



Cedar of Lebanon. By John Cosgrove. New York, McMullen Books, Inc., 1952. pp. 490. \$3.50.

His pagan friends called him a fool. His Christian friends tried to guide him gently along the rocky path that leads to the shining gate of faith. But it seems that no one really knew him except Saul, who called him "God's Bully." The man is Vitus Curtius, soldier, sailor, gambler and exile. His character is a many-sided one and possibly that is why, though we accompany him through four-hundred and ninety pages of adventure and mis-adventure, we never really get to know him. The black-sheep of a noble Roman family, a convert to Christianity, and finally a martyr, Vitus Curtius is the "*Cedar of Lebanon*" and the leading character in John Cosgrove's story of the early days of Christianity.

To say that Vitus Curtius is an heroic character is an understatement. Like the proverbial "Kilroy," he was there. In Mr. Cosgrove's book it was Vitus Curtius who pierced the side of Christ with a lance while He hung dead from the cross. Vitus was in charge of the guard that stood watch over Our Lord's tomb, and he was present at the Resurrection. An intimate of Saint Paul, he engineered the Apostle's escape from the walled city of Damascus. The reader shares these and other adventures with Vitus Curtius and accompanies him on his travels throughout the Roman Empire. But it seems that the character and personality of our hero is poorly etched and the "real man" never emerges from the welter of high adventure and heroic deed.

The Catholic reader should be pleased to read a novel that has the birth of the Church as a background, which is not rife with theological errors. But despite the fact that the author of this book does not water down the miracles that Christ offered as proofs of His Divinity, still his fictional treatment of what is known as "the hidden life" seems a bit careless in spots. One cannot write accurately concerning events about which next to nothing is known, and to attempt to fictionalize something as sacred as the youth of Our Lord is a serious undertaking, indeed.

This is the story of a long struggle up the rugged path to conversion. Certain of its passages are well written and inspiring; they clearly and dramatically show that faith is a divine gift, thus exemplifying man's dependence upon Almighty God for all things.

"*Cedar of Lebanon*" is a Catholic novel and an interesting one. It certainly will not cause harm, as have other novels of this type, and it can do much good. It would be gratifying to see Mr. Cosgrove's book replace some of the recent, bungling attempts at historical-novelism that are decorating bookshelves all over the country. R.A.F.

Stone in the King's Highway. Selections from the Writings of Bishop Francis Xavier Ford. Introductory Memoir by Most Rev. Raymond A. Lane, M.M., D.D., New York, McMullen Books, Inc. 1953. pp. 297. \$3.00.

A man will strive in vain to tell you of the qualities of his friend. You still will not come to know that friend until you meet him. Bishop Lane wants you to meet his friend, Bishop Francis Xavier Ford. To break the ice he gives a brief biography of Bishop Ford and thereafter you are alone with one of the most colorful and distinguished men of our time.

A Stone in the King's Highway is a book presenting selections from the writings of the late Bishop Francis Xavier Ford of Maryknoll, who died last year in a prison in China as the result of Communist maltreatment. Bishop Lane cursorily describes his friend's early life, his pioneership at Maryknoll and his years in China until his death. He then brings you face to face with the simple man of God who contented himself in being merely a stone in the great highway of missionary activity in China.

Here is a book that makes you feel that you know the man intimately. In speaking of the necessary qualities for a missionary, the great need for priests and sisters in China, of his desires and plans for the Church in China, which were thwarted by the destructive sweep of the Red Army he reveals his grasp and insight into both current and ageless problems. Yet he tells of very homey things such as his joy in riding in a crowded bus among his Chinese neighbors. His writings reveal a soul on fire with love of the Chinese, and that because his heart first burned with love for God. One chapter of the book sums up the life of Bishop Ford: "The Keynote Is Joy." The force that blasted every obstacle set before him may be summed up in a word: hope. Finding joy in being nothing yet with hope blazing ever in his heart, Bishop Francis Xavier Ford has forged a chapter in the history of missionary activity that can never be erased. N.M.M.

Christian Simplicity in St. Therese. Edited by Michael Day, Cong. Orat. Westminster, Maryland, The Newman Press, 1953. pp. 133. \$2.50.

To Love And To Suffer. By Rev. Mere Amabel Du Coeur De Jesus (Carmel De Rochefort). Translated by A. Disalced Carmelite. Preface by Alfred Cardinal Baudrillart, Archbishop of Melitene, Rector. Institut Catholique de Paris. Westminster, Maryland, The Newman Press, 1953. pp. 158. \$2.75.

Christian Simplicity in St. Therese is a collection of essays by competent theologians on the various aspects of the "Little Way" of St. Therese of the Child Jesus. Among them are H. Petitot, O.P., Canon Paul Travert, (Chaplain of the Carmel of Lisieux) and J. Carmel O'Shea, D.D., Provincial O. Carm.

Simplicity is most difficult to understand. This quality is brought about by the virtues of love and humility, two virtues which are the keystones of the great sanctity of the Little Flower, a point that is forcefully brought out by each writer.

"The aim of this book is to outline in simple and untechnical language the teaching of St. Therese and indicate her place in Christian Spirituality. . . ." The work is written in a style which can be easily understood by cleric and lay person alike. It is an inspiring work which brings out the beauty and simplicity of the teaching of St. Therese.

Father Day is to be commended in his task of editing these essays which first appeared as an article in *Sicut Parvuli*, the Quarterly Review of the Association of Priests of St. Therese of the Child Jesus.

To Love and To Suffer is a new approach at a biography of St. Therese of the Child Jesus. It is new in this sense, that her life is considered in the light of the Gifts of the Holy Ghost present in her soul.

With great skill Reverend Mother shows the effects of the Gifts of the Holy Ghost in St. Therese's life and writings. She cites also, copious texts of Scripture pertaining to the Gifts.

The resulting work presents a fine harmony at once supernatural and natural, elevated and lowly. It shows the solid basis upon which is founded the Little Way of St. Therese. It should, on this account bring renewed vigor to her present clients and inspire well-founded confidence in all, whether religious or lay person who would seek in her Little Way a means to greater perfection. C.M.B.

Heartbreak Earth. By a Carmelite Nun. Westminster, Md. The Newman Press, 1953. pp. 235. \$3.00.

Heartbreak Earth is an efficient analysis of this *suffering world* by an English nun. Early in this book we are reminded that the issue of the world's conversion, in the face of war, rests with the Christians. Hints and useful suggestions are given throughout the book on how to make this spiritual renovation possible. The sources of modern errors are shown to be the various forms of atheism current in the world today. The point about Metaphysics and Theology being excluded from universities explains why an atheistic attitude is found among students today. On the positive side, the author reminds us of the merit in deliberately conforming our will to God's and wisely counsels us to make proper use of joyous periods in life as well as times of suffering.

Even though only faddists now follow Existentialism (among English-speaking peoples), this book places Existentialism with Marxism as a major enemy for the future. "Has this danger (of existentialism), so serious and perilous a threat, been overcome? Let God be thanked that we can reasonably hope for this," are the words of our Holy Father to the Convention of All Religious. Nevertheless the book prepares us well for a future existentialist threat by the effective warnings of the author. "One can always bear life as a part of eternity" preserves us from Heidegger's "being of death," or in other words the Existentialist life "sub specie mortis." We are put on our guard against Christian-Existentialism and shown that a proper view of death, and consequently of life, can make our existence "safe both spiritually and intellectually" even though a war may rage around us. Our ideal of sainthood is described as a state where the will is inflexible against evil with "not even one second's opposition" to God.

P.F.

Edward Leen, C.S.Sp. By Michael O'Carroll, C.S.Sp. Westminster, Md., The Newman Press, 1953. pp. xi, 278, with photograph and index. \$3.00.

Father Leen is probably the most widely read spiritual writer since Father Faber. But to the degree that Father Leen's writings are well known, he himself is comparatively unknown. In a manner of speaking, however, anyone who has read his books knows the personality of Father Edward Leen. For in Father Leen's case the axiom that the style betrays the man is true. His writings were direct, clear,

and forceful. This is the character of the priest whose life Father O'Carroll has written.

The author has related the life of a deeply religious priest and scholar and has presented it to the reader just as it was. Because Father Leen was an educator and contemplative rather than a man of spectacular deeds the reader must bring a little interest and curiosity to his perusal of this biography. Father O'Carroll has followed the lines of his subject's personality and avoided the temptation to introduce any false color or excitement. As a consequence the life of Edward Leen is a psychological study. The reader's attention is centered upon the man, not on his books and friends. By necessity this sustained study of Father Leen's private life moves with a slow pace and along thoughtful lines. If it had been broken by snatches of conversation or excerpts from correspondence the reader would have felt a closer contact with Father Leen.

Father Leen's biography is also an oblique report on the Ireland that followed the Easter Rebellion. The theme of the "New Ireland" forms an interesting background for this life of Father Leen.

The reader may be disappointed with the lack of adventure found in Father O'Carroll's book but he will be delighted with its veracity and frankness.

C.B.

Vocation (Religious Life II). Being the English Version of **Le Discernement des Vocations de Religieuses**. Translated by Walter Mitchell. Westminster, Newman Press, 1952. pp. vii, 166, 2.75.

Nine interesting essays compose this short, second volume of studies on the Religious Life which was published with the hope of "doing a service to priests, superiors, novicemasters and novice-mistresses as well as those who seriously consider the matter of their own vocation" (p. v). They are excellent translations of papers read at conferences held in France in 1949 and in Rome in 1950 and indeed are a satisfying contribution to the growing literature on the nature of Religious Life.

The opening essay by Dom. O. Rousseau, "The Call to Perfection in Patristic Tradition," presents the great St. Anthony of the desert as the first model after Christ of all religious vocations. His is a penetrating study of the four points that should characterize every true calling: self-renunciation and the following of Christ, the relation of one's vocation to the Christian community, the Apostolic Life, the inspiring hope of treasure in heaven. With great insight the author places the cause of "the decay of so many communities" to a woeful lack of scriptural vision and of theology. "Priests and theologians

have allowed Christian doctrine to be impoverished in favor of a lean diet of superficial devotion; legalism invades every domain of religious thought" (p. 16).

A Dominican, Father A. Motte, studies in a subtle essay the difficult problem of "The Obligation to Follow a Vocation." Though theological and profound, his simplicity of language might give, on first reading, the impression that the author does not answer his problem. However, there is little doubt that his trenchant distinctions cut through the jungle growth of scrupulosity and laxism that can easily obscure for a delicate conscience the pathway of true peace with God.

A. Bonduelle, O.P., treats of "The Recognition of Vocation" while a Carmelite, Francois de Sainte-Marie studies at length the special problems that hinder "The Recognition of a Contemplative Vocation."

An interesting, anonymous Chapter Five presents the results of a questionnaire on the causes and circumstances of people leaving religious life during the novitiate, during simple profession as well as after final profession. The enquiry was conducted among several congregations of female religious in France.

E. Bergh, S.J., presents a brief résumé of the canonical impediments to religious life. In an essay entitled "Negative Criteria of Vocation" Reginald Omez, O.P., discusses defects of character which help decide against the genuineness of an apparent vocation to the religious life: bad temper, deeply rooted habits of contradicting, want of docility, domineering dispositions, jealousy, lack of judgment and balance. He wisely points out that "care must be taken not to give way to prejudice or hasty generalization."

The concluding articles: "Unconscious Attraction to the Religious Life," by A. Plé, O.P., and "The Contribution of Experimental Psychology," by Dr. Claudio Busnelli, complete an extremely valuable work that can be carefully and fruitfully studied by those whose duty it is to shape the future of Religious Life in this country. A.G.

Promises to Keep. By William E. Walsh. New York, P. J. Kenedy & Sons, 1953. pp. 253. \$3.00.

Promises to Keep is an invitation afforded to the reader to visit in the homelife of a Catholic family—the Walsh's—an invitation which the reader will be glad that he accepted. The Walsh's are a lovable and spirited family who will endear themselves to the hearts of all who come into contact with them—even though this contact be only through the medium of the printed page. William Walsh, the father of this family and also the author of the book, is a man with a

burning desire to gain the Ph.D., in order that he might have a hand in the teaching of good sound Christian principles to his children. Avis Walsh is a mother possessed of many virtues and talents. It is to Avis that Bill Walsh owes his success in having achieved his Ph.D., for she was the inspiration needed in his struggles to attain this worthy goal. There are thirteen children in the Walsh family who will capture the heart of the reader with their wholesome personalities:

The author is to be congratulated on having written a most enjoyable book on family life. In this day and age when people are supposedly seeking their happiness by means of divorce, birth-control, etc.—families such as the Walsh's are living arguments for the happiness and security which result from following the laws and precepts of Jesus Christ and His Infallible Church. J.G.C.

Industrialism and the Popes. By Mary Lois Eberdt, C.H.M. and Gerald J. Schnepf, S.M. Foreword by the Most Rev. R. E. Lucey, S.T.D. New York, P. J. Kenedy and Sons. pp. 245. \$3.50.

In his Foreword, Archbishop Lucey gives a very clear description of the function of this work—it is “to synthesize and organize all the papal pronouncements that bear on the economic order of our day,” and even more specifically “to supply the powers of truth for the challenge of those who have designed the Industry Council Plan.” This is a very clear description because, in an orderly and lucid manner, this is just what the authors have proceeded to do. After defining the Plan and showing its necessity as the solution to the chaos present in industrial relations, the authors take the essential elements of the I.C.P. and show their substantiation through quotations from the Papal Encyclicals. Examining first the specific principles and then the social principles indirectly involved with the plan, a thorough study of the I.C.P. is presented. As Archbishop Lucey states, “This should answer all questions that will inevitably be fired at proponents of the I.C.P. when once it makes its way into the councils of labor and capital.”

The publication of this study shows once again that there is a concentrated effort upon the part of Catholic sociologists and economists to apply the principles of Christian thought to modern problems. This particular work demonstrates to the interested Catholic that the Papal Encyclicals don't consist of mere verbiage but rather are a clear statement of the principles that must be applied by the individual Catholic in his own field of activity. R.M.R.

How to Read the Bible. By Abbe Roger Poelman. Translated by a Nun of Regina Laudis, O.S.B. New York, P. J. Kenedy and Sons, 1953. pp. xii, 113. \$1.50.

In Christ. By Dr. William Grossouw. Translated by Rev. M. W. Schaenberg, O.S.C. Westminster, Maryland, The Newman Press, 1952. pp. 138. \$2.25.

Today American Catholics are beginning to take advantage of the treasure which the Bible contains. In view of this the nearly simultaneous translation of two books designed to make reading the Bible easier and more profitable is an event worth joyful comment.

In *How to Read the Bible* Abbé Poelman has provided the novice in scripture reading with a vade mecum which will start him out on the right track and point out some important landmarks in the panorama of divine revelation. Likely it will not be read in one piece and will be put on the shelf only after the Bible has become a familiar friend.

Just because the book is for initiates what is said in it by way of introduction to the books of the Old Testament is especially valuable. Catholics who have become accustomed to thinking of the Epistles and Gospels as the only sources of revelation about Christ will find that the pages of the Old Testament writings are fragrant with the sweet odor of Christ too.

Another asset of the book is the way it links up parts of the Bible, for example, the Psalms and the "wisdom literature," which seem to stand by themselves, to the historical books, giving the former a background for more intelligent reading. Add to this the sense which one derives from nearly every page of the volume that reading scripture is a unique exercise—one is always on the threshold of prayer—and you have some idea what great profit can be gained by those for whom the book is intended.

Although the inspiration of Dr. Grossouw's book on the theology of St. Paul is also scriptural, it is radically different in its highly systematic character. Yet, deeply theological as it is, *In Christ* is no technical treatise for professionals. This author's design is to acquaint the reader with St. Paul, and to outline neatly the general trend of the Apostle's thought, so that the Epistles may become for the intelligent and prayerful reader the source of a sound doctrinal piety.

The simple chapter headings give some idea of how this acquaintance is brought about. "Existence without Christ" is a description of man stripped of grace. Terms used by St. Paul such as *law*, *sin*, the *Flesh*, and *death* are somewhat clarified, giving the average puzzled

reader of the Epistles a modicum of confidence in tackling passages which have long been enigmas.

If human life is to regain meaning sin's wound must be healed by "Redemption in Christ." This is a whole process which evolves as man is united to and begins to live in Christ.

The first move in the direction of spiritual health and new life is "Conversion to Christ." In this chapter the discussion of the term *faith* in the Epistles is outstanding. The author observes that "the concept of faith of Catholic Theology does not coincide entirely with that of Paul. . . . This does not mean that there is discord with the teaching of the Apostle . . . but a difference in terminology [which] any honest person must acknowledge." For Catholic apologetes in active contact with Protestants it is important to grasp this and also to know in what the difference consists, for no ground is more familiar to fervent Protestants than the Pauline Epistles.

"Existence in Christ" is the outline of how man's initial contact with Christ by faith and baptism bears fruit. It throws light on passages in which St. Paul speaks of growth in the life of the spirit. Then, to fill out this valuable skeleton of Pauline theology, the author includes a chapter on the "Body of Christ." In it the point of view shifts from the meaning of the individual's being grafted into Christ, to the contribution his growing up in holiness makes to the building of the Church, Christ's body.

Apart from the value of this book as a general introduction and a guide to St. Paul's writings, special note ought to be taken of the emphasis put upon what Dr. Grossouw calls the "redemptive" aspect of the mystery of the resurrection. Authentically Christ's triumph over death is the model of the new life we receive in baptism, something scarcely grasped by most Western Christians. This thought is a faithful reflection of what the Church teaches in the liturgical celebration of Easter. The simple and clear expression of the truth makes the appropriateness of the renewal of the Easter Vigil stand out all the clearer.

These are two important contributions to the renaissance of interest among Catholics in the Bible as a fount of revelation.

B.M.S.

The Cause of Being, The Philosophy of Creation in St. Thomas. By James F. Anderson. St. Louis, Herder Book Co., 1952. pp. vii, 172. \$3.25.

The study of man is the great modern preoccupation. But this should be done honestly, taking every aspect that will lead to the truth. Perhaps the most illuminating viewpoint, and yet ironically ignored by

many moderns, is that which views all finite reality, of which man is a part, in its relation to God, the First Cause. Man and all things are thus seen in a real relation of actual dependence on God for all the being and perfection they have. This viewpoint is attained only at the heights of human thought, in the supreme naturally attainable wisdom, Metaphysics.

The theme of *The Cause of Being* is to present the metaphysical meaning of creation, that is, to show what creative causality is and what it means. Mr. Anderson does this in the light of the doctrine of St. Thomas; frequent references to all the works of St. Thomas are made, and the great commentators and modern Thomists are also quoted.

The first chapter deals with the adequate efficient cause of existence, of *being* considered precisely as *being*. The second considers the notions of creation, both actively, as the action of God, and passively, as the relation of dependence. Next is treated the possibility of an eternal order of creatures, first with regard to the nature of time (ch. 3), and then with regard to the actual infinite (ch. 4). What the author holds as "the heart of the subject," on the creative indwelling of God in all things is admirably presented in chapter 5. The final chapter considers God as Last End, according as all things find in Him their ultimate unity and perfection.

The author proceeds by carefully setting forth the central problem, and then exposes the doctrine of St. Thomas through a detailed analysis of the pertinent texts. Added to this is a fine appreciation of common difficulties such as those arising from the analogical (and not univocal) nature of metaphysical concepts, or from the imagination (e.g., "It is impossible to imagine the non-existence of time, but it is not impossible to think of it."). Such carefulness on the part of the author and the insight given by the book into the fundamental metaphysical principles of St. Thomas (principally "Existence is the proper effect of God alone") makes it very helpful for deepening the philosophical thought of students, while the detailed analyses, both exegetical and critical, of the many texts of St. Thomas on creation will be valuable for specialists.

D.K.

The Sacred Canons. By John A. Abbo and Jerome D. Hannan. St. Louis, Herder, 1952. 2 Vols. pp. xxii, 871, 936, with index. \$19.00

This is, to date, the most complete commentary on the Code of Canon Law which has appeared in the English Language. The authors are priest-professors, who are well acquainted with both the theoretical and practical aspects of their field of study. They present a detailed

exposition of ecclesiastical law, which incorporates all of the major canonical decisions of the Holy See up to the time of publication.

The work was undertaken "to answer in some degree the spontaneous demand for a better knowledge of ecclesiastical law that has arisen in English-speaking countries among religious who are not clerics and among laymen, especially those engaged in the professions." Of course, its value is not lost to the clergy, for it conforms very strictly to the terminology of the Code and of approved authors, and where the English does not possess the sharpness of the Latin term, the Latin equivalent is inserted in parentheses.

Precisely because they have in view the utility of the subject matter for the reader, the authors have omitted a detailed analysis of the Fourth Book, since it deals with the norms governing procedure in cases to be adjudicated before ecclesiastical courts. They have, however, included a careful summary of this material. They have likewise done much the same in the case of penalties for specific crimes, in the Fifth Book of the Code.

The student of Canon Law will not find anything unique herein. The authorities cited and opinions followed consistently manifest the commonly received view on disputed questions. Nonetheless, the presentation is smooth, the style simple, the total effect eminently satisfactory. This work should be in demand for a long time to come, both as reference and as class text.

R.F.C.

So Much, So Soon. By Katherine Burton, New York, Benziger Brothers, 1953, pp. 243. \$3.50.

The desire of Saint Francis de Sales to found an active congregation never materialized because death called him before he could establish it. Yet in our day the spirit of the Bishop of Geneva has begun to exert itself in the active apostolate. In the latter part of the nineteenth century Father Louis Brisson founded the Oblate Fathers of Saint Francis de Sales. Now Katherine Burton's familiar and informal pen sets forth the life of the founder.

Father Brisson had his first formal contact with Saint Francis shortly after his ordination. He was assigned as chaplain and instructor at the Visitation Academy in Troyes. The superior of the convent at first interested him in establishing the new congregation. Then she entreated, finally, as a messenger of a divine command, she told him he was to be the founder. This same Mother Chappuis, so favored by heaven, foretold many of the bitter difficulties he would encounter even to the point of naming his chief antagonist. His new duty as diocesan director of Catholic Action led him to found a Catho-

lic girl's club under the patronage of Saint Francis. The club expanded and soon new ones formed. They now assumed a permanent character and also a need for a congregation of Sisters arose. At this point he organized the Oblate Sisters of Saint Francis de Sales. The Oblate Fathers, Father Brisson's second foundation, received its first approval in 1872 by Bishop Ravinet. The succeeding ordinary of Troyes, Bishop Cortet, was the person foretold by Mother Chappuis who would bring forth a storm of battles against the infant Congregation. The French government contributed greatly to Father Brisson's trials especially by confiscating the property of the group. With all these difficulties the Congregation took root and began to flourish. In the founder's own life time his spiritual sons were sent to Switzerland, Italy, England, Austria, Africa, South America, and the United States.

The informality with which this biography is written makes it interesting reading. It provides a knowledge of the Oblates and shows how a man confronted with the modern world could still remain close to God. C.P.

The Burning Flame. By Francis Beauchesne Thornton, New York, Benziger Brothers, Inc., 1952. pp. 216.

Blessed Pius X once said to a group of workman that "it is a beautiful thing when men ask God's blessing on their work." Perhaps no better words could be found to describe the divinely simple and beautiful life of our Blessed than his very own. His life was beautiful for every moment of his earthly existence was spent with, for, and in God. As a young priest Don Sarto so completely served his flock that some of his old friends were shocked by his poverty and austerity of life. After patiently listening to the pleas of his fellow priests he simply said with a disarming smile "God knows what I need. He will provide it." His unbounded confidence and love of God increased as the years passed, and found their expression in the motto he chose to govern his reign as pope: "To Restore All Things in Christ."

From the simple boyhood days at Riese to his reign in Rome, Pius X shunned honors. It required a papal letter from Pope Leo XIII to convince him that he should accept the title of Bishop. The letter contained but one word—"Obey!" The more he fled public acclaim the more it was heaped upon him. Due to his distaste for honors and love for simplicity one would think that he would break under the weight and strain of the papacy. It was only because he possessed great humility that he was able to become a great pope. Beppo, as he was affectionately called by his mother and sisters, saw clearly the infinite

chasm separating the Creator and the creature. He knew well the truth that "without Me you can do nothing." Yet this was always balanced and bolstered by the consoling words of St. Paul "I can do all things in Him who strengtheneth me."

Father Francis Thornton has done justice to this man of God in the popular biography *The Burning Flame*. The book, shorn of ponderous accumulation of tiring facts, clearly depicts the spirit of Pope Pius X. Father Thornton has caught and presented in a simple and interesting fashion the inner life which caused Pius X to be numbered among the greatest of popes and in the litany of the blessed.

I.O.B.

And the Light Shines in the Darkness. By Rev. J. V. Bainvel, S.J. Translated by John J. Sullivan, S.J. New York, Benziger Brothers, Inc., 1953. pp. xi, 239. \$3.50.

Here is the fruit of many years of study and meditation on the sentiments and interior life of the Blessed Mother. Using the data offered by Scripture, Tradition, and Theology on the Virgin Mary and his knowledge of human nature, Father Bainvel holds out to his reader a unified and reverent insight into the Heart of Mary. He depicts the Virginal Heart of Mary and her Maternal Heart; her Heart as it manifests the qualities of humility, simplicity, devotion, sorrow, mercy, and love. The study is drawn to a close with an epilogue called "The Heart of Mary and the Christian Heart."

The desire to have Mary known and the manifest striving of the author to reflect the sentiments of Mary's heart gives the book a warmth which even the formal pattern of the exposition does not destroy.

It is difficult to imagine a priest or layman whose life could not be enriched by the reading of this book.

L.M.T.

The Interior Carmel: The Threefold Way of Love. By John C. H. Wu, Obl., O.S.B., J.D. New York, Sheed & Ward. 1953. pp. 257. \$3.25.

The latest book of the learned Chinese convert, Dr. John C. H. Wu, brings to those living in the world an enlightening exposition of the way of growth in the spiritual life. Using the Beatitudes as the basis for his teaching, Dr. Wu traces the spiritual advancement of a Christian on his journey to eternity. He relates the first three beatitudes to the Purgative Way, that stage of perfection in which the heart is purified. The Illuminative Way, in which the soul is acting under the guidance of the Holy Spirit, is explained in his treatment of the

fourth and fifth Beatitudes. Finally the soul's enjoyment of the presence of God, the Unitive Way, is explained in the last three Beatitudes.

Borrowing from the pagan Chinese religions—Taoism, Confucianism, and Buddhism—the author shows how these three in some way approach to the three stages of Christian perfection. These three phases of a natural religion taught man that a virtuous life and the contemplation of things divine were the goal of this life. Through a comparison of natural religion with the supernatural, the obligations of those who have embraced the latter are more forcibly brought out. Dr. Wu's knowledge of St. Paul, St. Thomas Aquinas, St. John of the Cross and St. Teresa of Avila gives confidence to the reader who is constantly shown that the material for *The Interior Carmel* is based upon the works of such masters of the spiritual life.

Although the book is written primarily for Tertiaries and Oblates living in the world, nevertheless it is not restricted to such a group. To the religious living in the cloister, the book will serve as a reminder that he or she has embraced a life ordered to sanctity. The Tertiary or Oblate living in the world will find helpful advice on how to live their life in the spirit of the cloister. The serious-minded Christian will find in this book the explanation of the spiritual life and the growth in perfection expressed in the simple words of the Beatitudes.

A.McK.

Chaucer. By Raymond Preston. New York, Sheed & Ward, 1952. pp. xvi, 325. \$4.50.

Here is a book which reintroduces the reader to Chaucer as a master of humor and practical wisdom. While conducting his tour through selected passages of Chaucer's best, the author ingeniously solves difficulties of interpretation; often referring to humor as the explanation. For Chaucer's wit is exercised in portraying real life drama, thus breaking with his predecessors' which held closer to fancies of the imagination. But as the author aptly reminds us, we should read Chaucer in the background of his own age. In his time, for example, *to will* meant choosing, loving, resting in the good, in contrast to the modern sense of drive or exertion. The differences of milieu help to explain also some of the incongruities Chaucer deliberately placed in his characters.

Although the reader may learn to smile with Chaucer, still the deep roots of philosophical and theological influences can clearly be seen in his works. St. Thomas enlightened Chaucer's age, especially through his teachings on man and on knowledge. That is why the Thomistic notion of evil, i.e., the privation of good, is Chaucer's also.

His poetry lists the material, formal and final causes in the mouth of *Prudence*, and gives occasional reference to such philosophers as Scotus, Strode, and Socrates. Theologically, the *Parson's Tale* is said to follow, at a distance that is, the 13th century Dominicans; while the influences of St. Catherine of Siena, St. Vincent Ferrer, and Bl. Henry Suso were closer at hand. In brief, resting on solid foundations, Chaucer's outlook is shown to be clear, serene, and Christian.

As pointed out by Raymond Preston, a pattern of human and divine comedy is evidenced in various passages of Chaucer's poetry. Further, the author's studious comments give a thorough treatment of whatever passage is in question, embodying even quotations from St. Thomas to clear up a question concerning procreation. The main sources of Chaucer are brought to light in Jean de Meun, Dante, Boccaccio (whom Chaucer paraphrases at times) and the Latin poets. In treating with critics and other details of explanations, the author brings his points home remarkably well. Here is his reply to those claiming that simple comedy came with ease to Chaucer: "Simplification is the hardest thing in the world; the last reward of any discipline, including poetics. How many major poets achieve it?" This gives a suggestion of the high scholarship found throughout Raymond Preston's work.

P.F.

New Problems in Medical Ethics. Edited by Dom Peter Flood, O.S.B., B.A., M.D., M.Ch., J.C.L. Translated by Malachy Gerard Carroll and Norman C. Reeves. Cork, Mercier Press Limited. 1952. pp. iv, 259.

The French review, *Cahier Laënnec*, was founded to present the ethical problems arising in medical practice along with the solutions offered by Catholic moral principles.

This book contains the translations of four studies made by French doctors and priests on current moral problems that involve medical science—(1) Sexual Problems of the Adolescent, (2) Intersexuality, (3) Abortion and, (4) The Lourdes' Cures. Each study is discussed from several aspects, such as under the first—Psychological Aspects of Masturbation, Masturbation and Grave Sin; under the second—Marriage of Hermaphrodites, The Psychiatrist and the Homosexual; under the third—Repression of Criminal Abortion, The Doctor and the Aborted Woman; and under the fourth—Affections of the Eyes, Pulmonary Tuberculosis and The Christian Idea of the Miraculous. In all there are twenty essays; five are by priests.

The book is not offered as a unified, decisive answer to these moral problems; in fact, Dom Flood holds view differing from some

of those expressed. However the studies offer a clear statement of the difficulties together with the resolution the authors have thus far worked out with the aid of Catholic teaching.

The medical, and in some instances the case-history, style of presentation coupled with the searching attitude with which the material is proposed will have added appeal to the non-Catholic doctor who may shy away from a more dogmatic and abstract approach. Yet, since the solutions were worked out by men living the Catholic faith, the book is capable of initiating many physicians into the Catholic view of health. To priests it offers an opportunity to see, in a rather concrete fashion, some of the trials facing the modern doctor and how he is trying to solve them.

L.M.T.

Rock of Truth. By James J. McNally. New York, Joseph F. Wagner, Inc., London: B. Herder. pp. viii, 245. \$3.50.

When Father James J. McNally considered writing a book of sermons, he must have thought the matter over twice. For the fact of the matter is that such works are more commonly perused, seldom read, and invariably wind up as permanent dust collectors on low library shelves. And when it is asked, "Why such a misfortune?" it will sooner or later be said that their sermons lack practical presentation of the subject matter or personal contact with the reader.

It is this quality of direct and personal reference to his reader that makes Father McNally's *Rock of Truth* one of the most thought-provoking and interesting works of its kind. But, this is not all. For, besides focusing his sermons on the individual, the important things which he has to say are described in a very forceful manner. His main points of emphasis are three: Sacred Scripture, Catholic truths, and the liturgical year. Such a threesome in a sermon could not fail to instruct and spiritualize the reader. Using a verse of the Gospel as his title, he draws one or two truths from it, and offers them for application during a particular Church season.

The sermons which are for every Sunday and important Feast, are brief—only two pages long. Though brevity in a sermon is to be more sought after than its opposite, it can easily lead the preacher to present too many ideas in just one sentence. This is the only drawback in *Rock of Truth*. However, since the sermons in this volume were written presumably to be read and not to be quoted verbatim, they will prove helpful to the priest who studies them and to the layman, who may profitably use them for subjects of meditation.

J.F.

The Metaphysical and Psychological Principles of Love. By Michael J. Faraon, O.P., Ph.L. Wm. C. Brown Co. Dubuque, Iowa. 1952. pp. xx, 91. \$3.00.

Recently in a television melodrama a lover emotionally cried to his beloved "to be in love is to be in despair." Such a disheartening contradiction sums up rather well the modern attitude towards love. No longer understanding the true nature of love, not knowing how to love aright, and yet vaguely conscious of the nebulous emptiness of the happiness his sensual pleasures bring, the modern finds himself caught in a deepening confusion which readily finds expression in such statements as the above.

This perplexing coverlet of despair is especially conspicuous in the thriving philosophy of Existentialism. The existentialist has totally rejected the world of speculation as a dead system, cold and impervious to the natural yearnings aglow in the heart of "the individual." Kierkegaard wrote that the individual "certainly thinks, but he thinks everything in relation to himself, being infinitely interested in existing." Rejecting the search for goodness, the existentialist launches out in a violent attempt to make each existing moment supremely good. Seeking concrete goods, without their goodness, he destroys their objective reality. No longer, then, are the transcendentals eternal, changeless, universal, but are now true, good and beautiful as the individual existing wills them to be so.

But why should the rejection of speculation lead to despair in the practical realm of love? Briefly the answer lies in this: the rejection of the possibility of knowing what a thing is, its nature, is the self-condemnation to everlasting ignorance. There remains no hope of ever being able to say with certitude: "I am loving correctly." The realization of this most serious defect in life can lead only to despair.

It is to dispel this ignorance that Father Faraon has written the present work. "In the proportion that the true nature and role of love remains obscure," writes the author, "there will always arise the anti-intellectual, anti-rational, and anti-systematic reproach to any interpretation of man and the world that he lives in." Realizing the gravity of this statement, he proceeds to develop an understanding of love which is satisfying both for its insight and thoroughness.

The first section of the book is devoted to the discussion of the "whatness" of love, its metaphysical essence, while the part treating of the psychological principles of love sets forth in a pleasing manner "how" men should love.

Father Faraon's work is recommended to all who would know what true love is.

T.J.S.

The Least of the Brethren. By Harold J. Heagney. Chicago, Paluch Publications, 1953. pp. 134. \$.50.

Dark Man of God. By John P. Jordan, C.S.Sp. Dublin, Clonmore & Reynolds Limited, 1952. pp. 75. \$.75.

The romantic, yet inspiring story of the life of Blessed Martin de Porres, a mulatto of the Southern Hemisphere, has received the increased attention of serious writers during the past several decades. Father Heagney's novel introduction to Blessed Martin will delight the old friends and almost certainly attract new ones to Martin's ever growing circle of influence. The book is organized into six short biographical incidents. These incidents relate the powerful impression of Blessed Martin on the souls of people confirmed in serious sin and how they have subsequently advanced in virtue. This unique division and arrangement makes pleasantly paced reading while the free, easy flow of the short story technique attracts and holds in such a way that *The Least of the Brethren* is a book for both adult and young readers. While *The Least of the Brethren* is not a biography, yet its role as an introduction to Blessed Martin makes it worthwhile reading. This is particularly true by reason of its personal and penetrating aspects of his life.

However it is difficult to discover justification for Father Heagney's portrayal of Blessed Martin in "brown robes." The habit of the Dominican laybrother has always been black and white. Through some custom perhaps (of which we are unaware), the laity working in Dominican convents in South America wore brown. Yet we know from the biographers of Blessed Martin that he entered the Order as a tertiary and in any case his habit would not be brown.

In its popular Lumen pocket book edition *The Least of the Brethren* is ideal for use in schools, libraries, and Third Order Chapters to make Blessed Martin better known and loved throughout the world.

The author seems to have designed this little work chiefly to induce devotion to Blessed Martin de Porres. Nothing new has been added beyond those facts and treatises in previous works on Blessed Martin. However its simplicity and warmth of style recommend *Dark Man of God* to readers of any age. This is a certain freshness in Father Jordan's writing that enables the patrons of Blessed Martin to read again the enchanting biography of the colored Blessed in a short time.

The illustrations of Sister Jean Dorcy taken from Mary Win-

deatt's *Lad of Lima* enhance the format of the whole book and in a special way will appeal to youthful readers. Every client of Blessed Martin should read this biography. J.McC.

The Two Sovereignities. By Joseph Lecler, S.J. New York, Philosophical Library, Inc., 1952. pp. x, 186. \$3.75.

Father Lecler's book appears in translation at a time when there is much discussion among Catholics and non-Catholics alike with regard to separation of Church and State, the roles of the State and the Church in education and other fields, and diplomatic cooperation between the Vatican and the nations of the world. It need hardly be said that many problems must be met and solved before there can be brought about that mutual cooperation between Church and State which should and must exist. However, the Catholic position with regard to this very important issue rests upon a solid foundation of fundamental principles which never change. No matter how many books are written or theories propounded Catholic scholars will meet the issues armed with the principles set forth by Saint Thomas Aquinas and applied to cases in history by the men who followed after him.

In the first part of *The Two Sovereignities* the author enunciates three basic principles; the distinct sovereignty of the Church on the one hand and of the State on the other, the harmony that must reign between the two for the common benefit of humanity, and, finally, the primacy of the spiritual power. In the latter part of his book Father Lecler examines certain episodes in history in the light of the principles he has established. Such an important place in this work is given to history because the author feels that the experience of the Catholic Church down through the centuries is of great value for those who would study it and digest what it teaches. Finally, a portion of this book is devoted to a consideration of the modern Lay State; an examination of the meaning of secularization, modern regalism, and separation of Church and State.

However, it seems strange, indeed, that *The Two Sovereignities*, a treatise setting forth Catholic principles on such an important question as the relations between Church and State lacks an *Imprimatur* and an *Imprimi Potest*.

There is good order and clarity in Father Lecler's treatment of basic principles, wherein he lays the groundwork for his discussion of cases in history. Any question as to the aptness of his historical treatment of the subject had better be left to the scholars in this field, some of whom will question both the aptness and the treatment. Rather than place his footnotes at the bottom of each page Father Lecler has wisely

gathered them at the end of each chapter. This is all well and good, but the outstanding weakness of the book, with regard to its makeup, lies in its lack of both bibliography, and, more important, index. Both of these features, it is felt, are necessary aids, particularly in a work of this type.

Precision and clarity characterize Father Lecler's construction of a foundation upon which he builds the structure of his thesis with regard to the relations between Church and State. Whether or not the reader is appreciative of the device of history utilized in the latter part of the book, the work is engrossing and well done. R.A.F.

The Sinsinawa Dominicans. Outlines of Twentieth Century Development 1901-1949. By Sister Mary Eva McCarty, O.P. Dubuque, Iowa, The Hoermann Press, 1952. pp. vii, 591. \$5.50.

This volume was written mainly for the use of the Sisters of the American Congregation of the Most Holy Rosary, yet it is worthwhile reading for any group. It is not just the statistical account of the remarkable growth of an organization, but rather it is the story of the development of the community's many members under the aegis of the Dominican shield. Much will only be of interest to those closely associated with the community; but, of interest to all readers are the many accounts of mission foundations and the parallel growth of the community with the Church in America.

The book is chronologically divided into three parts: Transition, 1901-1910; The Investment of a Heritage, 1910-1925; Rounding Out a Century, 1925-1949. This division provides good source material for a coverage of Catholic education as it has rapidly expanded in the last fifty years. The chapters concerned with the construction of Rosary College offer a comprehensive insight into the spirit of the community. The portrayal of bishops and numberless self-sacrificing priests who have befriended and promoted the interests of education reveal the fulfilment of Cardinal Stritch's maxim: "The measure of our interest in our schools and of our ministry in and through them is a very barometer of our priestly zeal" (p. 452).

At the end of the volume is a fine documentation covering each individual chapter and giving evidence of an efficient system of records within the congregation. The larger portion of personal excerpts are from significant letters of the Mothers General. The personalities of Mother Mary Emily Power and her successor Mother Mary Samuel Coughlin are manifest signs of a prudent judgment directing the government of the community.

The aspirations of Father Samuel Charles Mazzuchelli, O.P., have been fully realized in the activities of his spiritual daughters.

G.W.

A Commentary on the Psalms of the Little Office of the Blessed Virgin.

By Richard T. A. Murphy, O.P., S.T.D., S.S.Doct., S.T. Bacc. (Ord. Praed.), Somerset, Ohio, Rosary Press, Inc., 1953, pp. 107. \$1.25.

Although this edition of *A Commentary on the Psalms of the Little Office of the Blessed Virgin* is intended especially for Tertiaries of the Order of Preachers, Father Murphy is placing within the reach of everyone a book of perfect prayer. His presentation will help anyone to adopt the psalms of the Little Office of the Blessed Virgin to express their own sentiments, since the psalms are an outpouring of the human heart, an expression of the deepest feelings of gratitude, confidence, faith, hope, and love.

Throughout the book Father Murphy's enthusiasm for his work is quite evident. In the introduction his short and interesting explanations of the various terms used in connection with the Little Office of the Blessed Virgin, namely: *Office, psalm, canticle, antiphon, and lessons*, are very beneficial for a clear understanding of the Office. He comments on each psalm or canticle; his presentation is direct, brief, clear, and, above all, divested of any overbearing rigidity generally associated with a commentary on the Psalms. The new translation of the Psalms and Canticles as sponsored by the Episcopal Committee of the Confraternity of Christian Doctrine is used throughout.

Father Murphy has done an excellent job. His work is recommended not only to Tertiaries of the Order of Preachers, but also to the general public who are interested in furthering their praise and adoration of Almighty God through the Blessed Virgin Mary.

N.K.

Science in Synthesis. By W. H. Kane, O.P., J. D. Corcoran, O.P., B. M. Ashley, O.P., and R. J. Nogar, O.P. Albertus Magnus Lyceum for Natural Science, River Forest, Ill., 1953. pp. 289. \$3.50.

The last few centuries have been marked by the outstanding development of natural science, and its accompanying technological progress. But with increasing specialization and with the growth of complex experimental processes it is impossible for any individual to keep abreast of new developments. More and more present day thinkers are showing concern about the increasing problem of unifying modern physical science and of relating it to the other branches of

human learning. *Science in Synthesis* is the report of a group which has taken a long step forward in this important, but difficult task.

The Albertus Magnus Lyceum of Natural Science was formed under the direction of Very Rev. W. H. Kane, O.P., Ph.D., S.T.M., former professor of Natural Philosophy at the Angelicum, Rome. Its first session was held in the summer of 1952 at the Dominican House of Studies, River Forest, Ill. Twenty-one scientists and philosophers, representing eleven different American colleges and universities, participated.

Fathers Kane, Corcoran, Ashley, and Nogar give us a well-written account of the five week summer session. By a skillful combination of lecture and discussion periods, the group was able to make considerable progress towards finding a workable solution to their complex problem. A week was spent discussing basic problems in Physics, Chemistry, Biology, and Psychology. The fifth week of the session gave an opportunity to summarize the summer's work and to present a tentative outline for a unified program of Natural Science. This last section is of special interest.

We heartily recommend this book to the natural philosopher or to the scientist who wishes to investigate the fundamental concepts of his field of specialization. Participants in seminars in philosophy of science will also find this book profitable reading. It does not give a complete solution, in fact it does not attempt to do so; but it does point out the direction to the solution.

J.M.H.

Lambs in Wolfskins. By Eddie Doherty. New York, Charles Scribner's Sons, 1953. pp. 228. \$3.25.

In *Lambs in Wolfskins* Eddie Doherty offers us the first installment of his prospective three volume work on the life of St. John Bosco. This initial presentation embraces Don Bosco's activity from the time of his birth to the early formation of his new religious society, the Salesians.

St. John Bosco's untiring work with derelict young boys is now known the world over through his spiritual sons who were able to capture his dauntless spirit of charity, friendship and interest in youth. One of the characteristic features he wished to implant in the minds of those who joined his infant society was his watch word, "prevention." It is true that many of his youthful wards had at one time or another been dashed against the rocks of sin by stormy circumstances; nevertheless, this lover of boys set his mind on preventing

these abandoned youngsters from ever again falling into the ravages of vice.

Don Bosco led his street urchins to God by means which were appealing to them. He played games with them; he performed tricks and stunts which fascinated them. At length he kidnapped them from the streets of sin by the intense interest he took in each one of them. By this interest he impressed on their youthful minds the fact that they were intimate and personal sons of God.

Eddie Doherty's smooth style tempts the reader to speed along through the wonderful episodes and miracles of the life of this remarkable saint. The reading public will be awaiting his next two volumes. E.B.B.

Listen Vienna: The Life of St. Clement Mary Hofbauer, C.S.S.R. By Wilhelm Huenermann. Translated from the German by Rev. James J. Galvin, C.S.S.R. New York, Perpetual Help Press, 1952. pp. 307. \$3.00.

In 1820 Father Clement Hofbauer died in Vienna. The city for years had listened to his voice ringing from the pulpit and had sought his advice in the quiet of the confessional. With a reputation for sanctity that finally led to canonization in 1909, his last great act was to win from the stormy Emperor Franz the reestablishment of his beloved Society, the Congregation of the Most Holy Redeemer, in Austria.

But most of the mourners at his funeral had already forgotten the trials and difficulties that he had overcome in reaching the pinnacle of sanctity. He was born in a small town of Germany, the son of a poor butcher. Joannes was his baptismal name and he began his first studies for the priesthood with the village priest. These were interrupted when he was only thirteen and he was apprenticed to a baker in Vienna. A pilgrimage to Rome helped to keep his mind on the thought of his vocation. In his late twenties he was able, to resume his studies for the priesthood, due to the charity of several wealthy Viennese ladies. But once more his education was interrupted due to the lack of funds. After several years of delay he finally was ordained and immediately joined the new congregation of Redemptorists who sent him, as a novice, to establish their first foundation in Poland.

In Warsaw the new congregation was looked upon with disfavor, because they were Germans. Father Clement Mary (his name in religion), patiently and charitably set about to overcome this hatred. No sooner had he won the people over than he was forced to flee because the Russians were devastating Poland. Father Hofbauer's new orders

sent him to Vienna where he spent the rest of his life. It was here that he experienced his greatest victories and at the same time his bitterest disappointments.

The title of this book would seem to imply that one is about to read a war story or something to do with the international scene. In a sense, *Listen Vienna* is a war story. For it is the life story of a saint and saints are not made except by meeting the prince of evil on the field of combat and conquering him. St. Clement Hofbauer was no exception.

Listen Vienna is engaging and well suited for a general reading audience. It is a book that one will recommend to others. W.C.

L'amour a l'age atomique. By Marcel-Marie Desmarais, O.P. Les editions du levrier, 5375 Av. Notre-Dame de Grace; Montreal, 1953; pp. 237.

In *L'amour à l'âge atomique* (Love in the atomic age), Father Desmarais treats of the Christian attitudes towards courtship, engagement, marriage, family life, and problems and compensations of old age.

In his own words: "If we should happen to denounce with vigor the falsities of love, it is only because we believe, with all our soul, in the splendours of real love such as it proceeded from the heart of God" [p. 11].

Written in a popular, easy-reading style, this work is also profusely illustrated with vignettes of true-life, exemplifying some point in question. Father Desmarais exposes perennial pagan attitudes toward sex and its use (or rather abuse), and explains why these are contrary to the Divine and Natural Law. Moreover, he states the true Christian evaluation of sex, and outlines modes of action to be followed according as situations and circumstances allow.

In fine, the author presents in a very enjoyable and striking manner, various ways of maintaining permanent contact with Christ, the life-giving power. A familiar thread to be found through the book is a fact which cannot be repeated too often: that in all the things of this life, the Christian should be motivated by a true supernatural Charity.

G.G.C.

Two Worlds For Memory. By Alfred Noyes. Philadelphia, J. B. Lippincott. pp. 348. \$5.00.

With the master's touch Alfred Noyes, English-born poet, professor, and lecturer, swings from prose to poetry to set down striking reminiscences of the "two worlds" in which he has lived. Noyes' poetic

sense was developed "on the far blue hills" of his boyhood haunts, where he sat "alone with the pine and the cloud in those high places" reading and re-reading Spencer's *Faery Queen*, Boswell, Johnson, Keats, Wordsworth, and Walter Scott. Here in his youth he became conscious of the spirit of beauty in nature. As a man he used this same beautiful pattern to confound sceptics, who say that we are merely the "guests of chance," and to prove the existence of an "unknown God." Later, too, he learned from the Dominican, Father Vincent McNabb that the "beautiful" which he had so long appreciated was, in reality, a concrete expression of the universal "philosophia perennis" of St. Thomas Aquinas.

The chapters follow one another as random accounts of Noyes' success story. As an erratic young Oxford student he gave up final exams and a chance for graduation to visit a London printer, a move that ultimately led to his literary career. "The Highwayman," perhaps his best poem, and a few others were soon published and received immediate acceptance and honors. By 1911 his poetry on peace, which was widely read in this country, fashioned him as an international messenger of good-will. Interspersed with the story of his life, Noyes gives entertaining personal descriptions of his friends, the Meynells, a visit to Swinburne, Bishop Barnes and Dean Inge, a letter from Theodore Roosevelt, a walk with Colonel House, and an exchange of angry letters with Thomas Hardy. The index appended to the book reads like a roll-call of the prominent figures in British and American life in the past half-century and establishes the wide circle of acquaintances which Noyes justly enjoyed.

The candid pictures of leading men of politics and letters are by far the best selling points of the book. Lack of definite emphasis and purpose is its weakness. The "two worlds" of the title is ambiguous. It could not be a reference to the division in the poet's life—one half of which closed with the death of his first wife in 1926 and the second part of which began with his conversion to Catholicism in 1927. Noyes' personal life does not enter the book enough to justify this interpretation. If the title refers to England and America, and this is more likely, Noyes is making an obvious play for readers on both sides of the Atlantic. His memoirs would have been more interesting to readers on this side if he had presented the impressions of his American lecture tours in the form of contrasts and parallels with his native England. Very often Noyes includes passages and even chapters which serve no other purpose than to introduce names of important people, which, unfortunately, are often unfamiliar to American readers.

J.M.D.

God and the Unconscious. By Victor White, O.P. Foreword by C. G. Jung. London, The Harvill Press, 1952. pp. xxv, 277. \$4.00.

Since Freud made his "successful error," many Catholic theologians have frowned upon the efforts of the more modern proponents of depth-psychology. And such hostility can be rightly understood by reason of Freud's consistent denial of the religious factor in human activities. Freud however presents but one view from his side of the fence. Many modern experts in this field of psychology, led by the learned C. J. Jung, see the influence of the religious factor in quite another way. They have not only realized its importance, but they have woven it into their system as a "*sine qua non*" for its very existence as a useful science. The unfortunate identification of their position with Freud's has led some of these modern psychologists to seek collaboration with theologians in attempts to harmonize their own teaching with theology. The response from the Catholic side has been negligible and one-sided, namely, purely theological. But Father White, as Doctor Jung acknowledges in his Foreword, makes a constructive attempt to distinguish and, what is more important, to integrate the diverse rôles of theologian and psychologist.

As a Foreword to Father White's book, *God and the Unconscious*, Doctor Jung expresses his profuse gratitude for this theologian's response for collaborate effort in developing his comparatively infant science of depth-psychology. The work itself is divided into twelve sections: I. The Twilight of the Gods; II. The God Go A-Begging; III. The Unconscious and God; IV Freud, Jung and God; V. The Frontiers of Theology and Psychology; VI. Aristotle, Aquinas and Man; VII. Revelation and the Unconscious; VIII. Psychotherapy and Ethics; IX. The Analyst and the Confessor. X. Devils and Complexes; XI. Gnosis, Gnosticism; XII. The Dying God. As an aid to the student's understanding of Jungian Psychology, Father White has added as an Appendix, an important article, "The Method and Teaching of C. G. Jung," by Father Gebhard Frei, S.M.B., Professor of Comparative Religion and Psychology at Schöneck-bei-Beckenried, Switzerland. A four-fold section composing an invaluable Glossary of terms, Acknowledgements, Index of Books and Periodicals and Index of Authors and Persons quoted completes the work.

The plan of the author is to interpret the diverse technical approaches to a common subject, the concretization of man's happiness, by means of an interesting integration of religion and psychology. In other words, Fr. White acts as a referee in unveiling to his respective clients, the theologian and the psycholo-

gist, the implications of the one's theses upon those of the other's. There is common ground upon which each can meet and discuss his doctrine for each treats of man and of his search for happiness, which for the Theologian is God, for the Psychologist, the peace of a normal life. The difficulty that obstructs progress toward harmony of doctrine lies in the diversity of their starting points. The Theologian starts with God and proceeds to man; the Psychologist starts with man and then the Jungian Psychologist realizes that man must proceed to God or, at least, to something outside of himself. Again, not only do these scholars differ in holding to diverse objects as their starting point (point of departure) in the discussion of a common subject, but what is more fundamental, they differ in their methods of knowledge. Fr. Frei wisely begins his article with the admonition to the reader that he should first of all understand the methodology of C. G. Jung. He continues: "Jung holds that the empirical method is the one and only source of scientific knowledge." Realize this and the problem of Jungian Psychology and of its proponents can be more readily understood and perhaps solved. For the theologian, admitting the existence and validity of the empirical method, goes further and proposes and affirms the existence and validity of another method of knowledge, something above yet not beyond man's capabilities to understand, divine revelation. The theologian cannot expect the unbeliever to believe as a Catholic does, but he has the right to expect that the unbeliever as a scientist will admit the testimony of history and of tradition. Another glance at the Table of Contents will perhaps now enlighten the reader as to the author's plan of argument in placing his chapters in an order not ineptly described as being 'accidentally on purpose.'

In a work such as this, a true estimate of its value is best arrived at by personal use. Father White has inserted material that will satisfy many tastes. He employs the ancient wisdom of Aristotle, the humanism of later ages as well as the subtleties of the moderns in the field of Psychology alongside the sacred truths of the Scriptures and the theology of St. Thomas Aquinas. Non-Catholics, therefore, as well as Catholics, those proficient or not, in either field of religion and psychology will find both informative and interesting reading. In his coordination of these once individual addresses and essays Father White has created a mosaic of scholarly breadth. When the underlying purpose of this work is sounded by its more discerning readers, Father

White's *God and the Unconscious* will be proclaimed a classic in this relatively infant field. It is a quest worth the reader's effort to uncover.

A work of this sort demands that its author be a linguist skilled in the technicalities of two normally divergent fields. Father White's qualities in both fields are of the highest calibre. He is professor of Theology at Blackfriars (Oxford), and a Foundation Member and Lecturer at the C. G. Jung Institute for Analytical Psychology (Zurich). In the very fact that Father White and his English Dominican confreres have seen fit to put such a collaborate enterprise into print, this book receives the highest commendation. Dr. C. G. Jung's willingness to seek the helping hand of the theologian in their common problems concerning the human psyche also entitles him to a share in the promising success of this volume, *God and the Unconscious*.

E.G.F.

Calvary in China. By Rev. Robert W. Greene, M.M. New York, G. P. Putnam's Sons. 1953. pp. 244. \$3.50.

The alternative to compliance with our Blessed Mother's Fatima request was that "Russia will spread her errors through the world fomenting wars and persecution against the church. Many will be martyred. . ." This frightening warning makes Father Greene's fast moving and thrilling adventure entitled *Calvary in China* all the more ominous. His book literally screams these facts: that our Church is engaged in a death struggle with Communism, that Communism hates Christ and His Blessed Mother, and that the Communists boast they will rid the earth of us in the near future.

Tung-an, which means "mutual peace," is a small town situated seven hundred miles inland from Canton. There Father Greene conducted a thriving mission which included a church that would seat 250, a convent for three Chinese nuns, a rectory, and a dispensary that served all comers. Then the Communists came. The convent became a Red headquarters, the dispensary was closed, Father Greene was confined to his room, and the church became a jail.

Word was then spread to a dazed populace that Father Greene had closed the dispensary, no longer being interested in helping the sick. Thus began a Red campaign of lies designed to completely discredit the priest and the Catholic Church. The effort gained momentum, culminating a year and a half later in

a seven hour farce which the Communists consider a trial. False witnesses vied with one another in attempting to move the 6,000 people present — the jury of the “people’s Court” — to express fresh demands for the death sentence. Indeed, the sentence of beheading came as relief to the heartbroken, half starved priest who had been standing during the seven hour melodrama of brutality and malice. Completely discredited as a priest and an American, he was pardoned and “kicked out of China” for propaganda purposes.

While the author had been imprisoned in his rectory, he suffered daily from evil psychologists. Through “brain washing,” they sought confessions that would infuriate the people against the Catholic Church and The United States. Through his window he watched the daily trials and executions—as well as the apparently successful “brain washing” of many of his parishioners. The youth participated eagerly; their elders more laggardly. Fear caused many to become entangled in the system. He wrote, “I watched reluctance change to willingness and willingness to eagerness.”

Passion and Holy Week, in preparation for Father Greene’s Easter Sunday trial, were a Red hell of suffering. During this period, his days were spent in a rat infested cell, foul with excrement; his nights standing before a Moscow trained inquisitor — from whom “a sensation of the diabolic emanated.” Tight tourniquets cut off the circulation in the arms of the dysentery ridden Maryknoller, while false witnesses plagued and struck him.

This book deserves the widest possible circulation. “When I mention my mental anguish,” Father Greene explained, “it is done not to elicit sympathy for myself, but rather that you may in some way better understand the horror and the inhumanity of the Communist system which confronts us, and that you may more fervently pray for the Christian men and women who are at the moment enmeshed in it.”

J.H.M.

The Church Today. The Collected Writings of Emmanuel Cardinal Suhard. Introduction by John J. Wright, D.D. Chicago 10, Illinois, Fides Publishers. 1953. 1953. pp. xvii, 371. \$4.75.

The depressing history of the de-Christianization of France and the appeal to her glorious past are the two factors which give significance to the words and writings of Cardinal Suhard. His pastoral letters which touch every phase of Christian life

and offer a challenge to every God-fearing man gave impetus to the Catholic Revival in France.

The present collection includes such subjects as God's Providence, the parish community, the Church on private property, and the Christian family. Two of the more outstanding pastoral letters in this collection are *Growth or Decline?*, with which many American readers are already acquainted, and *Priests Among Men*, which embraces the essential ideas of the priesthood. "He remains a priest in all that he is, in his most humble as well as in his most sublime act. The priest must be a man of God and a man among men, if he is to be a real mediator of human society." The spiritual diary included at the end of this volume gives us some insight into the greatness of character of the late Archbishop of Paris. His writings are considered by many as too radical, but something radical is needed when a whole nation's spiritual life is at stake.

What happened to France can happen to any nation, including the United States, and the reader will profit immensely by keeping this thought in mind.

L.M.E.

Tractatus Dogmaticus De Poenitentia: Tom. III — De Satisfactione et Absolutione. By Emmanuel Doronzo, O.M.I. Milwaukee, Bruce. 1952. pp. vii, 708 with indices. \$10.00.

In a real sense, the books of this series mark the intellectual maturity of the Catholic Church in the United States. Heretofore, the American clergy have looked to Europe as the place where serious works on Theology were written and published. A sign of the growing awareness that the strength of the Church rests not on its material resources but on the high standards of its seminary training of the clergy is the fact that an American publisher is willing to initiate a series of profound works on Sacramental Theology.

In the first of the volumes on the Sacrament of Penance, the author treated of the nature of the Sacrament, in the second, the first two acts of the penitent, namely contrition and confession. Here he discusses the third act of the penitent, satisfaction for sin, and the function of the priest, which is absolution. His work follows the solid Thomistic tradition.

This volume is a masterpiece of erudition, keeping the same high standard of those which have already appeared. Fr. Doronzo draws upon the chief sources of theological wisdom, and upon the great theologians, past and present. His ability is

made evident, not so much in his amassing of authorities, as his ability to utilize, distinguish and discard opinions on the matter he treats.

Among the fine features of the book are its indices; one of citations from the Scriptures, one from St. Thomas, one of proper names, another of theological *effata*. R.F.C.

The Philosophy of Aristotle. By D. J. Allan. Oxford University Press, 1952. pp. 220.

The author, a Reader in Ancient Philosophy in the University of Edinburgh, has presented this work to the editors of the Home University Library of Modern Knowledge because he hopes "to give some evidence that it is still worth while to read Aristotle." p. 1.

The first two chapters serve as an introduction to many of the circumstances which occasioned the development of Aristotle's doctrine. There is a brief treatment of Aristotle's life, schooling, discipleship under Plato and finally his rise above Platonism. These chapters are intended to prepare the way "for those who approach this study without a classical training." p. 1.

When the author introduces the third chapter by saying that "many of Aristotle's writings fall under the heading of *Physics*." p. 31 he does not intend to exclude all non-physicists from reading the next three chapters. On the contrary, the entire underlying thought is one with which we are all familiar: the universe is composed of material that is visible, changeable and measurable; like ourselves the early philosophers observed the regions beyond the earth and postulated its position among other heavenly bodies, sought out the movements and changes of these bodies and recognized the need of a first mover in this chain of motion.

The next two chapters are devoted to Aristotle's psychology, although the word, "psychology is unknown to him." (p.66). "Aristotle nowhere distinguishes more than three sciences (*physics, mathematics, and first philosophy or theology*); and he leaves no doubt that the inquiry into the soul belongs to physical sciences, and that the characteristic method of that science—the joint observation of form and matter—must throughout be practiced." p. 66.

Aristotle's consideration of the physical world lead to new questions unanswerable by physical science. This search into a science beyond physics or after the study of physical substances

later was termed Metaphysics; presumably because it was placed after the physics in the edited works.

Aristotle's theory of knowledge generally is treated in the first pages of most manuals, and with some good reason, but D. J. Allan has chosen to insert it here after having presented a few objects of the mind's inquiry. Aristotle's logical works are not explained in detail but instead the highlights are noted along with some reasons for their origin. Interpolated at various intervals is an opinion of some present day philosopher.

Chapter thirteen and fourteen (Politics & Rhetoric) hold much interest because of their practicality. Aristotle regarded ethics and politics "*as parts of a single inquiry differing from science or philosophy proper in that it has a practical aim—namely, the promotion and maintenance of human happiness. The mathematician and physicist strive to learn about facts which they are powerless to change; the politician intends not only to understand man, but to change and educate him, and to learn how to make laws which will provide him with leisure and prevent him from coming to harm.*" p. 162. ch. 13. Aristotle indeed had very definite ideas about man seeking happiness through a virtuous life; that justice demands proper distribution of goods or burdens according to merit; and that it is the duty of the legislator to provide man with laws and customs that exist for the sake of a good life.

In the final chapter the author gives a general estimate of the philosophy of Aristotle. Although the chapter is brief, it nevertheless reveals that D. J. Allan is thoroughly aware of the rich influence that Aristotelianism has had on our Christian civilization. He gives full credit to those who in ages past have utilized the philosopher's illumination of truth to the great advantage of mankind. Should this system of philosophy be lost amidst the ruin of ancient doctrines or passed over in our greed to accept the unstable free thought of our own ages, mankind will lose its hold on wisdom and stumble into yet more troublesome times. If it accepts these truths so consonant with nature it will have a fundament for building new roads to natural and supernatural happiness. Whereas this book has been written to counterbalance the dissemination of other philosophies, it is hoped that the author, D. J. Allan, will find inspiration in the near future to write more abundantly for today's seekers of truth.

T.H.

La passione e la morte di N. S. Gesu Cristo illustrate dalla scienza medica. By Francesco La Cava. Naples, Italy, D'Auria, 1953, pp. 90.

The unity of Science and Faith is nowhere more necessary than in a study of the Perfect Man. The slightest error here will lead to disastrous consequences for both branches of human knowledge. Dr. La Cava achieves such an harmony in his approach to Christ's Passion, and avoids the pitfalls of Rationalism and Traditionalism that have claimed so many of his predecessors. His method of research is solid; if fault is to be found, it must be with his data.

Prof. La Cava's first point is to establish the cause of death in crucifixion. From an analysis of the details of this gruesome mode of execution, principally the posture of the victim, the author concludes that the crucified died from the inability of the heart to perform a complete systole together with a deficiency of oxygen in the blood—the result of the disruption of the respiratory and circulatory systems. The crucified has his chest immobilized, thus paralyzing the greater part of the respiratory organs. Any attempt to expand the ribs leads to acute pain which cannot be sustained for long. As a result the diaphragm is also hindered, and the victim is restricted to a small quantity of air in his lungs which gradually diminishes to the point of insufficiency for life. This in turn decreases the blood pressure, eventually preventing circulation.

This then is the cause of Christ's death on the Cross. Dr. La Cava next turns his attention to the thorny problem of the flow of blood and water after the piercing by Longinus. The author first cites the theories proposed by other scholars, giving a detailed critique of each. All this, however, is used as a springboard for his own theory based solidly on St. John's own words.

G.E.B.

Our Living Faith (Part One, The Triune God). By Sister Jane Marie, O.P., Grand Rapids, Michigan, Aquinas College, 1952. pp. ix, 143.

This small volume, *Our Living Faith, Part One*, is the first of a series presenting the truths of Christian doctrine in a condensed form following the same plan and sequence observed by St. Thomas Aquinas in his *Summa Theologica*. Part One subtitled *The Triune God* is devoted to the study of God and is based upon Part One of the *Summa*. In her preface to *Our Living Faith* Sister Jane Marie declares that her object is to present a book based on the *Summa* written spe-

cifically for high school Juniors, and it is heartening to observe that Sister has faithfully followed St. Thomas as her guide throughout. With evident enthusiasm for her subject, Sister Jane Marie has rendered a splendid condensation of Part One of the *Summa* which it is hoped will meet with great success in Catholic High Schools.

The book is divided into eight chapters. The first three chapters supply an excellent exposition on the nature of God, while the fourth treats of the mystery of the Blessed Trinity. The fifth chapter is concerned with the general notions of creation and provides an elementary but excellent introduction to the problem of evil. Chapters six and seven deal in particular with angels, men, and material creatures. In the final chapter Sister Jane Marie treats of the conservation and governance of things, introducing in a simple and clear fashion the all important distinction between principal cause and instrumental cause. At the end of each chapter a section presents to the student a series of questions on the matter he has just covered. Also included are references to the *Summa* and to other books which Sister Jane Marie used for her research and which can be used as guides for further reading. The final pages of the work discuss the mission of Catholic Youth and "a sense of God and a sense of responsibility" which the Bishops of the United States expressly stated in 1951 as objectives to be sought in the education of youth.

Our Living Faith is heartily recommended not only to teachers and students, who will find it a well ordered presentation of Catholic doctrine, but to all who would like to know something more about God and His relations with us. A work of this type is worthy of praise and Sister Jane Marie is to be duly commended for her labors. N.K.

BRIEF NOTICES

A study of Latin hymns in our day, when the Roman tongue is almost universally disregarded, is encouraging indeed. Unfortunately, the author confuses the reader somewhat in failing to define her terms clearly. The book *The Medieval Latin Hymn* is intended for the general public, yet such words as *sequence* and *neumes* are used as a matter of course. Nevertheless, Dr. Messenger is to be congratulated on such a learned work. Briefly, but thoroughly, she treats of the origin and development of Christian Latin hymns, those cathedrals in words, whose beauty and depth are symbols of their age.

But something is lacking. Hymns can be studied from the linguistic and historic viewpoint. Yet to delve into their origin, use and

full meaning without a clear understanding of the Faith that inspired them is to attempt to resolve a contradiction. Faith is the key to the treasures of the Middle Ages. Dr. Messenger does admirably well, yet fails to grasp the flaming love which gave birth to these hymns and which made them live through the centuries, not as Virgil or Horace perdure, but as the living Church itself continues on. (By Ruth Ellis Messenger. Washington D. C., Capital Press, 1953. pp. 138. \$3.25.)

Nel III Centenario Della Nascita di Benedetto XIII is a little collection of three conferences honoring the Dominican Benedict XIII. Prof. Zazo traces the Pontiff's career as Archbishop of Benevento; Fr. Vignato, O.P., covers the pontificate itself; lastly, Fr. d'Amato, O.P., concentrates on Benedict's days as a student of the Order. These are convenient summaries for research.

Storia di Benedetto XIII dei Frati Predicatori by Father Vignato, O.P., promises to be the most authoritative life to date of this outstanding Pope. As yet only the first volume devoted to Benedict's childhood and youth has appeared. As Monsignor Montini wrote in the Pope's name, "With authentic historical data and skilled pen, it has described the character of the great Pontiff." Historians will find its copious notes invaluable not only in studying this one man's life, but in understanding the period in which he lived (1649-1730).

Msgr. C. A. Ramm, author of *Invocations and Other Prayers* was a priest who saw every day happenings in the pattern of eternity. Through simple style and striking imagery, this slim volume reminds us that whatever power we have (whether it be to nurse the sick or to build bridges and hospitals) comes only from God. In doing such, it does much, for the secular world of today gives little help to the Christian in recognizing the hand of God in the advance of civilization.

Our Lady of Springtime. This book is a joy to eye and ear. Sister Mary Jean's silhouettes are original and lively. The verses which portrays Our Lady's life with skillful references to the gospels, liturgy and the seasons of the year are as simple and fresh as the illustrations. The reader will turn from poem to poem before putting the book down. (By Sister Mary Jean Dorcy, O.P. Paterson, N.J., St. Anthony Guild Press, 1953. pp. v, 47.)

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- THE COASTS OF THE COUNTRY. An Anthology of Prayer Drawn From the Early English Spiritual Writers. Edited by Clare Kirchberger. London. The Harvill Press, 1952. pp. xiv, 266, 15s.
- CONFIRMATION. Chicago. Fides Publishers, 1953. pp. 31, \$.25.
- ENCHANTED ISLAND. By Walter Lowrie. New York. Philosophical Library, 1953. pp. 200.
- GRAVITY AND GRACE. By Simone Weil. New York. G. P. Putnam's Sons, 1952, pp. vi, 236. \$3.50.
- A LAYMAN'S WAY TO PERFECTION. By Robert B. Eiten, S.J. St. Meinrad, Indiana. A Grail Publication, 1953. pp. 117, \$1.75.
- MICKEY THE ANGEL. By William P. Gillooly. Westminster, Maryland. Newman Press, 1953. pp. 116, \$2.50.
- MIRACLES: FACTS OR FANTASIES. By Jeffrey Keefe, O.F.M. Conv. Paterson. St. Anthony's Guild, 1952. pp. 20, \$.05.
- THE PEOPLE AND THE STEEPLE. By Rev. Joseph Manton. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 39, \$.35.
- PETIT TRAITE DE L'ESPERANCE CHRETIENNE. By Bernard Olivier, O.P. Paris. Office General du Livre, 1952. pp. 104.
- PSYCHOANALYSIS AND PERSONALITY. By Joseph Nuttin. New York. Sheed and Ward, 1953. pp. xiv, 310, \$4.00.
- REASON FOR ANN AND OTHER STORIES. By Myles Connolly. New York. McMullen Books, Inc., 1953. pp. 231, \$3.00.
- RELIGIOUS VOCATION SCHOOL MANUAL. By Sr. M. Rosalia, M.H.S.H., Paterson. Confraternity Publications, 1953. pp. xiv, 112, \$.50.
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- SCRIPTURAL GUIDE FOR THE HOLY ROSARY. By Richard Ginder. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 16.
- THEOLOGIA MORALIS. By Thomas Ioria, S.J. Naples. M. D'Auria Editore Pontificio, pp. xix, 243, \$1.65.
- THEY HEARD HIS VOICE. Compiled by Bruno Shafer, O.F.M.Cap. New York. McMullen Books, Inc., 1952. pp. xvii, 255, \$3.00.
- TRIUMPH OF GRACE. THE LIFE OF GALILEO NICOLINI. By Nicholas Schneiders, G. P. St. Meinrad, Indiana. A Grail Publication, 1953. pp. 46, \$1.5.
- THE TRUTH ABOUT MIXED MARRIAGES. By Rev. John A. O'Brien, Ph.D. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 92, \$.50.
- THE TWO VOICES. Spiritual Conferences of R. H. Steuart, S.J. Westminster, Maryland. Newman Press, 1952. pp. vi, 274, \$3.25.
- WHEN A WOMAN IS CHURCHED. By John R. McCarthy. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 15.