Miss Purcell masterfully interweaves historical facts throughout a vividly portrayed tale that is made up of continually moving action. The reader may find a few lines where the story appears overdramatic: such as *Jeanne d'Arc's* several references to burning at the stake as her most dreaded death, or where she makes an apparent

attempt at suicide. But realistic description is given to the major problems encountered by the heroine of France; as in the task of raising the morals of an army notorious for its vulgarity.

The insight into the era's ways and the author's description of Christianity in action make the book on the whole spiritually uplifting. The burning faith of *Jeanne d'Arc* is made infectious and one is forced to reflect on what greatness and power lie there. Many worthwhile reflections on the truths of faith are included apart from the accounts of the saint's private devotions and meditations. An impressive example of this is found where she reflects that although her burning at the stake would be terrible, an eternal burning of a soul separated from God is much worse.

Those who have seen the film will find much of added interest in this book. While it takes the form of an easily read historical novel, it is based on thorough research. The facts of history are never distorted and the sequence of events leading to the martyrdom is accurate in every detail. The executioner's relation of the final scenes merits special mention as it stirs every Christian sentiment to admire and wonder at this working of God's grace. An epilogue narrates the vindication of St. Joan's last days by the raising of a memorial cross in the market of Rouen, where ten thousand had witnessed the burning of the saint.

P.F.

Russia Will Be Converted. By John M. Haffert. Washington, N. J., Ave Maria Institute, 1952. pp. 270. \$3.00.

While nations feverishly prepare for a third world war, this book promises a future peace through the conversion of Russia. When the author asked Sister Lucia, the only one of the Fatima children now living, whether there would be another war, her reply was: "I think that the next thing that will happen will be that the Holy Father and all the Bishops will unite to consecrate Russia to the Immaculate Heart of Mary." Then Sister Lucia pointed out that Our Lady had promised Russia's conversion and peace to follow upon this event. Last July, Rome reported that Our Holy Father had decided to dedicate and consecrate all the peoples of Russia to the Immaculate Heart of the Virgin Mother of God. He had directed an open Apostolic Letter to the peoples of Russia, which also ordered the Catholic clergy and the people to offer prayers for Russian peace and religious liberty.

But the path to peace, thus clearly delineated, is not an easy one. The prevalent spiritual revival of society is shown not to exclude suffering and dark days ahead. Pope Pius XI foretold that our present

times would be "worse days—since the deluge" and Pope Pius XII warns of "suffering such as mankind has never seen."

Yet this book is capable of inspiring those outside the Church, and also fallen-away Catholics, to a proper religious zeal in our times. All can easily understand their place in renewing Christian life when devotion to duty is made the basic maxim. The reader sees plainly that peace is promised for the future, but nevertheless he is moved to greater personal and individual activity to hasten the day.

Those already familiar with the story of Fatima will find this book profitable and enjoyable reading. The author's personal interview with Sister Lucia, numerous photographs, and the parallel treatment of events in Russia and Portugal, are noteworthy features of Mr. Haffert's work. P.F.

Witness. By Whittaker Chambers. New York, Random House, 1952. pp. 799. \$5.00.

Back in the days when our country was coming of age as a nation, Abraham Lincoln warned his fellow countrymen that this great land of ours would only be destroyed from within and never by any power from without. After reading the story of Whittaker Chambers, one can appreciate more keenly the wisdom of Lincoln's warning.

This book is without question an eye-opener. It is recommended to all as a book that must be read and read intelligently. Most reviewers are proclaiming the *Witness* to be one of the great books of our times. It is with enthusiasm that this reviewer subscribes to the majority opinion.

The story itself deals with two main themes; 1) the story of a soul and 2) the government's case against Alger Hiss. The more important feature is the story of a soul, and its tortuous struggle to escape the web of atheistic communism. This part of the narrative comprises more than three-quarters of the book; so it is easy for the reader to see where Mr. Chambers intends his readers to dwell. A great many reviewers overlook this point, intentionally or otherwise. Many of them just seem to see one grand mystery story. The primary point is the weariness of a human soul and the seemingly endless search for peace and consolation.

The evidence presented before the executive committees of the House of Representatives, which ultimately led to the conviction of Alger Hiss, is extremely interesting. At the same time it seems a little unbelievable. Unbelievable from the viewpoint that such a situation could go so long undetected and that such a determined effort could

be made by some officials to crush the case even in the face of all the evidence. Another striking point is the attitude of Alger Hiss in comparison to Whittaker Chambers in offering testimony. While Mr. Chambers was co-operative in tone as well as in manner, Mr. Hiss was just the opposite.

Mr. Chambers has done us an unquestionable service by bringing into focus the dangers which confront our nation today. Not the least of the dangers he reveals is the atmosphere of Intellectual Liberalism which so frequently has spawned communism in its most violent form. Secular education with its widespread denial of moral values, has contributed some of its most intellectually gifted products to the communist cause. Surely Lincoln had some such internal destructional force in mind when he warned his fellow countrymen in 1863: "We have been the recipients of the choicest bounties of Heaven; we have been preserved, these many years, in peace and prosperity—but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us." W.P.C.

Understanding Europe. By Christopher Dawson. New York, Sheed and Ward, 1952. pp. vii, 261. \$3.50.

Although this book seems to have been written expressively for Europeans, the American reader will derive much profit from it. The European situation is a vital political issue today and, indeed, the very existence of Europe is at stake. Mr. Dawson sees the threat of the extinction of Western culture as very real and, sad to relate, Europe herself is the cause of that threat. The impending danger may be summed up in the word *secularization*. We have forgotten what our Western civilization means, from whence it sprang, what the animating and vitalizing force of it was, and where it was meant to go.

The modern crisis is spiritual. It is due to the loss of a common purpose in Western culture and the lack of a common spiritual force to guide the new forces that are changing human life. Culture cannot be considered as a mere abstraction, but must be seen as a concrete entity. It is the expression of a living tradition which animates the whole society and unites the present and the past. Education cannot

escape being branded as one of the causes of this loss of our Western culture. Never before in the history of the world has so much time, money and energy been expended to educate the masses. But quantity instead of quality has been the demand of our present-day educators. The classical idea of a university has been forgotten. The university was the product of an age that was itself universal. Schools could gather students and professors from a united Europe, where a common academic language and a common philosophy of life went hand in hand with a common respect for learned men and a continent-wide regard for the various academic degrees. The division of Europe following the Protestant Revolt changed all this. Not an immediate change directly following from the Revolt, it developed gradually until the eighteenth century when the whole of European society very rapidly became secularistic.

Mr. Dawson has analyzed the notion of Western civilization and explained what it is and of what it is composed. He traces the main streams which have contributed to forming the entity that we know today as Western Man. Starting with pre-Christian times, he shrewdly evaluates the Hellenistic and Roman contributions and how they set the stage for the coming of the great new force in history, Christianity. The various trends and subsequent developments in culture brought about by Christianity are examined and explained. The rise and expansion of secularism which has brought about the collapse and disintegration of Europe is clearly set before the reader. Having placed the difficulty confronting our civilization, the author now proposes the remedy. Briefly, the solution offered is that we reverse the process of the last two centuries and recover the sense of our spiritual unity. Christian education must again assume its rightful place and reintroduce man into another life, into another world. In short, Christianity must again bring the spirit of Christ into a culture which has senselessly severed itself from the source of its vitality. Christians must realize what their tradition is, the spiritual and cultural riches which it offers, if they are to become a new people, "a new race." This is the only possible weapon with which we can combat and conquer the monstrosity of our secularistic civilization.

T.J.K.

A City on A Mountain. By Pascal P. Parente, S.T.D., Ph.D., J.C.B. A Grail Publication, St. Meinrad, Ind., 1952. pp. 148. \$2.50.

During the war years and immediately afterwards, many American soldiers visited San Giovanni Rotondo, Italy, to see Padre Pio of Pietrelcina at the Capuchin Monastery of Our Lady of Grace.

Letters and pictures home and finally the return of the men themselves brought the story of Padre Pio to America. The deep impressions of these casual visitors stirred great interest in the case of the first stigmatized priest in history. Information has been sparse since many restrictions were placed on Padre Pio and a number of books about him were put on the Index of Forbidden Books because they had been published without the necessary ecclesiastical approval. But now the clouds have begun to lift, as Father Parente states in his book, they reveal a city on a mountain, a city of God, for San Giovanni Rotondo is the home of a very saintly priest. Father Parente, who is professor of Ascetical and Mystical Theology at the Catholic University, has full approval for his book but, of course, submits himself without reserve to the decisions of the Apostolic See.

The story itself is simple and moving, the life of a humble Capuchin monk who has suffered in many ways for the grace of his stigmatization. Under suspicion for many years, he obediently followed all the instructions and restrictions of his superiors until now at the age of sixty-five God has seen fit to allow his many astounding gifts of grace to be viewed in a more favorable light. Padre Pio is described as both physically and mentally a normal person, with a fine sense of humor and little human frailties, all of which make him a beloved member of his own community.

The book contains many interesting photographs of Padre Pio. The most remarkable series falls under the title of "The Mass of Padre Pio in Pictures." He did not pose for these pictures nor was he aware that they were being taken. However, they show how the stigma bleeds during the Mass and with what great love and devotion the Padre offers the Holy Sacrifice.

Anyone who visited Padre Pio during the war years or during the Holy Year will want this book as one that must be read. But for all, it is a book which is both fascinating and inspiring, a story of love and joy and sorrow which will warm the heart of any reader.

A.J.D.

Southern Parish. The Dynamics of a City Church (Vol. I). By Joseph H. Fichter, S.J. Chicago, University of Chicago Press, 1951. pp. ix, 283. \$5.00.

For one full year Father and his assistants observed the workings of St. Mary's, an anonymous Catholic parish in the suburbs of a large Southern city. Chosen for scientific observation not because it was a model of Southern parishes, but rather because it appeared

to be one whose members were overtly conducting themselves as Christians according to an orthodox inner belief, it seemed well suited to the author's purpose of compiling data to determine how closely a particular parish approaches to the "ideal Catholic parish" with regard to the religious and supernatural activities of its parishioners.

The key to the solution of the objection that the Catholic Church is a supernatural institution and cannot be subjected to the empirical method is proffered to the reader in the opening chapter of this book. The author concedes that there are certain "imponderables" which cannot be measured, such as sanctifying grace; yet, he insists, externals may be measured and compared with the "ideal," even though certain things, including future human behavior, defy the tables and graphs of the social scientist. The validity of the mode of procedure followed in this book seems to rest on the argument that the Church has employed tools in the "order of nature" before and, since the supposition here is that the sociological roots of Catholicism are in the parish, She can use them now in the necessary work of reconstructing and reintegrating modern society through the strengthening of the individual parish.

In the second chapter of his study, Father Fichter sets forth the four constitutive elements of a parish: an appointed pastor, a church or rectory, certain territorial limits, and a designated group of persons. In order to examine this organism, the task of attending all parish functions and of interviewing the parishioners was taken on by the author and his assistants. The net result is the body of this volume, each of whose chapters deals with a particular aspect of parish activity; each major religious function is compared with its proper "ideal" as set forth in the teaching and legislation of the Catholic Church. Certainly, the "ideal" with which the parish in this book is compared is a high one; and Father Fichter is forced to admit that no parish reaches it, though it must constantly be striven for. From a consideration of the results gained through this survey, frankly illustrated in numerous graphs and percentage tables, some idea can be had of what must be done in order that the parish in question, or any parish, for that matter, approach more closely to the "ideal."

After the series of studies observing and analyzing the exterior behavior of the parishioners of "St. Mary's," *Southern Parish* is concluded with a chapter containing the results of a number of questions put to some of the outstanding parishioners. Recognizing the deficiencies present in *opinion* surveys, questions concerning *authoritative* and *interpretable* matters were asked and the consequences of this private interrogation are added to the body of information already gained.

The final observation of this first volume of a proposed four dealing with the basic social structure of the Catholic Church is that the parish under consideration has not been stirred to its full religious responsibilities. Father Fichter, while admitting the importance of divine grace, concludes that a parish is what people are and that more facts are needed, a more scientific understanding of the social patterns and institutions surrounding the parish is required, if parochial progress is to be achieved. R.A.F.

The Art of Preaching. By Ferdinand Valentine, O.P. Westminster, The Newman Press, 1952. pp. 216. \$4.00.

This excellent work was written with one person in mind: the young preacher. Father Valentine analyzes carefully the many problems that confront the young priest in the field of preaching and solves each in turn in a realistic, practical manner. The first section of the work deals with the many difficulties that face all young priests in their remote and proximate preparation for preaching. Of special interest in this part of his work are the chapters devoted to the necessity for relaxation not only in preaching, but in all the works of the sacerdotal ministry. While many authors of "sermon books" stress the importance of a relaxed mind and body, few outline the ways and means of attaining this most desirable state. The present writer in Chapters Four and Five proposes definite physical exercises which will aid the pulpit beginner to set himself at his ease, and thus face his audience with less strain and effort. He insists, however, that this state of relaxation of mind and body is impossible if it does not spring from a close relationship of the priest to Christ.

The author maintains that the best way to bring Christ's Friendship to the twentieth century congregation is by "talking to them" about the fundamental truths of the Faith in a simple, unpretentious manner. Radio and television have indirectly necessitated this change to the conversational tone in treating of basic truths. The intimate, almost casual, tone of voice which announcers employ has conditioned people to a state wherein they are no longer interested in or held by a rigid, formal style of speaking. In the practical order, this means that the old type "fire and brimstone" sermons are of yesteryear and have no appeal to today's audience. A more serious effect of radio and television is their constant appeal to the emotions of the listeners. The unfortunate result is that people's minds have been so stultified that the ordinary man is no longer capable of analyzing and digesting on his own doctrine which is to some extent complex. The realistic

preacher must take these facts into account as he prepares his sermon. The author develops this thesis with great conviction throughout the work.

The second section of *The Art of Preaching* constitutes an exposé of the extension of preaching wherein the author treats such subjects as spiritual direction, panel discussions, retreats, children's sermons. The latter subject is considered by young preachers as a highly formidable task. Father Valentine, a recognized authority on child psychology and a man of some twenty years of practical experience, has formulated many profitable principles that will aid the preacher in establishing contact with the young and in persuading them of the truth of the Church's teaching.

Throughout the work Father Valentine bases his statements on fundamental principles, but he is at his best when he applies these principles to the practical order pointing out the best manner in which they can be used. His book is highly recommended to seminarians and recently ordained clerics.

T.J.S.

Chronologia Christi, seu Discordantium Fontium Concordantia ad juris normam. Damian Lazzarato. Naples, D'Auria, 1952. pp. 631. Paper, \$12; bound, \$13.

The intention of the author is to fix certain dates in the life of Christ. In this calculation, he relies on five various sources: Scripture, seven ancient historians, Latin and Greek writers, coins and epigraphs, and astronomy. It is certainly a most difficult task, and practically all authorities in this field say the problem is all but insoluble. Moderns for the most part admit that Christ was born between the years 7 and 5 B.C. (necessitated by the erroneous calculations of the Scythian monk Denis the Little in our sixth century); the remainder is all disputed. There is need, therefore, of an intelligent method, and Fr. Lazzarato has chosen to proceed *ad normam juris*, by a judicious discrimination among the sources. The procedure is analytic (looking at each source in its whole context) and synthetic (comparing all the sources together). The purpose of sifting the facts of history is to build up, not to tear down.

It goes without saying that, since these dates have been disputed by scholars throughout the centuries, they will continue to be disputed, for not all will agree with Fr. Lazzarato. In several places he seems to place his ultimate and greatest reliance on the tradition of the Roman Church. All must admit, however, that it is reasonable, orderly, and judicious. Perhaps its greatest importance will be its utility

as a standard handy reference work for all opinions on this subject; sometimes there are over thirty references on a single page.

Here are his conclusions. Christ was born December 25, 6, B.C.; baptized, September 25, 25 A.D.; preached 3 years, 6 months; died, March 25, 29 A.D., at the age of 33 years, 3 months. The Blessed Virgin Mary lived 60 years on earth. She was 15 years old when her Son was born, and lived 12 years after His death. M.J.D.

One Sky to Share. The French and American Journals of Raymond Leopold Bruckberger, O.P. Translated by Dorothy Carr Howell. Drawings by Jo Spier. New York, P. J. Kenedy & Sons, 1952. pp. 248. \$3.00.

"France is the land of the most morally uncertain people I have found anywhere in Europe," writes Richard Pattee of contemporary France. The reason for this depressing situation can be found in the French Journal of *One Sky to Share*. The shame of defeat is not easily borne when a nation's fall is caused by the duplicity of its leaders. France, the nation of honor, loyalty and patriotism has forsaken legitimacy. In World War II the French people desired to repel the aggressor, but the government was content to surrender. The Vichy regime established during the German occupation was more than a wartime measure; it was the culmination of corruption and decay which began with the French Revolution in 1789. The American liberation freed the country from its external enemies, the Nazis, but those from within, collaborators and Communists, continued to destroy. When a nation ostracizes true patriots, abandons real leadership and rejects the fundamental principles of Christianity, there is only one choice left—chaos.

The United States, the country which has not yet found itself, is the theme of the American Journal. The appraisal of American's intellectual, cultural and spiritual potentialities reveals a keen intellect which has penetrated the superficialities of modern life. The recognition and praise of achievement are not lacking, traits uncommon to the majority of Europeans making an evaluation of America.

Father Bruckberger's style is clear and straightforward and the reader will find not only tragedy, but also a wholesome humor especially regarding Dominican life in America. Impressions of a snow-storm or a sunset indicate the author's power of description and a rare sensitivity for the works of nature.

This priest-soldier-author served in the French Commandos during World War II and at the time of the Nazi occupation as a chap-

lain in the *Resistance*, later becoming the Chaplain General of this movement. He personally received General DeGaulle in the Cathedral of Notre Dame during the liberation of Paris, endangering his own life since German snipers were fighting in the Cathedral while the ceremonies took place. After that he was awarded France's highest military honor, *The Croix de Guerre*, for bravery in the field of battle. He served as a chaplain in the French Foreign Legion in North Africa and was associated with "The Little Brothers of the Sacred Heart," the congregation founded by Charles de Foucauld. As co-author with Jean Giraudaux he wrote *Les Anges du Péché* which won the French Academy award for the best film of the year. He edited *Le Cheval de Troie*, a periodical that met with great success, although later abandoned because of financial difficulties. Other literary achievements of Father Bruckberger include: *The Seven Miracles of Gubbio*, *The Stork and The Jewels*, and *The Knighthood of Truth*.

The translator, by giving occasional notes indicating Father Bruckberger's activities, omitted from the diaries, does much for the continuity of the story. This book is sure to prove both entertaining and informative for all who read it.

L.M.E.

The Book of The Saviour. Assembled by F. J. Sheed. New York, Sheed and Ward, 1952. pp. xxii, 420. \$4.00.

The sublimity and simplicity of Christ's life surpasses the comprehension of the human intellect and baffles the imagination. Only the Evangelists, under the inspiration of the Holy Ghost, could write this story with such earnestness and clarity; an equal has yet to be found. Yet down through the ages, because of a universal attraction, men have taken up the challenge to express, in the best possible way, the divine and human elements in the life of Christ. *The Book of The Saviour* has this end in view: To communicate to the people of this generation a knowledge of who Christ is and the influence He should have in their lives.

This book is divided into four sections: (1) The Hidden Years; (2) The Public Life; (3) From Palm Sunday to Pentecost; (4) To the End of Time. Since our calendar, regulated by Denis the Little, a monk of the sixth century, places the birth of Christ four years too late, the assembler has adopted the chronological order of Père M. J. Lagrange, O.P.

A prologue serves as an introduction explaining the role of the Jewish Nation in the story of our Redemption, beginning with the Creation of Man and ending with the close of the Machabean Dy-

nasty. Each section is preceded by a brief narrative largely drawn from the Gospels, which gives coherence and unity to the work. *The Word Made Flesh* and *The Redemption* are the theological appendices included at the end of sections (1) and (3). Both give evidence of arduous study and profound reasoning based on solid Catholic doctrine. The prose selections are taken from the works of such eminent scholars as Walter Farrell, Vincent McNabb, Gerald Vann, G. K. Chesterton, Hilaire Belloc and many other notable figures. *Herod, the Magi and the Star* by J. P. Arendzen and *The Objectivity of the Gospels* by Arnold Lunn will be of particular interest to the apologist. The most striking verse selection is *The Burning Babe* by Robert Southwell. It summarizes in a few words the life and mission of Christ. The two mosaics, *The Raising of Lazarus* and *The Entry into Jerusalem*, reflect an agelessness and purity of concept which are lacking in modern art. A discordant note is struck by a jacket design incongruous with the lofty character and quality of this book. The figure of Christ portrays weakness rather than strength. The whole color scheme gives the impression of "darkness" instead of "light." Here is a concrete example wherein the saying, "Do not judge a book by its cover," is verified. *The Book of The Saviour* is recommended to priests, religious, seminarians and well informed Catholic laymen.

L.M.E.

Edith Stein. By Sister Teresa De Spiritu Sancto, O.D.C. Translated by Cecily Hastings and Donald Nicholl. New York, Sheed and Ward, 1952. pp. 238. \$3.25.

Walls Are Crumbling. Seven Jewish Philosophers Discover Christ. By John M. Oesterreicher. Introduction by Jacques Maritain. New York, Devin-Adair Co., 1952. pp. 393. \$5.00

"What God's Son has told me, take for truth I do,
Truth Himself speaks truly or there's nothing true."

These two lines of Gerald Manley Hopkins state simply the conclusion that many men have reached since the coming to earth of the Son of God. These two books tell of seven who came to Christ as to "the Way, the Truth, and the Life."

Edith Stein, treated in both works, was a convert from Judaism and a rising philosophical light among the moderns, who spent her last years as a Carmelite nun and was put to death in a Nazi concentration camp "in the East." Her spiritual director, Dom Raphael Walzer, O.S.B., said of his holy penitent: "We do not know what God's

Providence has in store for her now. Will she be one day raised to the altars of the Church? Or will she only go down in history as an ideal personality? The latter would not surprise me. But one thing is certain: her example, her prayer and her works, her silence and suffering, and her last journey to the East will not easily fade from the memory of future generations. They will always radiate strength, and will awaken the longing for ever deeper faith, hope, and love." At the very least, an ideal personality! Is there anyone who cannot draw profit from an acquaintance with such an individual?

"This is the truth." With this judgment Edith Stein summed up her impressions of *The Life of St. Teresa of Avila, as Written by Herself*. This judgment was more than a mere appreciation of the devotion, simplicity, or sanctity of a great saint. It was rather a recognition that the union of this one creature with God was but a part of God's grand purpose—the union of every creature with its Creator. Seeing that a quest for truth could only be satisfied by Truth Itself, she sought to give her life to God. Ever the student, the intellectual, the seeker of wisdom, her end had to be, and was, entrance to the True Church.

The author, her Superior in the Carmel of Cologne, has succeeded very well in projecting the fullness and wholeness of a truly noble life. Through this biography, which she calls "a series of recollections and testimonies as exact as possible," we come to know and appreciate the reality that is Edith Stein. We, too, must echo her own words "This is the truth"; for here we find a child of our own generation attaining that union that must be the End for us all. We know the times of Edith Stein—they are still with us—and we can profit by her experiences in discovering Truth in the midst of so much error.

Walls Are Crumbling, although sharing in the same general theme as Sister Teresa's work, is decidedly different. Here we have the author going into the very minds of his subjects, trying to outline for his readers the thought patterns of these "men of moment." Father Oesterreicher, himself a Jewish convert, takes these undoubtedly fine minds, whose work, he says, "is a contribution that cannot be effaced from the history of ideas," and closely considers their lives and writings to see in what way they were led to discover Christ as the Messiah and the Son of God. His task was difficult, and the result does not make easy reading; but, as he himself said in the Preface, this book "was written for those who would rather think than not." However a great deal is lost because the author has failed to make clearer distinctions between the *ipsa verba* of his subjects, and his own interpretation of their words. Since he has taken a phil-

osophical approach to his topic, the reader is only asking his due in the request for a more orderly mode of exposition. Artistic and literary effects should only be used to assist in the clarification of truth and to make it more easily comprehended. In this book they seem to interfere and take away much of the light.

However, *Walls Are Crumbling* does offer the reader excellent contact with a pattern that is certainly the desire of every Christian—the acceptance by the Jewish religion of Jesus Christ as the Messiah and the Divine Redeemer of the human race. R.M.R.

The World's First Love. By Bishop Fulton J. Sheen. New York, McGraw Hill, 1952. pp. 285. \$3.50.

Love is the theme of this recent book by Bishop Sheen. In his usual expressive manner, he shows how love is the foundation of the unique relationship which exists between Mary, the Mother of God, and the world in which we live. Throughout the ages, Mary, by reason of her divinely bestowed privileges, has been recognized as the "ideal Woman" and honored as the model of all womanhood.

The book, divided into two main sections, first affords the reader a clear insight into the life of Our Blessed Lady, a life unblemished by sin, a life so pure and virtuous as to have attracted the love of Divinity Itself. Mary is portrayed in these first eleven chapters as chosen from among all women to become the Mother of the Word Incarnate, this being the privilege which entitles her to special devotion and honor.

In the second section, the world with all its sufferings, hatreds, and conflicts is vividly depicted. And amid all this worldly confusion, it is Mary who stands as a beacon pointing out the way to her Divine Son. "Repentance, prayer, sacrifice, these are the conditions of peace." If the world wishes to regain peace, the Bishop admonishes, its hope lies in devotion to the Queen of Peace, the Madonna of the World.

Bishop Sheen in this work has paid a beautiful tribute to the Blessed Mother. We can have nothing but gratitude that he turned his unparalleled talent to the composition of a book which is the overflowing of his devotion to *The World's First Love*. G.H.K.

Back Door to War. By Charles Callan Tansill. Chicago, Henry Regnery Co., 1952. pp. x, 690. \$6.50.

Professor Tansill offers a rare and startling version of American diplomatic history culminating in American responsibility for World

War II. The author's principal premises are founded upon the supposition that "the main objective in American foreign policy since 1900 has been the preservation of the British Empire" and the imputation that "Henry L. Stimson's non-recognition doctrine toward Japan was a bomb whose long fuse sputtered and burst into the flame of World War II."

The proofs of these premises run through a vigorously worded 690 page review of American foreign policy, based largely upon data obtained from the files of confidential correspondence in the Department of State. Professor Tansill's findings, presented in a frank, bold manner, are at times amazing, and read with a view to the author's acknowledged position of authority in the field of American Diplomatic History, strike a firm challenge to current belief.

Henry Steele Commager, one of the nation's foremost historians, described a previous work by Professor Tansill, *America Prepares For War* (World War I), as "the most valuable contribution to the history of the pre-war years in our literature." In the preface to this celebrated volume the author stated that he had "no thesis to prove nor any viewpoint to exploit. My main endeavor has been always to treat in an objective manner the most important questions in foreign policy. . . . Crusading zeal is hardly the proper spirit for the impartial historian." The omission of such a declaration in the introduction to *Back Door To War* is a significant one.

Professor Tansill wields a mean ax; it finds lodging in heretofore recognized accomplishments of American diplomacy, and seeks a still further target in the myth surrounding the heralded heroes of world peace in modern times. The aim which should be afforded by true historical investigation in some instances is lacking. It is the task of the discerning student of history to determine and separate facts established by the author's specialized scholarship from assertions attributable to apparent prejudice. Therein lies the measure of benefit to be had from a reading of *Back Door To War*.

The professor very definitely has a point to make, and pulls out all the stops in doing so. When argumentation hits shallow water and documentary evidence wears thin, a bit of personal interpretation is helpful. As Secretary Hull was spurning a Japanese olive branch in one of the early chapters, support to this opinion was afforded by frequent excerpts from Ambassador Grew's diary. The ambassador, however, strikes a discordant note at the climactic point in negotiations with the concluding notation: "The president had played his cards well . . . as a result he gets an entirely new and more friendly orientation of Japanese policy toward the United States." Professor Tan-

sill, intent on maintaining his position, dismisses the implication with his own observation, "It is quite surprising to find Mr. Grew *refusing to read* the abundant evidence that revealed the Japanese good will and *to strike* a note of unfairness. . . ."

The reader is conducted through chapters of an extensive review covering our relations with Japan from the time of World War I. The trend of thought reveals itself in the chapter sub-titles, *Stimson Prepares a Path to War*, *Stimson Helps Push Japan Out of the League*, *Japanese Gestures of Friendship Are Rebuffed by the United States*, *The President's Attitude Toward Japan Becomes Increasingly Belligerent* until finally *We Maneuver into Firing the First Shot at Pearl Harbor*. Yet, search though the reader will for a defense of Japanese conduct in the Far East, and particularly her intervention in Manchuria, Professor Tansill produces little more than a negative argument with the proposal of a questionable Japanese Monroe Doctrine. He relates: "Japan merely took a leaf from the book of American national defense and announced indirect control over the petroleum resources of Manchukuo. China would not like this action and neither would other countries that had hoped to exploit the riches of North China, but for Japan this control took on the aspect of a national imperative."

German and Japanese claims are given a generous hearing, extremely so. If there exists a suggestion of German and Japanese intentions of peace in the State Department archives, it has its play. Oftentimes the evidence is persuasive, but at other times is not so convincing. How Professor Tansill's disclosures weigh against the commonly known facts of history which point an indicting finger toward Germany and Japan is the bone of contention that the author totally ignores. It is precisely the avoidance of such objective inquiry that renders this work more a personal thesis, indeed an interesting one, than a conclusive judgment of the causes of World War II.

J.D.K.

De Pulchritudine. Inquisitio Philosophico-Theologica. Dissertatio ad Lauream in Facultate Theologica Sancti Stephani Salmanticensis. By Jordan Aumann, O.P. Dubuque, Iowa, Dominican Fathers, 1951. pp. 190.

Though in recent years scholastic philosophers have given increased attention to the nature of beauty, Christian thinkers have been rather negligent in developing a Theology of Beauty. This is unfortunate, and especially so when the multiple and rather manifest

rewards of such a development are clearly delineated. With the modern world substituting the cult of art for true mysticism, and doing so deliberately, there is need for a direct and convincing remedy. This can come only from a clear demonstration in modern language of the truth that all created beauty, including the works of man, is but a participation in the perfect beauty of Almighty God.

Father Jordan Aumann's work is a significant effort toward the development of such a Theology of Beauty. Its expressed purpose is to span the infinite distance between created and divine beauty. After a survey of the history of philosophical and theological thought on the subject, he investigates the nature of the beautiful and its psychological implications. This is a prelude to Father's main purpose of showing, in the light of faith, wherein lies the beauty of God Himself and His Revelation to man. He exposes at length the beauty of the Trinity, the Incarnation, and the supernatural destiny of mankind. Fittingly enough, he concludes with a chapter on the beauty of the Blessed Virgin Mary.

De Pulchritudine, being a profound and technical study written in Latin, is intended for the complete theologian. However, it is hoped that someday a good English translation will give it the wider audience it deserves.

W.P.H.

The Study of the Bible in the Middle Ages. By Beryl Smalley. New York, Philosophical Library, 1952. pp. xxii, 406. \$7.50. (2nd ed. revised and enlarged.)

This is a second edition, revised and enlarged, of a book which met with instant and extensive admiration when it first appeared in 1940. The author is a woman, a historical scholar of the very first rank. She is not a Catholic nor does she claim any competency in the exacting field of theological studies. This limitation, while it has, of course, affected somewhat the depth of penetration and even the scope of her inquiry, has not unduly intruded itself into the final results of this remarkable book.

In the first place, Miss Smalley has entered an area in which she is almost entirely alone, at least as far as English-speaking scholars are concerned. Medieval exegesis is in all truth a vast, unexposed continent for the student, both of Sacred Scripture and of history. It is history at which the present author excels; in fact, a combination of minute and painstaking documentation and clear, sound historical interpretation such as she evidences, is quite rare among us. Pioneer work is not easy; hence we are doubly grateful to Miss Smalley for

this gigantic labor of clearing a path through the dark jungle.

The work comprises six chapters, each of which examines carefully the exegetical method of a segment of medieval thought. The patristic penchant for "spiritual" exegesis is afforded brief and interesting treatment. Miss Smalley seems to have relied heavily here on the findings and conclusions of contemporary French theologians. We cannot find fault with this safety measure, in view of the extremely controversial atmosphere which today surrounds patristic exegesis. There are chapters on the monastic and cathedral schools, the Victorines, the first "exegete-theologians," and, lastly, the Friars. Throughout her study, the author envisages medieval bible study under the twofold aspect of key to the period and to a large portion of social history in itself. She writes: "The study which medieval scholars most respected and which they gave their energies to, must have some bearing on the history of their civilization."

Of special interest to us is the splendid study on the exegesis of our own Dominican brethren, beginning with Hugh of St. Cher and including St. Albert the Great and St. Thomas Aquinas. Deserving of separate analysis in its own right is Miss Smalley's thesis of the influence of the philosophy of Aristotle on medieval exegesis, on that of St. Thomas in particular.

It may truly be said that the book covers the entire field of medieval biblical study, i.e., of Christian exegesis. This does not mean that the edifice is completed with this work—far from it. But Miss Smalley has definitely laid the groundwork, and her work of foundation-laying deserves to endure.

P.R.

One Shepherd. By Charles Boyer, S.J. Translated by Angeline Bouchard. New York, P. J. Kenedy & Sons, 1952. pp. xvi, 142. \$2.00.

Father Boyer writes *One Shepherd* with a twofold intention: first, to give an up-to-date picture of the present situation in this problem of reunion, and second, to show what can be done now and in the future by all who wish to see the day when there is "but one fold and one Shepherd."

Father Boyer is president of *Unitas*, a movement which works for the reunion of all disunited churches to the One True Church of Christ. He edits the association's official organ *Unitas*. Therefore he speaks with authority and a clear understanding of the difficulties in this problem. In these pages, he states that the greatest evil of the disunion is that it is contrary to the express will of Christ, when He said, "that they all may be one"—that they may be perfected in unity.

After giving a brief history of the various breaks from the Church, the author tells what attempts at reunion have been made, and what other attempts can be made. He reminds us that it is necessary to know what the difficulties of reunion are, before they can be overcome. He mentions these obstacles as the long duration of schism in the East; and in the West, the internal divisions among the Protestants which make it impossible to consider them as a single group.

The world renowned Jesuit also reminds us that nobody more ardently wishes reunion than the present Pontiff, Pius XII. He quotes the Vicar of Christ: "Oh! that this Holy Year could welcome also the great return to the one true Church, awaited over the centuries, of so many, who, though believing in Jesus Christ, are for various reasons, separated from her."—"For all those who adore Christ—do we open the Holy Door." Indeed the Holy Door of the Church is still open for the separated brethren to enter in; but they cannot enter in "unless the doctrine of the Church be declared integrally and without compromise, and it be maintained unequivocally and without diminution." (Instruction published by the Holy See in May, 1950)

In the final pages of this little book, Father Boyer points out the means for attainment of unity. The first means is prayer. All Christians must pray that they may be one, for it is the express will of Christ. Catholics must pray specifically for their separated brethren. The second means is action, that is, the good example and self sacrifice of a holy life. If everyone utilizes the means, prayer and action, there will be that unity of faith, which the Council of Trent declares is so necessary for Man's salvation: "Faith is the beginning of Man's salvation, the foundation and root of all justification, without which it is impossible to please God and to attain to the fellowship of His Children." (Denz. n. 801)

C.H.O'B.

The Home and Its Inner Spiritual Life—a Treatise on the mental hygiene of the home. By a Carthusian of Miraflores. Westminster, Newman Press, 1952. pp. vii, 256. \$3.50.

Within the last decade there has been a great increase in the amount of worthwhile information available for the Christian about to enter marriage, the career of building a Catholic home. Numerous books and pamphlets joined with Cana and Pre-Cana conferences have helped Catholic couples to see marriage for what it really is—a Sacrament of the Church, a means of saving their souls.

The Home and Its Inner Spiritual Life is an addition to this category of Catholic thought. In an appealing manner, the author has brought

together a synthesis of psychology and religion—a natural and supernatural consideration of man before and during marriage. He has taken man as he is, and tries to show the best way for him to become what he should be. All this is done in a manner aptly calculated to inspire and encourage the engaged and the newlyweds to be truly Christlike in every moment of their married life, thus giving them a happy, holy and contented marriage.

Whether or not the author is the former Dom T. V. Moore, O.S.B., now a member of the Carthusian order (as one quickly suspects in reading this work), the insight into the working of the mind of man and the deep knowledge of the place of the home in contributing to his salvation shows a thinker of psychological and spiritual depth. This is a rewarding work, both in the sense of pleasant reading and in the sense of helpful information. The sooner Catholic couples imbibe these basic tenets of Christian happiness, the sooner they will become happier Christians. R.M.R.

Reminiscences of Sister Elizabeth of the Trinity. Translated by a Benedictine of Stanbrook Abbey. Westminster, Md., The Newman Press, 1952. pp. xi, 265. \$3.50.

This book of *Reminiscences*, written and revised by the Discalced Carmelite Nuns of Dijon, is a biography of Sister Elizabeth of the Trinity. Following her death, the usual circular letter or obituary notice was sent to the other monasteries of the Order. This letter "led them to suspect, and rightly, that the story of this soul must reveal a fidelity beyond the ordinary, and a considerable number of them expressed a wish to know it." The *Reminiscences* are the answer to those requests. Drawn as they are from Sister Elizabeth's own letters and spiritual notes, the recollection of her friends, and of the sisters who knew and lived with her during her brief religious life, the *Reminiscences* present quite a complete picture of the life of Sister Elizabeth. This tableau would be more complete had she not destroyed most of her Diary. Fortunately one note book and many of her letters survive.

The book is divided into four parts: her life before she entered Carmel; the first part of her life at Carmel; the second part of her life at Carmel; and a group of five appendices. The appendices contain two Retreats Sister Elizabeth composed; her celebrated prayer to the Blessed Trinity; a number of her letters and finally some brief information on the exhumation of her body during the Diocesan Process.

Being an interesting biography of a good Religious, this book should prove very profitable reading for Religious in general and Sisters in particular. Yet since virtue and holiness in others always attract us even though our state in life may be different, many laymen will find a thrilling sense of inspiration in reading this sketch of the one who styled herself as "The Praise of Glory." We hope that many parents will read about Sister Elizabeth's childhood and be led to follow the example of those who trained her. We read how her mother taught the child to conquer herself and her faults. She instructed her in the practice of virtue and preserved her in a simplicity full of candor and humility. Her grandfather also contributed to her formation, for he knew how to hold her interest with stories suited to train the minds of young children. Such training is not as widespread today as it could be. We hope that this good example will encourage others to follow suit and thus more perfectly fulfill their duties.

We feel quite confident that no little profit will be gained by those who read the *Reminiscences*, especially, if they be Religious.

R.M.G.

The Nature of Some of our Physical Concepts. By P. W. Bridgman. New York, Philosophical Library, 1952. pp. 64. \$2.75.

The March Toward Matter: *Descensus Averno*. By John MacPartland. New York, Philosophical Library, 1952. pp. 80. \$2.75.

These two books represent Philosophical Library's latest contribution to the rapidly growing literature on the philosophy of science. For the Thomist, they offer signs of encouragement. The first is a retrenchment from the thorough-going operationalism formerly propounded by Bridgman; the second, an offer for a modern *rap-prochement* based on a return to scholastic thought.

Of the two, Bridgman's is the more significant work. It consists of three lectures: the first gives a general statement of the revised view of operationalism; the other two make some applications to the fields of thermodynamics and electromagnetic theory respectively. Several concepts used by physicists are re-examined in the general treatment, notably "field," "action at a distance," "empty space," and "velocity of light," all of which offer some difficulty to the operationalist. Results of the study indicate that the concepts of "action at a distance" and "field" can only be distinguished by *verbal* operations; instrumentally, the distinction is meaningless. "Empty space" comes "perilously close to an inner contradiction" (p. 19), and is not a

legitimate *instrumental* concept. Finally the concept of "thing traveling" cannot be verified by any instrumental technique; it is predominantly a *paper-and-pencil* concept that has value "because it enables us to make our mental experiments and conduct our paper-and-pencil operations in a congenial fashion closely analogous to the way in which we treat ordinary material macroscopic objects" (p. 21).

The threefold distinction of instrumental, verbal and paper-and-pencil operations does not get to the heart of the modern physicist's difficulty. This would seem to reside more in the fact that for the physicist, as Bridgman notes, "instrumental contact affords the only 'reality' which he accepts as pertinent" (p. 10). But the encouraging signs are that the author has come to a suspicious attitude towards limit concepts; that he recognizes mathematical concepts to be different from physical concepts; and that, despite this, he grants that a differential equation "is something of which it makes sense to ask 'is it true?'" (p. 13). Better yet, he seems to admit now a certain connaturality in the knowledge process: "logically we have nothing unique but are adopting a particular convention because of the naturalness with which it enters our common sense scheme of thought" (p. 22). It is reassuring to see the physicist admit that his thinking has something in common with that of ordinary people.

The fundamental difficulty of operationalism is that, like most modern errors, it takes a materialized view of the mind. The refutation of such a view is the burden of the second book, *The March Toward Matter*. Unfortunately, the presentation of the thesis leaves much to be desired. MacPartland's style is uneven, his citations lengthy and not always to the point, and his technique analysis marred by digressions into social, moral, and even religious matters. In general, his thinking is not clear enough for beginners. Yet it must be said to the author's credit that he has given some insights and analogies that will be helpful to the advanced Thomist in refuting errors in modern theories of knowledge.

There is a misprint on p. 58, the fourteenth and fifteenth lines being interchanged.

A.W.

Theology and Education. The Aquinas Library. By Thomas C. Donlan, O.P., S.T.D. Dubuque, Wm. C. Brown Co., 1952. (First presented as a doctoral dissertation to the Pontifical Faculty of the Immaculate Conception, Dominican House of Studies, Washington, D. C.) pp. viii, 134, with bibliography. \$3.00.

As far back as 1936, Etienne Gilson made the wise observa-

tion that "one can be a scientist, a philosopher, or an artist without having studied theology, but without theology one cannot be a Christian philosopher, scientist, or artist." With these words, aptly expressing the intimate, organic relation of theological training to integral Christian living, Father Donlan concludes his splendid essay on theology and education. The topic he has chosen is one of grave importance, and the efforts of many interested persons have borne witness to the vital interest it holds for Catholics today. Texts have been put forth, articles have appeared in various journals, much has been said at conferences and conventions, but little has been settled. In fact, a controversy currently rages over the precise value of theology for the educational curriculum. The present book should contribute notably towards clarifying the issues and delineating in intelligent fashion the elements involved, as well as formulating an adequate and ultimate solution.

In his first section the author examines carefully what is meant by "theology," relying, of course, on the solid doctrine of the Angelic Doctor and his principal commentators. He then proceeds to offer what amounts to a theological explanation of the encyclical letter of Pope Pius XI, *On the Christian Education of Youth*. In five splendid chapters Father Donlan treats of theology and Catholic education and of the "four causes" of Catholic education: man, the material cause or subject; virtue, the formal cause or pattern; the agencies of education, or his efficient causes; and the goals of education, its final causes. In this section the author draws almost exclusively from the official teaching of the Holy See and the officially approved teaching of the Church's Common Doctor. His presentation here is irreproachable and his conclusions are irrefutable.

The book then takes up the question of religious education in the schools. Here again the keen insight and prudent judgment of Father Donlan are most evident. The opinions of the opposition are stated fairly and accurately while the foundation on which these opinions rest, as well as the consequences towards which they lead are exposed and rejected in the light of calm, certain truth.

Lastly, Father Donlan asserts a number of conclusions which follow inevitably from the treatment of the subject he has made. We may state here, because of their intrinsic and vital importance, the three conclusions which the author says are fundamental: 1. The proper and immediate goal of the course

of theology for the laity is scientific and sapiential knowledge of the truths of revelation. Consequently, whatever is essential to this science and wisdom must be included in this course. 2. The ultimate use of this knowledge is the personal sanctification of the student. Consequently, whatever is conducive to this end must receive special emphasis within the framework proper to divine wisdom. 3. The proper function of the laity which is common to all laymen is to mediate between the spiritual and temporal orders. Consequently, whatever is proper to this end must receive special emphasis within the framework proper to theology.

We may take this opportunity to add a word of sincere congratulations and best wishes to the Dominican Fathers of the Province of St. Albert the Great on their inauguration, with the present work of a new series of doctrinal studies under the title of *The Aquinas Library*. Let us see many volumes in the future from this undertaking, of the same high calibre as the initial volume.

J.P.R.

From Confucius to Christ. By Paul K. T. Sih, with Preface by Bishop Fulton J. Sheen. New York, Sheed and Ward, Inc., 1952. pp. vii, 231. \$3.00.

Bishop Sheen in the Preface to this charming book appropriately remarks that "one derives the impression from this work of Dr. Sih that all the wise men of China helped prepare him, as much as nature can prepare anyone, for the gift of Faith." It appears to this reviewer that this was primarily Dr. Sih's intention. For we must agree with another reviewer that from this spiritual Odyssey "Whether it is an unconscious discretion bred by his years in China's diplomatic service, or whether it is an innate Oriental reserve, the end result is that very little of Paul K. T. Sih himself emerges from the book." (Trese, *Commonweal*)

The striking feature of "this first attempt to describe my religious pilgrimage" is that it brings vividly before the Western reader the vigor that the age old Asiatic cultural heritage can have, and must have, as a fertile soil in which the seed of the Gospel of Christ can germinate, take root, and blossom forth into its full flower. China once again will have its springtime of planting.

"I am not one who was born in the possession of knowledge," quotes Dr. Sih, the present Director of the Institute of

Far Eastern Studies at Seton Hall University, but, "I am one who loves the past and earnestly seeks to understand it." (Confucius, *The Analects*, VII, 19) These two sentences from Confucius summarize the point of view taken in writing about the great influences on his conversion to Catholicism.

This sincere, humble story should be appreciated, though not in the same degree, by those who have read that remarkable book *Beyond East and West*, by Dr. John Wu, Paul Sih's godfather.
B.M.M.

The Alexandrian Library. Glory of the Hellenic World. By Edward Alexander Parsons. Houston 6, Texas, The Elsevier Press, 1952. pp. xii, 468, illus. maps, bibliog. \$7.50.

The author, a New Orleans scholar, lawyer, and bibliographer, relates in this fully documented work the fascinating history of the museum and library of Alexandria, Egypt, founded about the year 300 B.C. In his narrative, Mr. Parsons first gives a history of the times just previous to the establishment of the city of Alexandria by Ptolemy I. We have a glimpse of the great warrior and statesman, Alexander the Great. We follow the triumphs and defeats of the Ptolemies, the rulers of Egypt. The Silver Age of Greek culture is opened to view. It took the author seven years of intensive research to gather the material for this excellent work, involving an investigation of all possible sources: Greek, Latin, Syrian, Ethiopian, Arabic, together with the labors of American, English, French, German, Italian, Dutch, and Russian scholarship. From these fonts, Mr. Parsons traces the founding of the library, its personnel, the collecting of the manuscripts, their classification and cataloguing, and the editing of them by the leading scholars of the day who were brought to Alexandria by the Ptolemies. The work will prove of interest to the general reader as well as the scholar. Librarians and historians will find in its pages an excellent survey of the history and culture of the Hellenic world. It is the first full length treatise in English of this famous library which was finally destroyed by the Moslems in 646 A.D.
R.A.

The History of Spain. By Louis Bertrand and Sir Charles Petrie. New York, Macmillan Co., 1952. pp. xii, 431. \$6.00.

The new and revised edition of the *History of Spain* still remains

one of the standard, authoritative sources of information on Spain. This second edition is substantially the same as the original and is brought up to date. The original edition ended with the establishment of the 2nd Republic in 1921. This new work covers the period of the Civil War and ends with the close of the Second World War.

The purpose and object of the authors of this work was to present the old and new Spain in the light of true history, shattering the gloomy legends cast about Spain by hostile and prejudiced historians. The infamous "Black Legend" is dispelled and Spain is presented as she truly was. More important though to the average reader is the latter section of the book with the added chapters which deal with the Civil War. This has been a sore and touchy subject, especially to the American reader, who has been exposed to a powerful and devastating propaganda campaign concerning the cruelties and injustices of the Franco rise to power and the present Franco government. Documentative evidence is presented so that an open minded reader may see for himself the true state of affairs in the only nation in the world which has successfully conquered the cancer of Communism.

The authors have presented to the historical world a work which should do much to rout the prevalent opinion that Spain, a dark and mysterious region, is a place set apart from the rest of nations. It is a very difficult task to destroy the tradition of our Anglo-Saxon impression of Spain which has been in the making for more than 250 years. Deep rooted preconceptions must be torn out and dark tales exposed to the white light of true history. The *History of Spain* presents an entirely new evaluation of the powerful Hispanic influence, not only in the New World, but also in Europe itself. The Pyrenees of Spain had housed the first parliaments of Europe. Freedom was a practical thing for the Spaniard who loved it with a fierce fire born of long subjection. Spain supplied a new thing in history—the urge toward emigration, the dream of a broader, richer, happier life. This was the result of her conquest of America, which sent other nations hurrying to claim their share of this New World.

Facts which have always been taken more or less for granted are shown to be invariably misrepresented. The conclusion which one reaches upon reading this book is that a great injustice has been done to Spain and that she deserves to take her rightful place high in the roll of the family of nations, as a

great Christian country, the land which not only sent soldiers to explore and claim, but also sent missionaries to convert and civilize. Sir Charles Petrie states in the preface that it was the purpose of M. Louis Bertrand and himself, not only "to narrate truthfully the history of Spain, but also to show her contribution to the common stock of our civilization." This they have done and admirably so.

T.J.K.

Christian Design For Sex. By Joseph Buckley, S.M. Chicago, Fides Publishers Association, 1952. pp. 216. \$3.50.

"In the modern atmosphere of godlessness and materialism, the true dignity of human generation has been all but submerged in a maze of worldliness, selfishness, and sensuality, while the time-honored virtues of purity, modesty, and chastity have been the objects of persistent attacks." The truth of this statement, made by Archbishop Joseph Francis Rummel in his foreword is manifest and clearly indicates the responsibility of those charged with the sex education of our youth. This responsibility rests primarily on parents, secondarily on teachers. As the home is the place where the child is fed and nourished and taught to say his prayers, so the home must be the place where there is first inculcated a reverence for the sacredness of sex in the plan of human life.

Many parents and teachers are at a loss in fulfilling their obligations to impart such instruction. A certain repugnance is often felt, as though sex were merely an animal function. The answers are known but a terminology is lacking. Father Buckley, a professor of Theology at Notre Dame Seminary, New Orleans, and a man of wide experience in lecturing on the ethical aspects of sex to various groups of the Cana Movement, here presents us with a book which admirably fulfills these needs. The problem of sex is treated in a straight-forward and clear manner, at once showing its proper function in the pattern of life and pointing out the pitfalls that arise from a misunderstanding or violation of this most sacred God-given appetite. General principles are laid down for the guidance of the reader; correct terminology is used and explained and recourse is had to the teaching authority of Holy Mother Church in confirmation of the author's conclusions. Much thought and research have gone into the writing of this book. Father Buckley looks to the Master of the schools, Saint Thomas Aquinas, for a deeper understanding of the complexities that are involved in a true

appreciation of the human personality. The conclusions of Saint Thomas have been incorporated into an excellent treatment of a function innate to the human race and yet a perennial subject of unwanted ignorance. The book is unique in that it is at once profound, touching the roots of the problem, and yet written in a clear and simple style. It is a book that can be read and grasped by the average reader.

The first part discusses the whole pattern of sex as intended by God the Creator. A clear distinction is made between *passion*, better known as lust, and the *human passions*. The norms of modesty and the pitfalls to be avoided are discussed at length. The second section looks at marriage from the Man's view and the Woman's view. The great dignity of marriage is treated in a chapter on Marriage as a Sacrament. A chapter on Marriage and Consecrated Virginity completes the author's adequate delineation of a *Christian Design For Sex*.

Our Blessed Mother told the children at Fatima that many were falling into hell because of sins of impurity. In these days of impurity and immodesty a true understanding of the Christian pattern for sex is incumbent upon all. Father Buckley's book offers invaluable aid to parents and others charged with the responsibility of sex education. C.A.F.

One of the Fifteen Million. By Nicholas Prychodko. Boston, Little, Brown and Company, 1952. pp. 233. \$3.00.

Dr. Bella Dodd, a former member of the National Committee of the Communist Party until her recent baptism by Bishop Fulton Sheen, has emphatically scored the result of men turning to false redeemers such as Hitler or Stalin. She said that as often as they have so acted, "they have crawled back on their hands and knees, slobbering blood, mutilated, deformed slaves—no longer characterized with the dignity of persons and elevated to the destiny of children of God."

Nicholas Prychodko's, *One Of The Fifteen Million* gives shocking testimony to the truth of the Dodd statement. Prychodko was a university professor in Russia and in good standing with the state. However, his "unfavorable background" kept him under the constant surveillance of the secret police. It seems as though his father had owned twenty-five acres before the revolution, and this, coupled with the fact that he was a Ukrainian, caused him to be regarded with suspicion.

Suddenly, just three years before Germany struck against Russia, he was seized by the N.K.V.D. for "questioning." The police favored a "confession" to enhance their prestige and to fulfill the slave labor quota for Siberia. The investigation methods of the secret police in attempting to gain a false confession reflects the nauseating, diabolical hate, which characterizes dialectical materialism. Justice and mercy are not for animals—and men are merely animals to an atheistic government. During the actual "questioning" period, which lasted for the greater part of four days, he was not given food or water. Prychodko related, "apart from the incessant beatings, the orders to confess, the tricks played on me, and the vile Russian curses, I never heard any concrete charges laid against me by the investigator."

Finally, Prychodko was sentenced to ten years in Siberia, that hopeless land of terror where millions of Russians have been sent—and from which so few have returned. His account of the following three years as a slave laborer under the iron heel of degenerate guards offers a frightful explanation of why so few return. Nor would he have returned but for an unusual pardon granted after three years through what Prychodko called a miracle worked by "my dear dear mother's prayers and efforts." That loyal mother had touched the heart of a rather high official to win the rare document.

But release from Russian slavery did not restore the limited freedom of Russia. As an ex-prisoner, he must now proceed to a small Ukrainian village. Here he was again arrested when the German army approached that sector. Only a thrilling escape saved him from death, as Moscow had ordered all ex-prisoners and "suspects" to be put to death lest they should fall into German hands. German occupation meant salvation to Prychodko. After the war, he migrated to Canada from his German prison camp.

This story, poignantly told in a simple and fast moving style, should prove appealing, as well as educational, to the general reading public.

J.H.M.

The Golden Thread. By Louis De Wohl. Philadelphia, J. B. Lippincott Co., 1952. pp. 254. \$3.00.

Louis De Wohl, who has written so well of such great Saints as Thomas Aquinas and Augustine, here turns his talents to a life of St. Ignatius Loyola, and the results of his efforts are

thoroughly gratifying. The life of the great founder of the Society of Jesus offers a brilliant vista and almost unlimited horizons for the novelist-historian and the author has utilized all these possibilities to their fullest extent.

A work such as this might well have suffered from two faults: 1) It could have failed in its delineation of the spiritual life of its protagonist, or, 2) It could have been found wanting in its description of the age in which St. Ignatius lived. But in both these respects Mr. De Wohl has acquitted himself admirably.

When he describes the movements of grace in the soul of the great Basque nobleman, his words always ring true and never smack of the maudlin or sentimental. What he has to say he says directly but not without delicacy or feeling. His descriptions are replete with well chosen phrases and finely turned figures; yet we never are subjected to an over-flourish. His success in placing St. Ignatius against the background of the age in which he lived and in creating the atmosphere of his contemporary milieu can only be termed brilliant. The colorful pageantry as well as the vivifying spirit of the 16th century has found a skillful interpreter in Mr. De Wohl. His vivid style reaches its peak in his description of the sack of Rome.

The author deserves well of the reading public, especially Catholics. For within the pages of his works they can gain not only a good deal of historical knowledge but what is more important a profound realization of the stature of the Saints. May we see more works from his very capable hand. J.F.C.

State of Perfection and the Secular Priest. By C. H. Dukehart, S.S., S.T.D. St. Meinrad, Indiana, A Grail Publication, 1952. pp. x, 186 with index. \$3.00.

It would be difficult to exaggerate the interest shown in the subject of this book in recent years. Theologians in Europe, especially in France, and even in the United States, have approached the question of the state of life of the diocesan priest, as well as the relation of that state with other states of life, from several different angles. Father Dukehart's purpose is to set forth, in strict theological fashion, the thesis that the secular priest is in the state of perfection.

After an introductory chapter on the sacerdotal obligation to what the author calls personal perfection, the book proceeds, developing an extended study of the notions involved and the

state of the problem, presenting the case for both sides of the controversy, and stating at length the opinion embraced by the author himself. The final chapter offers evidence, alleged in support of the author's thesis, from pre-Code law and the early Fathers. Father Dukehart is obviously a well-trained and conscientious theologian, and his manner of procedure is of uniform high calibre throughout. We question, however, the theological accuracy of his exegesis of a number of passages from Sacred Scripture, cited in confirmation of various points. On the other hand, his presentation of the doctrine of St. Thomas is, at least in its expository aspect, excellent. Lastly, the author shows a gratifying familiarity with the outstanding authorities on his subject, both ancient and modern.

As for the thesis itself which Father Dukehart defends, we should note in the first place his insistence that it "does not contradict the teaching of St. Thomas, even though it is quite evident that this point of view differs from that of the Angelic Doctor" (p. 136). Further, the author is very convincing in maintaining that, while the view held by St. Thomas was not incorrect; still, it would be incorrect to hold this same view today. The position adopted by Father Dukehart is a sound one, and a clear understanding of that position would provide one with increased respect for and admiration of the calling of the diocesan priest.

J.P.R.

In Charity Unfeigned. By William P. Furlan. Paterson, N. J., St. Anthony Guild Press, 1952. pp. x, 280. \$2.75.

In presenting this book, *In Charity Unfeigned* Father William P. Furlan has inscribed a monument to the memory of a last century apostle, Father Francis X. Pierz, at the request of His Excellency Peter W. Bartholome, Coadjutor Bishop of St. Cloud.

The life of Father Pierz as a missionary among the Indians is almost identical with the life of the great Dominican apostle of the Northwest, Father Mazzuchelli. The advent from a foreign country, the misunderstandings with superiors, and the successes amid great trials typify the heroic apostolates of both men.

From a perusal of this book much information can be gleaned about the Indians and of their exploitation by greedy white settlers. The searing observation that "English rum has destroyed more Indians than ever did the Spanish," gives the lie to those English historians who would point the lily white finger

of repudiation at the Spanish colonizers of other sections of this country.

That this book serves as a fitting tribute to a patriarchal missionary of Minnesota is assured. A glance at the citation of sources convinces one of the tedious labor of love expended. Yet that it will be well received by the general reading public is improbable, because of its precise detail and repetitious relation of facts.

W.P.T.

The Conquest of Life, Conferences on Timeless Truths. By John W. Cavanaugh, C.S.C. Edited with a biographical sketch by John A. O'Brien, Ph.D. Paterson, St. Anthony Guild Press, 1952. pp. 256. \$2.50.

Every so often a collection of the most significant addresses, sermons or lectures of a noteworthy personage of our land appears in print between the covers of a book. More often than not, it would be wished that they had remained out of print, or, at least, that they had been permitted to mellow between the covers of a private note-book. The reason is that, obviously, they were never intended to be read, but to be heard, to be listened to when delivered. Consequently, they make very poor literature.

It can be easily asserted, however, that such is not true in the case of *The Conquest of Life*. Displaying his usual sound judgment and good choice, Father O'Brien selects some fifteen of the outstanding addresses of the former president of Notre Dame University and presents them to the reading public both as a memorial tribute to the beloved Father Cavanaugh and as vital thought-provoking material for the reader. Of course, it would seem that the exceptional genius of Father Cavanaugh made the editing choices much easier. For, in written form these addresses lose very little force and captivate the interest of the reader immediately.

The sub-title of this volume rightly describes the nature of these addresses by heralding them as 'Conferences on Timeless Truths.' This is exactly what they are! "The Price of a Soul," "Christ the Teacher," "The Modesty of Culture," and "Religion and Education"—are some of the topics so warmly and understandingly treated in these addresses. It would behoove "a world confused, perplexed and groping for the right path ahead," to read and ponder these 'timeless truths' couched in such beautiful and convincing language.

In *The Conquest of Life*, the reader meets a great personality through Father O'Brien's excellent biographical sketch and through the addresses themselves. It takes very little reading to be convinced that you are making the acquaintance of an outstanding man of God. It becomes evident that the lifelong priestly endeavors of Father Cavanaugh were almost exclusively devoted to the formation, according to principles of true Christian living, of the pliable characters of the thousands of American youth who came under his care at Notre Dame. He was indeed 'A Builder of Men.'

Needless to insist then, this book is to be recommended to the college freshman and the professional graduate alike. It can inspire the one and refresh the other! M.C.G.

Kinships. By Antonin Gilbert Sertillanges, O.P. New York, Declan X. McMullen Co., Inc., 1952. pp. 234. \$2.95.

A spider's web is sometimes seen suspended between a ceiling and walls, or perhaps between the top and the sides of a window frame. There are main strands which supply the architectural support for the entire network. Around these has been spun a pattern of interlaced strands, blending in with the main framework so intimately and delicately that there results a mysterious beauty in the whole.

Man lives in the center of a web. Its strands are the diverse relationships of man to God. Some of these, the main ones, unite man directly to God; others, to man himself; still others, to other men, while the remainder exist between man and the things of the world around him. At the periphery whence all these relations originate and by which they are supported is God; at the center where they all terminate is man.

In seventy six brief exposés, Father Sertillanges reveals the beauty, dignity, and mystery of this network of relations. He shows that the process of living according to the dictates of these divinely established relationships is the key to man's happiness. The animation of this web is simply a life of Christian Charity.

The subtitles of the four major divisions make clearer the scope of the matter treated in this volume. It is through God's Presence, Providence, and Love that man is directly brought in "Union with God." Early in the work, the author makes plain not only his method of procedure, but, further, the necessity of

man acting according to this plan. He asserts: "God dwells in us, but we must go outside of ourself to see Him." These avenues of departure are the *Kinships* man enjoys with all that is about him. "Self" is the monosyllabic subtitle for the development of the relationships man has to himself. Those involvements in which man finds himself with regard to other men and other things are brought into focus in the sections titled "Neighbor" and "Apostolate."

The web is not man-made. For "in creating us God did not fail to oblige us . . . to seek Him;" nor is the understanding of it restricted to the philosopher, for "the peasant, the lackey, the washer-woman recognize it instinctively as the thinker does by reason and the mystic by grace." Therefore, the author makes but one assumption: that the reader acknowledges himself to have been made by God to know Him, to love Him and to serve Him. Then, by holding up to the light one strand at a time, the reader comes to know God in the things and people that move about him daily. A new sense of awareness, of the intimacy, of the universality of God's influence in our lives is generated by the unfolding of *Kinships*.

Again, these short essays are akin to love letters in beauty and delicacy. And like them, they grow more meaningful, more provocative on rereading. They stir the reader to think; they forcibly draw him to love and serve God. Because each thought is brief, complete, rich in appropriate quotations and strikingly original figures, this work is immediately adaptable to the rôle of spiritual reading, both by the laity and religious alike.

W.H.

BRIEF NOTICES

The Christmas Book. By Francis X. Weiser, S.J. Illustrated by Robert Frankenberg. New York, Harcourt, Brace and Company, 1952. pp. 188. \$3.00.

"In Bethlehem is born the Holy Child,
On hay and straw in the winter wild;"

Thus goes the beautiful Christmas hymn by St. Francis, and quoted in this delightful book which is a history of all the things about Christmas that make it the most beloved of all Christian feasts. Easter, of course, is the greatest of feasts. But Christmas has stolen the hearts of all peoples. Readers of *Dominicana* will like

Father Weiser's short chapters that tell of the origins of the Christmas Crib, the Christmas Tree, and of Christmas Plants and Flowers. And how many children today have ever heard of the famous Battle of the Mince Pie?

Bound in a colorful red and green cover, *The Christmas Book* is a welcomed addition to light, easy reading and yet interesting Catholic literature. It should prove a favorite gift this year, and for many years to come. This book can do much to help preserve Cherished Customs—Old and New—that make Christmas a truly Christian holiday. A.G.

The Knighthood of Truth. By Fr. Raymond Bruckberger, O.P. Chicago, 1909 S. Ashland. Dominican Fathers, 1952. pp. 58.

In this booklet, the Dominican vocation is portrayed as a "call to arms"; for by his calling, the Dominican is a knight. As Fr. Bruckberger points out, in medieval times "Order" was synonymous with "Knighthood," and in founding the Dominican Order, St. Dominic had truly founded an order of spiritual knights. The members of this Order had all the characteristics of knights; their armor was their habit; their weapon, the rosary; their banner, truth; and to God alone did they give their allegiance. That knighthood still exists today and continues its loyal combat for the triumph of Truth.

The booklet is divided into two parts. The first section contains three short lives of St. Dominic, St. Thomas, and St. Catherine of Siena. In the second part, the author treats of the Knighthood itself. Fr. Bruckberger has exposed the Dominican way of life in a unique and masterful fashion. This short work is recommended; especially for its value as vocational reading. G.H.K.

Father Fahy. A Biography of Anthony Dominic Fahy, O.P. (1805-1871). By Msgr. James M. Ussher. Buenos Aires, 1951. pp. 213 with illustrations.

Fr. Anthony Dominic Fahy, O.P., was an Irish Dominican missionary in the early part of the nineteenth century. Although he labored for almost thirty years in the city and neighboring parishes of Buenos Aires, his earlier life and times should be of great interest to Dominicans in the United States. For Fr. Fahy began his apostolic career at St. Joseph's Convent (now Priory), Somerset, Ohio. There he labored for two years till ill health forced him to return to Ireland.

But even this short time in the undeveloped territory of the mid-

west gained for Fr. Fahy the valuable experience that would stand him in good stead under similar circumstances in Argentina. He was sent to Buenos Aires in 1843 as Irish Chaplain. In that capacity he labored vigorously until his death during the great plague of 1871. He was everything to his improverished countrymen; in his own words: "I am Consul, Postmaster, Judge, Pastor, Interpreter, and provider of situations for all these folks, so that I am a perfect slave of the poor."

The Reverend author has done commendably well in piecing together his meagre supply of documents, letters and records to form an interesting and readable biography. E.G.F.

S. Thomae Aquinatis Expositio in Libros Aristotelis De Caelo et Mundo, De Generatione et Corruptione, et Meteorologicorum. Ed. by Raymond M. Spiazzi, O.P. Turin, Marietti, 1952. pp. xxvii, 740, with indices and outlines.

S. Thomae Aquinatis Super Evangelium S. Joannis Lectura. Fifth edition, ed. by Raphael Cai, O.P., Turin, Marietti, 1952. pp. ix, 542, with indices and outlines.

Very little needs to be said about these works, for they are just as praiseworthy as the previous editions of the works of St. Thomas published in recent years by Marietti. The three commentaries on Aristotle's physical works are, of course, more particular applications of the general principles laid down in the commentary on the eight books of the *Physics*. St. Thomas completed his *Commentary on De Caelo et Mundo* and got half way through the other two commentaries before he died. Some unknown author has completed them, and his work is inserted in appendices at the end. Every lesson contains an outline of, and the text of Aristotle along with a synopsis of, and St. Thomas' commentary. The whole work is enhanced by an excellent introduction and a very extraordinary dedication to the Blessed Mother under the titles of *Stella Maris*, *Regina Mundi*, *Virgo Incorrupta*, and *Sancta Dei Genetrix*.

The Commentary on the Gospel according to St. John has all the excellent qualities of the *Commentary on St. Matthew*, already mentioned in the preceding issue of *Dominicana*. M.J.D.

The Guide to Catholic Literature. Volume Four (1948-1951). Edited by Walter Romig. Grosse Pointe, 30, Michigan, Walter Romig, 1952. \$15.00.

This work is the fourth volume of the indispensable biblio-

graphical tool which first appeared in 1940. Volume I covers the years 1888-1940. The next two volumes each cover four years to bring the work up to the year 1948. The present volume includes works published to December 31, 1951. Yearly volumes are also issued between the four year cumulations. *The Guide to Catholic Literature* is an annotated international bibliography of books principally by Catholic authors, on the constitution, doctrine, discipline, history, and literature of the Catholic Church. The guide is arranged by author, title, and subject in one straight alphabetic order. The title and subject entries are mainly cross references to the author entry, under which the biographical, bibliographical and critical data are given. Material is entered under the author entry in this order: (a) biography of the author; (b) books by him; (c) books, appreciable parts of books, and articles on him and his works. The work has been widely acclaimed as a valuable guide and is recommended to scholars and librarians of universities and colleges, high schools and public libraries. R.A.

Evidence For Our Faith. By Joseph H. Cavanaugh, C.S.C. Notre Dame, Ind., Univ. of Notre Dame Press, 1952. pp. xii, 340. \$3.00.

This is a textbook of Apologetics. Men have been writing explanations of the faith for centuries now, but the job will never be done. Catholics of each succeeding generation must interpret anew to their contemporaries the old truths that will always be so new to so many. Father Cavanaugh's exposition presents the basic truths of the faith in modern dress for the modern student, using modern authorities. One is introduced to the thought of such men as Bernard Iddings Bell and C. S. Lewis, not to mention Chesterton, Belloc and Lunn.

College students will find it eminently readable (no small recommendation for a textbook) and comprehensive in scope. One chapter devoted to the various present-day teachings of Protestant sects in this country presents the contradictions very nicely without belaboring them. In addition there is a fine bibliography (about ninety percent of the titles are English) for the student who wants supplementary ammunition. There is also a good working Table of Contents and Index. P.M.G.

L'Histoire dans l'Antiquite. By Fr. Benoit Lacroix, O.P. Montreal, Institut d'Etudes Medievales, 1951. pp. 252. \$3.00.

With painstaking labor, Father Benoit Lacroix, O.P., has in *L'Histoire dans l'Antiquite* assembled a remarkable collection of 76

Greek and Latin texts relating to historiography from the best existing manuscripts. Facing each text is a French translation, along with indications for the best English translations available. From the material thus compiled, Fr. Lacroix has written an Essay on the problems of history developing the nature and purpose of recording and interpreting facts for posterity as conceived in ancient times. This is a valuable book for anyone wishing to penetrate the thought of classical antiquity.

G.G.C.

Don Camillo and His Flock. By Giovanni Guareschi. Pelligrini & Cudahy, New York, 1952. pp. 250. \$3.00.

Here we have a delightful sequel to the fascinating story of *The Little World of Don Camillo*. Written in the same humorous and heart warming style, the adventures of the lovable parish priest in a small Italian village leap from one crisis to another, from the sublime to the somewhat ridiculous. Each of the parishioners who plays a prominent part in the knotting and untying of the many incidents is really a character in his own right from Peppone, the Mayor, to little old Martha who thinks she should vote for the Communists.

Those who enjoyed the original story will find this continuation of the life and times of Don Camillo filled with merry situations similar to those that captivated their interest before by their charm and simplicity. It is light and enjoyable reading that can be recommended for anyone.

A.J.D.

The Carthusians. By an anonymous Carthusian. Westminster, Newman Press, 1952. pp. 105. \$1.75.

It is a singularly American trait for a man to say what he has on his mind as briefly as possible. Such frankness of presentation is found here. *The Carthusians* tells of men who give themselves wholly to God and of the Carthusian mode of accomplishing this union. Since religious Orders find their ideal in their founder, the author begins with a short biography of Saint Bruno in order to introduce us to the holy and imitable spirit which the saint transmitted to his followers. This same spirit captures the reader in the subsequent chapters and induces in him the conviction that this is truly a beautiful way of life. The Carthusian vocation, the solitary and community life, are fully described and explained. A survey of the government of the Order, and the listing of requirements for aspirants complete the information. The crowning point of the work is the last chapter in which the practicality of contemplative life, even for the twentieth century, is cogently elaborated.

C.P.

The Call of All Nations. By St. Prosper of Aquitaine. Translated by P. De Letter, S.J. Westminster, Newman Press, 1952. pp. 234. \$3.25.

St. Prosper's book is the fourteenth in the *Ancient Christian Writers Series*. The occasion for St. Prosper's work was the defense of St. Augustine's doctrine on grace in regard to pagans. A contemporary of St. Augustine, he was content to show that there is no contradiction or injustice in the Will of God. There is nothing said of the middle ground where grace touches our free will; rather, this was the work of the sixteenth century scholastics who, starting at either end of the problem — the free will of men or the omnipotence of God — tried to reach certain conclusions which had not been revealed.

The style in which St. Prosper wrote contrasts sharply with the more literary turns of St. Augustine. The disciple has a sober and unimaginative hand that he keeps close to his vest. Consequently, it is easy to follow his simple and clear text. Credit for this in the English version is due to Father De Letter, the translator. Besides the translation, he has provided a set of informative notes that equal about one-fourth of the Saint's treatise. C.B.

The Rosary, A Social Remedy. By Thomas Schwertner, O.P. Second edition prepared by Vincent Martin, O.P. Milwaukee, Bruce, 1952. pp. x, 136. \$2.75.

Pope Leo XIII in his encyclical *The Rosary and the Social Question* expressed confidence "that the Rosary, if devoutly used, is bound to benefit not only the individual but society at large." This conviction of the Holy Father inspired Father Schwertner to publish a devotional and theologically sound book on the Rosary and the social problem in the 1930's. In preparing a second edition of this work the editor of the Science and Culture series requested and obtained the capable service of Father Martin, author of the pamphlet series *Rosaries for Russia*.

Under such titles as *The Rosary and Authority*, *The Rosary and Justice*, *The Rosary and Consolation* Father Schwertner had offered very practical methods for profiting by daily use of Mary's Rosary. Father Martin's revision consists principally in augmenting the original texts with the pronouncements of Pope Pius XI and XII since 1934.

The orderly procedure of *The Rosary, A Social Remedy* is praiseworthy, following a well planned pattern. This book is a well written plea for praying the Rosary more frequently and with more devotion. C.P.

A Monument to St. Jerome. Ed. by Francis X. Murphy, C.S.S.R. Foreword by Cardinal Tisserant. New York, Sheed and Ward, 1952. pp. xvi, 295, with notes. \$4.50.

The Church calls St. Jerome her "Greatest Doctor in Interpreting the Scriptures." He was a very great man, with a life full of diverse activities. It is thus necessary for anyone who wishes, to understand the whole Jerome to view the various phases of his life one at a time. Fr. Murphy has provided such a view of St. Jerome for us in this collection of ten essays. Well known authorities, both American and foreign, in different fields, write of St. Jerome as man, hermit, exegete, historian, spiritual director, humanist, founder of the Middle Ages, controversialist, etc. Each essay is but a stone in the whole monument, and is to be read as such. Only when the book is finished do we see the whole Jerome.

This book should appeal to several types of readers, depending on what they seek in a book—the life of a saint, some background for the study of the Scriptures, a short history of the fourth century, some thoughts of an old man on humanism. The essays themselves are well written and documented (footnotes placed at the end of each essay). As a matter of fact, it is difficult to choose any one as best of all. Fr. Hartmann has a nice explanation of his title of "Greatest Doctor" (p. 68). M.J.D.

L'Inquisizione Medioevale ed il Processe Inquisitorio. By Carlo Reviglio della Veneria. Turin, Italy, R. Berruti & Co., pp. 211.

This work is a study of the Inquisition in the thirteenth and fourteenth centuries, the time of that tribunal's greatest power. The author gives a handy summary of the origins of the Inquisition (founded in 1231), its scope and, above all, a thorough synopsis of the Papal decrees related to it. He carefully distinguishes between fact and fiction. The concise history of the Catharistic heresies, of which Manicheism was but one, and of the medieval attitude toward magic are invaluable as a background to the understanding of St. Dominic's life and work (1170-1221).

The author touches on the Spanish Inquisition in a manner which seems to smack of an anti-Spanish bias. However, the references are too few to establish this definitely.

In an appendix we find the case history of a woman tried, condemned and executed for witchcraft in 1470. G.E.B.

What Is The Mass? By A. Chery, O.P. Translated by Lancelot C. Shepard. Westminster, Newman Press, 1952. pp. 104. \$1.50.

"Even to the practicing Catholic the surpassing value of the Mass and its proper character are often unknown." These words of Father Chery speak a factual and regrettable truth. For many of us, knowledge of the Mass means only the obligation to attend. Do we know why there is a Mass? That the vestments and other material appointments of the Mass are rich in spiritual significance? That the Mass is a social prayer, and not exclusively "Father's Mass?"

Father Chery deals with these questions in a concise and orderly fashion, and provides the answers skillfully. This booklet, though not a complete and exhaustive study of the Mass, will be of special interest to Catholic Actionists and Catholic study clubs.

Yankee Priest. By Rev. Edward F. Murphy, S.S.J. Garden City, N. Y., Doubleday & Company, Inc., 1952. pp. 315. \$3.50.

This is an autobiography of a priest. Father Murphy is a member of the Society of St. Joseph, an off-shoot of the Mill Hill Missionaries of England. The Society is composed of a number of courageous, self-sacrificing Warriors of Christ who have dedicated their lives under the Patronage of St. Joseph to the service of the Negro in the United States. The Josephites, as members of the Society are called, can be proud of many magnificent accomplishments achieved in a comparatively short time. The Josephite Fathers lead a life almost identical to that lived by the Diocesan Clergy. Almost, but not quite! They have charge of parishes and missions in places where the predominant segment of the population is negro. They can be assured that they will always live in parishes where poverty is the dominant note; and this, because if the parishes were not part of the Apostolate to the Poor, the Josephite Fathers would not have charge of them. Their self-immolation cannot but invoke the admiration of all with whom they come into contact.

We regret to report that "Yankee Priest" failed to impress us as reflecting the true spirit of the Society of St. Joseph. Nor does the autobiography appear representative of the Josephite vocation of dedicated service in the Negro Apostolate.

W.J.D.B.

All books reviewed in *Dominicana* can be ordered through *Dominicana Bookstore*, 487 Michigan Ave., N.E., Washington 17, D.C.

BOOKS RECEIVED

From **NEWMAN PRESS, Westminster, Md.**

ANCIENT CHRISTIAN WRITERS. Saint Augustine, Sermons for Christmas and Epiphany. Translated by Thomas C. Lawler. 1952. pp. 249. \$3.25.

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