



**Medical Ethics.** By Rev. John P. Kenny, O.P., Ph.D. Westminster, Md., Newman Press, 1952. pp. 208. \$3.25.

When it is possible to read such statements as "Basic concepts of right and wrong, of high principles and of expediency will change" and "human rights are only what human beings have declared them to be" in an editorial of the *New England Journal of Medicine* (Vol. 248, No. 2, *The Health Needs of the Nation*) the need for a greater diffusion of knowledge of ethics and especially medical ethics is manifest. For some may be misled by such statements into thinking that not only the application of principles is constantly varying but also the principles themselves.

The book Fr. Kenny presents grew out of his lecture notes as modified by a decade of teaching pre-medical and nursing students. It was therefore primarily meant for such use and contains material for a semester's course of three hours a week. However, its audience should prove much wider.

The book is divided into seven chapters: (1) Fundamental Principles of Morality, (2) Moral Questions of Justice and Charity, (3) Professional Rights and Duties, (4) Morals and Marriage, (5) Questions Arising from Man's Right to Life, (6) Ethical Aspects of Delivery Procedures, (7) Administration of Baptism in Hospital Practice. It also contains, as an appendix, the Ethical and Religious Directives for Catholic Hospitals.

The first chapter gives very concisely the fundamental notions of morality. The understanding of these allows the reader to defend his position by going to evident truths. It is therefore hoped that he will not only know what medical practices are condemned but will be able to show the reasonableness of his position. The presentation throughout is brief and orderly with the principles being set off from the rest of the text. A complementary reading list ends each section. Description of medical procedures is kept to a minimum while the moral aspect is emphasized. However, the coverage is comprehensive, touching on all problems ordinarily liable to confront the doctor or nurse.

Since the material in the book was originally used for teaching

Catholic students, sources (e.g. Papal encyclicals) which may not hold much force with non-Catholics are frequently cited. Those who reject these sources have the appeal to reason on which to proceed.

Whom does medical ethics benefit? the doctor and nurse or the patient? Both, but primarily the doctor and nurse and only secondarily the patient. In every human act (one done out of deliberation toward a fixed goal) two aspects of the act should be considered: what is done and the reason for doing it. And ethics is concerned with the ultimate reason why man as man does things. Morphine is given to a patient. Why? To relieve pain. Such a reply may be an adequate answer for the doctor, as a doctor, but not as a man.

If the relief of pain is his ultimate reason, then having a negative philosophy he becomes a nihilist — which is not uncommon in our day. If the relief of pain is not ultimate but is to allow those surrounding the patient to be happier by the removal of the sight of suffering, then the doctor becomes a naturalist or socialist striving to plan the maximum happiness of society by eliminating all those elements (material, animal or human) which he cannot encompass in his plan for an harmonious happy group. If the reason for 'making the people surrounding the patient happier' is to help them prepare for another life whose characteristics are the same as those of our thoughts—unchangeableness and completely understandable—then he becomes an idealist or Utopian, disgusted with but forced to tolerate material things and thinking progress is being made because he can form beautiful concepts of things in his mind. If the preparation for another life is founded on the teaching and obedience to Christ, then he becomes a Christian, recognizing both body and soul as good and striving to subject them to the conditions laid down by Christ for obtaining a life not fully understood but promised and confirmed by signs. His final reason determines what kind of person he is.

In all these cases the patient may receive the same quarter grain of morphine, but the effect on the one administering it is wholly different in each case. It is the business of ethics to see that the effect on the doctor or nurse is a good one; that the act they perform is capable of leading to peace and happiness.

Placing the possession of God as the ultimate end of man, Father Kenny clearly and briefly shows what characteristics the acts of the doctor and nurse must have if they are to lead to that end. Thus medical ethics is important enough to demand the time of even a busy doctor. His own happiness ought to be as important as the bodily health of his patient. It is self-deception to say that it is not. This book, then, does the doctor and nurse a service in providing them with

the fundamental notions necessary for a balanced and sane exercise of their medical knowledge and skill. L.M.T.

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**Unless They Be Sent.** By Augustine Rock, O.P. Dubuque, Iowa, Wm. C. Brown Co., 1953. pp. 208. \$3.50.

Why preach at all? What should I preach? How should I preach? Will God help me with it? Such questions might well occur to embryonic preachers, or even to those actively engaged in speaking God's word. Who could answer such questions? It would take weighty authorities to do so. Fr. Rock has chosen as answer-men: St. Thomas Aquinas and, secondarily, St. Albert and St. Bonaventure.

Perhaps the reader will expect that this is another book on the art of preaching. No! If that is what you desire, we would refer you to Fr. Valentine's book, *The Art of Preaching*, which appeared last summer. Of what use is this book then? Fr. Rock, in advocating the preparation of a systematic theological tract on preaching, has answered that question: "What an inspiration it would be to the seminarian to know, not only in an obscure but in a distinct way, the grandeur, the importance, the sanctity, the precise supernatural nature of the work to which he is destined to devote many weary but soul-enriching hours of his priestly life! What an encouragement to the priest to better prepare himself for this sacred work! And to take it up more frequently and with a better heart!" *Unless They Be Sent*, in itself, does much towards giving such inspiration and encouragement. It will help save a preacher from this condemnation by Père Spicq, quoted by Fr. Rock: "The priest, timorous or distrustful of himself, who hesitates to mount the pulpit, not only is lacking in his first duty as a doctor and not using the providential means placed at his disposal for educating the souls of the faithful and saving them, but he himself would be lacking in the soul of an apostle which burns with the desire to communicate to all the convictions by which he lives; he would be entirely without understanding of Christian preaching which is essentially a bearing witness."

In this treatise Fr. Rock speaks with well-founded authority. He speaks clearly. He has logically arranged the work. His bibliographical notes will be a joy to anyone who wishes to inquire more extensively into the nature of preaching. His style is rather heavy but that perhaps is an effect of the matter he treats and the weighty authorities he quotes.

This book is worthwhile. It will help all to fulfill an office so fundamental to the priesthood that St. John Chrysostom refused ordination to one unable to preach. V.M.R.

**The Seven Swords.** By Gerald Vann, O.P. New York, Sheed and Ward, 1953. pp. 82. \$3.00.

The love of God is often shown to us in the sorrows, tribulations and trials which enter our daily lives. Yet we find it most difficult to see how these crushing afflictions, deep-rooted sorrows and heavy burdens can be to our advantage. It is only when we look at Mary in her two-fold role as mother and maid that sorrow can be fully understood and appreciated.

Fr. Vann offers these pages as topics for meditation, which can best be crystallized in his own words. "We have been thinking of freedom: freedom from fear, from the tyranny of material things, from possessiveness, from self-pity, from depression, from the abuse of power, from all the various forms of egoism; we have been thinking of the one essential key to all these forms of freedom, the sharing in Christ's death—stripped and poor—and naked—that leads to the sharing in His life and His love." He shows in a practical way that it is by an imitation of Mary that this freedom has a place in our lives and that it will lead to eternal joy.

The author, with the mind and heart of a poet, presents the love of a mother and the innocence of a maid. Sentimentality, weakness and self-pity have no place in the portrayal of Mary. Scripture, Tradition and Theology play an important role in the make-up of this book.

The reproductions from the paintings of El Greco present Mary's beauty, charm, love and sorrow mixed with joy. These illustrations in themselves can well serve as subjects for meditation.

The reader cannot help but come away from this book with the realization that his knowledge of Mary has been broadened and his love for her deepened.

L.M.E.

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**Mary Magdalene.** By R. L. Bruckberger, O.P. New York, Pantheon, 1953, pp. 192. \$3.00.

The exquisite beauty and magnificent grandeur of a great soul often suffer at the hands of a biographer merely intent upon presenting a scientific study of a historic character. The result is usually a dry and lifeless image, lacking imagination and devoid of all personality. Unfortunately, this has been the fate of many figures in the Gospels. The conversion of a soul from the depths of sin and its elevation to a high degree of sanctity transcend the norms of the natural order. Only when all the problems of history, exegesis, psychology



and theology are considered can the true stature of an individual be attained.

Fr. Bruckberger has considered all of these problems in his biography of the sinner-saint, Mary Magdalene, who is shown as a highly cultured Hellenized Jewess of her times, influenced and led into sin by false Platonic notions of love and wisdom. Realizing her mistakes and overcome with sorrow she humbly seeks forgiveness of her sins from Christ in whom she discovers the perfection of truth which she has been seeking. The sins of Magdalene's past life are treated frankly, yet delicately and sympathetically. Her tremendous love stands out in striking contrast to the hidden hatred of Judas, a supposedly faithful follower, and to the open contempt of the Scribes and Pharisees, the avowed enemies of Christ. Mary's love persevered to the end and she has come down through the centuries as one of the great figures of the Catholic Church.

For scripture scholars and students, there is an appendix containing annotations explaining the methods employed, exegetical problems and the value of tradition. The reasons forwarded in support of only one person in the Magdalene Question are cogent and merit careful consideration. A clear distinction is made between the facts of history and the creative artistry of the author which in no way detracts from the unity of the story. This latest book of Fr. Bruckberger reveals his abilities both as a writer and as a scholar. Perhaps the fact that he once lived in the convent of Saint-Maximin where Mary Magdalene is buried, may have induced him to undertake this commendable work.

L.M.E.

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**The Schoolmaster (Institutio Oratio) of Marcus Fabius Quintilian.** Translated by Charles Edgar Little. Nashville, George Peabody College for Teachers, 1952. Vol. I, pp. 346; Vol. II, pp. 286.

The appearance in Rome this year of the new publication *Latinitas* received wide publicity in the American press and proved the somewhat startling point that the Latin language is not yet a dead branch on the tree of culture. A little less heralded was the printing last year of a marvelous translation of a still valuable work of ancient Roman literature, *The Schoolmaster*, twelve books (Roman size) on educating the orator "who must be a good man and must include philosophy in his studies in order to shape his character as a citizen and to equip himself to speak on ethical subjects." Not merely does it give a tremendous insight into the pagan methods of education of the first Christian century as practiced by an eminently successful teacher, but it contains much valuable knowledge in the field of oratory that

can be of great value to the lawyer, public speaker, and even writer of our own day.

In the middle of the Age of Silver Latinity when the corruption of morals was bringing Rome to her downfall, Quintilian could still write: "My ideal orator is the true philosopher, sound in morals and with full knowledge of speaking, always striving for the highest. . . ." With such a lofty aim, he begins in the first book to deal with the "minor details" of teaching very young children the correct usages of their own native language. The second book treats of the elements in the curriculum of the school of rhetoric as well as of the nature of rhetoric. The next five discuss the details of providing material and its arrangement: four more deal with style, memory and delivery. The final and twelfth book considers the orator *as a man*. His methods of pedagogy are wise in their insistence on a rounded course of education presented in an interesting manner, for "bare and dry handbooks so full of lifeless details crush every generous effort."

For the reader who appreciates the Latin original, Books One, Two, Ten, and Twelve give the translation and Latin text chapter by chapter. The translation is not done into English as an exercise by an enthusiastic amateur whose end-product could have been a cold-blooded, word-for-word massacre of Quintilian's trenchant observations on education, but rather it is a carefully polished paraphrase by a master linguist who can occasionally capture the sharp thought of the Spanish-born orator in the measured cadences of the Saxon bard.

The translation is complete in Volume One while Volume Two contains studies on the life and writings of Quintilian as well as a scholarly concordance of Quintilian's teaching on education and rhetoric, his position as a literary critic and exponent of the moral duties of the orator. The fact that every *obiter* reference to preceding Roman literature has been traced and footnoted makes both volumes a veritable cross reference library for detailed study.

This book will be deeply valued by the teachers of Latin and English in our high schools and colleges. It can be used with benefit in classes of public speaking. Above and beyond, the fact that St. Albert the Great, St. Thomas Aquinas, and Cardinal Cajetan made use of this treatise, makes this reviewer confident that a careful study of this work will amply repay the time expended by one whose duty in life is to preach nothing less than the word of God.

A.G.

**The Catholic Mind Through Fifty Years: 1903-1953.** Edited by Benjamin L. Masse, S.J. New York, The America Press, 1952. pp. xxii, 681 with Index. \$6.00.

Through the pages of the *Catholic Mind* for over half a century American Catholics have enjoyed the opportunity of keeping informed of noteworthy statements on subjects of vital contemporary interest. With the completion of fifty years of publication, the editors of this excellent monthly have prepared an anthology of representative selections culled from pages over the years. The result is an interesting and attractive volume of articles on a variety of subjects, ranging from the reunion of Christendom to the dangers and pitfalls of so-called "comic strips."

There are more than one hundred titles in the collection, arranged in twenty sections dealing with questions such as Apologetics, Liturgy, Culture and Civilization, Church and State. Among contributors who are outstanding in their respective fields are Belloc, Dawson, Archbishop Cushing, Monsignor John A. Ryan, Maisie Ward, and Ralph Adams Cram.

The essays have been selected chiefly with an eye to presenting a composite picture of the paramount issues exercising the modern mind and the bearing thereupon of Catholic thought and criticism. Of particular interest, in the light of recent controversy, is the section on Church and State containing two addresses by American Jesuits which might well be examined more closely and edited more carefully. On the whole, however, the articles are of unusually high quality, and the reader can hardly turn from them without a refreshed and stimulated understanding of the troubled world of the past fifty years and of the part the Church has played to save it for the kingdom of heaven.  
J.P.R.

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**The Case Against Psychoanalysis.** By Andrew Salter. New York, Henry Holt and Co., 1952. pp. ix, 179.

Freudianism and Psychoanalysis have, during the past twenty years, become increasingly popular as subjects of books, articles, lectures, and discussion in general in this country. Many are the popularizers of analysis, and many too are its critics. Most of the writing has taken to one or the other of two extremes—either entirely *for* the Freudian doctrine, or entirely *against* it. Andrew Salter is unconditionally against it.

The book, *The Case Against Psychoanalysis*, presents a very damning case against the weak points of Freud's theory. It takes

Freud severely to task for his over-emphasis on sexuality, for the Oedipus and other complexes, for exaggerated interpretation of dreams, etc. The author frequently quotes Freud's own words as the best argument against him.

The weakness of the book is its extreme position. In Psychoanalysis, as in any other hypothesis which convinces a number of people, there must be *some* element of truth. Salter seems to deny even this. St. Thomas (*Summa*, I, Q. 81.) recognized the importance of the sense appetite and its unruly nature in all of us, Freud, in one extreme, makes it all-important; Salter, in the other, gives it no importance. Somewhere between these two extremes lies the truth touched on by St. Thomas.

The book attacks the teachings of Freud and his early followers, and seems not to take into account the maturing process which the analytical school has undergone. Indeed, many of those who today call themselves Freudians have modified the teachings of their originator to such an extent that he would be unable to recognize them.

As a critique of the errors of Freud's doctrine, the book deserves commendation; but as a critique of Psychoanalysis as it appears today, it leaves something to be desired.

A.P.

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**Wife, Mother and Mystic.** By Albert Bessieres, S.J. Translated by Rev. Stephen Rigby. Westminster, Newman Press, 1952. pp. 256.

No better summary of the life of Blessed Anna-Maria Taigi could be given than that expressed in the title of this book. According to worldly standards she was something even less than a "simple woman." And yet she was chosen by God to draw souls to Him, to be a victim of expiation, to avert great catastrophies—all by the power of her prayers. Upon this woman, whose life was a shining example of loving devotion to her children and unhesitating obedience to her husband, God bestowed his richest gifts, the most remarkable of which was a vision of a kind of sun in whose light she foresaw future events and the secrets of hearts. By means of this special favor, she exercised an unbounded apostolate, advising and admonishing all who came to her seeking to learn the secrets of heaven.

To Blessed Anna-Maria, God entrusted the mission of making expiation for the outrages committed against His church. Urged on by a hunger for redemptive suffering, her soul experienced the cruellest torment and sadness, which was to last for forty-eight years. Death came to her in 1837 and little less than a century later she was declared "Blessed" by Pope Benedict XV.

In making this life of Blessed Anna-Maria Taigi available to the Catholic reader, the author has presented a complete account, supplemented by actual quotations taken from the beatification process.

G.H.K.

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**Ancient Christian Writers.** Westminster, Md., The Newman Press, 1953.  
Vol. 16, **St. Irenaeus, Proof of Apostolic Preaching.** Transl. by J. P. Smith, S.J., pp. 219. \$3.25.

Vol. 17, **The Works of St. Patrick. St. Secundinus, Hymn on St. Patrick.** Trans. by L. Bieler, Ph.D., pp. 121. \$2.50.

St. Irenaeus' *Proof of Apostolic Preaching* and the *Works of St. Patrick*, the latest publications of this proposed hundred-volume series are no cause for disappointment to those acquainted with the high grade of scholarship and the lucid presentation of the previous volumes.

St. Irenaeus is remembered for two principal works, *Adversus Haereses* and the present *Proof*. The former has always held an important position in patristic literature; but the *Proof*, long supposed to have been irretrievably lost, was finally found in 1904. This manuscript, a translation into Armenian from the original Greek, was made during the sixth century and is now presented in this impressive English version.

Just one generation separates St. Irenaeus from Apostolic times, and the worth of the *Proof* is enhanced by the fact that it is the earliest existing document exposing the foundations on which apostolic teaching rests. Its purpose is to display the credentials of the orthodox church, and although anyone familiar with *Adversus Haereses* will find little new matter here, it has the advantage of conciseness along with this particular emphasis on fundamental theology.

Father Smith has prefaced his fluid translation with some forty pages of introduction. These are an almost indispensable aid for an intelligent reading of the *Proof*. In the extensive notes comprising the second half of the volume Fr. Smith makes available to the student the rich benefits of his thorough knowledge of St. Irenaeus and his theology, as well as of the pernicious heresy of his day, Gnosticism.

Volume seventeen is concerned with four separate documents related to St. Patrick. The first two, the *Confession* and a *Letter to the Soldiers of Coroticus*, are, along with a few unimportant fragments, the only extant authentic works of St. Patrick. The third is a prose translation of the *Hymn of St. Patrick*. Here St. Secundinus speaking of his beloved master tells how



He sells the choice talents of Christ's Gospel  
And collects them again among the Irish heathens with usury.

Finally there is the Lorica or Breast-Plate, an ancient Irish morning prayer often attributed to St. Patrick. In its present form it dates from the ninth century.

It may be surprising to find this volume included in the ACW series. St. Patrick was born a man of action and whatever he wrote was wrested from him by the obligations of his office. His writings, however, along with these other works, represent the earliest documents of the Irish Church, and by their vigor give an insight into the intensity of the spiritual life of the Apostle to the Irish and of the steadfast church he founded.

The translations from the original Latin are by Ludwig Bieler, a renowned authority on Irish Studies, and on St. Patrick in particular. His introduction and annotations, comparable to the high quality of Fr. Smith's work, also prove to be indispensable. T.Q.

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**Parents, Children and The Facts of Life.** By Henry V. Sattler C.S.S.R., Ph.D. Foreword by Francis J. Connell, C.S.S.R., S.T.D. Paterson, St. Anthony Guild Press., 1952. pp. xiv, 288, \$3.00.

No doubt one of the most difficult duties that must be performed by parents is the giving of sex instructions to their children. The underlying reason for this difficulty is the shame surrounding sex matters. It may be perplexing to discuss sex with a child; yet it is necessary. Parents can hardly be excused from blame when this shame is in reality a false shame; for if the child is not informed at home, then there is a danger that information may be gathered from harmful sources.

Realizing the great need for a practical treatment on the subject of sex education, many parents have appealed to the Parent-Educator Committee of the Confraternity of Christian Doctrine for a guide and aid to this problem. The Committee, in turn, asked the author to undertake this task. The result is a work that will be praised by all who read it.

Father Sattler's teachings are based on Catholic Doctrine and the rules laid down by Holy Mother the Church. He mentions his part in the book as one that "merely supplied the scientific framework and the emotional and religious setting within which the practical ideas have been or can be utilized." He modestly states that the book for the most part was written by parents themselves since every practical hint in its pages comes from them.

In this book will be found explanations on how much you should tell your child and when to tell it; what questions can be expected and how to answer them. This is done in a very simple and impressive manner, avoiding as many of the technical terms as possible. At the end of each chapter there are questions and problems for the parents to discuss. Because of this feature, the book is ideal for discussion groups and study clubs. Father Sattler has, indeed, contributed much to the better up-bringing of our children by his warm understanding of this parental problem. B.St.G.

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**A Commentary on the Gospels.** By Ronald Knox. New York, Sheed and Ward, 1952. pp. xviii, 284. \$3.75.

Msgr. Knox has long been a controversial figure in the field of Scripture. Yet all, even his oponents, have long urged him to write a commentary on the Bible. Here he gives us the first installment on the New Testament with a promise of commentaries on the Epistles in the near future.

This work is intended especially for laypeople, and we certainly believe that they will derive much benefit from it provided they use it properly; that is, as a text to be carefully studied, a "companion" to the Gospels. Merely to read this book alone will be a waste of time, and, we feel, contrary to the intention of the author. This book must be read in conjunction with the Gospels; the reader must take the trouble of looking up all the cross references; and, of course, he must stop and think over what has been read. Very great fruit is to be obtained from the use of this book, but only in proportion to the patience and labor expended.

It is the opinion of this reviewer that Msgr. Knox's whole treatment of the Synoptic problem is needlessly complex. It would be much better to take up the problem once and for all at the beginning of the book rather than to bring it up over and over again all through the commentaries. Many times the reader will be wondering just what does the author hold? Was Matthew written before or after Mark? Just what were Luke's sources? Another point requiring a single clear discussion is the author's concept of divine inspiration.

One minor point. On the first page he claims to write for those who have no skill in Latin, yet on the very next page he has no less than two Latin phrases, not to mention others *passim*. M.J.D.

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**A Man Approved.** By Leo Trese. New York, Sheed and Ward, 1953. pp. 152. \$2.25.

There are occasions, rare though they may be, when a reviewer

finds himself groping for words that will, even in some pale measure, express his enthusiasm for a particular work. Such will surely be the case of many who are called upon to review Father Trese's newest book.

Written originally as a series of conferences for a clerical retreat, *A Man Approved* (the title is taken from the timely advice of St. Paul to Timothy, "Use all care to present thyself to God as a man approved, a worker that cannot be ashamed, rightly handling the word of truth"), is by every measure and according to all standards one of the very best works of its kind this reviewer has been fortunate enough to read.

It is perhaps by reason of their original format that the chapters of Father Trese's work are conspicuous not only for their theological soundness, but also in the wealth of practical advice they offer the reader. For example, in his conference on Obedience, one of the best of the nineteen, Father Trese points out that "We wouldn't dream of deliberately breaking one of the Commandments; God's Voice still thunders too unmistakably from Sinai . . . but . . . it is always open season on bishops and their delegates. It is so hard to see God's handwriting in a pastoral letter." (p.p. 64-65) Similarly, in his chapter on the priest and the Mystical Body the author exposes not only the essentials of the theology of the Mystical Body, but also the implications of this doctrine in the life of the priest.

To the man who has already passed many years in the sacred ministry as well as to the newly ordained priest, *A Man Approved* is a veritable treasure chest for meditation. And while written specifically for the diocesan clergy, it contains many implications and overtones which the religious priest can read with great profit.

By *A Man Approved* Father Trese has taken his place beside such men as Edward Leen and Eugene Boylan in offering to the priest sound norms and practical advice for his own spiritual life and the guidance of his flock.

J.F.C.

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**The Blessed Virgin and the Priesthood.** By Rev. Paul Phillippe, O.P. Translated by Dorothy Cole. Cork, Mercier Press Ltd., 1952. pp. 82. 6s. 6d.

**In Praise of Our Blessed Mother.** Edited by Msgr. Joseph C. Fenton and Rev. Dr. Edmond D. Benard. Washington, Catholic University of America Press, 1952. pp. xi, 280. \$2.75.

*The Blessed Virgin and the Priesthood* by Father Paul Phillippe, O.P., a master of the theology of the spiritual life, is a book which

will do much to increase the devotion of every priest who is a follower of the formula "ad Jesum per Mariam." The central theme of this work can be summarized briefly in the author's own words: "... Mary is the Mother of the Sovereign Priest . . . and therefore the Mother of all priests, since it is from Him that all priests receive their priesthood. . . . If we wish to be true priests, according to the Heart of Our Lord, we must be sons of Mary, even more so than the most fervent of the faithful." In the course of the work Fr. Phillippe develops the relationship of Mary to the priest, Her part in the spiritual development of the priest and the ministerial aid She gives to the priest who relies on Her.

The translation is well done and is readable. One notable typographical error is to be found on page 22 where St. Paul's epistle to the Philippians is mentioned as having been delivered to the Philip-pines.

*In Praise of Our Blessed Mother* is a series of selections from the *American Ecclesiastical Review*. The preface to this work was written by Archbishop A. G. Cicognani, Apostolic Delegate. There is a dedicatory poem, "Magnificat of America," by Francis Cardinal Spellman, and thirty five articles on the Blessed Virgin Mary. The list of authors of these articles contains the names of America's leading Marian theologians: Archbishop Richard Cushing, Archbishop Patrick O'Boyle, Bishop John Wright, Msgr. Joseph Fenton, Fr. Francis Connell, C.S.S.R., Fr. Urban Mullaney, O.P.; to name but a few. These articles were originally written for a priest's theological magazine, but they are not materially restricted to use by the clergy. Through them the lay person can increase immeasurably his knowledge of his own Blessed Mother.

J.J.

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**The Christian Dilemma:** Catholic Church - Reformation. By W. H. van de Pol. Translated by G. van Hall. New York, Philosophical Library, 1952. pp. xviii, 299. \$4.75.

There is probably no more convincing proof for the claim of the Catholic Church to be the only true church of Christ than its mark of unity when set against the background of Protestant dissension and disintegration. But vivid and persuasive as this argument can be, Holy Mother the Church employs it with reluctance and genuine sorrow. She witnesses with profound compassion the decline and impending collapse of the Reformation churches, still solicitous for the salvation of these wayward children and yearning for their return.

It is in this spirit of Christian charity, never divorced from Christian truth, that Dr. van de Pol offers his analysis of the present

distressing situation in Christendom, and discusses with singular tact and precision the disagreements and animosities which created and perpetuate this dispersion of the followers of Christ. His survey includes chapters on revelation, faith, the church, as these terms are interpreted by Catholic and Protestant. There is an interesting tract enumerating and examining the psychological obstacles to reunion.

Finally, in the closing chapters he treats of the Ecumenical Question, i.e. the worldwide movement among Protestants toward federation, a trend which the Catholic Church views with favor, though, needless to say, she cannot actively further it.

We have here a comprehensive and factual exposition of problems which trouble the minds and hearts of Christians the world over. They are problems which indeed concern us all; for even if we have correctly solved the Christian dilemma, we must stand ready to assist those vast numbers of sincere people whom it still perplexes.

D.M.N.

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**An Introduction to the Philosophy of Natural and Mathematical Sciences.** By Sister Helen Sullivan, O.S.B. New York: Vantage Press, Inc., 1952. pp. xxi and 188. \$5.00.

This unusual book is an introduction to a philosophy of science in the Thomistic tradition. It is written in a modern style as a seminar manual, outlines an extensive reading list, covers all areas of contemporary thought on the problem, and integrates the whole with a healthy dialectic that asks considerably more questions than it answers. The synthesis that the reader is encouraged to arrive at is consistent with Aristotelico-Thomistic concepts, and has a tentative orientation towards the solutions proposed by Charles DeKoninck and the Laval school, though not to the exclusion of other thought on the problem. The work presupposes some specialized training in both science and philosophy at the college level.

Sister Helen's work is by far the best thing that has appeared in this field to date. The fact that it does not give solutions to all the perplexing problems facing the philosopher of science is more in its favor than against it. Pioneer work is still being done on many difficult points, and it would be foolhardy to anticipate definitive results by offering facile solutions merely for the sake of completeness.

The only objection to the book that this reviewer can foresee will be on the part of the student: the reading list is formidable, and many hours will have to be spent outside of class in preparation. But it seems that, in the present era of literary inflation, this is a not un-



reasonable price to demand for knowledge in a hitherto uncharted field.

A.W.

**Venerable John Neumann, C.S.S.R.,** Fourth Bishop of Philadelphia. By Michael Curley, C.S.S.R. Foreword by Archbishop Giovanni Cigonani. Washington, D. C. Catholic University of America Press, 1952. pp. 400. \$6.50.

Heroes are great men because of the magnitude of their deeds, whereas saintly men are great because of what they are—men of God. It is through this inner greatness that the very common and ordinary things they do acquire the magnitude of infinity since the love of God, their Source, is infinite. This biography reflects the inner greatness of Venerable John Neumann, C.S.S.R., Fourth Bishop of Philadelphia.

Prachatitz, a small village in southwest Bohemia, had already seen several rich centuries of history when in 1811 it provided the setting for John Neumann's birth. The saintly character of his parents and his own piety as a youth, while solid, were equally unpretentious. His entrance into the seminary at Prague, his unfulfilled desire to join a religious society, and his self-commitment to the American mission field show forth the divine and the human factors in his life. A climax is reached when this seminarian is compelled to forfeit ordination at home in order to begin his journey to his chosen mission. A most bitter disappointment!

Upon his arrival in this country he was ordained and immediately sent to the missions in the vicinity of Buffalo. These were the hard and difficult days after the panic of 1837 when food and fuel were precious rarities among the poor. Neumann's simplicity of life, his desire always to do the Will of God stand out boldly in this panorama of pioneer America. But after four years as a secular priest the desire to join a religious society brought him to the Redemptorists in 1840. His novitiate year turned out to be a more than sufficient test of religious obedience because in that one year he was assigned to eight different houses, traveling three thousand miles through New York, Pennsylvania, and Maryland baptizing and preaching as he went. A series of promotions: rectorship, viceregency, provincialship followed one upon the other. The necessary knowledge of his juridical powers was not always available to him; consequently his exacting conscience suffered severely. A later assignment as a pastor in Baltimore drew him near to Archbishop Kenrick who sought the saintly Redemptorist as a confessor. By means of this twofold contact the Archbishop was deeply impressed with Venerable Neumann's zeal, prudence, learning, and administrative ability. These reasons caused him to nominate the

pastor as Bishop for the vacant diocese of Philadelphia. No cross was ever feared as much as this pectoral cross of which Neumann begged Rome to unburden him.

During his years as Bishop, 1852-1860, the holy man endeavored to fulfill his episcopal office in letter and in spirit. Confirmations, visitations, and preaching took him to every part of his vast diocese. Trusteeism, a vexing problem for the American Church in the last century, added to his troubles. Then there developed a serious financial condition in his diocese which moved him to seek a coadjutor. The Coadjutor, Bishop Wood, was given almost complete liberty in the financial matters of the diocese. Neumann chose to travel to the outermost parts of his See where life was hard and the roads were as rough.

Bishop Neumann died before he reached his fiftieth year; and his people, no longer able to call him their saintly Bishop, quickly learned to call him their 'Saint.'

This biography of Venerable Neumann was a tremendous undertaking for Father Curley. The praiseworthy results are a satisfying recompense for his labors. There is complete documentation for all the facts but the placing of notes and bibliography at the end of the book permits the reader to pursue the story free from constant interruptions.

*Venerable John Neumann* is edifying, engaging, and well suited for a general reading audience. It is a book one will want to pass on to others to read.

C.P.

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**What God Has Joined Together.** By Gustave Thibon. Chicago, Henry Regnery Co., 1952. pp. 192. \$2.50.

With so many books saying so pitifully little about the true notion of love, a work such as this compact volume is a refreshing find. It is no simple task to write as forcefully as M. Thibon has about this delicate subject and withal remain objective. For there is something hauntingly mysterious about the fact that man has pulsating within his heart a driving force of infinite capacity impelling him to unite his entire being with the person he loves. That such a tremendous force exists no one doubts; it is, in fact, so overwhelmingly patent that everyone thrills to speak, write and sing of it. But what can be written? what sung? For the most part, just the stark fact that here is a reality, impossible to understand, which causes man to be glad, sad, angry or fearful but always passionate. Still, it is possible to go deeper than this. Love is union. But it is elfin to think of it only as the physical union of sex with sex. For the Christian, such a concept, con-

sidered in itself and for its own sake, proves to be revoltingly shallow. Love in its higher Christian sense is union of person with person, soul with soul, man with his Personal God. It is the love commanded by Christ "Love one another, even as I have loved you." Does such a lofty notion of "Christian love" exclude the sexual union of husband and wife? Certainly not. Indeed, this act forms the chief object of the marriage contract. Now, however, having been supernaturalized by the Sacrament of Matrimony, it assumes its richest meaning as acknowledgment of God's command, "Fill the earth." Such is Christian love, a reflection of Divine Love.

In his attempt to win this fuller understanding of love, man is balked by still another seemingly unfathomable enigma—this time, however, strictly personal. Union means a oneness, a certain harmony between the lover and the person loved. And yet man perceives in his own being, not harmony, but conflict of flesh against spirit. How then, is he to resolve the conflict simmering within his own person in order to free himself to love others aright? Or is he inescapably doomed to a schizophrenic existence? Not at all; the answer lies hidden in the wisdom of realizing that man, of himself, is incapable of obtaining complete personal integrity. He needs outside help. He needs God's Grace. Here is the only complete answer. Once he accepts this truth and acts upon it, slowly he can begin to sublimate the wanderings of the flesh to the commands of reason. It follows from this, then, that the friends of God are the only people in the world who are loving as they ought.

It is the reflective consideration and solution of these and other aspects of marriage that makes *What God Has Joined Together* the worthwhile work it is. It is a book easy to recommend to all.

T.J.S.

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**Of Sacraments and Sacrifice.** By Clifford Howell, S.J. Collegeville, Minn., The Liturgical Press, 1952. pp. xi, 171. \$2.50.

The individual chapters of this book were originally written as separate essays at the request of the editor of *Orate Fratres* (now *Worship*). As Fr. Howell states in his Preface he set out to write a series of articles which would not only help beginners but also others who desire to spread the knowledge of the liturgy. This collection, "Of Sacraments and Sacrifice" has accomplished precisely that.

To present such supernatural subject matter in a vivid and moving fashion and in such a way that it is intelligible to everyone in all walks of life is no easy task. Yet Fr. Howell's expressive and incisive method is a shining note which permeates the pages of this work. Not

intending an exhaustive theological treatise on the nature of the sacraments and the sacrifice of the Mass, he sets forth material that is elemental to the understanding of these subjects.

The book reveals Fr. Howell's ability to present to his reader very appropriate examples of the particular truths he is attempting to put across. His metaphors are up to the minute and are communicated in such a manner that they become a part of the reader. The graphic delineation of these similies heightens the interest of the reader so that he is eagerly awaiting the supernatural truths which are about to be applied. Nearly every chapter is prefaced with at least one example so that the reader is put more at ease and is better disposed to a clearer understanding of the point that the author wishes to make.

This small volume contains a helpful format for discussion periods on each chapter. As Fr. Portz, the composer of this format, puts it: "discussion deepens our grasp of truths and principles by making us apply them to our own life situations and problems." There is one more characteristic which should be mentioned: the fine taste in artistry which embellishes this work. The illustrations used are all symbolic; fortunately they are accompanied with the too often neglected feature of an explanation. E.B.B.

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**The Discursive Power.** By George P. Klubertanz, S.J. St. Louis, The Modern Schoolman, 1952. pp. viii, 353. \$5.00.

This is a satisfying study of the *vis aestimativa* and/or *cogitativa*, using the historical method of research to attain the exact position which St. Thomas held. The work is divided into two parts. The first begins with the doctrine of Aristotle on the interior senses, proceeds to an examination of pertinent details in the Stoics, Galen, St. John Damascene, St. Augustine and Boethius, next details the important Jewish and Arabian Philosophers from Isaac Israeli to Averroes, and finally studies the immediate Christian predecessors of St. Thomas beginning with Gundisalvus and ending with St. Albert. In part two the Thomistic texts are cited in chronological order to observe the maturation of St. Thomas' own position. The author closes with an excellent "Synopsis of the Doctrine in its Historical Setting."

This work is of eminent value to modern Thomism precisely because the commentators have given us so little explanation of this power. What Capreolus misdefined, Suarez denied; while Cajetan and John of St. Thomas mention this highest of the internal senses only in passing.

Father Klubertanz has searched the texts of St. Thomas well and has skillfully linked together the important passages to produce

a well rounded, quasi inductive picture of Aquinas' teaching. What he has studiously avoided in this revised doctoral thesis is any personal argumentation to prove by an *apriori* theory what St. Thomas ought to have taught. His intent was a textual analysis of the doctrines of St. Thomas as found in St. Thomas.

In particular, the associate professor at St. Louis University has, by this method, shed much light on several obscure but important concepts involved in Thomistic psychology: those of *continuatio* and *intentio insensata*. The clarity and precision which he is able to give to these concepts alone make the book worthwhile. Furthermore, he does not study the discursive power merely in isolation but also in its role as instrument of the intellect's speculative and practical functions as well. At this point, however, we could wish that he had made some use of the rather important work of Manueto Barbado, O.P., *Estudios de Psicología Experimental*, Vol. I, pp. 724-781.

Now that this capable philosopher has established a sufficient textual analysis of St. Thomas' basic doctrine, we would like to see him begin a more properly philosophical (as opposed to historical) work to advance our knowledge of the processes of human thought. Certainly, the relationship of the discursive power to the *experimentum* needs more profound study; does this word denote an act, a term or a quasi habit of the power. On page 259 he uses the phrase "complex phantasm"; does he wish to imply in it the necessity of abstracting a *complex whole* which would be related in a special way to the intellectual judgment in the same sense that Hoenen, S.J., desires in his *Reality and Judgment*, p. 14, seq., and Endres, O.P. in the magazine *Reality*, Spring 1951, p. 125? Future study could well produce new knowledge giving profound explanations of the certitude of first principles which are derived from the "experimentum."

In closing, this reviewer would like to state his opinion that Father Klubertanz does prove adequately his contention that the phrase *discursive power* is an adept translation of the Latin *vis cogitativa*.  
A.G.

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**The Tenth Muse.** By Fanchon Royer. Paterson, N. J., The St. Anthony Guild Press, 1952. pp. 179. \$2.50.

Sor Juana Inés de la Cruz, a Jeronymite nun who lived from 1651 to 1694, is the subject of Miss Royer's work. Sor Juana even today is held in high esteem by Mexican Catholics as a woman of genius and perhaps the greatest poet their country has ever possessed. It would be a distortion of her personality, however, to see in this wholly remarkable religious nothing more than a poet or champion of the



humanities. She was also intensely spiritual and, according to many, a woman who was "pre-eminent in her time in the diversified fields of literature, theology, philosophy, science, mathematics, and music." (p. ix)

Miss Royer has included in her work a complete translation of Sor Juana's *La Carta Atenagórica*. This letter was written in refutation of a sermon preached by the famous Portuguese Jesuit, Antonio Vieira, in which the priest maintained that "of all Christ's gifts and mercies to mankind, the greatest had been the fact that He had absented Himself from mankind." (p. 84) Speaking of *La Carta*, Miss Royer writes: ". . . she has left us nothing from which her profound knowledge of Scripture and theology may better be estimated." (p. 85) It will be profitable therefore to examine a few of its points.

After a brief introduction, Sor Juana cites the opinion of St. Augustine who taught that Christ's greatest goodness was to die. She then says (without giving any references) that the "Angelic Doctor holds that Christ's greatest goodness was that of remaining with us in the Sacrament when departing to join His glorious Father." (p. 96) This perhaps can be interpreted in such a way as to be consonant with St. Thomas' teaching. But in view of Aquinas' treatment of the question in one of his *Quodlibetal Questions* (*Quodl.* V, q. III, art. 2), where the Angelic Doctor expressly says that Christ showed us a greater sign of His love by dying than He did by giving His Sacred Body under the sacramental species, a clearer and more accurate manner of expression is much to be desired.

In another place, speaking of Our Lord, Sor Juana writes: "With His incarnation, He lost nothing of His divine being, in becoming Christ; while in dying, He ceased to be Christ, separating the body from the soul, which [united] had constituted Christ." (p. 91) This is surely an unfortunate expression. For it was not the union of a human soul and body but rather the union of a divine and human nature in the person of the Word that constituted Christ. Moreover, it is common teaching that at the time of His death the divinity of Christ was not separated either from His body or His soul. (cfr. St. Thomas, *Summa Theol.*, III, q. L, aa. 2 & 3)

Thirdly, Sor Juana sets forth as her own opinion that "the greatest goodness of Divine Love . . . is shown in the benefits that God does not give us, because of our ingratitude." (p. 116) She explains this position—not very convincingly—and concludes: "He (God) prefers to seem niggardly, so that men will not be worse, than to display His generosity to the damage of the beneficiaries. And notwithstanding the fact that to unconsidered opinion this is like a re-

proach, He puts the welfare of men before His own opinion and His own nature." (pp. 116-117)

Certainly this is not the common teaching of theologians. The greatest goodness of God is God Himself; and it was God the Son Who became incarnate in the womb of Mary. The greatest goodness of divine love then is the redemptive incarnation and it is little short of absurd to see in something negative the greatest act of God's goodness. St. Thomas expresses the constant opinion of theologians when he writes that ". . . of all the divine works this the Incarnation surpasses reason more than any; since one cannot imagine God doing anything more wonderful, than that God the Son, true God, should become true man." (*Contra Gentiles*, IV, 27)

Over and above such inaccuracies as we have mentioned, there are many other statements of Sor Juana that left this reviewer bewildered. For example, the nun writes: "Unless we are skillful in music, how can we understand those musical proportions and their beauties that are found often enough in the Bible, especially in the petitions made to God by Abraham that the cities possessed of fifty just men should be pardoned." (p. 39) Other puzzling statements which cannot but confuse the reader occur with considerable frequency in *La Carta*.

It is our opinion, however, that despite the errors we have pointed out in her writings, the critic should not be too harsh on Sor Juana. She lived, after all, in an age that theologians and philosophers cannot look back upon with much pride. There were then, it would seem, few men in Mexico who could have instructed the devout Jeronymite in the sacred sciences, and consequently she was a self-taught theologian. A difficult profession in any age! In the light of this fact, posterity should judge her writings.

In an Appendix Miss Royer has included some twenty-six poems of Sor Juana in the original Spanish. They are, on the whole, possessed of a tender lyricism that thoroughly justify her reputation as one of the finest poets her country has produced. J.F.C.

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**Life of Christ** (together with the Four Gospels) By Aloys Dirksen C.P.P.S.  
New York, Dryden Press, 1952, pp. 338. \$3.75.

A single volume containing the complete text of the Four Gospels together with a full length commentary on the life of Christ is indeed an unusual work. Father Aloys Dirksen, in his book *Life of Christ* has compiled just such a concordance. Moreover, the very presentation of the text and the commentary is not done in a conventional manner. Instead of placing the text in the front of the book

and the commentary in the back, or vice versa, the author has employed a Dutch-door format. In such an arrangement we have two independent books, one placed above the other, bound together under one stiff cover. The convenience of such a provision is commendable and seems ideally suited in a text book. A shift of the eyes is sufficient to proceed from one to the other. This obviates the reduction of the Gospel text itself to a reference book category. The first third of the commentary is devoted to the Historical, Social and Religious background of the Jewish people, their land and their neighbors. The remaining two thirds treats the life of Christ according to the accepted and harmonized chronology of His labors. Throughout the text, as well as in the commentary, there are numerous cross references. In addition the author has composed and placed at the end of the work five informative appendices, an extensive glossary of words and a detailed reference list covering all phases of the Biblical problem.

W.H.

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**Sea of Glory.** By Francis Beauchesne Thornton, New York, Prentice Hall, 1953. pp. 243. \$3.00.

The *Sea of Glory* is a biographical presentation of the lives of the four chaplains who met death on a troopship bound for Greenland during World War II. In a brief prologue and epilogue the details and setting of the incidents preceeding the tragic loss of life aboard the *Dorchester*, when it sank off the coast of Greenland after having been torpedoed, are recorded to provide the historical basis of this book.

The author, Father Thornton, the literary critic of the Catholic Digest, has expended much effort in the preparation of this book, as is evidenced by the lengthy citation of acknowledgements to those who helped him in assembling the facts. The author's spirit of devotion to these men and the principles that led them to make themselves heroes long before they stood on the lurching deck of a sinking ship is very clearly portrayed. His own experience as a priest and a chaplain singularly qualify him to recount the story of the lives of these four chaplains.

Nevertheless, it is apparent that there were many difficulties in the writing of this book, which Father Thornton has not completely solved. As a heartfelt memorial issued on the tenth anniversary of the death of the chaplains, its simplicity may have been calculated; but it seems that there is a lack of a cohesive and fundamental integrity, which would arouse and sustain a greater sense of having known and having lost the courageous chaplains. The death of such men in the

circumstances that surrounded it is certain to arouse the imagination, but to write the story of their lives from the cradle is to meet with a totally different set of psychological responses. This is not as magnificent a story as the jacket of the book would indicate; it is rather a sincere story of a magnificent act and the identification of the four chaplains, who were led by the finger of God to perform the act.

W.P.T.

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**Why I Became a Priest.** Edited by Rev. George L. Kane. Westminster, Md. The Newman Press, 1952. pp. xxi, 163. \$2.50.

There is something mysterious about every vocation to the priesthood. The priest cannot fully understand why he was chosen from amongst men; he only knows in part. Every priest realizes, however, that he does not deserve such a life; nor can he begin to explain fully the workings of divine grace. Yet it is true that divine grace works through a multitude of human instruments. Thus this book was written, not to give a complete explanation of an unfathomable mystery but simply to show some examples of the human instruments which God employs in fostering a vocation.

Reverend George L. Kane, editor of this book, offers to boys in their teens and young men in their twenties an idea of the actual motives that have inspired others to a priestly vocation. Each of the authors: cardinals, bishops and priests, both secular and religious, tells his story. Some are more dramatic than others; all are interesting, and even fascinating.

From a perusal of these vocational autobiographies the reader sees that God does not give unmistakable signs in a matter of this kind. The signs given are very natural and even vague; most frequently perhaps they are nothing more than the example of others. Boys are attracted by the sound habits of virtue of parents, priests and teachers. And the essays of this book are but variations of one theme—that of the tremendous role which others have played in fostering the vocations of the writers.

Although good example is often the first step of a vocation of youth, the mind and heart have to be enlightened and moved. This is, in a word, the problem of recruiting candidates to carry out resolutely the will of God as manifested to them. The normal process of education should provide the mind with a knowledge of what a glorious work the work of the priest is, and should stimulate the heart to desire it. We urge all who work with boys and young men as teachers and advisors to suggest *Why I Became a Priest* to them. For, "the harvest indeed is great but the laborers few" (Mt. ix 37).

C.H.O'B.

**Dans le Christ Total.** By Monseigneur Emile Guerry, Co-adjutor Archbishop of Cambrai (France). Paris, Desclee de Brouwer, 1952. pp. xxii, 442.

*Dans le Christ Total* (In the Whole Christ) is a homiletic exposition of the mystery which is the Church. Its author, Msgr. Guerry, proposes to remind his readers of their participation in the heart of this mystery, a participation which evolves from their intimate membership in the Mystical Body of Christ. He further emphasizes their dependence, as members, upon the Whole Christ, Who is the unity of all Christians.

"The Whole Christ" is an expression that was first used by St. Augustine, to mean Christ Himself, or His Mystical Body or simply the Church. These three meanings are the main points of discussion in the book. The first division treats of *The Personal Christ*, as Head of the Mystical Body, and source of all life. The second division considers the *Mystical Body* as a living community whose members have a twofold relationship: to Christ as their life-giver, and to their brothers in Christ, co-sharers in His Life of grace. In the third division, the author treats of the *Church*: One, Holy, Catholic and Apostolic—the visible expression of the Mystical Body.

The entire treatise is approached through the medium of what Msgr. Guerry terms "elevations of the mind," and which are indeed, topics for prayer and seeds of meditation. The main point to which the author concludes is that the Christian, by his very name, is called to *the great apostolic work: the salvation of the world*. And this conclusion he bases upon copious texts from Sacred Scripture, thus adding an authoritative ring to the entire work.

This work, in an English translation, would be greatly welcomed, especially by the layfolk, and would add substantially to the ever-increasing wealth of material now appearing on the spiritual side.

G.G.C.

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**History of the Old Testament.** By Dr. Paul Heinisch. Translated by William Heidt, O.S.B. Collegeville, Minn., The Liturgical Press. 1952. pp. 492. \$6.50.

The growing interest in Biblical matters within the last 50 years among English-speaking Catholics has led to new editions and translations of the Scriptures. Now the movement is extending to translating the classic works and studies of the Biblical scholars of all lands. Fr. Heinisch's *History of the Old Testament*, like his *The Theology of St. Paul*, will stimulate and guide the endeavors of future translators.



Fr. Heinisch follows the Old Testament outline of human history. Beginning with Creation, man's story is told through the primitive era. Our attention then narrows to the Patriarchs, and finally concentrates on the Jews—the Exodus, the conquest of the Promised Land, the glory of David and Solomon, the Exile and Return. The book then continues the Biblical narrative tracing Jewish history up to the time of Christ and beyond to the Roman destruction of the Temple and nation.

Though writing a history, Fr. Heinisch does not neglect the philosophical problems involved. Sections devoted to the exposition and critique of theories on the many controversial points of Old Testament history are an integral part of the work. The cultural, religious and civic background, as found in the Bible and especially as known from archeological discoveries, is presented at convenient intervals. The whole book, however, never loses sight of the basic fact of Biblical history: man's relation with God.

No other single volume is available in English which presents such a thorough, reliable and concise treatment of the subject. The original German text has been amended in the translation in order to include the latest reports on Biblical research. *History of the Old Testament* is trustworthy both for scientists and Catholics in general. Fr. Heinisch's reputation as a scholar cannot be questioned; his Catholic Faith and heritage afford him the basis for true scholarship in Biblical matters. The treatment of the subject is scientific; theories are evaluated on technical grounds; yet Fr. Heinisch treats the Sacred Text with respect, uses it as an outline and foundation, and nowhere calls the inspired truth of Scripture into doubt. Though the book is concise, details are not omitted, but summarized with references given for further information. Fr. Heinisch's sense of proportion and order is complemented by Fr. Heidt's readable prose, remarkable for its graphic brevity.

To seminarians and college students, this book serves as an encyclopedia of Biblical research for their courses in Scripture and Ancient History. For the professor, an invaluable teaching aid, a handy reference book in the student's mother tongue, is at last to be had. It should lighten the teaching burden considerably. G.E.B.

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**Bede Jarrett** of the Order of Preachers. By Kenneth Wykeham-George, O.P., and Gervase Mathew, O.P. Westminster, The Newman Press, 1952. pp. viii, 168 with photographs. \$3.25.

The name of Fr. Bede Jarrett as an author and preacher is familiar to us on this side of the Atlantic. Yet to know him only as such

is to recognize but a part of his accomplishments. But even this memory may be shadowed by the twenty five years that have passed since his death. Especially, in the case of younger Dominicans, it would be tragic if they were ignorant of this friar who was so famous both in the Order and in the Catholic world a few years ago. Consequently, there is no need to justify the printing of this book but only to urge its reading.

A book of this size can hardly satisfy our desire for an extensive biography of Fr. Jarrett. Nevertheless the authors have succeeded admirably within their limited scope in giving us an authentic picture of his spirit and his activities. It can truly be said that we have here a living biography; and, in the rich sense of the word, an inspirational one. In other words we can see the complete man, nature perfected in grace.

The authors' style is simple and unadorned, their comments unobtrusive. They have allowed Fr. Bede to speak for himself whenever they have his letters at hand. As a result, Bede Jarrett lives again in our imagination. The account of his student days and the story of his provincialate fill most of the book. His youth and his priorship in London receive briefer treatment. These sections could be more extensively developed in a later work.

Lay people may find that the scope of this book is too intimately 'of the Order of Preachers' for them. They may want to wait for a definitive biography that will include more of the inner life and the general activities of Fr. Bede as priest and spiritual director rather than as religious superior. But we recommend wholeheartedly that all Dominican religious and tertiaries read this work. It will be a cause for new enthusiasm in their vocation.

C.B.

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**Father Hecker and His Friends.** By Father Joseph McSorley. Saint Louis, B. Herder Book Co., 1952. pp. 297.

Father Joseph McSorley's latest book concerns the first ten Paulists—all but two of whom were known personally by the author. It is not, as the title might suggest, a strictly formal biography. Rather, it is a popularly presented series of scholarly reminiscences and interconnected essays. This work will be of vital interest to thoughtful American Catholics since it presents the ideals and heartbreaks of ten visionaries of consequence. These men became engaged in a progressive plan which, despite stormy areas, ultimately was successful in effecting a policy which contributed greatly to the position of influence the Catholic Church holds in the United States today.

Isaac Hecker, the founder of the Paulists, was born in New York City of Lutheran parents in 1819. His youth was marked by a furious search for the True Faith. This search prompted him to join in the socialistic and humanitarian experiments at Brooklyn Farm and Fruitlands in Massachusetts. He was a particular friend of Orestes Brownson and was on familiar terms with Thoreau, Emerson, Dana, and Hawthorne. He became a Catholic in 1844 and shortly thereafter joined the Redemptorist Fathers and studied abroad.

Upon his return to this country, Father Hecker organized a small mission band of convert-Redemptorists. This band had phenomenal success. Their technique involved apologetical sermons pointed at English-speaking, non-Catholic audiences. However, the plan had reverberations. The Redemptorist Fathers in the United States at that time were German-speaking and they felt that they had an exclusive mission to Germans. Hecker then attempted to form an English speaking province of Redemptorists. This plan led to Hecker's expulsion! Pius IX, in 1858, commissioned Hecker to form a new community with a special vocation of explaining the Catholic Faith to non-Catholics. Thus was born The Paulist Fathers.

The incipient Paulist community was uniquely well-suited to achieve the purpose of their foundation. All but one of the first ten Paulists were converts and all were convinced of the correctness of Hecker's doctrine, namely, that the American people were predisposed for Catholicism and would gladly grasp it once the searchlight of truth focused on their prejudiced notion of the Catholic Church. In addition, all were eminently American. One was a descendant of John and Priscilla Alden. Two were descendants of signers of the Declaration of Independence. Two were Princeton graduates; one each from Amherst, West Point, Harvard, Notre Dame, Virginia Military Institute. The West Pointer, Father Deshmon, was the room-mate of the future President Grant. Upon his graduation from West Point, he taught engineering at "The Academy." Later, he utilized this skill as architect-in-chief of the construction of the famous Paulist church in New York City.

A loose translation of an early biography of Hecker placed Father Hecker and the Paulists at the focal point of the alleged heresy known as "Americanism." Leo XIII condemned that heresy in 1899, thus casting a shadow on the memory of Hecker and the future of the Paulists. However, three years later, Leo XIII praised the mission of Hecker and his friends. Cardinal Gibbons underscored the orthodoxy of Hecker when he summarized his life by writing, "His spirit was that of a faithful child of Holy Church, every way Catholic in the

fullest meaning of the term, and his life adorned with the fruits of personal piety; but especially he was inspired with a zeal for souls of the true apostolic order, aggressive and yet prudent, attracting Protestants and yet entirely orthodox." J.H.M.

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**The Hidden Stream.** By Ronald A. Knox. New York, Sheed and Ward, 1953. pp. vii, 248. \$3.00.

The very favorable review accorded this book by *Time*, March 9, 1953, is sufficient reason for non-Catholics to consider the apologetical stand of the Roman Catholic Church on twenty four basic issues of religion. Needless to say, this same review when commented upon in the letters-to-the-editor column a few weeks later bore out the adage: "if it's Catholic, it's bound to be controversial." However, neither the review of a news weekly nor the indignant remark of a subscriber can detract from the essential fact that as a brief résumé of fundamental Catholic truths this work is well done.

Every teacher realizes, no matter what the subject taught, the necessity of repetition; and if such a maxim is not already known, it is quickly learned in the classroom. So also with the basic fundamentals of our faith . . . the penny catechism will always be a best seller. As the author of this apologetical work has stated it in his series of lectures to a young audience of college students: ". . . where fundamentals of faith are concerned a fresh generation of undergraduates is exercised by the same problems as the last."

A feature which augurs well for this book is its discerning presentation. "You and I have got all the apparatus in us for doubting every article of the Christian creed; faith is not a knife which cuts them out: it is an injection which neutralizes them." (p. 24)

"We are creatures of dust, and memory strikes down to the roots of us more easily than a syllogism." (p. 63)

"Comparative religion is an admirable recipe for making people comparatively religious." (p. 120)

For definitive presentation from the doctrinal point of view, two present day bug-a-boos are skillfully set forth; namely, *Salvation Outside the Church* (chapter xiv), and *The Christian Notion of Mariage* (chapter xxi) . . . "What is the position, theologically of these invincible ignoramuses who go to heaven? I think the simplest thing is to say that they are Roman Catholics without knowing it.

". . . Have we, then, thrown over the maxim, *Extra ecclesiam nulla salus*—'No salvation outside the Church?' Not at all; only, to understand its meaning properly, it's perhaps best to translate; 'Out-

side the Church no means of salvation'. . . . All the identity discs in heaven are marked R. C." (p. 149-150)

With the informality of a Mr. Chips in the classroom, yet retaining a sufficient depth of treatment, Monsignor Knox sustains the reader's interest throughout twenty-four chapters. For the reader first being introduced to the Catholic position he illumines, but does not blind; for the reader familiar with the propositions of Catholicism he offers a refresher that is just that: refreshing. Again, this work is well done.

G.W.

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**A Catholic Commentary on Holy Scripture.** Dom Bernard Orchard, General Editor. New York, Thomas Nelson and Sons, 1953. pp. xvi, 1312, with bibliographies and maps. \$12.50.

It is very difficult to give an adequate review to this book because of the limitations of space and, we may say, language. It would take several pages to show how wonderfully well every one of the books of the Bible, both Old and New Testaments, is explained and commented upon. In addition, there are eighteen articles on general introduction to the whole Bible, four articles on special introduction to the Old Testament, and twelve to the New. More than forty experts in Sacred Scripture from England, Eire, Canada, United States, Australia, Malta, Germany and Austria labored for nine years to produce this masterpiece of Catholic scholarship. All this, almost incredibly, between the covers of a single book.

Needless to say, in this *Catholic Commentary on Holy Scripture* not all Biblical problems will be finally solved, or solved correctly; nor do the authors make such a claim. Nevertheless, in principle, they do have the correct approach to Biblical problems, and this is a very important point for these days. On almost all the problems, the authors give the important Catholic and non-Catholic theories before adopting one as the most suitable in the light of modern scholarship.

It seems very trite to say that this great work truly fills a great need for all Catholics, and especially for seminarians and clergy. Such a claim has been made, often inconsiderately, for too many books already. Yet here, as never before, we have a really adequate explanation of all the sacred Books, from a Catholic viewpoint, in a single readable volume. The clergy, we feel, will not be alone in welcoming this work. As a result of the recent impetus given by the Holy Father to higher education in the sacred sciences for Sisters and laity, these groups, too, will certainly find here the answer to their desire for a good text to explain all of the Bible. It is worthy of note that the



Pope, in his address on adult education last March, made express mention of the need for studies in Holy Scripture.

We congratulate the editors and publishers for this giant step in English-language literature on the Bible. M.J.D.

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**The Sign of Jonas.** By Thomas Merton, New York, Harcourt, Brace, and Company, 1953. pp. 362. \$3.50.

Something of a sequel to *The Seven Storey Mountain*, Thomas Merton's journal brings the world up to date on the adventures and ideas of the fascinating Trappist who has taken the twentieth century by storm. *The Sign of Jonas* is an intermittent diary, a compendium of "personal notes and meditations," set down at random between 1946 and 1952. This was a remarkably eventful span of years in the convert-monk's life, which boosted him to the peak of paradoxical fame as a contemplative celebrity, and marked his full formation as a Cistercian and a priest.

With unabashed simplicity and frankness, Father Louis turns himself inside out to the reader's complete enchantment. Man's irresistible urge to know is seldom better satisfied than when exploring the inner workings of another man's mind, and rarely is such a radically incisive self-analysis to be found in print. In his role as a writer he describes his vocation: "To be as good a monk as I can, and to remain myself, and to write about it: to put myself down on paper, in such a situation, with the most complete simplicity and integrity, masking nothing, confusing no issues." The enormous appeal of the book indicates the high degree of success he has enjoyed in carrying out his aim.

In every sense a child of his age, Thomas Merton is peculiarly well equipped by background, talent, and temperament, to bear witness to the things of God before his own Godless generation. In his singularly effective style, charming in its lack of pretense and refreshing in its modern cadence, he writes of divine things in a very human way. He is at his best when he loses himself in metaphor, interpreting the natural wonders of rural Kentucky, or fathoming the depths of the otherworldly splendor of Cistercian liturgy and life.

*The Sign of Jonas* will inevitably be read against the background of the recent flurry of caustic criticism which fanned to white heat the long smoldering controversy about Merton's competence as a master of asceticism. Unwittingly, Merton's portrayal of himself confirms many of his critics' worst charges, and after reading his journal, it is difficult not to agree with the complaint that "he is a young man, very much in a hurry." Despite the fact that he has already published

five or six books all more or less theological in content, by his own admission, his theological equipment for such writing is alarmingly inadequate. But in his entries toward the end of the journal, there are many encouraging signs which should cheer those who have been irritated by his trend of thought thus far. A thorough transformation in his outlook is clearly in progress which gives promise of more mature and conservative judgment in future work. L.K.

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**A History of Western Philosophy.** By W. T. Jones. New York, Harcourt, Brace and Co., 1952. pp. xviii, 1036. \$8.75.

As a prelude to this brief (as the author calls it), quarto-sized volume of a thousand pages, W. T. Jones lays down four "principles" which underlie the composition of this History: 1. The principle of concentration: better to understand a few theories than to recognize a great many. 2. Selectivity, which follows as a correlate of the first: Though perhaps some will disagree, the author chooses Augustine and Thomas in preference to Boethius and Duns Scotus in studying the Middle Ages. 3. Philosophers are not disembodied spirits: a necessary setting for Plato is the state of Athens at the end of the Peloponnesian War, along with the mood of the times as shown in the plays of Euripides. 4. The conviction that a great philosopher has his own unique idiom and that we lose something, often without any corresponding gain in intelligibility, when we try to paraphrase his views in our own idiom.

The more basic bias of the author is that the study of the history of philosophy is a "study in reasonableness. It is the eternal search for truth, a search which inevitably fails and yet is never defeated. . ." (p. xiv). After the weary search from the opening of Part One, Chapter One, through thirty-four chapters and the Conclusion of Part Three, the author claims that he has brought forth twenty-five centuries of evidence proving that "the only definite conclusion we have reached is that no conclusions are definite" (p. 994). He finds consolation in that the "phenomenon of cultural accumulation provides an element of continuity among the various answers that variously satisfy" (p. 995).

Two middle chapters, sixteen and seventeen, covering fifty-six pages deal with St. Thomas: His life and times; Basic Concepts; The Physical World; Angels; Psychology; Ethics; Politics; Grace; Predestination; The Moral Life. Considering the long treatment devoted to Thomistic thought, one can realize once again the progress which current thought has made in realizing the importance of the medieval period; for it is not too long since Will Durant was writing his *Story*

of *Philosophy* which surveyed the medieval period in two paragraphs.

It is discouraging, however, to find these chapters filled with errors and misrepresentations of Thomas' case. At times, we must accuse the historian of not even being able to read the text of the *Summa Theologica* accurately. On page 463, treating of the nature of sensation, he cites the distinction between natural and spiritual immutation. Paraphrasing I, q. 78, a. 3, Professor Jones states that touch involves "a merely natural immutation." St. Thomas, on the contrary, clearly points out that *all* the senses need a spiritual immutation: "Now for the operation of the senses a spiritual immutation is required, whereby an intention of the sensible form is effected in the sensible organ. Otherwise, if a natural immutation alone sufficed for the sense's action, all natural bodies would feel when they undergo alteration."

The author also evinces here a complete ignorance of the correct logical procedure in investigating the nature of knowledge. The distinction arises not so much from an *a priori* conceived conviction of the ordered structure of the created universe as from the experiential fact that there is a difference between a creature that knows and one that does not; both can undergo change and receive new qualities, but the pertinent question is how do the processes of reception differ.

In criticizing St. Thomas' method as deductive, he points out that Thomas argues from definitions; this is a half truth of the first order. St. Thomas, after writing pages and pages as explanation of the correct logical procedures in discovering definitions in his commentaries on Aristotle, habitually works out from sufficiently accurate experiential data definitions that are pertinent to the nature and activity of man. One has to learn "to read" the *Summa* to see how scientifically but quietly this is accomplished; or, if one wishes to see them worked out *viva voce*, he has but to go to the commentaries on Aristotle.

It is useless to go into the question of the fairness of the account to be found here of the proofs for the existence of God; especially since the author starts off with such a misunderstanding and contradictory misstatement of the Catholic position of the relation of faith and reason: "that God exists is, of course, an article of faith: but it is also, Thomas held, a proposition capable of proof by natural reason." (p. 445). An article of faith can never be proved by reason; the Church does not hold us to believe the existence of God *as an article of faith*. Indeed it could not.

These few observations are sufficient because Thomism rises or falls with three things: its theory of knowledge, its proofs for the existence of God, and its proper methodology. The author under-

stands none of these, and he is apparently unaware of the helpful explanations by such modern Scholastics as Garrigou-Lagrange, Gilson, and Maritain.

With his own thesis of the unattainability of truth established, W. T. Jones closes his demolition of Aquinas by remarking: "Nevertheless, from the point of view of history, and perhaps one may also say the future, of culture, the study of Thomism ought to have considerable interest."

A.G.

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**The Immaculate Heart.** The True Story of Our Lady of Fatima. By John De Marchi, I.M.C. New York, Farrar, Straus and Young, 1952. pp. 287. \$3.50.

**Mary's Immaculate Heart.** The Meaning of the Devotion to the Immaculate Heart of Mary. By John Murphy. Milwaukee, The Bruce Publishing Company, 1951. pp. xiii, 127. \$2.50.

When thought and piety have gone separate ways, historically heresy has always followed. The Church, keenly aware of this tendency, consistently labors to achieve a balanced combination of her particular devotions tempered and guided by theology. The timely appearance of two treatments of the Immaculate Heart of Mary devotion is ample evidence of a healthy state of religious practice in the Church today. For in this instance we see the much to be desired harmony between popular devotion and current theological thought.

*The Immaculate Heart* presents a sincere, artistic narration of the apparitions of Fatima, where there was unfolded the drama of the three children who became the heralds to the entire world of the hope and love that is the Immaculate Heart of the Mother of God. Father John Marchi, I.M.C., brings the reader the fruit of seven years spent in the district of Fatima and in the personal company of Sister Dorothy (Lucy). The book is well documented, highly readable and pre-eminently informative.

Father John Murphy's book, *Mary's Immaculate Heart*, based in substance upon a doctrinal thesis, outlines with precision and clear-cut form the fundamentals of this devotion. The historical background of the devotion is traced from the time of the Church Fathers to the present day decrees of Pius XII and aspects of the cult and objects of the devotion are presented in a formal and yet remarkably understandable approach. In its pages there is an integration of speculative endeavor with divinely wrought events resulting in a splendid handbook for all who seek a deeper penetration into the Immaculate Heart of Mary.

In these two works, each playing its individual role in the spread of a devotion pleasing to the Immaculate Heart of Mary, there is a complimentary aspect shared by each. For the historical events of Fatima, which have given an immeasurable impetus to the devotion to Mary's Immaculate Heart, demand and need a proper channelling to reach the fullness of spiritual benefits that characterizes truly Christian devotion. This fullness can be achieved only when theology, as the living, influential safeguard of dogma, has determined with care the intents and purposes of the devotions promulgated through private revelations. Taken together the two volumes here discussed meet the requisites with ease and scholarship. R.E.B. & J.M.D.

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**The White Rabbit.** By Bruce Marshall. Boston, Mass., The Houghton Mifflin Co., 1953. pp. Index. Illustration. \$3.50.

As the last war fades deeper into history, the searching light of memory and experience and the versatile pen of a talented author bring into focus a new and intriguing tale which took place in the shadowed secrecy of the last conflict. In every war the spy and secret agent have played a unique and silent part. A masterful series of thrilling escapes, brilliant deception and exciting chase, tersely punctuated with the blunt details of unmerciful beatings, painful torture and the chilling brutality of man's inhumanity to man; such is the story of the White Rabbit, Forest Frederick Yeo-Thomas, one of the most dangerous British agents who operated in Europe during World War II.

Under the code name of Shelley, he successfully carried out his special mission of organizing the intricate network of the French resistance. His courage and cunning are continually taxed as he boldly moves through occupied France, ever on the alert for the Gestapo who are never far behind. When he is finally betrayed by a liaison agent and captured, he is subjected to a nightmare of Gestapo torture which, presented by Marshall in all its stark realism, may be a bit too much for some of more delicate taste. Never once however did Yeo Thomas break down. It is here that we discover a note of vague emptiness of spirit in this man of loyalty and courage; a man inspired by the love of two countries and a woman . . . and it seems, no more. Whether author Marshall intended to convey the impression that here we have the epitome of heroism of the Neo-pagan Twentieth Century materialists is more difficult to say than that Yeo Thomas seems to be a practical atheist.

There is grave doubt as to whether the modes and methods of present day secret service operations can be reconciled to the moral



law. One must be conscious of certain fundamental principles at all times lest he find himself adopting a code of morality based on contingent circumstances and expediency. There is a notion current in many stories of this type which might well be clarified here. It is not a noble and heroic gesture to swallow a cyanide tablet or to hurl oneself out a window to certain death to avoid giving information under pressure. It is immoral and sinful. As St. Thomas states in the *Summa Theologica* II-II, Q. 64, A. 5—"To bring death upon oneself in order to escape the other afflictions of this life, is to adopt a greater evil in order to avoid a lesser."

British novelist, Bruce Marshall, already has a claim to fame for such novels as *Father Malachy's Miracle* and *The World, The Flesh and Father Smith*. Here in a change of pace and style he has woven the biographical and factual story of *The White Rabbit* into a vivid and fascinating adventure which will captivate the interest of the average reader.

A.J.D.

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**The City of God.** (Books VIII-XVI)—**St. Augustine** (Vol. 14 in the **Fathers of the Church** series). Translated by Gerald G. Walsh, S.J., and Grace Monahan, O. S. U. New York, Fathers of the Church, Inc., 1952. pp. 567.

In the annals of literature, St. Augustine's *De Civitate Dei* occupies a position of preeminence among the monumental works of all time. Scholars of every age have recognized its greatness, just as they have recognized the greatness of its author. They have hailed this work as the masterful apology of the Catholic Faith that it was intended to be. Completed in 426, *The City of God* took the incomparable Bishop of Hippo thirteen long years to compose—his purpose being, as he later related, to combat the blasphemies and errors of the pagans of his day. Despite this explicit avowal by the saint himself, however, this masterpiece has been looked upon by many in more recent centuries as merely a grand philosophy of history. Its essential viewpoint has become vague; its primary aim has been lost sight of. It is true that in the process of confuting the enemies of Christ's Mystical Body there evolved a philosophy of history, but Augustine's intent was apologetical in nature. And, it might be added in passing, that the lessons and arguments employed then are no less valid or effective today.

Unfortunately, the present-day student of the arts and sciences has little or no acquaintance with this treasure of Augustinian wisdom. The extensive and somewhat cumbersome character of the twenty-two books of *The City of God* may be the reason for its ab-

sence from the library-shelves and the curricula of a time-conscious era. Whatever the deterring element, the translations of Patristic literature underway at present—of which this volume is a part—are an encouraging step in the right direction.

The translators have done an excellent job in this fourteenth volume of the *Fathers of the Church* series. The tendency to be less literal in a task of this scope is both understandable and commendable, but the lack of adequate footnotes seems to detract, to some degree, from the attractive merits of the present volume. M.C.G.

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**Michelangelo:** His Life and His Era. By Giovanni Papini. Translated from the Italian by Loretta Murnane. E. P. Dutton & Co. Inc., 1952. pp. 542, with preface and index. \$10.00.

The greatness of Michelangelo Buonarroti can be expressed in two words: love and tragedy. He was a great lover but an unloved one. One could say his only fault lay not in loving God and man but in loving them both more than other men. Yet during life, he who was called "the divine" even among his own associates, was constantly bereft of any genuine affection and understanding, a factor which would lay at the root of his every misfortune and triumph.

When only a boy of six his mother died and so he was deprived of any knowledge of maternal love. If his father loved him at all, it was only because of the gold which flowed into his pockets from his son's chisel and brush. Of the few women who entered Michelangelo's life, only one of them he loved with any kind of emotion; yet it is possible he never met her. Besides, he was ugly and frail in appearance so that there swelled within his breast a flaming passion for beauty and strength, a love which could find outward expression in a chaste Madonna, a colossal Hercules, or a sensuous Leda.

He earned a good living for himself, it is true; but he had to pay dearly for it. For in his own eyes he considered himself first and foremost a sculptor, but the popes made of him a painter and architect. Princes and patrons of the arts admired and cheated him. Worst of all, perhaps, he even fared badly with the majority of his own fellow artists, including Leonardo da Vinci, Raffaello da Urbino, and Donato Bramante—for whom he had nothing but scorn and contempt.

The period in which the Titan lived (1475-1564) was witnessing the struggle between paganism and Christianity for possession of the arts. For a genius like Buonarroti who was a profound adherent to spiritual truths and at the same time a lover of the human body there was bound to be an inner conflict between the spirit and the practice

of the arts, a conflict which would rage within his soul until his last breath was spent. Papini writes:

*Is not the beauty of the human body a work of God, and therefore is it not acceptable in His sight to imitate the first sculpture in the Garden of Eden? But the body is an instrument of corruption and is destined for corruption, the only reality is the spirit. Michelangelo acknowledged this truth, but also argued with himself that our faith promises the resurrection of the flesh, thereby endowing the body and its beauty with eternal value.*

However, his was also the age of the Reformation and the Counter-Reformation and it was not too surprising that the Titan's pride should at times be shaken by reform measures of the Church which affected his works. It was in order to conform to such policies that on one occasion the nudity of the paintings of the Sistine Chapel, which was considered scandalous, was ordered (unknown to Michelangelo) to be covered, and the painter who performed the task, Daniello da Volterra, was to be forever nicknamed "the breeches maker."

Michelangelo died peacefully in his eighty-sixth year. To his nearest relatives he left his possessions, but to us he left his spirit which still remains in his glorious works. Giovanni Papini has caught that spirit admirably in his latest book. Giving due credit to the translator, Papini's style is clear and warm. He tells the inner and external story of Michelangelo the man. In treating of the works of Michelangelo in as much as they shed light on his character, while yet refraining from the role of art critic, he manifests sound judgment and keen appreciation. He is an 'artist writing lovingly of an artist.' In Papini, Michelangelo has found an understanding friend. J.F.

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**Les actes du proces de Paul de Samosate.** By Henri de Riedmatten, O.P. Fribourg en Suisse, Editions St. Paul, 1952. pp. 172. Fr. 7.50.

*The Acts of the Trial of Paul of Samosata* represents the sixth volume in the collection PARADOSIS which presents studies on the documents and thought of the first centuries of the Church. This work is a study on the Christology of the III and IV Centuries, and revolves around the person and teaching of Paul of Samosata, a name which symbolizes in the history of Dogma the crassest Christological heresy.

Father Riedmatten takes to task some of the conclusions of the two classical authorities on this subject, Loofs and Bardy. Basing themselves on the Acts and the Encyclical Letter of the Synod of

268, Loofs and Bardy failed, however, to provide critical texts of the fragments which they used. The object of this scholarly study is to make up for this failing by providing a satisfactory text of the fragments upon which some important corrections to the findings of Loofs and Bardy are based.

The study begins with an examination of the data provided by Eusebius in his *Ecclesiastical History* concerning the outline and circumstances of the pronouncements of Antioch. This investigation of Eusebius and the *Haereticorum fabularum Compendium* of Theodoret reveals what was in the original Brief. (Chap. I). The origin of the fragments and their relations to one another with regard to authenticity are the burden of chapter II. The doctrinal content of the fragments is paralleled to the works contemporaneous to the Council in the following chapter (Chapter III). Chapter IV examines the valuable testimony of Eusebius of Cesarea concerning the effects of the condemnation of Paul of Samosata on the elaboration of doctrine. The allusions to Paul of Samosata and his condemnation are then pursued in the doctrinal current of the IV and V Centuries (Chap. V). An examination of the homoiousians provides precise information on the Antiochian Fathers. And since the fragments do not assign a soul to Christ, it is shown that the Arian Christology is not heir to the heresy of Paul as has classcially been held. (Chap. VI). By way of conclusion, Fr. Riedmatten studies the problem of the famous work known as *Lettre des six Evêques*, which he contends amply confirms the validity of his procedure and results (Chap. VII).

The text is amply stocked with footnotes and the reader must be prepared to handle Greek and Latin fragments with a certain proficiency in order to understand the thesis more easily. The book comes equipped with a twenty-two page Appendix containing critical texts of the Greek, Latin, and Syriac fragments used in the work; translations of these fragments are also provided. There is also a Bibliography, an Index of Proper Names, along with a Table of Contents.

A noteworthy contribution to the study of ancient theological literature, *Les actes du procès de Paul de Samosate* presupposes a mastery of critique and of ancient theology on the part of Fr. Riedmatten. This scholarly book will be best appreciated by advanced students of Patrology and the History of Dogma. B.M.

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### BRIEF REVIEWS

*The Holy Trinity Book of Prayers*, compiled with a view to the needs of priests, religious, and devout lay people, contains an abundant collection of prayers for almost all occasions: morning and eve-

ning prayers, prayers before and after Mass and Communion, special devotions for each day of the week. etc. Drawn as they are from the Church's official books, the writings of the saints, the ancient sacramentaries and the eastern liturgies, these prayers are steeped in the rich and beautiful Christian heritage. Noteworthy among the prayers are those from the ancient sacramentaries and the Eastern liturgies. Flavored, so to speak, with the precious oriental piety and devotion, they offer the soul new and very vital expressions of love and adoration for God. The book is amply illustrated with appropriate pictures done by Sister Mary of the Compassion, O.P. Msgr. Ryan is to be complimented on his production. This prayer book cannot but be a most treasured and useful companion. (New York, P. J. Kenedy & Sons, 1952. \$3.00, \$3.50, \$5.00, \$5.50.)

With the appearance of *De Beatitudine*, Father Garrigou-Lagrange has nearly completed a commentary on the whole *Summa Theologiae*. This work covers the first fifty-four questions of the *Prima Secundae*, treating of the end of man, human acts and passions, and the nature of habits in general. It offers an article-by-article condensation of the seven hundred years of thought and discussion that has transpired since the time of Saint Thomas. Such a work has been necessary for some years since much time can be wasted by a student trying to correlate some modern manual with St. Thomas. Thus, after questions 18-21 there is a very practical supplement devoted to the divisions of conscience as true, erroneous, certain, dubious, and probable. This commentary, not intending to replace the *Summa* because of its capsule, syllogistic resumé of St. Thomas' doctrine, is very opportune and most useful both for professors and students of St. Thomas. (Torino, Berruti, 1951. pp. 485. Lire 1800, paperbound.)

Sister Josefa Menendez, a Religious of the Sacred Heart, was favoured with visions of the Sacred Heart from 1920 to 1923. All of her conversations were written down in obedience to Jesus and to her superiors. *Christ's Appeal for Love* is an abridged edition of her papers which originally appeared under the title of *The Way of Divine Love*. The purpose of the abridgment and the low price is to facilitate the spread of the knowledge of the mercy and graces which Christ wishes to bestow on mankind on the condition that men come to love and adore His Heart. (Westminster, Newman Press, 1952. pp. 176. \$1.75.)

*The New Testament of Our Lord and Saviour Jesus Christ: Holy Land Edition* has many things to recommend it—the words of Our Lord printed in red; the text of the new Confraternity version; 6 relief maps in two colors; illustrations of New Testament scenes



and photographs of the modern Holy Land; and an index of the Epistles and Gospels for the Sundays and holydays. In addition (and surely the most noteworthy) is a 55-page outline of all the Gospels and Epistles. These remarkable features, plus the very slender and handy size of the book itself, should certainly make this a most welcome text for courses in the New Testament in high schools and colleges. Take and read! (New York 8, C. Wildermann, 1952. pp. x, 310. Cloth. \$4; genuine leather, \$6.50.)

Mr. Macartney, a fellow of All Souls College, Oxford, conceived the idea of presenting to non-Magyar readers in a brief manner the results of recent medieval Hungarian historical research. This work *Medieval Hungarian Historians, a critical and analytical guide*, contains a long introductory essay on the development of the Hungarian historical tradition. The second part is an analytical guide to the separate documents of the Medieval historians, carrying summarized descriptions of manuscripts, editions, date, contents, reliability, relations to other texts, etc. The work is a unique guide to the Medieval Hungarian historians. By C. A. Macartney, New York, Cambridge University Press, 1953. pp. xv, 190, bibl., \$5.00.)

For a review of the first two volumes of this work, *Die heiligen und der staat*, the reader is referred to DOMINICANA, XXXV, 276-7, Dec. 1950. The entire work is a 'study of the underlying principles that govern the interrelation of the Church as a spiritual society and the state as a temporal society.' Vol. 1 is entitled, Jesus Christ, and is concerned with His relation to the temporal society. Vol. 2 treats of the Apostles, Peter and Paul, the martyrs and early Christians and their teachings and actions in Church-State relationships. Vol. 3 introduces us to the teachings of four of the Fathers of the Church, St. Athanasius, Ambrose, Chrysostom and Augustine. In this fourth volume we find the teaching and example of Pope Leo the Great, the invasion of the barbarians and their influence on Church-State problems, the times of Popes Martin I and Maximus the Confessor, both of whom were martyrs of Caesaropapism, and, in conclusion, the work of Pope Nicholas I. (vol. 4. By Franziskus M. Stratmann, O.P. Frankfurt am Main, (Germany) Verlag Josef Knecht, Carolusdruckerei, 1952. pp. 213, bibl., D.M 7; about \$1.75.)

*The American Thesaurus of Slang*, a standard reference work of our spoken language, has been enlarged and revised to bring it 'absolutely up to date.' All the new terms of science, industry and history have found their place along side the well-worn expressions of the past; especially the ingenuity of the serviceman to find a "nick" for everything that crosses his path is smoothly incorporated into the de-

scriptive vocabularies of the army, navy and air force. The book follows a logical major division into general slang and colloquial expression in the First Section while the Second is devoted to special slang in the wide variety of fields of the American way of life. Sections are numbered; words are classified according to ideas; the alphabetical index is cross referenced to locate the word in all types of speech. Far from static, our language is probably the most fluid in the world since Americans are continually pushing ahead to new horizons with changes in speech as rapid as the pace of life it describes. This book covering the realms of professional, occupational and underworld vocabulary is of great value to those of wide reading interest as well as professional writers. (Second Edition. By Lester V. Berrey and Melvin Van Den Bark. New York, Thomas Y. Crowell Co., 1952. pp. 1272. \$6.95.)

### BOOKS AND PAMPHLETS RECEIVED

AQUINAS PAPERS. London Blackfriars Publications, 1952.

No. 19. *The Greek Philosophical Background of the Psychology of St. Thomas.* By A. H. Armstrong. pp. 19. 1s/6d.

No. 20. *The Wisdom of Boethius.* By Gerald Vann, O.P. pp. 13. 1s/6d.

CATHOLIC AUTHORS. Contemporary Biographical Sketches, Vol. II. By Matthew Hoehn, O.S.B. Newark, St. Mary's Abbey, 1952. pp. 633. \$6.50. (This is an important volume for libraries and literature teachers, as well as for those engaged in the promotion of Catholic Letters.)

THE CEREMONIES OF THE EASTER VIGIL. By Frederick R. McManus. Paterson, St. Anthony Guild Press, 1953. pp. xii, 129. \$1.25.

THE CROSS AND GLORY. The Way of the Cross for Easter Time. Valentin-M. Breton, O.F.M. Translated from the French by Paul Joseph Oliny, O.F.M. Paterson, St. Anthony Guild Press, 1953. Unpaged. 10¢.

DE VALORE SOCIALI CARITATIS secundum principia S. Thomae Aquinatis. Naples, D'Auria, 1952. pp. 219.

DIE TIEFFENPSYCHOLOGIE HILFT DEM SEELSORGER. By Dr. E. Ringel and D. W. van Lun. Wien, Seelsorger-Verlag im Verlag Herder, 1953. pp. 145.

THE EASTER VIGIL. The Restored Rite in English. Arranged by Leonard David Perotti, O.F.M. Paterson, St. Anthony Guild Press, 1953. pp. 35. 20¢.

EVE AND THE GRYPHON. By Gerald Vann, O.P. Springfield, Ill., Templegate, 1952. pp. \$2.00 (A reprint of a famous work).

FOLLOW CHRIST, 1953. St. Meinrad, The Grail Press. pp. 100. 25¢. (This is Number 15 of this annual series on vocations to the priestly and religious life.)

FOLLOW THE MASS. By Gerald Ellard, S.J. St. Paul, Catechetical Guild, 1953. pp. 64. 15¢.

- THE FORMATION OF THE NEW TESTAMENT. By H. F. D. Sparks. New York, Philosophical Library, 1953. pp. 172, 33.00. (A Protestant study of the Scriptures, not to be read by Catholics without permission of the local Ordinary.)
- HOW TO STUDY, BY ST. THOMAS AQUINAS. Commentary by Victor White, O.P. Blackfriars, London, 4th ed., 1953. pp. 44 1s/6. About 10¢.
- LA PENSEE RELIGIEUSE DE LEON BLOY. By Marie-Joseph Lory. Belgium, Desclee de Brouwer, 1953. pp. 351.
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