



From an Abundant Spring. The Walter Farrell Memorial Volume of **The Thomist**. Edited by the Staff of **The Thomist**. New York, P. J. Kennedy & Sons, 1952. pp. x, 555. \$7.50.

Father Walter Farrell was one of those rare men who reached the stature of true greatness. His cherished memory easily comes to mind when reading the lines of the modern poet who wrote that he "thinks continually of those who were truly great. . . . Whose lovely ambition was that their lips, still touched with fire, should tell of the Spirit. . . . Born of the sun they travelled a short while toward the sun, and left the vivid air signed with their honor."

True greatness is so seldom found among men that when death shatters it to fragments, we carefully gather its relics and tokens of remembrance and build them into monuments for safe-keeping. *From an Abundant Spring* is Walter Farrell's monument. Through every page, it is a tribute of affection and admiration for him. In every article his powerful image is omnipresent; his noble spirit shines through the thoughts of many different minds; the shadow of his greatness falls upon the lines of many different pens. It is a magnificent memorial to a great man.

Walter Farrell was truly great in every phase of life—he was a great priest, a great Dominican, a great Thomist. He was a man enraptured with a vision, and it was his burning ambition to share it with the world. Bred in the peerless Dominican theological tradition, he was led by penetrating and devoted study of St. Thomas to behold the Infinite as in a panorama. The more he came to see, the more he came to love. The contemplation and reflection of God's grandeur that is Thomism filled his spirit to overflowing. He emerged as the greatest apostle of Thomism America has seen, the indomitable torchbearer carrying its light into vast new areas where none had ever fancied it would shine. He toiled ceaselessly to clothe with reality the substance of his dreams, firing all his colleagues with enthusiasm for the cause. Out of it all came a dynamic new theological movement, a movement of such strength that none of us can foresee the limits of its potency, the popularization of Thomism. Cardinal Stritch has written a perfect

epitaph for Father Farrell in his Foreword to the book: "He worked incessantly to help men to see divine truth and seeing it, live it. . . . His particular gift was the ability to take the teachings of St. Thomas and to present them in such a way that ordinary minds could grasp them. He wanted enlightened laymen as well as enlightened priests and religious."

Soon after Father Farrell's untimely death in November 1951, the editors of *The Thomist* made plans to publish a volume of essays in his memory; *From an Abundant Spring* is the splendid result of their undertaking. Contained in it are twenty-six essays on theological, philosophical, and literary subjects, contributed by such eminent personages as Mortimer Adler, Francis J. Connell, C.S.S.R., Judge Roger Kiley, Sister Madeleva, Jacques Maritain, William R. O'Connor, Gerald B. Phelan, F. J. Sheed, Vincent Edward Smith, along with a host of Dominicans, including the noted British author Gerald Vann, O.P. His Eminence, Samuel Cardinal Stritch, has written the Foreword, a beautiful and moving tribute reflecting the Cardinal's deep affection for Father Farrell and his appreciation of the profound importance of the theological movement he inaugurated. While each reader will have his own preferences, it is barely possible to single out any one article above the others as worthy of special praise or commendation. All of the contributions are thoroughly interesting and instructive; each has been constructed with masterly competence and finesse, making the entire volume a uniform and balanced anthology. Students of St. Thomas, and all who are acquainted with philosophy or theology, will find in the book reading that is engaging and richly rewarding. And most of the articles should prove inviting and informative to all thoughtful readers even though they lack familiarity with theology.

Walter Farrell's vibrant memory demands a mighty monument. *From an Abundant Spring* meets the measure squarely.

L.K.

Philosophical Studies in honor of the Very Reverend Ignatius Smith, O.P.

Edited by Rt. Rev. Msgr. John K. Ryan. Westminster, Newman Press, 1952. pp. 316. \$5.00.

The title of this volume very simply but eloquently acclaim the merits of an illustrious Dominican educator, preacher and writer of the present-day. For more than three decades the Very Reverend Ignatius Smith, O.P., has been a distinguished member of the philosophy faculty at the Catholic University of America, serving as dean of the School of Philosophy for the last sixteen years. A priest of

the Dominican Order for over forty years, Fr. Smith has held fast to the spirit which inspired its foundation, the spirit of defending truth according as the conditions of the age require. This spirit has sparked Father Smith's work in the pulpit, on the radio and in the classroom.

With the same sincerity, brilliance and color that characterizes his noted accomplishments as a preacher of the Truth, Fr. Smith has endeared himself to his students and associates as a teacher of the Truth. Thus, Monsignor John K. Ryan, the editor of this volume, can declare in his brief introduction: "From his office in the School of Philosophy his genial influence has been felt in every part of his own campus and far beyond as well. It is difficult to think of another figure in contemporary philosophical circle who has had anything like his personal influence and who has touched so many lives in so many ways."

With the appearance of this collection of essays the many friends, students and fellow-professors of Father Smith's acquaintance find expression for their laudatory approval of his work. Without a doubt, the book stands as a noble and notable contribution to his honor and to the philosophy he has expounded throughout his long career. It was on Father Smith's sixty-fifth birthday that this volume was presented to him. And indeed, it seems befitting that as the day of presentation marked a milestone in the life of Dr. Smith, so the book itself represents a milestone—a step forward—in the application of the principles of Thomism to the labyrinthine problems of the day. It must be gratifying to Father Smith to observe how the various outstanding contributors, in their respective studies, have followed his lead, adapting the sublime thought of the Angelic Doctor in a sound and refreshing manner to modern exigencies. What greater tribute to a thinker than the advancement of thought amidst the maze of turmoil that is life in the world today?

The sixteen treatises in this dedicatory volume have been written by eminently qualified students of St. Thomas Aquinas. Each is a master and a specialist in his own field. Little wonder, then, that these pages vibrate with a living philosophy. Nearly every major phase of philosophy is herein treated. From an article on "The Dialectical Character of Scientific Knowledge" to one on "The Dynamics of Moral Conduct," the reader enjoys a comprehensive glimpse into the Thomistic system. A discussion on the *quinque viae* goes hand-in-hand with a treatise on modern economics, and a study on international law with one on miracles, to form a vital, harmonious whole.

Reflecting on the book as a whole, the reviewer is left with two impressions. First, the wide range of subjects so effectively touched

upon forces one to conclude emphatically once again that Thomism is the remedy for today's ills. Each article tacitly and convincingly refutes the ever-present fictions about Thomism's decline and uselessness; each is a challenge to shallow-minded thinkers who mistake the empirical for the essential. Secondly, the unusually high degree of freshness and spontaneity with which the Thomistic solutions are presented is, indeed, worthy of much praise. There is a precious quality of informality in this presentation which enables the reader to retain the vivid impressions intended. That there is a definite contact between author and reader goes without saying. It can be, therefore, that the attractive style and the welcome absence of well-worn clichés makes the perusal and study of these articles satisfying and enjoyable.

It is unnecessary, then to say that this volume in honor of the Very Reverend Ignatius Smith, O.P., is to be recommended. It should be particularly useful to those engaged in philosophical and theological study. For the beginner it will broaden the horizon and lay open new facets of the science of wisdom, presenting at the same time a synthesis of modern philosophical thought. For the scholar it will be more than a refresher. It will throw new light on old problems, from which they can construct and progress.

E.B.

General Psychology. By Robert Edward Brennan, O.P. Revised Edition. New York, Macmillan Company, 1952. pp. xxii, 524. \$5.50.

The appearance of this revised edition of Fr. Brennan's *General Psychology* is sure to be welcomed by all who have used or wanted to use this standard college textbook.

We perhaps ought to begin by noting that this work was first published in 1937. In the present revision the changes though not radical, are numerous. The perennial philosophy it exposes as the groundwork and the framework of true, common-sense psychology has not been altered, but new data produced by experimentalists in psychology over the past fifteen years have been incorporated. The new author index shows that about 350 writers have been consulted and cited.

Often among Catholic psychologists there is to be found a certain antipathy between those whose concentration lies in the experimental phase of the subject, and those who stress rather the philosophy of Aristotle and St. Thomas as guiding and confirming any experiments. The experimentalist will insist that nothing is had for certain in psychology until it is proved in the laboratory, while the rational psychologist tends to minimize the findings of the scientist

because they merely corroborate his own philosophical or experiential deductions.

Doctor Brennan is a kindly coordinator in this dispute, and shows himself a loyal follower of St. Thomas Aquinas who stood ever ready to accept any fragments of truth even from the hands of his adversaries. The Thomistic approach to modern research is, by tradition, an optimistic one.

In this spirit, the author has carefully weighed the laboratory findings, and with great patience and tact has evaluated the conclusions proposed. On the other hand, he refuses to be restricted to the meager information issued and certified by the scientist, and he insists that psychology can rely as well upon introspection, that is, upon the everyday experience of human beings. Personal experience is a fertile field for cultivation by the psychologist, and he cannot afford to reject the fruits of its harvest simply because they spring up under natural rather than artificial conditions.

On every page of the text, Fr. Brennan contends that it is Aristotelico-Thomistic psychology alone which can (and does) interpret and synthesize the facts presented by rigidly scientific or common observation of human nature. All the other schools hamper and eventually stifle the quest for a knowledge of man.

A noteworthy feature of this new edition is the translation of the references drawn from St. Thomas which in the previous edition were given in Latin.

We are confident that this book will increase in popularity with college professors and teachers of psychology. Dr. Rudolf Allers in the preface commends it with an enthusiastic "lege feliciter." We can say no less.

D.M.N.

Grace. By Rev. Reginald Garrigou-Lagrange, O.P. Translated by The Dominican Nuns of Corpus Christi Monastery, Menlo Park, Calif. St. Louis, B. Herder Book Co., 1952. pp. ix, 535. \$7.50.

The appearance of a translation of a work of the renowned Dominican theologian, Père Garrigou-Lagrange, is an event that always draws the interest of those engaged in the study of sacred doctrine. When the work in question is the first article-by-article commentary on St. Thomas tract *Degratia* (I-II QQ. 109-114) to appear in English, it is to be greeted with all the more enthusiasm. Works on this subject in the Thomistic tradition are legion in Latin, but, as far as we know, the present work is the first extensive treatment of the subject in our own language.

After a helpful introductory chapter the author treats in successive chapters of The Necessity of Grace, The Essence of Grace, The Divisions of Grace, The Doctrine of the Church on Grace, Sufficient Grace, Efficacious Grace (two chapters), The Cause of Grace, The Effects of Grace, Merit, and finally A Recapitulation and Supplement. Four chapters are devoted to the difficult problem of sufficient and efficacious grace in which the various scholastic teachings are examined at great length. In treating Congruism and Molinism the author is at all times fair and objective. He does not set these systems up as straw men that are easily knocked down, nor has he in any way indulged in oversimplification. He treats summarily of his own controversy with the late Spanish Dominican Francisco Marin-Sola, but a full appreciation of this discussion can be gained only by reading the original articles of the two great theologians that appeared in 1925-26 through the medium of the *Ciencia Tomista* and *Revue Thomiste*.

The present translation while over literal and awkward in places is adequate.
J.F.C.

Steward of Souls, A Portrait of Mother Margaret Hallahan. By S.M.C. New York, Longmans, Green and Co., 1952. pp. 181. \$3.50.

Steward of Souls relates the story of a woman fired with true Dominican zeal. This woman is Mother Margaret Hallahan, foundress of the English Dominican Sisters of the Congregation of St. Catherine of Siena. Mother Margaret Hallahan lived during the period which saw the rebirth of the Catholic Church in England, the era which produced Cardinal Newman and Cardinal Wiseman.

In the unfolding of this narrative one dominant characteristic is felt—an apostolic spirit characteristic of the Apostles themselves. The unending establishment of convents which were founded on the love of God and the love of neighbor is suggestive of the numerous missionary journeys and foundations of St. Paul. The Benedictine nuns helping the Dominican sisters both spiritually and materially reminds us of the early Christian communities sharing their possessions with one another. We read of bishops, priests and laity all working for the one goal—the growth of the Church in England. Their collective efforts are reminiscent of the early days of Christianity when the Apostles were working with the humble beginnings of the great Catholic Church.

In all this activity Mother Margaret played a major rôle; for it was she who founded the first English Dominican Congregation of Sisters, and it was she who worked to bring both spiritual and mate-

rial assistance to the people of England with newly founded schools, orphanages and hospitals. The portrait of Mother Hallahan is indeed complete, revealing a woman of extraordinary charity and zeal which enabled her to do so much work among the people she loved.

Steward of Souls is an important book for those who are interested in the revival of Catholicism in England. Especially, however, it is of value for those who are interested in the initial contribution which was made by the Dominicans to the ever growing renaissance of Catholicism in England.

E.B.B.

Truth. By St. Thomas Aquinas. Translated by Robert Wm. Mulligan, S.J. Chicago, Henry Regnery Co., 1952. pp. xxvi, 472. \$7.00.

Just as the mein of a man's countenance to some degree depicts the disposition of his soul, so also does a dust jack attempt to express a book. In this regard, the firmness portrayed by the jacket design of this book is a preview of the solidity of doctrine contained within.

As a first volume of a three volume series, these questions from 1-9 of the master's 29 question treatise on Truth concern themselves with the "general idea of truth and divine and angelic knowledge." A thirteen page introduction acquaints the reader with a helpful historical setting of the work; explains the style of the disputed question; provides a doctrinal analysis with a list of additional Thomistic references. The intention of the translator, to provide a good translation is seen concretized in pages of flawless English and bodes well for the remainder of this first complete translation based on the critical Latin Leonine text.

A very clear print coupled with the placement of all footnotes at the end of the book aids in continuity of concentration on the text. In addition, the avoidance of duplication in terminology by the use of a system of brackets which some translators abuse in their use, actually enhances the meaning of the text by equating one word with one thought. This is no small item because even in the original Latin text the thought involved does not readily allow for easy apprehension. An example is the body of article fifteen, question two, which concerns itself with God's knowledge of evil things . . . "since God has a proper knowledge of all His effects, knowing each one of them as it is, distinct in its own nature, He must know all the opposed negations and privations, as well as all the contrarities found in things. Consequently, since evil is the privation of good, by knowing any good at all and the measure of anything whatsoever, He knows every evil thing" (p. 134).

It does not seem superfluous to remark that the pure, sublime

truth as transposed from the master's Latin idiom into the best of another language is at times as refreshing as if the master himself were speaking in that language.

For those who seek a more extensive knowledge of truths first encountered in the *Summa*, or for a more profound exposition of Thomistic doctrinal matter for use in reference work, this translation should be a valuable aid. Of particular note are the many passages of direct and indirect psychological reference which afford the reader a comprehensive insight into this aspect of the Thomistic system.

G.W.

Golden Goat. By R. L. Bruckberger, O.P. English version by Virgilia Peterson. New York, Pantheon Books Inc., 1952. pp. 62. \$2.00.

The Stork and the Jewels. By R. L. Bruckberger, O.P. Translated from the French by Gerold Lauck. New York. Harper and Brothers. 1951. pp. 50. \$1.50.

These fictitious narratives are positive proofs against those who think that the parable has lost its effectiveness either as a literary form or as a medium for communicating religious truths. The *Golden Goat* symbolizes wealth and its consequences. The worthy rich man is seemingly self-righteous while the unworthy poor man appears contemptible and wretched. In the first pages of this simple yet subtle parable, the beatitude: "Blessed are ye poor, for yours is the kingdom of heaven" (St. Luke, 6, 29), seems to be destroyed. This apparent contradiction is resolved when the poor man renounces his sole possession, the golden goat, and gains heaven not only for himself, but also for the rich man. The "spirit" of poverty is the key to the story and to heaven.

The parable of *The Stork and the Jewels* extends to the realm of fantasy and offers a delightful fairy tale; yet the story exposes a profound moral truth. The jewels are God's graces which give us hope and strength against the short-sightedness and follies of the world. The stork with outstretched wings is the cross of Christ extending from earth to heaven, the ultimate destiny of the children of men.

The author writes with great sincerity, sympathy and enthusiasm. The parables reveal a deep understanding of human nature and its failings. The author's free and easy style is well suited to portray human emotions. Both of these parables are sure to prove as enjoyable as *The Seven Miracles of Gubbio*. Because of their brevity and

simplicity they are accommodated to the tempo of modern times and will appeal to a wide audience not reached by more lengthy religious writings.

L.M.E.

Life Everlasting. By Reginald Garrigou-Lagrange, O.P. Translated by Patrick Cummins, O.S.B. St. Louis, B. Herder Book Co., 1952. pp. x, 274. \$4.50.

The eminent and erudite Dominican theologian, Fr. Garrigou-Lagrange, in his theological treatise entitled *Life Everlasting*, brilliantly expounds a most obscure part of Christian Dogma, the four last things—Judgment, Hell, Purgatory and Heaven—obscure because so little has been defined on them. This work is one of theological profundity and yet one of practical simplicity. For in the preface the author asserts that "Our purpose is to enlighten souls, to arouse conscience and responsibility. Our book would recall those who may be on the road to perdition, would instruct those who often commit deliberate venial sins and who take no pains to expiate mortal sins already remitted in the tribunal of confession." Skillfully he leads us to a clearer understanding of the importance and necessity of the four last things, by means of Scriptural quotations, theological reasoning, anecdotes from the lives of the saints and the sayings of the saints. *Life Everlasting* is what men are, or at least should be, striving for, and there is one sentence which strikes the reviewer as forcefully indicating the hopeful sign for the successful outcome of the struggle: "The life of grace is everlasting life already begun." *Life Everlasting* is the translation from the French of *L'Eternelle Vie et la Profondeur de l'Ame*. Fr. Patrick Cummins, O.S.B., has done an excellent job in the translation from the French edition.

J.G.C.

Henry Suso, Mystic and Poet. By S.M.C., O.P. Springfield, Ill. Templegate, 1952. pp. 167. \$2.25.

The fertile and gifted pen of S.M.C., has given us another entertaining and inspiring biography of one of God's true friends. *Henry Suso, Saint and Poet* is a short but detailed account of the fourteenth century German mystic. Born of a noble family, the child from earliest childhood showed a distressing lack of the warlike, brutal dispositions which his father deemed so important. As a result, the lad was cruelly ignored by his father. But this vacuum of paternal care was more than compensated by a tender maternal love. This was the first instance of a fact which young Suso was to learn

only too well during the course of his life. What God takes away with one hand, He gives back with the other. And so, God deprived him of a father's approval, but compensated with a mother's blessing. This is the recurring theme of the whole life story. There is a continual evidence of this Divine "give and take" throughout the too short account.

At the early age of thirteen Henry entered the Dominican Convent at Constance where he soon became one of the most popular of the young novices. For five years he went along rather smoothly, usually living up to the letter of the Order's Rule and Constitutions, but studiously avoiding the observance of the spirit of the same law. And then in some mysterious way, God entered his life rather forcefully. How this happened we do not know, but at the age of eighteen, Henry changed, so much so that his one time friends began to avoid him as being "good in an uncomfortable sort of way." God took his friends away, but gave the friar another Friend. His complete conversion began at this point, and S.M.C., rather than attempt to use her own words, describes the process in Henry's own words. Roughly a third of the short work is comprised of texts from Suso's mystical writings and poetry. The life of this Dominican was not spent in complete and what we shall call formal contemplation, since the Dominican ideal is to give to others the fruits of one's own contemplation. So Henry had to combine the active life with the contemplative, which in a word is the way of life of the true follower of St. Dominic.

Life for this friar, who had a most amazing penchant for being misunderstood and for getting into trouble, was indeed active. Twice nearly drowned, accused of being a poisoner, a robber and a faker of miracles, rescuing his own sister from the life of prostitution into which she had fallen, charged by an evil and unscrupulous woman of having fathered her child, the friar during all these trials continually walked hand and hand with God. This biography is recommended as an entertaining, readable and edifying story of Henry Suso, who gave all he had to God and took all that God gave to him; that is why we revere him today as Blessed Henry. T.K.

The Catholic Church: The Mystical Body of Christ. By Luis Colomer, O.F.M., Translated by Palmer Rockey, M. A. Paterson, New Jersey, St. Anthony Guild Press, 1952, pp. 392, \$3.50.

The doctrine of the Mystical Body of Jesus Christ is receiving more emphasis and elucidation in this century than it has since the

early ages of the Church. The doctrine is certainly not a new one since it was explicitly taught by St. Paul in his many epistles and especially in the Epistle to the Ephesians. The doctrine of the Mystical Body received less notice for a time during the Middle Ages as a result of improper emphasis placed upon it by a false mysticism.

In the past few decades there has been a revival of the doctrinal exposition of this profound mystery. The Holy Father has taken cognizance of this resurgence, and because of the great benefit to Christian piety that the doctrine offers, he has declared the mind of the Church on this subject in his widely hailed Encyclical Letter, *Mystici Corporis*.

Palmer Rockey in his translation of this first volume of a two volume work *The Catholic Church: The Mystical Body of Christ* by Fray Luis Colomer, O.F.M., has provided the English speaking world with a detailed study of the Church by a theologian well known in Spain. He has thus added to the growing store of information by which the faithful are to be led to a greater knowledge and love of the Mystical Body of Christ. Nevertheless, since the title of the book in Spanish is *La Iglesia Catolica*, the title of the book in English seems to be an accommodation to the doctrine of the Mystical Body. This is not meant to detract from the excellent scholarship of the book, which is very comprehensive and significant in its treatment of the divine mission of the Church.

The division of the work into three sections provides the reader with a clear-cut view of the unique character of the Church. In the first section, the divine constitution and continuing assistance is treated; secondly, the instrumental power of the Mystical Body; and thirdly, the growth of the organism which is to be completed only on the last day. This should serve as a valuable source of supplementary reading for students of Apologetics. The formal style and intricate detail, however, will meet with the approval of only the more tireless and exacting student of the Catholic Church.

W.P.T.

Early Christian Biographies. Edited by Roy J. Deferrari. New York, Fathers of the Church, Inc. Vol. XV. 1952. pp. xvi, 394.

The lives of the saints are always worthy of recommendation for their inspirational reading. This volume of *Early Christian Biographies* presents to us the lives of some saints who, in the early era of Christianity, were the possessors of a high degree of sanctity. Previous to their time the only subjects of Christian writings were

the martyrs, who were often more renowned for their death than their manner of life, though it is true of some that their death expressed a holiness of life which had been hidden behind an iron curtain of persecution. With the main force of persecution vanquished, the daily lives of the members of the Mystical Body became more apparent. Then Christian writers began to choose as subjects for their writings those who were renowned for their holiness and extraordinary way of life, even though they were not martyrs.

The biographies are of five bishops: Sts. Cyprian, Ambrose, Augustine, Epiphanius and Honoratus and of four of the early desert fathers: Sts. Anthony, Paul the Hermit, Hilarion and Malchus. With but one exception the accounts of these men never weary the reader and are a source of constant edification. The life of Epiphanius, however, contains some stilted, formal speeches which make difficult reading. This stiffness of style is apparently a characteristic of the original text and does not reflect on the translator. The Lives of outstanding excellence are those of Sts. Augustine and Anthony. Augustine is brilliant in his defense of truth against adversaries; Anthony, glorious in his victorious wrestling with the devils.

It might be well to note that Life of St. Anthony, ch. 92, p. 214, has a meaningless partial sentence inserted in the text which no doubt the proofreaders overlooked. T.H.

The Light of the World. By the Rt. Rev. Benedict Baur, O.S.B. Two Volumes. Translated by the Rev. Edward Malone, O.S.B. Herder Book Co., St. Louis, Mo., pp. 590, 463. \$7.50 per volume.

Although the primary intention of Church liturgy is always the glory of God, our liturgy has also a secondary purpose of instructing the faithful. Liturgy should be a vivid medium for teaching the doctrines of the Church. We are to use it as a moral exercise in the virtues and follow its practical example of the Christian ascetical life. Unfortunately, these doctrinal and moral points, the so-called secondary fruits of the liturgy, have been neglected in recent times by clergy and laity alike. *The Light of the World*, by the Rt. Rev. Benedict Baur, O.S.B., is a book which fosters the revival of sound liturgical piety through liturgical meditation.

The first section of Father Baur's two volume work centers attention on the major cycles of Christmas and Easter with their penitential seasons of Advent and Lent. The second volume treats the Sundays after Pentecost and the great feasts of Our Lord which fall during the summer months. Father Baur explains the Sunday and weekday Masses. Some saints' feasts days belonging to the sea-

sons and the important feasts of the Blessed Mother are included in their order of occurrence. The theological significance of the Sunday Masses is explained in greater detail by special introductions. No attempt has been made to systematize the liturgy; rather the random and often repetitious way of the liturgy is followed throughout. Meditations are given on three points taken from the proper of the Mass of the day and are correlated to the season of the ecclesiastical year.

Liturgical meditations such as Father Baur presents should be part of the priest's preparation for Holy Mass. The changing proper prayers of the Mass will take on deeper meaning for him because they will be related to his theological knowledge of what God is, what He became for us and what He continues to do for us daily.

The Rev. Edward Malone, O.S.B., is to be commended for his smooth translation from the German *Werde Licht*. J.M.D.

Men At Arms. By Evelyn Waugh. Boston, Little, Brown and Company. 1952. pp. 342. \$3.50.

The most generic description that can be made of the second World War is that it produced, in epic proportion, an unmatched display of movement and emotion. *Men at Arms*, the first volume of Evelyn Waugh's proposed trilogy on that same war, isolates these two predominant aspects as played against the background of one unique regiment and its men. Viewing the history of England's first year at war, when she was gagging on both the fumes of her sister-nations' corpses and the hot breath of the advancing German Army, we are given a surprising show of humor, which, while at odds with the general conspectus of the background, fits in quite neatly with the special segment of defense on trial in the book. The finished product is very witty, very British and refreshingly unorthodox.

Guy Crouchback, the nominal hero of the novel, is first met taking leave of an eight-year sojourn of "shame and loneliness" in Italy. Burdened by the one unalterable and regrettable conclusion that he has failed in his relation with the rest of mankind, remained a stranger and was "accepted and respected but not *simpatico*," he is now on his way back to England and the battle in which, whatever the outcome, "there was a place for him."

The subsequent events of the book are the story of Guy, the regiment he eventually gains admittance to, and several of the officers with whom he shares the burden of arms. The regiment, the Royal Corps of Halberdiers, first formed in the reign of Queen Elizabeth I and affectionately called the *Applejacks*, is the tissue out of which

Mr. Waugh has assembled his secondary line of plot. In peace time a self-considered military offshoot of a Pall Mall men's club, the regiment takes up the cudgel of war with admirable gusto. Waugh describes the regiment struggling to gain autonomy amid its rival military units, embarking on futile training programs and moving up and down the English coast like a lost dog answering every casual whistle. It is a tongue-in-cheek description all the way and adds up to a skilled mixture of wry humor and reverent satire.

In the midst of this military hide-and-seek the reader is introduced in a series of sporadic jottings, into the life of the Crouchback family. Spawned in the reign of Henry I, Catholic and now in steep economic decline, it is a group vaguely reminiscent of the Marchmains of *Brideshead Revisited* and like them, includes its share of respectable oddities. Of particular note is Guy's father, who, during the auction of the family estate, "attended every day of the sale seated in the marquee . . . munching pheasant sandwiches." For Guy, the army in the form of the Halberdiers, does not supply any appreciable change of type. At one extreme he meets Apthorpe, a droll reminder that men are often children, even when arrayed in the outfits of war. At the other extreme is Brigadier Richie-Hook, a caustic witness of the tragedy of an "enfant terrible" of the first World War who floundered badly in the backwash of the new struggle.

While *Men at Arms* contains little of the lyric, personal ardor of *A Farewell to Arms* nor, happily, any of the Augean stable atmosphere of *From Here to Eternity*, it does present vividly several stages of the doubts, regrets, caprices and subconscious longings of one man at war. Still more, author Waugh has given Crouchback the glimmerings of an eventual major achievement. In realizing the failures within himself and still finding courage to continue the search for adjustment, the search for that nebulous haven of being *simpatico*, Crouchback provides a logical and sympathetic nexus to the remaining volumes of the trilogy. More than this, the appeal for us goes beyond a mere interest in the acceptance of his plight, and becomes an authentic and earnest wish for its final resolution in honor and success.

E.R.B.

The White Paradise. By Peter van der Meer de Walcheren. Preface by Jacques Maritain. New York, David McKay Co., 1952. pp. 91. \$2.00.

The Carthusian Foundation in America. By a Carthusian. Sky Farm, Whitingham, Vermont, 1952. pp. 24. (\$0.25).

Have you ever visited a Carthusian monastery? Most probably

you have not. For until recently, an American's chances of doing so in this country were non-existent. All twenty-three established Charterhouses are located in seven European countries. But since the arrival of the pioneer Carthusians at Sky Farm in Whitingham, Vt., it should not be too long before America will be blessed with one of St. Bruno's purely contemplative hermitages. Until then, however, you may wish to visit a Charterhouse vicariously with Peter van der Meer de Walcheren in his beautifully written book *White Paradise*. As a translation from the original Dutch, *The White Paradise's* appearance coincides with the interest caused by the foundation of the nucleus of a future Carthusian monastery in America.

This little volume should do much to dispel the "idea . . . that men and women, of whatever age and education, who 'take refuge' in a cloister, and more especially in the enclosed monasteries of the contemplatives, are really misfits, individuals who could never have counted for much in the active life of the world." With penetrating insight de Walcheren tells of his stay at the famous Charterhouse of La Valsainte in the Swiss Alps. This sympathetic account depicts the "singlehearted reasonableness and absolute simplicity" of Carthusian life, whose silent loneliness is broken only by the century-old shout of St. Bruno: *O Bonitas!* in the contemplative prayer of his sons.

For those desiring a detailed account of the daily life of a Carthusian the booklet *The Carthusian Foundation in America* will be most informative. Prayer, solitude, and a mortified life are the characteristic features of the Carthusian Order. "The basis of Carthusian observance is the solitary life of the early Fathers of the Desert combined with elements of early cenobitical monasticism." All of which demands normal good health, a moderate imagination, and good judgment. "Solitude is no place for anyone who lacks nervous, psychic or spiritual equilibrium."

"A woman about to give birth has sorrow, because her hour has come. But when she has brought forth the child, she no longer remembers the anguish for the joy that a man is born into the world." The Carthusian Order is in labor, because her hour has come to bring forth her first offspring in this hemisphere. American Catholicism watches and waits with anxious expectations for the arrival of another perfect child.

B.M.

Biology and Language. An Introduction to the Methodology of the Biological Sciences, including Medicine. By J. W. Woodger. London, Cambridge University Press, 1952. pp. xiii and 364. \$8.00.

This latest book by Dr. Woodger presents in clear language and facile style a logical analysis of the biological sciences. The discourse is not primarily about organisms, but about *statements* about organisms. This keynotes the second-intentional character of the work. The author obviously intends to present a methodology, a specialized material logic for biology that uses the basic language of logistics for its expression. But the use of logistics in this book is considerably less technical than in the author's *The Axiomatic Method in Biology*. In fact, the author herein abandons the attempt to derive all of biology from a few simple axioms through a rigid deductive system. He settles now for a general description of the methodology, and applies it to specialized problems only.

The first part of the work deals with the classification of biological statements into various levels, and describes the interrelations between these levels as they occur in biological theories. In the second part, these results are extended and applied to methodological problems in genetics. Linguistic aids to the study of evolution are also discussed in this section. The concluding part is devoted to a similar application to neurology and related sciences, after which the author makes some recommendations about language usage in medical psychology. He clearly recognizes the difference between the physical and psychical orders, and urges that precise linguistic expression be used to separate these areas of discourse.

As logical works go, this is fairly simple for the reader uninitiated in modern symbolic logic. Aristotelians will find the author's logical analysis of Harvey's classical argument for the circulation of the blood of particular interest. By way of criticism, it may be said that much of the work is devoted to logical methods that are not peculiar to biology, but could equally be applied to any real science. Thus the particular value of the work does not seem to be so much that it is a precise biological methodology, as that it is a modern *logica docens* that uses illustrative material taken from the biological sciences.

A. W.

Conflict and Light. Edited by Bruno de Jesus-Marie, O.C.D. Translated by Pamela Carswell and Cecilly Hastings. New York. Sheed and Ward. 1952. pp. viii, 192. \$2.75.

Basic to any study of psychological disturbances and readjustment is a knowledge of the nature of man. It is equally important

to have clear concepts of God, Creator of that nature. Only then can sin and sanctity, two realities existing in that complex being—man, be fully understood and appreciated. The authors of these essays, eminent in their fields, aim at breaking down the maze of complexities in the life of man so that many unintelligible situations, which confront both priest and physician, might be met with a planned course of action.

The book is divided into two sections. (1) Darkness and Sin; (2) Balance and Light. Section One deals with the theological foundation of sin, the consequence of sin guilt, the relationship between guilt and mental disturbances and some psychological aspects of confession. Section Two treats of the false and the true notions of sanctity and concludes with a short, but excellent exposé on the asceticism of light of the Mystical Doctor, St. John of the Cross.

These studies merely touch upon the problems and their solutions, leaving many questions in the mind of the reader, yet by reason of this very fact, they will serve as an incentive for further investigation. The one certain conclusion which can be drawn from this book is that all difficulties, no matter how complex, must be treated in the light of Catholic teaching and the findings of science, excluding neither the one nor the other, to insure the successful direction of man's actions to his ultimate goal—God. *Conflict and Light* will be of special interest to confessors, spiritual directors and physicians among whom it will find an appreciative audience. L.M.E.

Logic. The Art of Defining and Reasoning. By John A. Oesterle. New York, Prentice-Hall, Inc., 1952. pp. 232. \$3.65.

Who does not wish to have reason for a guide? Yet in the modern world reason is suspect. Minds stretch out for truth and too often find that truth eludes their grasp. Man's mind no less than his hand must be trained to do its work. And although common experience will bring some proficiency to each, if either is to perform a complicated task easily and successfully, an art is needed. Logic is the art "directing the act of reason so that in reasoning man may proceed orderly, easily and without error.

The introduction to this art offers difficulties. Students previously concerned with external material objects, are suddenly asked to turn their attention to the ideas of the mind and the signs of these ideas, words. Unless they are allowed a gradual and connected introduction, the strangeness will confuse and alienate them. Logic will become something to avoid. Once acquainted with the objects of logic, the student must experience some satisfaction in successfully handling

these objects and be impressed with the value of this art for his daily living if he is to habituate himself to the use of logic.

Dr. Oesterle in his text on elementary logic has produced a book that should be highly effective in helping to form "reasonable" people. The contents are based on Aristotle's *Organon* and the *Commentaries* of St. Thomas Aquinas and St. Albert the Great and some modern studies. Modal propositions are only briefly mentioned. Otherwise the content compares favorably with standard texts, e.g., *Elementa Philosophiae* by Joseph Gretdt, O.S.B.

The book is divided into three parts according to the three acts of the mind, apprehension, judgment and ratiocination. The material is clearly and succinctly presented with the elimination of as much technical terminology as possible. A set of questions follow each chapter and usually one or two work-sheets (about forty in all). Problems of familiar and notable situations are used, e.g.—"Every Christian is a Fascist, because every Fascist is anti-Communist." The book has a spiral binding.

As a great advance in pedagogy, the formal and material aspects of the act of reasoning are considered more dependently than in the usual text and this helps to emphasize the fact that logic is applicable to real being. The inclusion of chapters on Induction and Sophistics and short sections on Rhetorical and Poetical Argumentation gives the student a comprehensive view of the problems involved in obtaining and communicating truth and a firm basis on which more profound or specialized studies may be built.

An appendix includes Lesson I of St. Thomas's *Commentary on Aristotle's Posterior Analytics* and Lessons I, II and III *On Interpretation*. Such reading should be a stimulus to the student of logic.

Dr. Oesterle is to be congratulated on his effort to put the much needed art of reasoning within the grasp of today's student.

L.M.T.

Theology. A Course for College Students. Vol. I: **Christ as Prophet and King.** By John J. Fernan, S.J. Syracuse, N. Y., Le Moyne College (Obtainable from Le Moyne College Bookstore), 1952. pp. xviii, 309. \$3.50.

Perhaps the most pressing requirement of the splendid movement of theology for college students is a satisfactory set of textbooks. It is to meet this urgent need that the departments of theology of several Jesuit colleges have set to work to produce the much-desired texts. The present work is the first of a projected series of four

books, designed to cover eventually the full four years of a college theology course.

Following a brief but clear, positive statement of the purpose and function of theology in the scheme of Christian education, Father Fernan devotes the rest of his Preface to an exposition of the general objectives and a specific outline of this particular college course in theology. The unifying principle of this course is the fact that the "good news of the Gospel is the new life we have in God." All theological truth, therefore, is to be studied in relation to this central fact. The course here proposed is set up in the following steps, each of which occupies a year of academic study: 1. The Life that is Christ (Christ as Prophet and King); 2. The Life of Christ Communicated to the Church (Christ the Priest); 3. The Life of Christ Communicated to the Individual by the Church (Christ in His Mystical Body); 4. Asceticism—the means of developing the Life (Christ in the Individual Member of His Body).

The first volume is devoted to imparting a thorough knowledge of the life of Christ. This course falls into two main parts: first, a study of the four individual histories of the life of Christ, our four Gospels; second, a study of the life of Christ as an organic whole. In actual fact, Part One includes the matter usually assigned to that part of Scriptural study called General Introduction and Special Introduction to the Gospels. It is of uniform high excellence in every section. The second and third parts offer a reflective consideration of the public life of Christ, prefaced by a picture of the historical, religious, and social background to that life and followed by a detailed outline of Our Lord's Public Life. The book closes with two chapters which form a "Dogmatic Summary," dealing respectively with Christology and the Church. Scriptural references are, of course, abundant; there are frequent reading lists and a number of sensibly prepared lists of test questions, but no index.

One may say without hesitation that the present volume fulfills with remarkable success the aim set for it by those responsible for this course in college theology. It is, however, precisely with this aim itself that the Thomistic theologian will take serious issue. He will insist on the fundamentally scientific and sapiential notion of Sacred Theology, no matter to whom it may be imparted by way of academic discipline. Hence, he will be firmly unwilling to abandon or ignore the authentic and often approved method and order of the Angelic Doctor in working up a course of theology, even one designed for college students. But this is a problem which demands far more ex-

tensive and intricate treatment that we can spare it in the course of a book review. J.P.R.

Catholic Digest Reader. Selections by the Editors of the "Catholic Digest." Doubleday and Company, Inc., 1952. pp. 500. \$3.95.

For the past fifteen years, the *Catholic Digest* has been presenting a wide range of articles. Its aim has been to present profound, vital, engaging topics under an aura of popular appeal. The successful result has been a popular magazine with an excellent format and as professional an appearance as any secular magazine in the market. Its circulation is a whopping 450,000.

Now, the editors have culled more than a hundred selections from the thousands of articles printed over the past fifteen years. In publishing this anthology, they entitled it the *Catholic Digest Reader*. A definite plan was followed in making the selection since all the articles fall under one of three classifications: Religion at Its Source; Religion at Work; and Religion in Persons.

Under the title "Religion at Its Source," there are well-written essays on the life of Christ, the approach to belief, prayer, the Mass and the sacraments. Under the title "Religion at Work" are critical articles on the Church and State, Religion and Science, the Church in the Social Order, Religion and Education, the Church in Industry, Religion and Art, and Virtue and Vice. The final classification is divided into sections dealing with outstanding Christians, missionaries, saints and converts.

This anthology can be read with profit by a diverse audience. Non-Catholics will find in its pages a genial explanation of Catholicism as presented by a legion of celebrated authors—authors well known to them: such as Graham Greene, Fulton Oursler, Evelyn Waugh, Francois Mauriac, Frances Parkinson Keys, Maisie Ward, G. K. Chesterton. Catholics will be fascinated by this oblique presentation of their religion, and it will certainly enhance their wisdom and piety. In addition, they will be edified by the eminent Catholicism of a galaxy of Catholic authors. J.H.M.

Exploring a Theology of Education. By Edward A. Fitzpatrick. Milwaukee, Bruce, 1952. pp. vii, 174, with index. \$3.50.

The appearance of this sort of study is encouraging. It indicates a realization, on the part of responsible educators, of the most vital and the most urgently necessary element in the field of education,

namely an accurate and comprehensive outlook based on theological fundamentals.

As the author frankly admits, the book is exploratory, tentative. Its first aim is to acquaint the reader with the need of a theology of education and to present some of the problems involved. A second aim is to outline various possible approaches, with the hope of stimulating further scholarly work in these areas. Lastly, the book attempts to furnish Catholic education with a "systematic formulation in educational terms of the faith that underlies it." Dr. Fitzpatrick succeeds very well in the first aim we have mentioned, while the last two seem to have suggested greater difficulties than he has been able to solve explicitly. Nevertheless, the elements are present for working out a satisfactory solution; only further consideration and reflection are needed to evolve it.

Especially noteworthy is Chapter III, which lists a large number of basic Catholic doctrine and relates them to the various problems of education. This chapter, as well as all the others, contain a set of excellent footnote references, suggesting further investigation and locating pertinent studies on individual questions. The book closes with a fine chapter on two practical issues: religion in public education, and religion in character education. We commend the author for the forceful and stimulating attention he has given to a grave contemporary question.

J.P.R.

Sermons for Eucharistic Devotions. By Rev. John B. Pastorak. St. Louis, B. Herder, 1952. pp. vi, 511. \$7.50.

When God writes straight with crooked lines the result is always surprising. For example, He took the French Revolution and with it wrote a new vigorous page in the life of His Church. Nationalism and Jansenism which produced the Revolution found their own death in its effects. Everywhere in the Church there was a new strength which produced a personal attachment to the Papacy, new religious orders, a fresh tenderness for the Mother of God, and new devotions to the Blessed Sacrament. This age of the Church is still with us and its expression is manifest. Particularly in regard to the Eucharist we can discover this expression of a living faith. Holy hours, Communion Sundays, nocturnal adoration are the contributions of our time. Pius X encouraged reception of Communion at an early age. Pius XII has liberalized the laws of the Eucharistic fast.

The priest's work is to extend and deepen this love of the blessed Sacrament in the faithful. To help him obtain this end is the object of Fr. Pastorak's book. He has written thirty sermons for use at

various Eucharistic occasion. They are long sermons that would take at least thirty minutes to deliver. The author's style is thoughtful and extended. These facts will lead to a proper use of his book because the sermons' length and slow development militate against a brutal memorization. In other words, the preacher must use Fr. Pastorak's book as a preparation for his own sermon. There are many fresh comparisons and bright word pictures that any reader will want to use in his sermon. Moreover, there is an urgency and zeal hidden quietly in each page that will be communicated to the reader. One paragraph or line may be the spark that will inspire the preacher for his own work. Certainly, the sermon entitled "Preaching during the Forty Hours" may be profitably read before beginning to write any sermon.

We are sorry that Fr. Pastorak has limited his field so strictly to devotions that are consequent to the Mass. Devotions by their nature are emphatic. They spotlight this or that part of the Catholic Faith and necessarily leave in the shadows other aspects of revelation. The danger of separating the Eucharist and the Mass is always present among the devotional practices of the faithful and it is up to the preacher to lead all these activities back to the Mass which is the perfect act of religion. In brief, the unity of all Eucharistic devotions in the Mass could have been more sharply outlined. C.B.

Sex-Character Education. By John A. O'Brien, Ph.D. New York, Macmillan Co. 1952. pp. 212. Clothbound, \$2.75. Huntington, Ind., "Our Sunday Visitor." Paperbound, \$1.50.

Father John A. O'Brien has made a valuable contribution to the very perplexing problem of sex instruction. The purpose of his book is summed up in the introductory chapter: "It is to meet the urgent and pressing need of parents as to methods of explaining sex to their offspring from the time that they first inquire about it to the time at which they are ready to assume the responsibilities of marriage." This plan is carried out in eighteen chapters, only seven of which were written by Father O'Brien. The other eleven, written by experts, each adding the weight of his authority and an individual viewpoint, provide a wide selection of methods of practical instruction.

The recurring theme that parents are the ones who have the privilege and responsibility of instructing their children in the purpose and beauty of sex, is the true genius of this book. It is a persuasion that is well-calculated to arouse every parent to a new outlook and a forthright handling of what is in reality a very natural, easy and rewarding task.

The factors of the time to begin sex instruction, the amount of knowledge to be imparted at each stage of development, the manner of instruction and the fundamental reason for sex are all correlated in a practical program for eradicating the false fear and shame which so unfortunately surrounds sex. The work is crowned by a closing chapter on the true beauty and supreme power which has been given to men in the miracle of procreation by a benign Creator.

Sex-Character Education is a book to which every parent and everyone who has any interest in the welfare of children, should have recourse. The mystery of sex will remain, but there will be a feeling of reverence rather than of morbid curiosity once its true significance has been established.

P.T.

Primitive Man and His World Picture. By Wilhelm Koppers, S.V.D.
Translated by Edith Raybould. New York, Sheed and Ward, 1952.
pp. 26. \$3.50.

Father Koppers exposes the falsity of some of the evolutionary theories concerning the inception of man's social life, his psychological structure and his concept of religion. Although, as the author points out, many scientists have recognized the untenableness of the evolutionist position with regard to certain basic facts concerning early man, some remain unmoved by the findings of Historic-Ethnological research.

It still remains for science to discover whether man's body really descended from animals or not. That the notion of a high god creating a first couple and a "fall from innocence" are among man's oldest traditions is a proven fact. No discoveries have been made which assure us that there ever existed a "pre-logical" man, and it seems that man's physical nature was adjusted to his mental equipment from the very beginning.

Father Koppers, professor of Anthropology at the University of Vienna, as an ethnologist has spent much time in the study of primitive peoples. He shows how this science has contributed to the knowledge of primitive man's religious concepts. The results of research among two "modern-primitive" races, the Bhils of Central India, and the Yamana of Tierra del Fuego are exposed to the reader and many false notions concerning these so-called "Godless people" are exploded.

It is gratifying to read a book, technical in aspect, which, nevertheless, is written in a manner which holds the attention of the reader throughout. It is gratifying, too, to see repudiated many evolutionist theories with which, for many years, the ordinary layman has been duped.

R.A.F.

The Wisdom of Faith. By Msgr. Charles Journet. Translated by R. F. Smith, S.J. Westminster, Md., The Newman Press, 1952. pp. xvi, 225. \$4.25.

Msgr. Journet is well known in Europe as a theologian of outstanding eminence. At present he resides in Fribourg, home of the famed theological faculty which is under the direction of Dominican professors. In the past Msgr. Journet has produced a number of excellent studies on various questions and aspects of theology, particularly in that vital and intriguing field of theological method. The present work is quite evidently the fruit of many years of deep reflection and wide investigation, and represents the mature thought of a thoroughly capable mind.

Certainly, Msgr. Journet has set himself no mean task, in undertaking to answer the formidable question: "What is Theology?" With consummate skill and wisdom, however, he has sought the answer in the solid and illuminating doctrine of Saint Augustine and Saint Thomas Aquinas, who, he confesses, "have never led me astray and whom I love ever more spontaneously." The results of his earnest labor are several highly satisfying essays on the nature and various functions of sacred theology. Striking the living roots of this supreme discipline, the author characterized it, as the title of the book indicates, as the wisdom of faith, and on this basis he unfolds the offices and relationships exercised by theology in the full scope of its activity.

First, there is a brief chapter on the wisdom which transcends even sacred theology, the "wisdom of love" which is the immediate and exclusive gift of the Holy Spirit and which expresses itself ultimately in mystical experience. This is particularly heavy fare to begin with, but it sets the tone for the rest of the work, raising the reader at once to an extraordinary lofty level of thought and consideration.

The greater part of the work is concerned with that wisdom which we mortals acquire by our efforts, aided and enlightened, of course, by the faith we possess. This study seems to comprise three main parts. The first is an introductory consideration of the psychological and metaphysical framework of theological thinking, which the author entitles "Wisdom of Faith and the Use of Concepts." Briefly, this chapter explains successively the value and use of concepts by faith, the meaning and functioning of analogy in theology, and the strength and necessity of paradoxical and metaphorical language in the formulation of theological doctrine. For most of this matter the author follows and interprets for us the difficult and profound positions of Dionysius, as adopted by the Angelic Doctor.

The next section consists in a lengthy examination of the two

principal functions of theology, speculative and positive—or, as Msgr. Journet prefers to designate them, doctrinal and historical. Here indeed is the book's chief claim to theological beauty and sublimity. The author is an expert in the art of clear and convincing exposition. Quite obviously, he has spared no pains in delineating with great care and conscientious precision the respective rôles played by the doctrinal and historical offices of sacred theology, and their mutual relations and interdependence. In this sphere of thought Journet is, again, a faithful disciple of St. Thomas, but upon the unshaken foundation of Thomistic doctrine he has erected an original and truly formidable structure of admirable proportions. For much of his more speculative theory the author appears to have relied on work done previously by Father Gagnebet, O.P. He does not seem to be aware of the further contributions on this subject made by Father Muniz, O.P., which, this reviewer believes, would have enhanced some of his conclusions. At any rate, the chapters on doctrinal theology are rich and rewarding on their own merits.

It is particularly for his work in the area of historical theology, a field as yet little explored by most Dominican theologians (who could reap abundant harvests there, undoubtedly), that Msgr. Journet merits our gratitude and high esteem. He has given us a fresh and unusually bold concept of what is meant by historical theology, which he insists must be distinguished from the history of theology and the history of dogma, and even from the historical excursus which is customarily made in the several theses or tracts of doctrinal theology. There is in his observations on this fascinating subject much food for thought for the interested theologian, and a wealth of suggestive matter for further development.

The book is completed by a summary consideration of the wisdom which is properly human and which is inferior to that of faith, namely metaphysics or the "wisdom of reason." In this chapter the question of a valid and convincing natural theology is posed and discussed. Of particular note are the author's observations on the place occupied by philosophy in the elemental structure of civilization, which include a consideration of just what civilization as such implies. Finally, Msgr. Journet appends an all-too-brief summary of the various degrees of Christian knowledge.

We should not fail, in spite of our genuine enthusiasm for this work, to point out two defects worthy of mention. The first is the unqualified quotation by the author, more than once, of a theological work of recent date, which, as far as we know, is still on the Index of Forbidden Books. The second is a notable weakness of under-

standing, and consequently of argument, in his treatment of what he calls an "Existential Moral philosophy." Perhaps Msgr. Journet's basic intent is sound, but he has unfortunately followed up a strange and, one had thought, long-time refuted theory. But this is a very minor point in an otherwise superlatively fine work of Catholic Theology.

One is left, then, wondering only how the publisher has had the hardihood to attach to so exacting and advanced an essay the subtitle "An Introduction to Theology."
J.P.R.

Great Paintings from the National Gallery of Art. Edited by Huntington Cairns and John Walker. New York, Macmillan Co. 1952. \$15.00.

Lovers of the best in painting will welcome *Great Paintings from the National Gallery of Art*. Having as its purpose to popularize the exquisite collection at the National Gallery, Washington, D. C., it derives its significance from that institution, which is one of the finest of its kind and for many Americans their principal contact with the culture of past and present.

Accompanying each of the eighty-five full-color reproductions is a text offering some insight into the work itself or the character of the painter. Some of these texts are short discussions on aesthetics, while others are selections of poetry and in a few cases actual quotations of the painters themselves. There is also with each picture a brief note on its history and physical makeup.

This reviewer, by actual comparison of the reproductions with the originals at the National Gallery, found that most of them were extremely faithful, though in some cases tending to warmer tones. That of Bellow's "Both Members of This Club" is worthy of note in that it is truer than other reproductions of it. On the other hand, that of Mary Cassatt's work lacks the bluish flesh tones of the charming original. This volume is not intended to introduce the "reader" to the entire treasure of the Mellon Gallery, but is rather an addition to a similar publication in 1944. It will, we hope, be followed by others. In itself, however, it does make one anxious to see the real masterpieces and learn more about the men and times that produced them.
W.P.H.

The Loved and the Unloved. By Francois Mauriac. Translated by Gerard Hopkins. New York, Pellegrini & Cudahy, 1952. pp. 153. \$3.00.

Now that Francois Mauriac has won the coveted Nobel Prize for Literature, and takes his place beside such established authors

as Bertrand Russell, William Faulkner, T. S. Eliot, André Gide, and Eugene O'Neill, prudence bids the dissenting critic to tread lightly. But to tell the truth despite the risk: Mauriac's latest novel simply fails to explode.

Like any connoisseur's delight, one has to acquire a taste for Mauriac's opaque theologizing, his grotesque characterizations, his anguished outlook upon the great human struggle. But even a sharply refined taste for the Mauriac mode will find little that is palatable in *The Loved and the Unloved*. The rather thin plot unfolds with great economy of words, a skeleton that lives and breathes but has neither flesh nor blood. The story is, of course, another variation on Mauriac's perennial theme, the distorted human passion—this time a polygonal love affair, "one aspect of the hatred between the sexes which is rarely studied," a wretched situation in which every character loves someone else who loathes him in return. Even the novel's one "true love" amounts to little more than the rash romance of two pitiful adolescents who do nothing to ennoble the setting. The book comes to an enigmatic close with one of the disconcerted lovers deserting the battle to grope for "someone," and it is only after reading the postscript to the novel that the reader learns the intended meaning of the nebulous symbolism Mauriac uses to suggest the working of divine grace.

Here, as in most of his works, the abundance of all the elements in which Mauriac excels strikes the usual inquisitive note: why all this animality, all this despondency and painfully contrived ugliness? Father Gerald Vann, O.P., in an illuminating analysis of Mauriac and his work (*The Dublin Review*, Summer, 1951), solves the perplexity of his pessimism on the basis of his twisted conception of human love. "He sees love, the love of man and the love of God alike, as the desire to possess. Human love in its turn does include the desire to possess, but essentially, when it is love and not isolated passion, it means the desire for union, for a complete sharing of life, rather than merely possession: it means the desire to live in love, to be possessed by love." Mauriac finds human love repugnant because he does not penetrate the difference between true love and passion disconnected from love. "It is sex in isolation from love," writes Father Vann, "that is animal, cruel, selfish, unreal, sterile; but when it is really human—when, that is, it is an element in a total, shared, psychophysical love—then happiness is possible."

Appended to the end of the novel is a "Postscript," an interesting attempt by Mauriac to answer the charges of non-conformity, uselessness, and even harmfulness, which a large segment of Catholic

critics have insistently leveled against him. It forms a statement, however disappointing, of Mauriac's philosophy as a novelist, and, more pointedly, the definition of his religious position as an artist. From the source of such heated controversy, here, indeed, should be a precious item. But after proposing precise and incisive questions, instead of answering with like precision, Mauriac bedevils the reader by deftly sliding away into new topics, leaving him to wonder how such artful prose can be so slippery. This, it would seem, is the pith of the argument: a distinction must be made between the Christian artist who "serves," and the Christian who is an artist, whose "vocation" it is "not to serve." True art is something almost automatic, a reflection of the artist himself already determined for him, something he must follow as though it were objective and beyond his power to change. The novelist, as an artist, "serves" best when he seeks most "not to serve"—when the novel becomes a perfect product, an absolute reflection of the novelist as he is, eliminating all attempts to tamper with the product or turn it to any use. The novel, then, has no other use except to "furnish a considerable amount of evidence about the man who wrote it."

Mauriac insinuates logically that it is quite fair to judge him as he reflects himself in his novels. In view of the graceless human disfigurement and erotic ferment which characteristically mark his work, this seems to be a curiously cynical confession for a "Christian who happens also to be a novelist."
L.K.

Kierkegaard. Presented by W. H. Auden. New York, David McKay Company, Inc., 1952. pp. 225. \$2.50.

To understand and appreciate adequately the position of the Father of Existentialism, it is first necessary to realize that he was primarily neither a philosopher nor a theologian, but a preacher. The revolt against the state church and against Hegel were the occasions of his writings.

Kierkegaard was a Danish religious author concerned with the "existing individual" and his becoming a real Christian. The state religion (Lutheran) was no longer a controlling influence and those who embraced it were merely nominal Christians leading lives of mediocrity. On the other hand, the excessive objectivity of Hegel was leading men further away from the true notion of Christianity, which is not to be considered only speculatively, but is actually to be lived. These were the chief factors which confronted Kierkegaard and he clearly saw their dreadful consequences.

For Kierkegaard there are three stages of life: 1—esthetical;

2—ethical; 3—religion. Each stage can be characterized in a word: 1—enjoyment; 2—duty; 3—suffering. Religion is divided into two kinds: 1—Judaism; Paganism; 2—Christianity. It is only in the last that man can fully appreciate his real relationship to God.

It would seem that the speculative order is rejected and condemned by Kierkegaard; yet it must be remembered that he was revolting against an objectivity which completely excluded the subjective element. He was attempting to restore the practical order to its proper place in the realm of things. There are traces of despair which reveal themselves throughout the writings, which can be attributed largely to his personality and his fundamental religious principles. This same note of despair when divorced from God and religion gives rise to the pessimistic and atheistic existentialism propounded by Sartre. Kierkegaard writes with great fervor and a deep sensitivity for the individual person. Many of the passages contain truths expressed with such sublimity that one gets the impression of reading from the pages of the great spiritual writers.

W. H. Auden has taken passages from the principal works of Kierkegaard and has correlated them so as to form a unified whole. No attempt is made at criticism, but merely a presentation of the doctrine so as to give some general notions of existentialism in its beginnings. The student of History of Philosophy will profit from reading this book, but it is suggested that it be done under the supervision of an experienced advisor so that philosophical and theological difficulties may be solved when encountered. Furthermore, though these excerpts from the work of Kierkegaard are undoubtedly the best introduction to his thought, nevertheless it is highly probable that they fall under the general prohibitions of Canon Law forbidding us to read the writings of heretical theologians. Consequently, we remind our readers that this book should not be read without first securing permission from the local Ordinary. L.M.E.

Saints For Now. Edited by Clare Booth Luce. New York, Sheed & Ward, 1952. pp. vii, 312. \$3.50.

Unlike many literary efforts, the title of this most recent approach to the lives of the saints is a key and a form out of which the twenty authors have molded their subject matter. For the underlying pattern of each sketch brings into focus the timeliness or perhaps even more accurately, the timelessness of the personalities under consideration. Hence the most apt title *Saints for Now*.

The authors who have so ably lent their talents to the making of this book read like a page out of Literary's Four Hundred. They

range from such notable novelists as Evelyn Waugh, Kathleen Norris and Bruce Marshall to top journalists as Vincent Sheen, Rebecca West and Whittaker Chambers. The last two and Gerald Heard are non-Catholics; yet their treatment evidences a sharp and sincere appreciation of the Catholic Church as the *communio of saints*.

The style, approach and cast of each contribution is unique; comparisons are futile and the attitude, taste, and background of the individual reader becomes the final judge in each selection. Under the wisely directing hand of Clare Booth Luce *Saints for Now* offers a widely assorted fare for the reader. Among others in the volume are to be found the story of a nun: St. Therese of Lisieux; two Jesuits: St. Ignatius Loyola and St. Francis Xavier; a parish priest: St. Jean Vianney (the cure of Ars) and one Pope: Pius V. The refreshing and brilliant reactions of the authors, as the poet Alfred Noyes, in his lyric tracery of the labyrinth-like personality of the Apostle John, finds that "his tenderness goes down to the deep fount of human tears"; or Evelyn Waugh, working on a conjectural basis, builds up a fascinating platform on which to reveal the tragic-triumphant life of St. Helena, whose task was "to turn the eyes of the world back to the planks of wood on which their salvation hung"; Paul Gallico experiencing a "pleased astonishment" at the "gentle courtesy" of St. Francis; and Thomas Merton concluding that the soul of St. John of the Cross was "too pure to attract any attention"; all these and many more rush the reader along in an ever widening exposure of both author and subject.

The divergent attitudes of the authors are not without their value. If Robert Farren refers to St. Thomas Aquinas as a "managed man, which every man with a vow of obedience must be," and the career of our earliest dabbler in flag-pole sitting, St. Simeon Stylites, is judged as an "excellent symbol of our faith, which is sanctified commonsense" and if D. B. Wyndham Lewis (in one of the most brilliantly executed pieces in the book) refers to St. Pius V as one of "Browning's old Spanish officers in a shabby Dominican habit," all are done with reason and logical satisfaction. The reader may be surprised but never befuddled. And the seven illustrations, drawn by such notable artists as Lauren Ford and Salvator Dali, among others, add a visual pleasure to accompany the temper of the text.

Clare Booth Luce remarks in the opening pages that "the portrait of a Saint is only a fragment of a great and still uncompleted mosaic—the portrait of Jesus." That each of the chosen authors has, to some extent, succeeded in filling in this mosaic is reward enough

for their generous efforts. *Saints for Now* will please all readers but with a special joy those who are in search of the Model of Sanctity.
E.R.B.

A Modern Martyr. By Bishop James Anthony Walsh, Cofounder of Maryknoll. New York, McMullen Books, Inc., 1952. pp. 118. \$1.50.

Bishop James Walsh, the cofounder of Maryknoll, has dedicated his biography of Blessed Theophane Venard, *A Modern Martyr*, to the Catholic youth of America, to the future propagators of the Faith, who like Blessed Theophane will generously offer their services, and even their very lives, to evangelize those "who sit in darkness." From the early age of 9 years, Theophane Venard's most sincere desire was not only the priesthood, but over and above that exalted state, the ardent wish to go to Tonk King and there to die as a martyr. While his companions wanted to grow up and live as great business men, or renowned lawyers and statesmen, this lad yearned only to die for his religion. This ideal was constantly before him through his years of adolescence and young manhood. Shortly after receiving minor orders, young Venard applied to the Foreign Mission Society of Paris and was accepted as a candidate for that group of peaceful warriors. Such was his love of study and zeal for the salvation of souls, that his superiors allowed him to be ordained at the young age of 22 years.

One month later, the young man was on his way to Tonk King, leaving his native land behind him, willing to live as an exile in a foreign land for the love of Christ. The long journey to his new home seriously affected the health of the young missionary, who had never been robust or strong in constitution. Throughout the short 9 years allotted him by a generous God, Theophane suffered greatly, but always patiently and cheerfully. Tonk King during the years 1852-1861 was the scene of nearly uninterrupted persecution of the Church. Venard was constantly fleeing soldiers and informers. His home was often to be found in a rice field, or on a house boat, sometimes a cave, even the jungle. At last he was captured and taken to the capital of Tonk King to be executed. His buoyancy of spirit and holiness of ways deeply influenced the soldiers who guarded the cage into which he had been thrown like some wild beast. The martyrdom for which he had so earnestly prayed was finally awarded him and his soul went home to the God Whom he had loved and served so well. The greater portion of the book is in the form of letters which Blessed Theophane wrote to his family, particularly his sister. They are bright and cheerful, showing great patience and full resignation to the Will of God

even during his most trying moments. This book is recommended very highly as a truly inspiring story of a truly lovable missionary.

T.K.

The Catholic Way. By Theodore Maynard. New York, Appleton-Century-Crofts, Inc., 1952. pp. xvi, 302. \$3.50.

"My primary purpose is not to present Catholic doctrine. A number of books, some of the most recent and best by laymen, have done this so well that another from me is not called for, even supposing that I had the competence to produce one. I have something different in mind, something which, so far as I am aware, has not been attempted before. This is a book on the Catholic way of life, and Catholic doctrine will figure in it only incidentally or when it can help to show why Catholic living takes the pattern it does." In these words does Theodore Maynard express the aim and scope of his latest literary effort, *The Catholic Way*. It seems, however, that this work is no mere literary effort as such, but rather, an unusual labor of love.

Written in this spirit of genuine appreciation of the Faith he has come to live and love—after his youthful misadventures on the stormy seas of other religions—*The Catholic Way* bears witness to the wisdom and sympathy of Mr. Maynard's spiritual maturity. It is, in a very real sense, the story of a soul, or at least one phase of that story. For in these pages, the frankly personal note injected throughout reveals a wealth of progress in things Catholic: a soul steeped in Catholicism. Here is a layman who truly knows his religion, appreciates its value, and longs for its timeless reward. Here is a layman who realizes that he should share his treasure with others. Thus, he can write: "My book has been written not only for Catholics—or even for dissident Christians—but for everybody who is conscious of God, and even for those who are not. To Catholics I hope to render some service in pointing out implications that may have escaped their attention; to those who are not Catholics I also hope to render some service by telling of the practical nature of Catholic life." This Mr. Maynard accomplishes with his usual balanced style.

More a discussion than an exposition, the reader feels entirely at ease in the perusal of each page, as he is led from topic to topic by a very capable writer. Each phase of Catholic life is presented in an orderly fashion; everything that constitutes the Catholic panorama, with the exception of the sacrament of Holy Orders, is touched upon. Under the chapter-headings of "The

Life of the Spirit" and "The Life of Discipline," there is contained an interesting and intelligent discussion of the Mass, the Blessed Sacrament, mortification and intellectual discipline among other things. Catholic social life as lived in the home, the parish and the community is stressed in another section of the book, while the reward for faithfully carrying out Christ's unflinching formula in this life is inspiringly treated in the final section of this volume.

Mr. Maynard comments on current controversial issues, such as, Paul Blanshard's recent books attacking the Church, and the School Question, in a candid but charitable manner. There is no invective employed whatever; it is truly an Irenicon.

From the wealth of a lifetime's study of literature come the writer's many examples, incidents and quotations. These are accurate, to the point and enriching. Thus it seems that Mr. Theodore Maynard put his many talents to work on this interesting volume, sparing no effort to exploit their usefulness in attaining his noble purpose.

It goes without saying that *The Catholic Way* can be recommended to all as an informative and enjoyable description of the Catholic pattern of life. However simple and unpretentious be the title of this work, its content is equally accurate and engaging.

M.C.G.

Life of The Little Flower St. Therese of Lisieux. By Msgr. August Pierre Laveille. Translated by Rev. M. Fitzsimons, O.M.I. New York, McMullen Books, Inc., 1952. pp. 376. \$4.00.

Novissima Verba. The Last Conversations and Confidences of Saint Therese of the Child Jesus. With Introduction by His Eminence Francis Cardinal Spellman. Revised Translation by The Carmelite Nuns of New York. New York, P. J. Kenedy & Sons, 1952. pp. 152. \$2.25.

"The spirit of the time," said the Holy Father, "is, as all know and feel, that of movement, of continuous and hurried action. . . . In this feverish occupation of every instant, people too easily overlook the real substance, the true value of all sanctity. It is Charity. The Heart of God has deigned to reveal it to us. Now, consider the Venerable Therese de l'Enfant Jesus, a true flower of love come from heaven to earth to astonish both earth and heaven. Here is a heart, a soul tenderly childlike, and at the same time apostolic even to heroism. She is all filled, all

vibrating with love of God and of Jesus, a love tender and strong, simple yet deeply rooted, which inspires her with transports of filial abandonment and with the magnificent actions of apostle and martyr." These are the words of the sovereign Pontiff Pius XI when he presented Therese as a model to the clamorous and restless world of today.

Once again the vivid and penetrating biography of this luminous soul by Msgr. Laveille is made available. Many have been inspired and moved by the autobiography of the Little Flower. It took the reader through the cloister grille and into the inner chambers of a soul, a soul spending itself and being spent in the all consuming fire of divine love. One was on the inside looking out where all was darkness, and the kingdom of God was within. Msgr. Laveille has drawn back the curtain and shown us the beauty of this soul as seen from without. Many details not mentioned by the Saint herself, either out of humility or not considered as coming under the scope of the work commanded by her superiors, are here seen for the first time. A detailed account of her early childhood and family life are given. It at once becomes evident where the seeds were planted which were to bloom forth so gloriously and thus illuminate the path for other little souls to follow.

Novissima Verba, a collection of reflections and sayings made by the saint as she was about to depart from this life, is a fitting climax and completion of all other Theresian works. This is an excellent little book for meditation. After reflecting on the thoughts and desires of this chosen soul, one cannot but help make them one's own.

These two works, then, do not grow old with the years, but become more valuable with time. Wherever a soul is seeking a way that is sure, a way that is open to all according to their state in life, here are two signposts that point directly to the destination. And if, having found the way, a soul but travels it, it is assured of attaining the sanctity of St. Therese and the glory of heaven.

C.A.F.

Accent On Laughter. By Joseph G. Cosgrove, M.M. New York, McMullen Books, Inc., 1952. pp. 102. \$1.50.

In *Accent on Laughter*, Fr. Joseph Cosgrove has given us a delightful, informal sketch of a fellow Maryknoll missionary, Fr. Lawrence Conley. Bringing a lively sense of humor, coupled with an underlying seriousness of nature into the seminary with

him, Fr. Larry soon became the most popular of the seminarians. When he entered the Novitiate, he made a resolution to strive for and attain the dignity and reserve in deportment necessary for a priest's life. However, from the start he was impeded since his superiors assigned him the duty of directing entertainment. Fr. Larry worked diligently at his job although he himself would take no part in any play. His seeming lack of enthusiasm only led the actors to discard his scripts and to put on *ad lib* productions. Of course the results were hilarious and Fr. Larry, now more than ever, was acclaimed as a natural showman.

During his final year before ordination, he made a public declaration to the seminarians that he was absolutely through with any and all forms of entertainment. Despite the snares and inducements of his fellows to lead him away from this attitude, he persisted until one day the Rector of the Seminary asked him if there was some special problem disturbing him since the Fathers of the house were concerned with his conduct during the past few months! This brought the future missionary back to normal and taught him that the true priest is the "natural" priest, one who allows grace to perfect and complement his nature and not destroy and pervert it. He carried this lesson with him to China where his kindness and joyousness attracted many pagans to the teachings of Our Lord. Although he lived but seven years after his ordination, Fr. Conley did an untold amount of good in his adopted and beloved China. Because of his tireless efforts on behalf of the homeless, starving victims of the war, he was called the "Great Father." Upon his death, thousands of Chinese paid their last respects to him and spoke nothing but praise of him. *Accent on Laughter* is a thoroughly enjoyable and appealing sketch of another of our unsung American heroes who give up home, friends, and country in obedience to the injunction to teach all nations." T.K.

The Spiritual Director according to the principles of St. John of the Cross. By Father Gabriel, O.D.C. Westminster, Md., The Newman Press. pp. 131. \$2.50.

In a manner similar to those which at times have acted as an iron curtain hiding the Bible, the false and foggy notions held concerning the works of St. John of the Cross often have given rise to the opinion that they are not to be read by Catholics. The Church, however, protests against these erroneous conceptions. Of this we are sure for through her Magisterium she has raised John of the Cross

to the dignity of a canonized saint, and has given further and special approval to his writings by declaring him a Doctor of the Universal Church. The suggestion that may have helped to build this pseudo-bulwark was perhaps the whispered admonition that St. John's work, like any other spiritual or theological treatise, should be approached discriminately and in all humility, and, if possible, under the guidance of a confessor or director.

Realizing the many obstacles that have held back many who need and desire this sound doctrine, both for themselves and to pass on to others, Father Gabriel, Professor of Spiritual Theology at the International College of St. Teresa at Rome, has attempted to provide this short introductory study that "dwells upon the more general characteristics" of his teaching. Through an engaging style that is almost conversational in pattern, this Consultor to the Sacred Congregation of Rites has not only preserved the doctrinal clarity of Saint John but also the spirit and zeal of a man who was deeply in love with God.

St. John's spiritual direction is, as the author states, noted for "its delicate skill, its scientific solidity, and its lofty moral tone," and this study shows how these qualities, each in their proper manner, assist in attaining the true end of the spiritual life—the union of the soul with God. Likewise he emphasizes the only path to God—the way of the creature to his Creator—is "our assimilation to Christ, our transformation in Christ." Since St. John's especial title is *Doctor Mysticus*, he is thereby the natural source for a sure and sound attitude toward the mystical and spiritual life. Father Gabriel succeeds admirably in removing the shroud that surrounds this *fons vitae spiritualis*, and places him, as it were, at the disposal of those who may use him in the attaining of perfection, whether for themselves or in the direction of others.

R.M.R.

The Government of the Catholic Church. By E. M. Lynskey. New York, P. J. Kenedy & Sons, 1952. pp. x, 99. \$2.00.

Since Christmas Eve of the year 1939, when President Roosevelt appointed a personal representative to the Vatican, the question of Church and State relationship has been a major and critical problem to the average American citizen. Recognizing no distinction between the Pope as the spiritual ruler of a world-wide society and as the temporal ruler of a small, sovereign state, existing within the city of Rome, the idea of an American representative to the Vatican seems inconsistent with the American policy of separation of Church and State. Dr. Lynskey, a professor of Political Science at Hunter Col-

lege, understands this attitude and has written a brief explanation of the physical organization of the Catholic Church. The author abstracts from the Church's rôle as a teacher of Divine truth and concentrates her attention upon the fact that the Church like any other society needs some kind of government to prevent absolute chaos. The rulers, the governors of the society which is the Catholic Church are the Bishops, and in particular the supreme Bishop, the Pope. The various functions and duties of the office of Bishop are well explained. The personal responsibilities of the Pope to his "household" are examined and discussed. The "household" of the Pope is a term used to designate the various congregations to which the Holy Father delegates the overwhelming amount of work which is his. All this discussion is centered upon the ruling of the Church as a universal organization. The next section of the book treats of the Church as a sovereign state. This fact is disputed by many who maintain that the Papacy has no army; exercises its civil authority within the boundaries of another nation, Italy; is too small; is not represented at the United Nations. All these charges and others are answered with the result that the reader is acquainted with the fact that, whether he agrees with its principles or not, Vatican City is a true and independent state. The question of representation to the Vatican is discussed and the advantages which would accrue to America as a nation by having a representative to Vatican City as a nation are enumerated. The author has succeeded in giving to the general public a very readable treatment of a very complex situation. The book is intended to present the functionings of an organization "that is loved by many, distrusted by others, and fully understood by too few." There is no desire to write a controversial work. As an impartial and objective treatment of the workings of the Catholic Church as a temporal society, *The Government of the Catholic Church* is recommended as a must for anyone who would understand the question of Church-State relationship.

T.K.

The Fearless Heart. By Georges Bernanos. Westminster, Md., The Newman Press, 1952. pp. 128. \$2.25.

The last work of an artist, that opus which is in the process of becoming at the time of his death, must always stand apart from its companions since it presents a peculiar problem not associated with the artist's other efforts. Is it the peak of a creative intellect, the precious outcome of years of creative activity; or is it rather only the beginning of the last lap, a bit of the traveller, and not yet the destination desired? M. Bernanos was working on *The Fearless Heart*

at the time of his death, and it thereby falls into this shroud of mystery. A critical study of Bernanos, of which several should be soon forthcoming, could best establish the norms by which to judge this work in the spirit of the whole artist, but even without such assistance one does not find it difficult to evaluate a work in approving terms when it shows a depth and understanding such as the present scenario possesses.

The cross in the life of Blanche de la Force was her own fear. Blanche was a weakling, even though a daughter of that French nobility which so admired the expression of courage in the grand manner. But she recognized her weakness, and faced it as a reality; and so she made bold to conquer it. Carmel was the means she used; and in 1792, as Sister Blanche of the Agony of Christ, dying courageously during the religious persecutions of the French Revolution, she, the weakling, conquered.

The resolution of this apparent contradiction must have deeply interested M. Bernanos. For even though it has been often treated in modern literature (a novel by Gertrude von le Fort, a scenario by R. L. Bruckberger, O.P., and Phillippe Agostini, a play by Emmet Lavery), he felt it worth many long hours of labor in the last days of his life. This interest and labor was not in vain; for his lucid talent in expressing the intense and the real has endowed *The Fearless Heart* with moments of greatness. Yet they are only moments since there are lapses in the integrity of the whole which cannot be overlooked. Primarily, they lie in the failure to establish immediately and clearly the nature of the heroine's cowardice and fear. This failure has a tendency therefore to destroy the unity of her actions, making some scenes appear to be mere literary descriptions of movements and not the vital re-creations of the rational or irrational acts of this individual person. Without the aid of a critical study, it is difficult to judge whether lapses such as this particular one are due to Bernanos' untimely death or to the medium of scenario that he chose. Be it one or both, *The Fearless Heart* still offers in a moving manner interesting insights into the spiritual odyssey of one who overcame physical fear with spiritual courage, natural weakness with supernatural strength.
R.M.R.

The Faith and Modern Man. By Romano Guardini. New York, Pantheon, 1952. pp. vii, 166. \$2.75.

In the turbulent interval between the two wars Germany needed and sought direction. Many voices strove to answer this call, but few resounded with a message of truth and with such eloquence as Ro-

mano Guardini. This Italian-born priest came to Germany while still a youth. After his ordination he was soon recognized as a leader of the liturgical movement of the Catholic Youth Movement. When, in 1923, he was given the chair of theology at the University of Berlin, his recognition as a leader became more widespread. To many in Germany he was the representative for Catholic thought, just as Heidegger and Karl Barth were the spokesmen for Existentialist and Protestant circles. However the rise of Hitler showed that force and not intellectual persuasion was to lead this generation. Following their cautious policy toward popular opposition leaders, the Nazi authorities never physically molested Fr. Guardini; but his activities were gradually curtailed, and eventually he was silenced completely.

Unfortunately, little of his writing has been published here. Some liturgical works were translated and duly praised, but, in general, America, was unaware of this brilliant educator and spiritual leader. *The Faith and Modern Man*, a small though well-chosen selection of his work, is a considerable start toward filling this void. These twelve essays were written shortly before the government intervened. Their only common basis is that each deals with a subject of vital religious interest, and is presented in terms of contemporary life and experience. Naturally their appeal will vary. The chapters on "Revelation as History" and "Faith and Doubt," however, are noteworthy examples of his depth of thought and perfection of expression. The former runs less than twenty pages. Yet it is a vivid exposition of the relation of the Old Testament to the New, and of both to present-day man. His conciseness is never achieved through superficiality. In "Faith and Doubt" he profoundly and lucidly discusses the difficulties facing the Catholics of our day.

Repeatedly the author's use of the term "faith" is not limited to the theological virtue of faith. Rather he means the composite of virtues, vitally possessed to achieve a realization of Christ in our lives. Such terminology could lead to ambiguity, but Guardini's unity of a logical mind and a high degree of artistic perfection enable him to avoid this pit-fall.

Today Father Guardini is a faculty member at the University of Munich, and again contributing to the spiritual current within contemporary German Catholicism. This short collection should make the American reader anxious to see more of his works. C.T.Q.

The Existentialist Revolt. By Kurt F. Reinhardt. Milwaukee, The Bruce Publishing Co., 1952. pp. 254. \$3.50.

Catholic philosophers and theologians have, as a class, been

quite articulate in their appraisal of Existentialism and have admirably met the challenge which this system of thought has presented to the post-war world. Such names as Haecker, Jolivet, and Moeller in Europe, and Collins and Smith in our own country come immediately to mind. Dr. Reinhardt, a professor at Stanford University, is the latest writer to enter the field; his work in this present volume preserves the same high caliber of the writings of his predecessors in the field.

In a brilliantly written Introduction the writer points out the anomaly in calling ours a "progressive" age. It has undoubtedly, he says, made tremendous progress in the material and scientific orders, but he keenly observes that there is "an ever increasing discrepancy between the plentitude of scientific knowledge, and the helplessness with which governments, peoples, and individuals face the intellectual and moral problems of human life" (p. 1). Quoting the famous words of General Douglas MacArthur on the occasion of the surrender of the Japanese Empire, the author states that these problems are "basically theological"; man is in need of a radical spiritual transformation, and it is Christianity and sound theology alone that can effect this much needed change. In analyzing the causes of society's present plight, Dr. Reinhardt is no less profound. Theology, he says, has been relegated by the moderns to the realm of superstition, while Philosophy, its handmaid, has been made the servant of the natural sciences or become a "purely historically minded discipline." The author sees Existentialism as a result of these and, of course, other trends. For when Philosophy loses its power of translating itself into significant forms of human existence, it loses at the same time its "aboriginal existential significance."

The nineteenth century, then, was ripe for Existentialism and the Kierkegaardian revolt against Hegelian idealism and Christianity as the Danish theologian knew it gave the movement its initial impetus. Tragically, Kierkegaard and Nietzsche who diagnosed the spiritual weakness of their age so accurately paved the way for the atheistic and nihilistic existentialism of men like Sartre.

In the body of his work the author treats successively of Kierkegaard, Nietzsche, Husserl, Heidegger, Sartre, Jaspers, and Marcel. Dr. Reinhardt has a thorough and profound knowledge of the men of whom he writes and succeeds in presenting their complex thought with amazing clarity. By this we do not mean that his book is easy reading; the subject matter precludes this. It requires a careful and thoughtful perusal, but the ultimate result is well worth the effort.

The chapter on Kierkegaard is the best the present reviewer has read on the Father of modern Existentialism.

While insisting on the insufficiency of Existentialism as a philosophy of life and sharply pointing up its basic errors, Dr. Reinhardt does not fail to point out a major contribution of the system: the recalling of Philosophy to the concrete. Jacques Maritain in his work *Existence and the Existent* has stated that the Thomistic philosophy of existence like modern Existentialism insists on the primacy of existence. But whereas the former preserves essences and consequently the intelligibility of existents, the latter denies essences and ends in un-intelligibility. There cannot, of course, ever be a meeting ground for the Existentialism of Sartre, which is atheistic, and Christianity. But this important common point, viz., the primacy of existence, should not be neglected in any attempt to effect a rapprochement between a more modified Existentialism and the Christian existentialism emphasized by Gilson and Maritain.

We strongly recommend Dr. Reinhardt's book to all philosophers and theologians as a superb example of scholarly criticism of the philosophical *mystique* that is Existentialism.

J.F.C.

BRIEF REVIEWS

Last year saw the four hundredth anniversary of the printing of the first books of Fra Bartolomé de Las Casas. To commemorate the event and demonstrate the importance of the works of this fiery Dominican in subsequent world affairs, Dr. Louis Hanke, eminent authority on Latin America, has produced *BARTOLOME DE LAS CASAS*. He tells the story of this almost forgotten Dominican, propagandist *par excellence*, and of his struggle to secure justice for the downtrodden natives of the New World. He was called by his contemporaries both saint and devil. Dr. Hanke analyzes his denunciations of the conquerors' greed and cruelty which earned him these epithets, and also their effects. While the friar is, even today, a controversial figure, the author shows him to have been a really profound scholar, the first major anthropologist in America, a serious historian and most important of all, a shrewd psychologist who knew how to use propaganda for a good end, but who also fell victim to propaganda. The work is an excellent contribution to Latin American and Dominican history. (Philadelphia, University of Penn. Press, 1952, p.p. \$3.50)

Since the publication of the papal Encyclical *HUMANI GENERIS* in August, 1950, numerous articles concerning it have appeared in all parts of the world. The encyclical is of great importance not only theologically, but also philosophically. It distinguishes the correct teachings and methods of Catholic thought from opinions that are in error or which will eventually lead to error, both in the natural and supernatural spheres. Pope Pius XII is very insistent upon the necessity of upholding the theological arguments of the scholastic schools of thought which have been traditionally approved by the Church. Father A. C. Cotter, S.J., states that his book *THE ENCYCLICAL "HUMANI GENERIS"* is the first work which has taken the Encyclical as a whole for its subject. Stressing in particular that the encyclicals carry

the weight of the ordinary teaching Magisterium of the Church, he also points out in a special way that "scholastic philosophy must be Thomistic" (p. 96). This little work contains a Latin and English text of the encyclical and fifty-six page commentary. The addition of an index to this second edition is a welcomed improvement. A handy work, completely devoted to one of the most important encyclicals of our times, it provides a useful guide to theologians, professors of philosophy and students of Catholic institutes. (Weston, Mass., Weston College Press, 1952. p. ix, 114. \$1.00)

Theology Digest is a new magazine that will please many of our readers. Appearing three times a year, it offers digests of articles from the leading theological journals of Europe and America. By presenting in synoptic fashion the main currents of Catholic thought in all its various phases, the editors hope to make American readers more conscious of the riches of Catholic teaching and life as they adorn the great focal truth of the Church, her international and supernatural social unity. (St. Mary's, Kansas, St. Mary's College, \$2.00)

During recent years, the widespread revival of interest in the Civil War has resulted in many fine works: novels, campaign histories, biographies. One of the latest of these deserves a place near the top of the list. In no other book on this subject has this reader found a more graphic, illuminating picture of the struggle than in *DIVIDED WE FOUGHT*. The work is the story of the war between the states in five hundred illustrations selected from thousands of photographs and drawings made on the battlefields. The proverb about a picture being worth a thousand words is amply demonstrated here. Even a cursory examination of the scenes pictured at Sumter, Chickamauga, Fredericksburg and hundreds of other places where a divided nation fought, brings home forcefully the nature of the conflict, its shock and tragedy, its magnitude—and its glory. What is especially surprising is the quality of the photographs. Where one would expect to find a motley collection of faded tinctypes, far below modern standards of reproduction, there are instead masterpieces of photographic art, testifying to the technique of these early camera-men. Very few photographs in any later war, despite the improvements in equipment and knowledge, have approached the dramatic, almost three-dimensional quality of many of these. In addition, an excellent correlation of text (most of it in the actual words of the soldiers themselves) and illustrations enables the reader to follow the story through without constantly turning back or ahead to see the scenes which are described. A worthwhile book for students of history—or photography. (N. Y. Macmillan, 1952, p.p. 452, \$10.00)

We call *WITH INK AND CROZIER* by Richard Ginder a two story book; the one is of a great priest, Bishop Noll, and the other of a great paper, *Our Sunday Visitor*. The story of the one necessarily includes the story of the other. *WITH INK AND CROZIER* traces the youth, the priesthood, and the episcopal life of Bishop Noll. In like manner it also traces the inception, the infancy, and growth of *Our Sunday Visitor*. In the first days of his priestly career, Father Noll's encounter with a lamentable ignorance of the Faith spurred him to counteraction. While his zealous voice proved effective, it reached only his hearers. Since he was confronted with a universal problem, the young priest sought to extend the remedy. This was the happy beginning of *Our Sunday Visitor*. The Bishop's intimate connections with the birth and development of the *National Legion of Decency*, the *National Organization for Decent Literature*, and the *Priest* are also well described. The style is unassuming and unpretentious, yet interesting and exciting. (Huntington, Our Sunday Visitor Press, 1952, p.p. 286, \$2.50 cloth, \$1.50 paper)

A SHORT METHOD OF MENTAL PRAYER was written by Father Ridolfi, O.P.,

Master General of the Dominican Order in the early part of the seventeenth century. The present English translation was done by Father Norbert Georges, O.P. This is not a meditation booklet, but an outline and instruction of what mental prayer is and how one can profit from his own personal meditation. In other words, this booklet does not do the meditation for us, it shows us *how* to make our own. The integral parts of meditation are outlined, and by succinct suggestions shows us how to perform each of the parts, e.g., placing oneself in the presence of God, on eliciting an act of humility. The Summa is quoted liberally. The author is patently aware of his readers' desire for perfection and equally aware of the human clay that strives for such heights. All those who would be perfect as their Divine Master will find this booklet most helpful; Dominicans will find it indispensable. (New York, Blessed Martin Guild, 25 cents)

Those who are impelled to study and to work with the Latin texts of Holy Scripture and of the Fathers will find in Nunn's AN INTRODUCTION TO THE STUDY OF ECCLESIASTICAL LATIN (3rd Edition) a companion volume especially tailored for this task. This grammar is unique. Not only is its use profitable, but in addition there is incorporated a certain unction and attractiveness that makes this profitable use enjoyable. The first half of the book is a comprehensive treatment of the constructions to be encountered. Nearly 1000 illuminating examples are chosen from Holy Scripture. The second half of the work is a collection of selected texts of prose and hymns of the Fathers and Doctors of the Church. Without precise knowledge of the Vulgate grammar, each of the many knotty constructions seals off a bit of truth and beauty. The natural inclination and responsibility of a seminarian or priest to unlock effectively this hidden wealth of truth and beauty in the writings of the early Churchmen will find that this little volume is a complete, well-ordered ring of matching keys. (New York, McMullen, 1952)

Emmie Tavernier Gamelin was blessed with a sympathetic heart which went out to the poor. The inscrutable ways of Divine Providence sent a series of tragedies through which she lost her husband and three young sons. THE TABLE OF THE KINGS records these moving events and the personal story of ministering to the sick which led this young Canadian widow to found the Sisters of Charity of Providence, the Servants of the Poor. In a foreword the Most Rev. Thomas A. Connolly, Archbishop of Seattle, calls Mother Gamelin's life an application of the doctrine of the Mystical Body. "It was Christ whom she visited, Christ whom she fed, Christ whom she clothed." Katherine Burton, who knows well that sorrow and suffering are the bridge to a life of spiritual satisfaction, describes very aptly how these unexpected disasters and the Charity of Christ impelled the foundation of the Sisters of Charity in the diocese of Montreal. Today, a full century after the death of the Foundress, 3500 Sisters of Charity continue Mother Gamelin's work among the poor in hospitals, homes for the aged and orphanages throughout Canada and in Alaska, California and Chile. THE TABLE OF THE KING is published by McMullen Books Inc., New York, New York (p.p. 244, \$3.00)

YESTERDAY, TODAY, AND FOREVER is Mrs. Trapp's answer to the modern quest for knowledge of Christ through the Scriptures. In it she has not written another life of Christ, but rather she has told how the Trapp family became interested in the life of Christ, and how they reconstructed it for themselves "as closely as possible day by day as it may have happened nineteen hundred years ago." In succeeding chapters she shows how they applied this system to various passages of the Gospels, and to some aspects of Our Lord's personality. Especially for Catholic families, Mrs. Trapp's success should serve as a proof of what can be done to make Christ live in the home. Theologians, mindful of the errors of Quesnel condemned

by Pope Clement XI, would be happier if she had not imputed grave sin to those who do not study the Scriptures (p. 102); and exegetes will doubtless wish for some recognition of the different senses of Scripture (especially for chapter 19). All, however, will be delighted with the work as a whole. Chapter 18 is a masterpiece of exegesis. We can only add, "Go and do likewise." (Philadelphia, Lippincott, 1952, p.p. 220, \$3.00)

Here is a book that will appeal to all Sisters, whether they are teaching in the schools, caring for the sick, or cooking in the kitchen. It touches upon fundamental problems confronted in the spiritual life, difficulties experienced by all. The author skillfully shows the Sister the way of satisfying that spiritual hunger; how to combat and ultimately gain victory over the "trifles of the day"; what to do about those distractions in prayer. On the whole, LISTEN SISTER is an entreaty to listen to God's message in whatever way He may deem to speak to you. The author, Father John E. Moffatt, S.J., has had much experience in this field for he has been a retreat master since 1943. His apostolic labors have taken him to communities of Sisters all over the United States and Canada. His colloquial style and simplicity of expression makes delightful and pleasant reading. His helpful aids to increased virtue and his thought-provoking reflections will make easier the path which leads to perfection. This book will win the hearts of all the Sisters who read it. (New York, McMullen Books, p.p. 210, \$2.75)

YOUNG EAGLES is a lively teen-age novel, another in an adventurous Revolutionary War series, which has made Eva K. Betz an outstanding writer in the field of juvenile literature. (1952. p.p. 190, \$2.00) Also published recently by St. Anthony Guild Press, Paterson, N. J. is THE NATIONAL CATHOLIC ALMANAC PUZZLE AND QUIZ BOOK for those between ten and fourteen. It contains 52 pages of crossword puzzles, anagrams, and other quizzes on Catholic subjects. Answers are provided in the back. It was compiled by Damien Anthony Wenzel, O.F.M. (\$1.00)

THE PROCEEDINGS OF THE NATIONAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE OF 1951 are now available bound in heavy paper. The only paper read by a Dominican was that entitled "The CCD Pupil and the World-Wide Church" by Sister Mary Mildred, O.P., of Maryknoll. Archbishop Moses E. Kiley's paper on "Blessed Pius X and Religious Education" is available as a reprint. (Paterson, N. J. 1952. p.p. 442, no price given)

A STUDENTS ATLAS OF MODERN HISTORY by R. R. Sellman contains 117 maps covering the years from 1486 to 1939. Done in black and white with appropriate shadings when clarity of detail demand, the work emphasizes the geography of the notable wars occurring during this period. A number of maps graphically indicate changes in the balance of powers in particular eras, e.g. from 1914 to 1939. The table of contents at the beginning and an index of locations at the end make this atlas quite helpful to the student of history for whom it was primarily intended. (New York, Longman, Green & Co., 1952. \$2.20)

THIS IS THE VICTORY is the seventh book which Mother Mary Aloysi Kiener, S.N.D., has written. The ten chapters based on scriptural quotations written in a wandering, meditative style may be of great value to those who like to read a page out of a book to help them get started into a more personal, affective meditation. (New York, F. Pustet Co. 1952, p.p. 216. \$3.00)

Of great interest is the twelfth edition of THE THIRTEENTH: GREATEST OF CENTURIES. The work was first written by James J. Walsh, M.D., Ph.D., in 1907. Successive editions were enlarged through the years. It still remains one of the finest introductions to that period of European culture which has been most vi-

ciously calumniated since the so-called Reformation. D. B. Zema, S.J., writes in the foreword to this new edition that "If there are still thinking men, they must see in Dr. Walsh's THIRTEENTH: GREATEST OF CENTURIES a book that sheds far more light on the problems of post war reconstruction than most other planning schemes that are now rolling off the presses." (New York, Fordham University Press, 1952. p.p. xxxi, 490. \$6.00)

BLOCKADE RUNNER by Harold J. Heagney is the biography of the adventures of John Bannister Tabb during the Civil War. John Tabb later became a Catholic and a priest, but he is probably still better known as a poet. Printed as a "pocket" sized book in the *Lumen Book* series, BLOCKADE RUNNER tells the story of the most famous of Confederate ships, the Robert E. Lee, and its twenty-one trips across the Atlantic in defiance of the Yankee blockade. (Chicago, J. S. Paluch Co., 1952. p.p. 187. 50¢)

Despite its appealing title, ACTION IN THE LITURGY by Walter Lowrie cannot be read by Catholics without the permission of their Bishops. It deals with the liturgical problems of the Episcopalians. The author claims that his work is "essentially an irenical book;" nevertheless, even in the field of the Liturgy, books intended for Catholic reading need the imprimatur of their Bishops, and Canon Law binds under pain of serious sin in these matters. (New York, Philosophical Library, 1953. p.p. xi, 303, \$4.75)

EVOLVING UNIVERSE by Rufus S. Phillips is not as its title might seem to indicate a study of the scientific problems involved in explaining the origin and development of the world. It is a religious, pantheistic study of the Bible and Christianity. The book comes under the categories of literature condemned by Canon Law. Consequently, Catholics may not read it without the permission of their local Ordinary. (New York, Philosophical Library, 1952. p.p. 177, \$3.75)

BOOKS RECEIVED

CHRISTIAN INSCRIPTIONS. By Rev. H. P. V. Nunn. New York, Philosophical Library, 1952. pp. 72. \$2.50. (An introduction to Christian Epigraphy.)

CLOUD OF UNKNOWING OTHER TREATISES. By an English Mystic of the Fourteenth Century. Edited by Abbot Justin McCann, O.S.B. Westminster, Newman, 1952. pp. xxix, 220. \$2.75.

EARLY CHRISTIAN CHURCH ARCHITECTURE. By J. G. Davies. New York, Philosophical Library, 1953. pp. xiii, 152. \$4.75.

EASTER STORY. As retold by Felix R. McKnight. New York, Henry Holt and Company, 1953. pp. 31. \$2.50. (Chastely and forcibly done in the same vein as the writings of Fulton Oursler, this work has the approval of Thomas K. Gorman, Coadjutor to the Bishop of Dallas.)

EVERYNUN. By Daniel A. Lord, S.J. St. Louis, Eucharistic Crusade of the Knights and Handmaids of the Blessed Sacrament, 1952. pp. 163. \$3.00. (A modern morality play, which is intended to tell the story of all nuns. As published, the book is a novel in play form with full directions. No Royalty.)

LORD TEACH US HOW TO PRAY. By Richard Graef, C.S.Sp. New York, Frederick Pustet Co., 1952. pp. x, 193. \$3.00.

- PAIN OF CHRIST. By Gerald Vann, O.P. Springfield, Illinois, Templegate, 1952. (Third printing). pp. 79. \$2.00.
- PENNIES FOR PAULINE. The Story of Marie Pauline Jaricot, Foundress of the Society for the Propagation of the Faith. By Mary Fabyan Windeatt, T.O.P. St. Meinrad, Grail Press, 1952. pp. 245. \$3.00.
- REVELATIONS OF DIVINE LOVE. Showed to a Devout Ankrass by Name of Julian of Norwich. Edited by Dom Roger Hudleston, O.S.B. Westminster, Newman Press, 1952. pp. xxxviii, 178. \$3.25.
- WHAT AMERICA MEANS TO ME and other poems and prayers. By Francis Cardinal Spellman. New York, Charles Scribner's Sons, 1953. pp. 111. \$2.50.
- YEAR OF GRACE. By Dr. Pius Parsch. Translated by Daniel Francis Coogan, Jr., and Reverend Rudolph Kraus. Collegeville, Minn. The Liturgical Press, 1953. pp. 410. \$3.00. (This is Vol. 2, containing a commentary on the liturgy from Septuagesima to Holy Saturday.)
- 1953 NATIONAL CATHOLIC ALMANAC. Published by St. Anthony's Guild, Paterson, N. J. pp. 808. Paperbound. \$2.00.

PAMPHLETS RECEIVED

- ANSWER TO COMMUNISM. By Douglas Hyde. St. Paul, Catechetical Guild, 1952. pp. 64.
- BLUEPRINT FOR ENSLAVEMENT. By J. A. McCormick, M.M. St. Paul Catechetical Guild, 1952. pp. 64.
- CATHOLIC BOOKLIST FOR 1953. By Sister Stella Maris, O.P. St. Catharine, Ky., St. Catharine Junior College. pp. 76. \$0.75.
- CHILDRENS' COLORING BOOKS. St. Paul, Catechetical Guild, 1953.
- IT'S A JOY TO GO TO CHURCH. By Sister Mary St. Paul of Maryknoll. Pictures by Sari. \$0.15.
- MEET YOUR ANGEL. By Sister Mary St. Paul of Maryknoll. Pictures by Violet La Mont. \$0.15.
- THE STORY OF OUR LADY. By Bruno Frost. \$0.15.
- CHRISTMAS STORY. By Fulton Oursler. St. Paul, Catechetical Guild, 1952. pp. 64.
- CRISIS IN HISTORY. By Bishop Fulton J. Sheen. St. Paul, Catechetical Guild, 1952. pp. 64.
- DAILY PRIME; DAILY COMPLINE. Latin and English Texts with musical notations. Edited by Benedict R. Avery, O.S.B. Collegeville, Minn. The Liturgical Press, 1952. pp. 93; 104. \$0.45; .55 respectively.
- EASTER VIGIL, arranged for use in parishes. By Godfrey L. Diekmann, O.S.B. Collegeville, Minn., The Liturgical Press, 1953. pp. 62. \$0.20.
- HAPPINESS! BUT WHERE? By John A. O'Brien. Paterson, St. Anthony's Guild, 1941. pp. 22. \$0.10.
- MASS YEAR FOR 1953. An ordo in English. By Dom Columba Marmion, O.S.B. St. Meinrad, Grail Press, 1952. pp. 108. \$0.35.