



**Primer on Roman Catholicism for Protestants.** By Stanley I. Stuber. Association Press, New York, 1953. pp. xii, 276

This book is prohibited reading for Catholics, and was not written for a Catholic audience. But an explanation of its purpose and scope is not unwarranted.

The writer desires to provide his Protestant reader with a handbook of Catholicism, a short but comprehensive scrutiny of the Catholic Church, so that "Protestants and Roman Catholics may learn to disagree on the basis of firm mutual understanding and within the framework of full religious liberty."

Besides his presentation of the basic beliefs and practices of our Church, he has seen fit to supply in each chapter a Protestant critique of the material, not point for point but by way of a generic rebuttal, characterized as a "frank appraisal . . . from the Protestant viewpoint." Catholic scholars are said to have examined the description given of the Church and helped to make it objective and accurate. Protestant clergymen, on the other hand, contributed or evaluated the Protestant comments on Catholicism, rendering them concise, positive and constructive.

Catholics may perhaps be curious to know how the author managed to enunciate specific comments reflecting satisfactorily the sentiments of all Protestants. It seemed to this reviewer that he frequently offered a majority or a personal opinion rather than a truly Protestant one. This unwitting attempt to dictate to his brethren what they ought to believe may be excusable because it was unavoidable, yet such a spirit of arbitrary dogmatism is wholly repulsive to the typical Protestant.

The simplest, the most fundamental, the most pathetic truth to be found in the book is on page 47: "If there is any one thing upon which Protestants will agree, it is that Christians owe no special allegiance to the Pope in Rome."

D.M.N.

**Shakespeare and the Rival Traditions.** By Alfred Harbage, New York, Macmillan, 1952, pp. 393. \$6.00.

This book by a professor of English at Harvard is a historical study of the Elizabethan theater with the main emphasis on Shakespeare. It deals with two diverse, rival theatrical traditions: one the popular theater of which Shakespeare was the principal writer, the other the coterie theater, which catered to a smaller, more select group. The origin, development, and administration of each theater is presented in the first part of the book. In the second part, the beliefs of the Elizabethan age are briefly presented and their contrasting expressions in the popular and coterie theaters are illustrated from various plays.

Ideas on God and creation, man, sex, wedded love, and the common good provide the subject matter for individual chapters. Shakespeare is shown to have represented the nobler, saner, more conservative side, a view of life which Professor Harbage calls "Christian Humanism." In contrast, the theater of the coterie pandered to the taste of a few for the salacious, the scatological, the misanthropic, the skeptical. Here the reader reaps the fruit of the author's wide reading in the Elizabethan drama and is particularly grateful to see the broad sanity of Shakespeare contrasted to the morbidity and pettiness of many of his contemporaries who made their theme the depravity of man.

But unfortunately there are several defects in the book. The reader might wish for a more precise definition of and distinction between the popular and coterie theaters, with a more exact assignment of the playwrights who wrote exclusively for each and who wrote for both at the same time.

The Catholic reader will have further criticisms. "Christian Humanism" is a very vague term, implying some sort of vaguer religion without a creed. Professor Harbage's Freudian explanation of charity as a "modification of the sexual instinct" (p. 141) is totally unacceptable and totally offensive. His treatment of sex and marriage, in fact, is generally inadequate and frequently erroneous, revealing his secularistic outlook. Such generic, sweeping terms as "medieval," "Augustinian," and "monkish aversion" to women and matrimony disfigure his chapter on wedded love. It is a manifest error to say that "the mutual society, help, and comfort" of the spouses as an end of matrimony was a new concept ushered in by the Reformation and Renaissance. (pp. 222-223). The fact that the Church counsels the state of consecrated virginity does not mean that an "aura of evil" surrounded women and sex in the Middle Ages.

Whatever Shakespeare's religious beliefs, the Catholic reader will recognize that his doctrines on God, man, marriage, and the common good were basically Catholic and that their roots were in the faith of medieval, Catholic, merry England—Our Lady's dowry.

L.W.

---

**Hidden Threads of History: Wilson Through Roosevelt.** By Louis B. Wehle. New York, The Macmillan Company, 1953. pp. xix, 300. \$4.00.

The co-editorship of the *Harvard Crimson*, Harvard's college daily, began a friendship at the turn of this century between Louis B. Wehle and Franklin D. Roosevelt which lasted during the common lives of both men and made Louis Wehle the precipitating cause of Roosevelt's first major political activity: his candidacy in 1920 for the Vice-Presidency. And for the following decades Wehle remained an intimate of Franklin Roosevelt. The present book is a memoir both of Louis Wehle's service to the government since the first World War and of his influence as an unofficial adviser and confidant of the late president.

The title indicates the author's intention. While engaged in public policies and actions, Wehle many times has been in a position to discern motives, personalities and events that have been either unknown, save by himself, or thus far unrecorded and he wishes to add this knowledge to the sum of historical truth. He seeks to indicate some "hidden threads of history" of which he has been a witness. But Wehle's viewpoint is not merely retrospective. He hopes also to help the country profit from his experience by showing the errors of policy and the mistakes into which our government has quite consistently fallen in the past.

In both respects the book has succeeded. The author has modestly confined himself to relating facts and criticizing policies with which he has had an intimate and personal concern. He has foregone any speculation which would have depended on knowledge he did not of himself acquire. This intellectual honesty makes Wehle's criticisms of government labor policies and the chronic debility of the foreign service department especially cogent. His discussion of Roosevelt is one of the most informative sections of the book and here also the author remains objective and unbiased. Wehle personally was disappointed in Roosevelt's dominant weaknesses: his vindictiveness, his overconfidence in his own judgments and his zest for personal power. He severely disagreed with Roosevelt on many policies: the Gold

Clause Repeal, the way in which the government pursued the T.V.A., the Supreme Court Bill. But in spite of this, Wehle asserts that Roosevelt indeed performed great actions and adds, "to ascribe greatness to a man, his posterity has not demanded that all his acts shall have been consistently great."

The entire tone of the book, then, is gratifyingly dispassionate because Wehle's humility has permitted him to see the contingent nature of political action and the consequent impossibility of categorically damning one's opponents while appropriating the whole truth to oneself. M.E.

---

**The Better Part.** By Theodore Maynard. New York, The Macmillan Company, 1953. pp. 276. \$3.50.

*The Better Part* is the biography of Sister Miriam Teresa who died in 1927 after less than two years in the novitiate of the Sisters of Charity at Convent, N.J. While still a novice, she was commanded by her spiritual director, with the approval of her superior, to write a set of conferences on the interior life. These conferences were then delivered by her director in his regular weekly series to the novices. The conferences were quickly acclaimed within the community for their rare spiritual beauty and their penetrating insight into the practicalities of the daily routine of religious life. Mimeographed copies were soon being sent to other houses of the Sisters of Charity. When the revelation that Sister Miriam Teresa had been the author of the conferences became known on the day of her death, May 8, 1927, the demand to have them published became increasingly insistent. They appeared in 1928 under the title *Greater Perfection*. The book was the selection of the Catholic Press Association for that year and has increased its influence through several editions and numerous translations.

*Greater Perfection* and, now, Theodore Maynard's *The Better Part* seem destined to bear permanent witness to the successful fulfillment of what Sister Miriam Teresa regarded as God's purpose for her in life: "The immediate object is to help sanctify this Community (and all His Spouses engaged in the active life) by bringing home to them by force of example and word that God desires with desire to become one spirit with them; and that this life of union, far from being incompatible with their state, is the one thing necessary, for upon it depends the fruitfulness of action." Sister Miriam Teresa's conferences are contemplative fruits of the highest order. They continue to give sustenance long after the death of the branch which bore

them. For they are fruits of the Vine. Readers will not fail to sense that 'Our Lord had given her the great privilege of continuing her mission after her death. She is more active today than she was during her life.'

The biographical standards of *The Better Part* measure up to the established capabilities of Theodore Maynard. He shows his true genius in permitting a predominantly autobiographical section, Chapter XV on The Conferences, to emerge as the highlight of the book. It is the hope of this reviewer that readers of *The Better Part* will continue on to *Greater Perfection*.  
F.W.

---

**Fundamental Psychiatry.** By John R. Cavanagh, B.S., M.D., F.A.C.P., K.S.G., and James B. McGoldrick, S.T.D., Ph.D. Milwaukee, The Bruce Publishing Company, 1953. pp. x, 582. \$5.50.

Materialism, whether under the guise of naturalism or rationalism, has exercised tremendous influence in the field of psychiatry. The principles, techniques, and therapies formulated to inculcate psychic normalcy in the life of the individual have, to a great extent, proved inadequate. The basic difficulty lies in the fact that man's true nature and destiny have been relegated to a "mere superstition of primitive thinking." *Fundamental Psychiatry* demonstrates the body-soul concept of man's nature. This represents a return to Aristotelian-Thomistic principles which alone can serve as a basis for the adequate explanation of the complete man as a human person.

The terminology will no doubt be unfamiliar to some students because of the usage of the strict language of scholastic philosophy employed throughout. But this is a definite advantage which will aid the student who is searching for more precise definitions. The case histories selected clearly illustrate the particular illnesses under discussion.

The book is divided into seven sections: (I) offers some introductory concepts concerning psychiatry, abnormal psychology, mental hygiene and their differences. It explains the extent of mental disorders and describes the normal personality which psychiatry must strive to maintain through preventive measures and develop by means of therapy. (II) explains the notion of the psychogenesis of mental and emotional disorders and describes the etiology of intellectual, volitional, and emotional disturbances. This section has an excellent exposition, evaluation, and criticism of Freud's "repressed unconscious." There is an appendix to this chapter expressing the attitude of the Holy See towards the pansexualism of Freud. (III) begins the

clinical approach to psychiatry, explaining the value and necessity of the psychiatric history and the mental examination. (IV) deals with etiology, description, and treatment of the psychoneuroses. (V) treats in a similar fashion the psychoses. (VI) is devoted to the borderlands of psychiatry which include the psychopathic personality, epilepsy, and sexual disturbances. (VII) illustrates clearly the opposition between materialism and traditional Christian thought. The glossary at the end of the work is not exhaustive, but it does include those terms which are in frequent use. The summary given at the end of each chapter is helpful for a brief review of the subject matter.

Dr. Cavanagh and Fr. McGoldrick have made a definite and positive contribution to the field of psychiatric study. This work is recommended to medical students as well as to all professionals who deal with emotional problems. It will not only aid them in giving proper direction to others but it will also give them an insight into their own personalities so that they can develop healthy intellectual, volitional, and emotional habits.

R.L.E.

---

**The Mouse Hunter.** By Lucile Hasley. New York, Sheed and Ward, 1953. pp. 242. \$2.75.

With the appearance of her first collection of essays entitled *Reproachfully Yours*, Mrs. Hasley acquired her reputation as a writer, and it has since been maintained through regular contributions to Catholic periodicals. Her publishers, however, and her public have waited these four years for another volume from her sprightly pen.

Her faithful readers may well be disappointed to learn that there is practically nothing in *The Mouse Hunter* that has not already appeared in some magazine, but they ought to reckon that any conscientious mother of a family who turns out a weekly column to boot has scant time to be entertaining new literary horizons. Once reconciled to that, they may welcome this chance to have some of her better articles assembled for re-reading. For those, on the other hand, who have yet to become acquainted with her writings, it can, of course, serve as a pleasant introduction.

These essays are quite personal, reflecting Mrs. Hasley's view, often humorous, more often spiritual (and sometimes both) of her ordinary (home-maker) and extraordinary (convert-writer) affairs. Not all of the articles will entertain or edify to the same degree, but that is understandable. There are a few short short-stories, from one of which the book has received its title. Recommended light reading.

D.M.N.

**Rue Notre Dame.** By Daniel Pezeril. With an Introduction by Bruce Marshall. New York, Sheed and Ward, 1953. pp. 148. \$2.50.

*Rue Notre Dame* is the story of Georges Serrurier, an elderly priest who has been retired from the pastorate of a large Parisian parish, and is now ending his days as an Honorary Canon in the Cathedral Chapter. In reading this novel of Abbe Pezeril, one comes to know the canon's thoughts, actions and attitudes quite well; for *Rue Notre Dame* is written as his personal diary. The defects and superficialities of his long ministry are frankly revealed to the reader. Here is a priest who could say, looking back on his priestly life, "a technician, that's all I was. It was nothing more than a trade." And the canon knew the consequences of such a life, for he added: "and technicians can go to hell." *Rue Notre Dame* is the paradoxical story of the "other Christ" who did not live close to his Father.

We might call a cleric or religious or lay person a heretic of action who sees a like situation in his own life. But no matter what the title, the danger is not easy to avoid in the un-Christian world of today. We see in Canon Serrurier the consequences of a watered-down spiritual life and an over concern for temporal things. We can profit from his mistakes. Abbe Pezeril knows the evils of our age and in his novel teaches us how easy it is to delude ourselves about what we are doing for God and His Church. As so often happens in works of this nature, the defects are overshadowed by unaffected approach and sincere development, with the result that *Rue Notre Dame* is rewarding reading.

R.R.

---

**A Handful of Authors.** By G. K. Chesterton. Edited by Dorothy Collins. New York, Sheed and Ward, 1953. pp. vii, 214. \$3.00.

Edwin Muir once remarked, "The critic has three functions: to feel beauty when he sees it, and for that he must be an artist; to examine and find whether it is true beauty, and for that he must be a psychologist; and to discover what significance it holds, and for that he must be a philosopher." G. K. Chesterton, the master of the paradox, performed these three duties with skill and precision. His keen intellect even went further; for it captured "the very spring and spirit of man's existence."

In this collection of essays on books and writers his appraisals are both frank and sympathetic. The evaluations of such men as, Robert Louis Stevenson, W. W. Jacobs, Victor Hugo, and Sir William Gilbert are noteworthy examples of Chesterton's understanding and appreciation of human nature. The essay, *A Shy Bird*, affords

the reader an excellent opportunity of gaining some insight into the humanity of England. All the literary criticisms and reasoned opinions are fair and just.

*A Handful of Authors* is excellent reading for entertainment and it will be welcomed by Chesterton's old friends, as well as attract new ones.

R.L.E.

---

**Shakespeare and Catholicism.** By H. Mutschmann and K. Wentersdorf. New York, Sheed and Ward, 1952. pp. 446. \$6.00.

Shakespeare was born a Catholic, reared a Catholic, practised the Catholic faith at least intermittently, and died a Catholic. Such is the unusual and startling thesis of this work by a pair of German scholars connected with the University of Bonn. The book is an attempt to determine Shakespeare's religion by a study of his life and works. Its argument is divided into two parts: the external—based on historical facts, and the internal—based on interpretation of Shakespeare's works.

The collaborators have succeeded best in their external argument. They present documentary evidence that Shakespeare's father was a Catholic recusant prepared to risk life and fortune for his faith. They show that his mother came from a strong Catholic family, that his principal school teacher was a Catholic who later became a Jesuit, that Shakespeare and Anne Hathaway were probably married by a Catholic priest, that many Catholics were connected with the Elizabethan stage, that Shakespeare's patron and two best friends were Catholics.

But the authors have not succeeded so well in their internal argument, although they do make some good points. They reason convincingly in their analysis of some of Shakespeare's plays: *Romeo and Juliet*, *Henry VIII*, *King John*, and *Measure for Measure*. These plays show knowledge of and liking for Catholic doctrine and practice, respect for the clergy and for the religious life, disfavor for heretics and schismatics. It hardly seems possible that a Protestant could have written them. Yet the reader feels that before assenting to the argument, he should check Shakespeare's treatment of the clergy and use of Catholic imagery more closely against that of contemporary playwrights.

The reader also feels that the authors in their search for evidence throughout Shakespeare's other plays too easily find what they are looking for. Often the evidence presented is flimsy and questionable, the interpretation careless and false. If the authors had referred to

some of the annotated editions of Shakespeare's plays or to the *New English Dictionary* (Oxford), they would have avoided many a snare. For example, they claim that a reference to "holy bread" (*As You Like It*, III, iv, 13) is an "obvious reference to transubstantiation." But the *New English Dictionary* under "holy bread" says that the term refers to a sacramental—bread blessed at Mass and then taken home. Again, references to grace and the use of the word "chalice" are supposed to indicate Catholicity, but both are to be found in Protestant writers.

In short, the book does not seem persuasive enough to break down prejudice against its thesis and to convince the scholarly world. Its final chapter, presented as a "theory of Shakespeare's religious development" implies a factual conclusion rather than a merely probable or possible one, despite the number of times the phrases "it suggests," "it is probable," "it seems," occur in the body of the book.

Despite its weaknesses, however, the book renders a definite service in pointing out Shakespeare's Catholic background and sympathies and should be read, cautiously of course, by everyone interested in Shakespeare.

L.W.

---

**Saints Westward.** By Donald Attwater. With drawings by Sr. Mary of the Compassion, O.P. New York, P. J. Kenedy & Sons, 1953. pp. 130. \$2.50.

Since the discovery of America, the peoples of Europe have looked westward toward this new continent. Explorers, soldiers, adventurers, the gentry and the peasant—all have come to gather some of the riches in which the Americas abound. But Donald Attwater in this little book writes of an entirely different class of people. He tells of men and women who came, not to take riches, but to bring them; men and women who looked not for gold and silver, but for the priceless wealth of souls won for Christ.

The author wishes to establish the premise that the soil of the New World was bathed by the blood of martyrs; that saints lived and worked in this continent of ours. He presents their lives in brief sketches which serve to acquaint the reader with some of the outstanding personalities which nurtured the early Church in America—St. Peter Claver, St. Isaac Jogues, the Indian maiden Kateri Tekawitha, Mother Seton, Mother Cabrini, the beloved Junipero Serra. Some of the great Dominicans who labored in the Western vineyard are introduced to the reader, some of them for the first time to many—St. Louis Bertrand, St. Rose of Lima, the first saint of the

New World, the holy laybrothers, Blessed John Massias and Blessed Martin de Porres. Along with these members of the family of St. Dominic, Mr. Attwater has done a wonderful profile on one of the pioneer priests of the West, Father Samuel Mazzuchelli, O.P. The remaining stories cover a wide area both in personality and in geography. All the sketches are well written in a pleasant and flowing style. Some of the observations made about the subjects of the book serve to keep the reader on safe ground as to the true meaning of piety. The introduction to this work is excellent and can be read with profit again and again. The book is further enhanced by the fine illustrations of Sr. Mary of the Compassion, O.P. E.K.

---

**St. Paul, Apostle of Nations.** By Daniel-Rops. Translated by Jex Martin. Chicago, Ill., Fides Publishers Association, 1953. pp. 163. \$2.75.

When a new life of Christ appears, we usually ask ourselves whether it adds anything to those which have preceded it. The same question might be put concerning this rather recent book on St. Paul. But just as we measure the primary distinctive value of a book on Christ's life by its closeness to the Gospels; so too the first norm for our judging a work on St. Paul is its conformity with his epistles and the Acts of the Apostles.

Daniel-Rops has given a very vivid and refreshing account of the life of the Apostle of Nations. Because he has kept quite close to the Sacred Scriptures, his efforts have substantial merits; and this has formed the foundation for a solidly popular presentation. He tells the story in a way that should reach the reader's mind and heart. He has the knack not only of making his hero live, but of causing the reader to live with him. And where the plot revolves around the gifted personality of St. Paul, this asset is not small. For he it is who said: "For me to live is Christ."

One shortcoming of the work is that the author numbers the Pauline epistles of the Bible as thirteen without even mentioning the possibility of his writing the letter to the Hebrews. Such silence might be interpreted as meaning that the case is closed. But, since this is not so, even a popular presentation should include some reference to the opposite opinion.

The reader, after finishing the book, would do well to *search the Scriptures* in the Acts and St. Paul's epistles. For in his conclusion, the author brings out the truth that St. Paul is at home in every age, our own included: "The centuries flow by and events move on, but the message of St. Paul remains; nothing shall ever invalidate it. For

anyone who considers his example, for anyone who hears his words, there emerge lessons which are ever new. . . . And in a universe of hatred and violence, the positive contribution of the great Apostle is something he has received from Christ Himself and has expressed in deathless words; the message of Charity, the omnipotence of Love." M.J.

---

**Signs of Life.** Edited by Francois Louvel, O.P., and Louis J. Putz, C.S.C. Chicago, Fides Publishers, 1953. pp. 134. \$2.75.

Christ loved His Church and delivered Himself up that He might sanctify it. But knowing that we would see in this life "through a glass in a dark manner," He gave us sensible signs to bring about this sanctification. These signs are the Sacraments. We are sanctified through these signs because they are channels of Grace, and it is "through Grace alone," as St. Thomas says, "that man is made a member of Christ."

Realizing that this "putting on of Christ" would not be easy, God used the common and ordinary externals of daily life such as water, wine and bread, together with words, to help us bridge the gap from the natural to the supernatural. In His Wisdom God used these simple things to help us to see the supernatural reality that lies beneath the outward sign. Due to a tendency however to take these signs for granted, we begin to pass over or forget their true significance. But for man to forget about the Sacraments means he forgets about salvation.

This series of essays attempts to make each one of us remember just what the sacraments are and why we have them. Successfully it presents, in an unpretentious and readable style, sound doctrine to remove our ignorance concerning those things which are the ordinary means of our salvation. In publishing this volume, a translation from the French of the Dominican Fathers of Paris, Fides Publishers have again brought Christian truth before the Catholic reading public in a manner well adapted to the interests of the average layman.

R.R.

---

**We and the Holy Spirit.** By Leonce de Grandmaison, S.J. Translated by Angeline Bouchard. Chicago, Illinois, Fides Publishers Association, 1953. pp. xix, 223. \$3.75.

At present the world finds many religious enthusiasts vying with one another to make their doctrines known and welcomed by others. Although at times not fully appreciative of the doctrine they repre-

sent, disciples of various causes are exerting every effort to win new converts to their side. A refreshing contrast to this present trend is proposed in Father Grandmaison's book. He clearly and forcibly explains the basis for all our activity. *We and the Holy Spirit* fosters in the reader's mind an appreciation for the interior life with God and the concretized form of this spiritual life with our neighbor.

Without affectation or technicality Father Grandmaison teaches with St. Paul that the purpose of an apostle is to bring new members into the Mystical Body of Christ and to help the older members to reach sanctity. Again, the author accurately declares that lay apostles should seek direction from representatives of Christ before launching out into the deep on a private pursuit which through indiscretion could be disastrous.

A strong word of encouragement is directed toward souls who wish to spread the word of God, but are reticent because they feel the times are not propitious. In refutation of this objection the author reminds us that God is the captain of all souls and that He has placed each one of us where we can best give glory to Him. Laymen will find in this book a safeguard against popular but erroneous evaluations of the Christian Apostolate. For Catholics who wish to live closer to Christ, this book has a potent message. J.E.

---

**I Want to See God.** By P. Marie-Eugene, O.C.D. Translated by Sr. M. Verda, C.S.C. Chicago, Fides Publishers, 1955. pp. 549. \$5.75.

"Struggle manfully," says St. Teresa of Avila to those who wish to lead a life of perfection, "Do not loiter on the way." Ever the realist, she understood the nature of the spiritual life and the struggles involved in reaching union with God. So with maternal compassion she attempted in her writings to make clear the elements which constitute the way of perfection. It is this doctrine which Father Marie-Eugene expresses for us in *I Want to See God*.

The book is a clear and compact exposition of the thought of St. Teresa on the elements of the spiritual life. For unity, the author has chosen as his guide *The Interior Castle*, because in this "her last treatise, her masterpiece, she gives the complete progression in the ascent of a soul." So it is along the path mapped out by the Saint herself that Father Marie-Eugene leads us, filling in and amplifying with the ideas of the Saint as expressed in her other writings as well. Father Marie-Eugene allows St. Teresa to speak for herself wherever possible, and it is only in cases where a further clarification is demanded that he cites other authorities, as St. John of the Cross or

the Little Flower, or general theological thought on the problem.

This work was originally prompted by a group of laymen who wanted not only to know the science of spirituality but also to put this knowledge into practice. Its fruitfulness however, is in no way restricted to the laity. It is of value to all who are interested in a more thorough and practical knowledge of the means to perfection.

R.R.

---

**Les Sacrements Signes De Vie.** By A. M. Roguet, O.P. Paris, Les Editions Du Cerf., 1952. pp. 199.

There is no need to stress the great urgency in the Catholic world today for a deeper and greater appreciation of the doctrine concerning the Sacraments, which were instituted by our Divine Saviour as instruments of grace for our salvation. The Sacraments are the very life of the Church, the very blood of the Mystical Body of Christ. For a more perfect functioning and operation of the living Body of Christ, the laity must be instructed in the sacred doctrine and theology of the Sacraments.

Father Roguet has accommodated his treatment of the Sacraments with a full realization of this need. Accordingly, the book is divided into two principal parts. The first and more complex section treats of the nature of the Sacraments in general. The author shows how the Sacraments are acts of Christ, that is, how Christ is actually present and active in the administration of each Sacrament. This section includes a discussion, in detail, of the "sacred signs," "signs of grace," "signs of faith" and "signs of the Church." For the average Catholic reader, this first treatise will, I think, present many difficulties and will leave many points obscure. First, because the matter itself is difficult to grasp and secondly, because of occasional latin phrases which are not always explained, such as, *ex opere operato*. The second part of the book is a treatment of each individual Sacrament, showing its rite, purpose and signification. In this section Father Roguet manifests his skill with the pen, clearly exposing the beauty and profundity of the Sacraments by his use of Old and New Testament references and various accounts of early Christian practices in the Sacramental order.

It is the purpose of the author "to show the dynamic character, the vital value of the Sacraments and how, far from being isolated and heterogeneous acts, they embrace the whole of Christian life." In the opinion of the reviewer, Father Roguet has been successful in attaining his objective.

B.St.G.

**Theology, Philosophy and History as Integrating Disciplines in the Catholic College of Liberal Arts.** Edited by Roy J. Deferrari, Ph.D. Washington, D.C., The Catholic University of America Press, 1953. pp. v, 336. \$3.25.

In June, 1952 a workshop on higher education was conducted at the Catholic University of America. The project was under the direction of Dr. Roy J. Deferrari, eminent scholar and educator and outstanding advocate of theology in college curricula. The present volume comprises a presentation of papers relating to the various areas of inquiry opened up by leaders in the field of college education, followed by summaries of the conclusions arrived at in the actual workshop seminars. The entire work evidences a remarkable unanimity of purpose and understanding, the more heartening in view of the wide diversity of background and training among the leaders and participants of the workshop.

Reviewing much of what had been elaborated in the previous year's program, Father James Campbell prefaces the presentation of current topics with an excellent paper on the program of concentration, involving the dual problem of constructing a meaningful contemporary curriculum and perceiving clearly and accurately the structure and functioning of concentration within the curriculum. These are perennial hard nuts for education to crack, and Fr. Campbell's lucid and penetrating observations face the difficulties squarely. The other papers attempt to state the question, as it were, of the relations between theology and the principal course areas of the college of liberal arts. Thus there are studies on theology and the liberal arts, theology and Catholic life, theology and history, as well as reports of seminars on philosophy, sociology, chemistry and business education. These papers are uniformly good, but perhaps one defect might be cited as fairly common among them. The authors are evidently convinced of the necessity for integrating the college curricula under the aegis of theology, but they fail quite frequently to understand—or at least to express correctly—the precise role of theology in this regard.

The task of introducing and maintaining courses in theology together with auxiliary courses of philosophy and history, as basic to the liberal arts integration, is a formidable one. The solid principles elaborated by authentic Thomism form a sure and stabilizing foundation on which to build. Father Hughes' contributions, theologically sound and illuminating, are encouraging indications of what can be accomplished. These studies convince one, again, that the job is an

important one, that it can be done, and that educators are already aware of the need and are anxious to meet it. J.P.R.

---

**So Near is God.** By Father James M. Gillis, C.S.P. New York, Charles Scribner's Sons, 1953. pp. 210.

In the foreword, Cardinal Spellman describes this collection of twenty essays as being rich in inspired wisdom and common sense and worthy of the talented dedication of Father Gillis." He states that this book not only will remind us of our sublime destiny, but also will be helpful in achieving it.

In finding God, Father Gillis cautions, it is not sufficient just to look without; you must look within. Knowing ourselves, we come closer to knowledge of God—and the more we know God, the more we know ourselves as we are. Father Gillis warns us however that meditative thinking, which is necessarily involved in such a quest, is becoming extinct. Radio and television have brought the pandemonium of the streets into our living room. People tolerate noise at first and then they grow to like it; it, in turn, destroys the arts of reading, conversation, and thinking. Silence, he concludes, is necessary for developing the spiritual life.

His nine page essay on the Psalms should add thrust to the Church's campaign encouraging the laity in the use of the Psalter. He presents the Psalter as a precious heirloom—a treasury of wisdom and beauty—and the source of the world's finest poetry for the past three thousand years. The influence of the Psalms on our daily language is indicated in such common expressions as: like chaff before the wind; the noise of many waters; the valley of the shadow of death; vanish like smoke. This essay is concluded with numerous examples of the fact that the Saints thought and spoke in the words of the Psalms—yes, and died with the Psalms on their lips.

The essay on sin completely unmasks the illusion that is sin. "Sin is the Dead Sea apple that flatters the eye but in the mouth it is dust and ashes." No man has ever found, except for a tantalizing moment, what he sought for, in sin. Sin is an illusion and a mocker. Father Gillis emphasizes this point with the words of Christ and Saint James. He illustrates it with the experience of Saint Augustine and with two allegories from classical literature—Goethe's, *Faust* and Tom Moore's, *Lalla Rook*. The allegories demonstrate the alluring, captivating thing sin is when veiled, but in the end it unveils and is found hideous as hell itself.

The reader will be delighted with the artful medium employed

by Father Gillis in presenting his theological reflections. He uses cadenced prose. He liberally sprinkles his writing with apt words and illustrations from the Evangelists, Fathers, theologians, and a host of literary masters. Readers of this book will be well rewarded.

J.H.M.

---

**Vaux of Harrowden.** A Recusant Family. By Godfrey Anstruther, O.P. Newport (Mon., England), R. H. Johns Ltd., 1953. pp. xv, 552.

On the second page of the Preface to *Vaux of Harrowden* the author relieves the anxiety of his readers with the informative footnote that "Vaux rhymes with Hawks." Fr. Anstruther, an English Dominican, then continues through five hundred pages to show this same consideration in presenting an absorbing and scholarly history of one aspect of Catholic heroism during the first century of the English Reformation.

Traditionally, heroes and martyrs in times of persecution have come from the ranks of humble laborers, peasants and servants. In England, however, it was the Catholic nobility which led the resistance. Truly, many obscure and now unknown persons suffered and died; but by and large in just two generations the masses had ceased to be "obstinate papists," and the only hope for a survival of Catholicism was in the great Catholic families. Their prestige, wealth, and, in particular, their great houses which served as sanctuaries for the hunted priests, kept intact an unbroken chain which links the present day revival of Catholicism with the pre-Reformation religion.

Few of these heroic families were as conspicuous as the Vaux of Harrowden. Under Henry VIII they enjoyed an honored position and it seemed as though the Lord Vaux were destined to be among the most important peers of the realm. But when it came to a choice between worldly honors and fidelity to their Faith, the Vaux did not hesitate; and the consequential years of persecution are the subject of this book.

There were eighty continuous years of crushing taxations, trials and imprisonment. Courageous Jesuit missionaries made the Vaux mansion their headquarters, and as a result the family shared their troubles and anxieties. The younger, more daring generation, the "wild heads," became involved in the foolhardy escapades of the Babington and Gunpowder plots. Some members went abroad, one mysteriously died in prison, two of the women became nuns on the continent, and eventually, still clinging obstinately to their Faith, the family went into obscurity. But it emerged again under Victoria, and

it is to the present Grace Lady Vaux that the work is dedicated.

From such a wealth of material Fr. Anstruther constructs a spirited and intriguing story, fully documented and adroitly combined with a lively literary style. Approximately a quarter of the book consists of quotations from original sources, and no attempt is made to fictionalize a restoration where history is silent. What few conjectures are made are indicated as such, and the reader is left to draw his own conclusion.

The repetition of family names in each generation, the complicated political history of the period, and constant quotations demand a careful reading. But such a reading will be well rewarded.

C.T.Q.

---

**Norms for the Novel.** By Harold C. Gardiner, S.J. New York, The America Press, 1953. pp. 180. \$2.00.

The reader of contemporary literature, in which the novel enjoys overwhelming dominance, is often troubled by two questions in regard to best sellers: 1) a moral question—May I read this book? 2) a literary question—If I may, is it good literature? Father Gardiner, literary editor of *America*, has given criteria for answering both questions. Using his knowledge of moral theology, his wide reading in the contemporary novel, his long experience in reviewing books and in literary controversy, the author lays down moral and literary canons for judging all literature.

These canons can all be reduced to one: literature must reflect truthfully the foundation of all morality—that man is a creature of God with a destiny beyond this life. From this principle, Father Gardiner derives his two chief moral norms for judging the readability of novels: 1) the author must recognize sin as sin. 2) his treatment of it must not become a temptation to the normal reader. Father Gardiner prudently leaves the application of the moral norms he proposes to the conscience of the individual reader in accord with circumstances.

His literary standards are also based on the same fundamental, moral truth of man's supernatural destiny and his dependence on God. Leaving out style and technique, which are presumed in any good literary work, Father Gardiner discusses only the content of literature. Literature must be moral, he says, following Aristotle, for it is idealized imitation. It represents what *ought* to be, not just what is. It should also be religious in the sense that it may not deny religion and should at least imply it. In presenting life against a religious

background, literature stimulates and fortifies the soul ethically and promotes understanding between men. The deeper the moral insight in a work of literature, the greater the work will be.

Father Gardiner defends legitimate realism in the novel, making a useful distinction between naturalistic and idealistic realism. Naturalistic realism is materialistic and atheistic and therefore false in its interpretation of life. Idealistic realism is the true realism for it recognizes spiritual facts as well as material ones.

Written in an informal and journalistic but respectable style, clearly and coherently organized, and well illustrated with examples from the latest fiction, *Norms for the Novel* should prove to be a boon for reader, teacher, and critic.

L.W.

---

**Father Tompkins of Nova Scotia.** By George Boyle. New York, P. J. Kenedy & Sons, 1953. pp. xi, 234. \$3.00.

This is the life-story in miniature of a priest who wrote an epic chapter into the history of North America. It is the biography of a great man.

Father James Tompkins was a native of Nova Scotia—born on September 7, 1870. His parents were Nova Scotian-Irish, to whom poverty and hardship were not unknown. This accounts for the unusual fact that at the age of seventeen we find James Tompkins—the second of five sons—teaching at the little school-house in the village of Bruli, Cape Breton Island, while as yet his own education was incomplete. 'Teach a term, go back to school a term' was the arrangement offered to young men of his time who were interested in acquiring a higher education. Young Tompkins pursued this arduous schedule throughout his student days at St. Francis Xavier College, Antigonish—after which he accepted a position on that college's faculty. In the fall of 1897, after a year of teaching junior Greek and intermediary mathematics, the young professor answered the divine call to the sacred priesthood. His bishop, Dr. John Cameron, sent him to study at the College of the Propaganda in Rome. Ordained a priest on May 24, 1902 in the Basilica of St. John Lateran, Father Tompkins returned to his beloved Nova Scotia shortly thereafter.

Though volumes would be necessary to do credit to the splendid ministry of Father 'Jimmy,' it is easily summarized. Two phases of his life's work can be discerned: that of college professor and that of parish priest. Upon his return to Antigonish after ordination, he was assigned to St. Francis Xavier College, where, for the next twenty

years he was the most active member of the faculty. Through his untiring efforts the college was put on a sound academic and financial footing. Second only to the care of souls was his interest in 'adult education,' which he envisioned as the only adequate solution to the social and economic problems of the day. He studied, lectured and wrote about educating the common people; outlined the needed reforms in the field of education; and saw his vision materialize in the foundation of the now-famous St. Francis College Extension School.

But hardly had these reforms in education taken definite shape when Father Tompkins was transferred from the College, and appointed pastor of the impoverished parish of Canso in northern Nova Scotia. This change marks the second phase of this great priest's life; he was now a pastor of souls. As we read the account of his parochial work we can readily understand why he is to be considered among the 'great.' He was an inspiring leader, an adult educator in practice—who taught his poverty-stricken fishermen the need of personal initiative and cooperative effort. The results of his work among these people of Canso, and later, at Reserve Mines, have linked his name inseparably with the Cooperative Movement.

George Boyle, with the ease of one who thoroughly knows his subject, has drawn a vivid picture of Father Tompkins. The book is well worth reading.

M.C.G.

---

**History of Medieval Philosophy.** By Maurice De Wulf. Translated from the French by Ernest C. Messenger. New York, Dover Publications, Inc., 1952. pp. 310. \$4.00.

In this final definitive edition of Volume One of Maurice De Wulf's widely recognized three volume work, *History of Medieval Philosophy*, he presents a scholarly account of the progress of medieval philosophy from its beginnings to the end of the twelfth century. This first volume covers a period of nine centuries, from the fourth to the thirteenth, tracing the main currents of thought that served to feed that great philosophical era, the thirteenth century.

The author, by his choice of division, stresses the thirteenth century as the period in which Medieval Philosophy reached its peak. He proposes the preceding centuries as preparatory for it, and the succeeding centuries as declining from the philosophical pinnacle attained in that golden age of scholasticism.

There is a major change in his methodology in this new edition. As in the earlier editions the first section treats of some general notions of the period. But DeWulf then inverts his previous order

and devotes the second section to the individual philosophers. The third section contains an excellent treatment on the inter-relations of the various doctrines. In the fourth and final section he treats briefly of the Byzantine, Arabian, and Jewish philosophies of this period. A complete and revised bibliography will prove useful for those seeking more specialized sources of information.

This change in methodology permits the reader to gain an understanding of the basic doctrines of the various philosophers before their inter-relationships are discussed. DeWulf is at his best in this third section. Here he skillfully traces the progress of Scholasticism and notes the doctrinal uniformities among the Scholastics. He also emphasizes the intimate connection between civilization and philosophy.

This latest edition of Volume One of DeWulf's work is in need of no recommendation to those familiar with the field of the History of Medieval Philosophy. It has an established and eminent position and the numerous improvements made are recommendation enough for this excellent work.

R.C.

---

**To See Peter.** By Richard Baumann. Translated by J. M. Oesterreicher. New York, David McKay Company Inc., 1953. pp. 192. \$3.00.

Father Oesterreicher, lately the spokesman, in *Walls Are Crumbling*, for seven Jewish thinkers who gravitated in one or another degree toward the Catholic center, now lets an "Evangelical" Protestant speak for himself. Where orthodoxy and the author's thought are clearly at odds, the editor-translator has added explanatory notes.

Why Richard Baumann, the Lutheran pastor of a southern German community, is what and where he is today is an enigma any reader will ponder. As he reflects upon the day by day progress of a Holy Year pilgrimage to Rome, made in the company of a large group of Catholics of all walks of life, he inadvertently amasses such a pile of evidence in favor of the Church, that he sentenced himself to submit to her sweet yoke. "What happens at the altar is as true as the death of Jesus on the cross," he asserts; and "the Rosary is a chain of love." Assent to the true doctrine of the communion of saints, purgatory and indulgences, the power of the bishops, is no stumbling-block to this man. And to make the net of circumstances secure, he admits—and affirms—that the Pope is St. Peter's infallible successor. Bearing witness to these truths, Pastor Baumann remains a Lutheran!

St. Paul warns that faith is the gift of God. But where the gift

is not received it is natural and legitimate to analyse the factors which appear to be an obstacle to grace. In this case Pastor Baumann's delight with one aspect of Catholic doctrine seems to be the key to the inquiry. This is its perfect consonance with Scripture. As a Protestant, he starts out by giving the Bible primacy as *the* criterion of divine faith and by holding up the Church to this allegedly infallible light. This fundamental error puts him in chains at the very gates of Rome.

No demand can be made upon an author of such a book except that he faithfully represent his position. Pastor Baumann does this and contributes something valuable to our appreciation of the doctrine of the Mystical Body of Christ. His predispositions prohibit him from realizing fully what divine harmony there is in a visible society, with its power to rule and teach, which is, all the same, invisible and enriched with the gifts of the Consoling Spirit. But he does penetrate that aspect of the doctrine which shows the whole Christ to be a body of *saints*, each in intimate spiritual contact with all the other members, and each working an influence for the good or evil of the entire Church. Hence he feels deeply the tragedy of the rift between men who profess to believe in Christ.

If this book is truly representative of the direction in which continental Protestantism is moving today, Europe may well look up, for her salvation is at hand. B.S.

---

**Initiation a la philosophie de S. Thomas d'Aquin. Vol. I: Introduction—Logique. Vol. IV: Metaphysique.** By H. D. Gardeil, O.P. Paris, Les Editions du Cerf, 29, Boulevard Latour-Maubourg, 1952. Vol. I: pp. 253. Vol. IV: 237.

These first two volumes to appear in the series entitled *Initiation to the Philosophy of St. Thomas Aquinas* received inspiration and impetus from the recent encyclical of Pope Pius XII, *Humani generis*, which echoes the call of so many Popes asking for tenacious adherence to the principles of the Angelic Doctor.

The proposed plan of the *Initiation* is classical: Volume one treats of the general notions of philosophy and develops the Logic of St. Thomas; volume two will investigate the philosophy of nature; volume three will search into psychology; the fourth volume soars into the realm of metaphysics.

A striking feature of the *Logic* is the introductory chapter on the historical and literary conditions of the works of St. Thomas. Here is a minimum of positive data which cannot be ignored if one

wishes to penetrate with ease into the thought of Aquinas. The *Metaphysics* contains a 20 page *Technical Vocabulary* in which the most common technical words of St. Thomas are defined according to their usual acceptations. This *Vocabulary* will be of considerable help to the beginner in the study of Thomistic Philosophy, since a good number of these words of universal and current use have in St. Thomas a very determined and precise meaning. Both the *Logic* and the *Metaphysics* contain a Table of Contents according to chapter subdivisions. A Subject Index would also have been most useful here.

The *Initiation to the Philosophy of St. Thomas Aquinas* is very well suited as a classroom manual. It presents the authentic foundations, reflects upon the principles, and gives a precise formulation of the essential doctrines. It leaves ample scope for explanations, development and answers by the teacher to contemporary problems. Philosophy teachers and students will find the *Initiation* a ready source of St. Thomas' fundamental philosophical texts. B.M.

---

**Code of International Ethics.** Compiled by International Union of Social Studies; translated and edited by John Eppstein. Westminster, Md., Newman Press, 1953. pp. 256.

*The Code of International Ethics* is a product of social crusaders of many lands who perceive clearly that the way to international order and peace lies in the renunciation of national egoism and isolation. The Code has been compiled by the International Union of Social Studies which "devotes its attention chiefly to the study of economic and social problems in the light of Christian morality." The Union is a "group of Catholics founded by the late Cardinal Mercier, and his successor Cardinal Van Roey, Primate of Belgium, is the actual President. It consists of theologians, sociologists, and students of the philosophy of law from all over the world." The purpose of the Code is "to give to all who wish to be acquainted with Catholic thought on the problems of international ethics, a book which, though it remains of a dogmatic and philosophic nature, makes continuous use of the doctrinal tradition of the great theologians and the very important papal documents issued during and after the Great War of 1914-1918." It seeks to fulfill the need of Christian teachers in modern times for a "specialized manual which presents the Christian views on international relations seriously and with sufficient fullness on all essential questions concerning those great events which nowadays go beyond the internal policy of the State."

Certainly the subject of international ethics is of unparalleled importance today. The need for a clear concise statement of the Christian ethics regarding international relations is imperative. This *Code of International Ethics* succeeds admirably in giving to diplomats, publicists, writers, teachers, and priests the principles by which they may understand, evaluate, and judge the new problems and changing institutions of international life.

In viewing international relations by the pure light of the fundamental concepts of Christianity the authors have come into direct conflict with the nationalistic mentality prevalent today. The Code, however, is not controversial in tone. Avoiding the prejudices and confusion of contemporary thought, it goes back to find a solid foundation for international structure in the teachings of Francis de Vittoria. In many ways the Code reflects the sound philosophy coupled with deep concern for its practical applications, which characterized the lectures of the Master of Salamanca.

The volume is neither exhaustive in scope nor tedious in presentation, but rather a brief statement of the Christian approach to international relations. It is merely a first step, but it should be read by all those who would take these words of Pope Pius XII seriously. "There are clear signs which lead Us to think that, amidst the ferment of prejudice and hate which are an inevitable but unhappy feature of the war mentality, people have not lost consciousness of their intimate dependence upon one another for good or for ill; indeed, that consciousness appears to have become even more lively and active. Is it not true that serious thinkers are coming to perceive more and more clearly that the way to world salvation lies in the renunciation of national egoism and isolation, ready as they are to ask their own people to bear a heavy burden of the sacrifices which will be needful to bring social peace to other nations? May this Christian message of Ours, addressed to all men of good will and generous heart, encourage and increase the army of social crusaders in every land. And may God grant to their peace loving cause the victory which such a noble enterprise deserves."

D.L.

---

**Catholic Political Thought 1789-1848.** By Bela Menczer. Westminster, Md., Newman Press, 1952. pp. 205. \$3.75.

In this book, which would be more correctly entitled "Political Thought of Catholics . . .," Bela Menczer presents nine Catholics who influenced the political thought of Europe during the century which followed the French Revolution—Joseph de Maistre, Vicomte

de Bonald, Francois Rene de Chateaubriand, Honore de Balzac, Friedrich von Schlegel, Prince Clemens Metternich, Juan Donoso Cortes, Jaime Balmes and Louis Veuillot. Their immediate problem was the reconciliation of Liberty and Authority which had been torn asunder by the forces of Rationalism, a philosophy diametrically opposed to revealed religion.

The mode of presentation adopted by the author is effective. After a brief biographical sketch of each writer, selected texts from his writings are skillfully interwoven to highlight his own political doctrine. Thus, the reader receives the very satisfying impression of being a contemporary of each writer. This type of presentation tends to enhance, rather than to lessen their historical stature. Thus for example, de Maistre, by his stress on fundamentals, is seen to be first and foremost a philosopher, and yet, from his blistering attack on Voltaire, a master in rhetoric; de Bonald on the contrary is evidently not a philosopher, but, in answering Montesquieu, an apologist for Catholic political and social doctrine; and the towering figure of Metternich takes on new significance after one has sampled his writings.

In an introductory essay Mr. Menczer traces the historical background, and notes the new direction of thought which originated in this crisis. The weight of criticism, however, falls upon this thought-provoking essay. Its style, sometimes more like poetry than prose, makes it very difficult to determine the exact notions of Freedom and Liberty. Secondly, the author's great admiration for everything French has distorted his perspective. Thus, the importance of Bossuet and Pascal is greatly exaggerated, and the French *grand siecle* is called, without any qualifications, a step forward from the scholastic formula. Despite these criticisms it is evident that the volume has great value as a reference work for the student of European history, and deserves a place in every library.

J.F.A.

---

**Intentional Logic.** By Henry Babcock Veatch. New Haven, Yale University Press, 1952. pp. xxi, 440. \$6.00.

*Intentional Logic* is written in connection with a series of textbooks on Philosophical Realism under the direction of John Wild of Harvard. In his attempt to write a textbook on Aristotelian logic, H. B. Veatch found so many different opinions as to what is truly Aristotelian that he finally reached the decision that the only thing that could be done was to resign himself to the tremendous labor of rethinking all of logic, not caring for what men have thought it to be,

but rather interesting himself in what it is and should be. His efforts at times have achieved moments of beauty and clarity in an obtruse subject!

Professor Veatch is convinced of the truth of the philosophical heritage given to us by Aristotle, Thomas Aquinas and John of St. Thomas; at the same time he is convinced that mathematical logic has much to offer to the advancement of thought. So, to indicate that he is trying to salvage what is good in the moderns with what is true in the ancients, he has given us a new term "Intentional Logic." The result is not only a textbook, but also an honest discussion by a man who is trying to make true progress in the realms of speculative knowledge by building upon, and not uprooting, the past.

Unfortunately, at times his grasp of Thomism (gleaned as it was from a technical Latinity) is tenuous, but he takes pains to indicate this: For example, in regard to the nature of *suppositio* for which he suggests the word *designation* he notes: "Besides I am not even certain of the original meaning itself, the doctrine being a vexed and difficult one, and my knowledge of the sources most spotty and incomplete" (p.415). Yet even on this point every Thomist can see the importance of his work since its "purpose has been to resurrect the ancient Scholastic doctrine of supposition and to try to utilize it in the solution of modern problems" (*ibid*).

The work as a whole is deserving of careful study by philosophers because it attempts to rephrase in modern English much that is difficult to understand in the precise Latin of John of St. Thomas. Certainly Thomists have a right to beware of the novelty of new words, but few are so foolhardy as to deny that the ordinary transliterations of medieval jargon fail to give to truth the lingual adornment it deserves.

The book is well printed and has excellent footnotes and index.  
A.G.

**Pascal. His Life and Works.** By Jean Mesnard. Foreword by Ronald Knox. New York, Philosophical Library, 1952. pp. xvi, 211. \$3.75.

**Pascal's Unfinished Apology.** A Study of his Plan. By Sr. Marie Louise Hubert, O.P. New Haven, Yale University Press, 1952. pp. ix, 165. \$3.00.

Mathematician, artist, scientist, philosopher, theologian and ascetic; such were the several facets that shone forth from Pascal's brilliant personality. The diamond of his genius glitters through the

years until it sparkles even today. But this jewel must be viewed in its proper setting to appreciate its true beauty.

We are deeply indebted to any attempts at scientific research and critical analysis concerning this very gifted man. For Blaise Pascal's mission in the divine Plan may well have been to remind a modern age that the various orders of reality are not in conflict with one another: namely, that faith is not opposed to reason; that the good philosopher is equipped to explore the world of mathematics and physics; and that all science can serve the wisdom of theology. He may have been chosen by eternal Designs to teach us how we might stir the secularist, the modern *libertine*, from his complacent indifference toward the supernatural.

And so our thanks go to the writers of two scholarly works. In his foreword, Monsignor Knox epitomizes M. Mesnard's book very nicely: "M. Mesnard's book is a marvel of compression and of lucidity. It is not to be expected that everybody will agree with all his conclusions. But two things emerge, fascinatingly, from the reading of it; the veiled figure of a man, and the clear-cut outlines of a problem." *Pascal, His Life and Works*, is a general, but by no means a superficial study of the man, the thinker, and the artist. A rather thorough biographical sketch of the highlights in Pascal's life, a general diagnosis of his works, and an appraisal of his contributions to posterity, should make the reader better acquainted with this man of many talents. But Blaise Pascal is an elusive figure from the past; at the end of this portrait he is still dancing behind a number of shadows. As the reader turns the last page, he asks: To what extent was Pascal influenced by Jansenism; in what does his real genius consist? was he a truly saintly man?

There are certain shortcomings in this work. The author has an antipathy against the whole of scholastic procedure which prejudices his evaluation of Pascal's experimental method as a contribution to science. He seems to have a general disregard for Aristotelian philosophy. There is a tendency to appraise Pascal's genius without showing its place in the great Christian tradition as a tributary of that mighty stream of Fathers and Doctors. And thus the influence of the giants who preceded him does not receive sufficient notice. Such shortcomings do limit the book's value in the interpretation of Pascal's genius; but it remains an excellent exposition of facts.

In her work, *Pascal's Unfinished Apology*, Sister Marie Louise has given us the fruits of some scholarly research in what might be called the field of his greatest contribution to the cause of truth. We can discern in his *Unfinished Apology* the unification of all the facets

of Pascal's personality to serve the highest Cause. Sister Marie Louise proceeds scientifically in proposing the probable plan of the Pascalian apologetics. She sets out to discover what he has taken from the traditional method, and whether his departures are an original contribution to Christian apologetics.

While the book does show the dependence of Pascal upon the perennial way of defending and advancing the true Religion, it does not seem to go far enough. He builds his apologetical edifice upon the dual nature of fallen man: the weakness of his own nature, and the grandeur of God's grace. His objective is to convert those indifferentists to religion, the *libertines*. He strives to arouse them from their proud complacency by meeting them on their own grounds with the famous *wager argument* for God's existence. Now, though he has displayed his genius by the original applications which he has made to meet the demands, Pascal owes much not only to his contemporaries, but likewise to his predecessors. We must look for the theological foundations, along with the metaphysical and psychological principles supporting the Pascalian Apologetics, in the Common Doctor's *Summa Theologica*. Therefore Pascal could steer a clear course between fideism and rationalism; he could validly employ internal motives of credibility only if his arguments were firmly rooted in the principles of Christian apologetics.

This appears to be the snare awaiting any investigation into the gifts of Pascal; to forget that he must have received much from those who went before him. Sister Marie Louise seems to neglect this insofar as she has not evaluated Pascal fully in light of his debt to the great Christian heritage. We hope that the resurgence of profound research into Pascal shall continue to uncover the true merits of his genius, and its contribution to the cause of truth. M.J.

---

**Letters on Art and Literature.** By Francois Mauriac. New York, Philosophical Library, Inc., 1953. pp. 120. \$3.00.

The old adage "don't judge a book by its cover" should be applied to the recent book by M. Francois Mauriac, deceptively entitled *Letters on Art and Literature*. The work is composed of ten short letters, four of which deal with the subject suggested by the title. The first three letters and the last one in the book, offer the *raison d'être* of the entire work.

"Concerning a Crime Against 'Carmen'" is Mauriac's criticism of a modern setting being thrown around the masterpiece "Carmen," dragging it down into the mire and filth of immorality. The letter

demonstrates the sharpness of the sword with which he writes and the holy venom which feeds his pen. "*To a 'Round Table' Subscriber*" permits Mauriac to teach a lesson which our schools sorely need. His ideas of creative writing and art might well be taught in our colleges and universities. Skillfully pointing up the essential elements which constitute the novel and the short story, Mauriac disdains any "set formula from which one dare not deviate when he writes a novel." In the next letter, "*Concerning the Claudel-Gide Correspondence*," Mauriac sharply points out the folly of any writer desiring to attain immortality through his writings. The book closes with an excellent criticism of *Bacchus*, in which Mauriac unloads himself on the evil, devil-inspired play. The letter is masterful.

Other letters cover a variety of topics: Mauriac's idea of a priest, his eulogy on George Bernanos, his plan for world peace, his defense at not being a "weathervane," and his ideas on the Scout movement. But the few letters that do pertain to art and literature amply justify the title and make the book worth reading.

N.M.

---

**The Good in Existential Metaphysics.** By Miss Elizabeth Salmon. Milwaukee, Marquette University Press, 1953. pp. 93. \$2.00.

In this, the Aquinas Lecture for 1952, Miss Elizabeth Salmon guides the reader through a well-ordered process which progressively illuminates the role of '*the good*.' Her first stroke is the development of the transcendental notion of the good, which rises as the fruit of and the reflection upon the previous concepts of being, unity and truth. She then examines the nature of man and brings into focus the proper relationship between the ontological good and the moral good. Here she accents repeatedly that the good as perfection is prior to, and more fundamental than, the good as perfection of man. 'Being as bonum is the full flower of ens,' and the resulting love of being as existent, which ultimately is a love of God, is her clearest expression of this thought.

Lastly, since love follows knowledge of essences, a problem is posed in man's love of Pure Existence, or God, whom he can only vaguely and indirectly grasp intellectually. Miss Salmon's solution is Thomistic. It is not solely in virtue of the things we experience that this bridge is spanned, but rather by virtue of things to which we reason. Much reasoning and more reflection upon things reasoned brings together as in a single point of truth the existence of God, the Pure Existence of His nature, and His being the Ultimate End of man. The author shows how marvelously these apparently abstract

realities were involved in the existent, singular and knowable Incarnation of the Word of God.

Throughout, this is a scholarly work. It is characterized by two of the perfections of Saint Thomas, whom the work honors, namely, precision and economy of word. W.H.

---

**Set All Afire.** By Louis De Wohl. Philadelphia and New York, J. B. Lippincott Co., 1953. pp. 280. \$3.00.

In his latest novel Louis De Wohl has given the reader a broad survey of the life of Saint Francis Xavier. The saint's life is paralleled in the book by quickly changing scenes of action. Opening with a scene from university life in Paris, the novel closes with the procession of the dead saint's body through the streets of far-off Goa. The intervening pages portray the singular zeal of this patron of the missions. Saint Francis Xavier's life also reveals much of the story of the foundations of the Society of Jesus. Names that are synonymous with the Society such as Ignatius of Loyola, Rodriguez, and Favre, appear in the early chapters. The opposition to the foundation of a new society and especially one built upon military lines is amply brought out. The reason for the Society's quick and expansive growth is evidenced in the world-wide vision of its early founders.

The reader will enjoy the rather extensive conversational interpolations, which are a characteristic of the author's plan to afford popular and enjoyable biographical novels of some of the outstanding saints. Francis was told by Saint Ignatius to "*set all afire*" in the Orient. Mr. De Wohl forcefully shows that everywhere Xavier went, he left the consuming flame of Divine Love blazing brightly.

G.W.

---

**Rectitude.** By Antonin Sertillanges, O.P. Translated by the Dominican Nuns, Menlo Park, California. New York, McMullen Books Inc., 1953. pp. 244. \$2.95.

Like its two earlier companion volumes, *Kinships* and *Recollection*, *Rectitude* is a series of meditations by the famed French Dominican, Father Sertillanges. Not quite meditations in the ascetical sense, they are short, contemplative reflections on moral themes including integrity, humility, charity, work and leisure, temptation, sin.

Father Sertillanges is uncompromising in his intellectual approach. His work is a faithful image of his own piercing insight into the intricacy of human behavior when the norms of a supernatural destiny are brought to bear upon it. With deep penetration and broad

vision, he compresses whole theological tracts into single pages. He has a distinctive talent for ignoring incidentals, for sweeping his readers to the heart of the matter without decorative interference or mental indirection. Each word bears its full weight of meaning, with the result that the sentences must be read closely, with great concentration, and perhaps again reread, if the risk is to be avoided of losing much, if not all, of the profound and pithy reasoning. The going is necessarily slow, but the reward is rich and lasting. L.K.

---

**Nothing Is Quite Enough.** By Gary MacEoin. New York, Henry Holt and Company, 1953. pp. 306. \$3.00.

At adolescence Gary MacEoin had decided that his vocation was to the religious life as led by the Congregation of the Most Holy Redeemer. After five years in the preparatory seminary he entered the Redemptorist novitiate. Six years of philosophy and theology brought the author to the very month of his ordination. Suddenly the Provincial of the Congregation arrived on an unexpected visitation and informed MacEoin that he was not going to be ordained. And making use of the privilege allowed by Canon Law, the superior declined to state the reason for his decision. MacEoin was stupefied. The Provincial sought from him an immediate petition for dispensation from vows but the bewildered student asked for time to think. During the ensuing weeks he began to realize that the superiors were firm in their decision to prevent his continuing in the Congregation, so he reluctantly yielded.

After twenty years as a layman MacEoin has written this book about the period of his life as a religious and the time immediately following his return to the world. The author returns to his youth and retraces his way through the novitiate and the years of study. The book is partly autobiographical and partly an attempt to explain the religious life itself. The author is more interesting, however, when he is recounting his own personal experiences than when he undertakes to explain the meaning of a religious vocation. Perhaps because he has been so long a layman he overemphasizes the material details of the religious life and fails to convey an understanding of the love of Christ which alone gives the life its meaning. M.E.

---

**Christian Ethics.** By Leo Ward, C.S.C. St. Louis, B. Herder Book Co., 1952. pp. 298. \$4.00.

The aim of this book is "to combine a study of the moral order with a study of cases." The book therefore is divided into two parts:

1) "*The Moral Order*" and 2) "*The Standard of Morality Applied to Cases*." The first part is adequately treated by the author. In it he exposes the complexity of ethical problems; gives the definition of moral order and explains it; gives a good exposition of Aristotle's doctrine concerning the end; and a good summary of the standards of morality, both Christian and non-Christian. The second section treats of such modern and controversial problems as: "Ethics and Natural Resources" and "Ethics and Socialized Medicine." Especially interesting and enlightening are the numerous test cases on the moral order which the author presents.

In an era in which morality is abused and disregarded and in which the norms of morality are very subjective and individualistic, it is comforting to read a book based on Christian ethical principles. *Christian Ethics* is recommended not only for its wealth of modern ethical examples and problems but also as an incentive to further reading in Ethics.

B.P.

---

**Christ—The Ideal of the Priest.** By Abbot Marmion, O.S.B. St. Louis, Herder, 1952. pp. 352. \$4.50.

*Christ, the Life of the Soul; Christ in His Mysteries; and Christ, the Ideal of the Monk* were all published before the death of their author in 1923. Abbot Marmion personally assisted in compiling and editing these first three volumes which were based on his retreat conferences. He had also envisioned a fourth volume, on the priesthood, and had indicated a tentative outline for it. But Dom Thibaut, who had edited the previous works, experienced an understandable reluctance to undertake the formidable task of organizing scattered notes and excerpts from Dom Marmion's conferences without the latter's invaluable guidance. The projected fourth volume laid dormant for almost thirty years.

Receiving assurance a few years ago of the assistance of a capable colleague, Dom Ryelandt, and spurred on by the encouragement of Cardinal Suhard, Don Thibaut returned to his earlier labor of love. The results are gratifying. *Christ—The Ideal of the Priest* reveals Dom Marmion at his best. The thought and the style throughout are unmistakable. The familiar facility in the use of Sacred Scripture; the solid doctrinal exposition; the direct personal approach are everywhere apparent. But although the general plan of the book is well conceived, readers may be puzzled by a certain lack of cohesion and continuity in the development of the individual chapters. Unlike the earlier volumes, an individual chapter in this book does not form

a complete conference nor a series of connected conferences on the same general topic. The chapter summaries which added considerably to the clarity of the earlier volumes are also missed.

These defects, or omissions, may possibly indicate areas where Dom Columba's assistance might have been most helpful. But they might well be a blessing in disguise. For they serve to make the reader linger over each paragraph, pondering and reflecting on the sheer depth and beauty of Dom Marmion's concept of the priesthood. The co-editors have succeeded admirably in their effort to present 'a synthesis of sacerdotal doctrine worthy of our common master.' Priests will find no finer meditation source than *Christ—The Ideal of the Priest*.  
F.W.

---

**Right and Reason.** By Austin Fagothey, S.J. St. Louis, C. V. Mosby Company, 1953. pp. 583. \$5.75.

A true system of Ethics must point out the perennial and eternal principles according to which a truly human life must be conformed. It must show clearly the application of these principles to the new and manifold problems of the here and now. In *Right and Reason*, Father Fagothey shows how Christian ethics fulfills these conditions.

The author begins his scholarly work with some general considerations of the science of Ethics. He then proceeds to explain the concept of "the good" and discusses how man acts to attain the Highest Good. Next he treats of the meaning of happiness and the search for it, which suggests the problems of conduct, human acts, voluntariness, and the norms and determinants of morality. The question of law is discussed at some length. Father Fagothey elaborates on the ideas of conscience, virtue, rights and duties, and then turns his attention to the field of applied Ethics. Here he discusses such things as worship, the right to life, truthfulness, property, work, and the numerous questions which these topics raise. The merits of Communism and Socialism are evaluated. The author brings the reader very much up to date on the ethical considerations of the present era. He speaks of such modern problems as monopoly, labor unions, strikes, boycotts, free speech, and the rights of parents, the Church and the state in education. He also views the international scene and weighs the conditions required for a just war, the morality of the atom bomb and the merits of a world organization for peace.

*Right and Reason* was written as a basic Ethics text on the college level. The orderly method of procedure employed by the author lends added merit to his work and suits it well to the needs of

a student's manual. In each chapter an Ethical problem is proposed and the various schools of thought are outlined. The problem is then resolved and the concluding argument is very often reduced to syllogistic form. The text is generously interspersed with quotations from the classical writers and the student is invited to see how these philosophers defend their own position. Each chapter ends with a summary of the matter contained and is of inestimable value for a quick and orderly review.

However, there is one definite defect that must be pointed out. In the author's preface it is stated, "The point of view adopted here is that of the Aristotelian-Thomistic synthesis." Yet there are points at which he is directly at variance with Thomistic doctrine. This can best be pointed out from examples. In the chapter on the norm of morality, the author concludes that the proximate norm is man's complete nature, and that the ultimate norm is the Divine Nature. He contends that, "the problem of this chapter (the norm of morality) was not expressly formulated by ancient and medieval writers. . . ." In the IaIIae, Q. 19, a. 4, obj. 1, St. Thomas states, "But the rule of the human will, on which its goodness depends, is right reason." In the body of the same article, St. Thomas says, ". . . the goodness of the will depends on the Eternal Law . . . Now it is from the Eternal Law which is the Divine Reason, that human reason is the rule of the human will, from which the human will derives its goodness." It is clear from the doctrine of St. Thomas that the proximate norm of morality is right reason, while the ultimate norm is the Eternal Law. Fr. Fagothey also departs from the Thomistic system on the subject of circumstances, by holding that *what* and *why* are not to be numbered among them. On the contrary, St. Thomas states in the IaIIae, Q. 7, a. 4., "Therefore that circumstance is the most important of all which touches the act on the part of the end, viz., the circumstance *why*; and the second in importance, is that which touches the very substance of the act, viz., the circumstance *what* he did." From the very words of St. Thomas, there can be no doubt that *what* and *why* are to be numbered among the circumstances.

Fr. Fagothey is a skilled penman and a glance at the bibliography of his book gives ample proof of the learned research which preceded its writing. *Right and Reason* is definitely destined for the college classroom, yet the free and flowing style of writing liberates this manual from much of the coldness of a text book and is of great assistance in catching the interest of the student.

R.P.

**The Virtue of Humility.** By Sebastian Carlson, O.P. Dubuque, Wm. C. Brown Co. (The Aquinas Library), 1952. pp. xiii, 143. \$3.50.

This is Volume One in a series of Thomistic solutions to present-day problems. Fittingly, it deals with that virtue which has been called the foundation of the spiritual life, the root and cause of all the virtues. Our Blessed Lord Himself said, "Learn of Me because I am meek and *humble* of heart." St. Thomas did not hesitate to write that "the whole New Law consists in two things: humility and meekness." All good Christians ought, therefore, to be aware of the close connection between humility and the good life.

The book is divided into three sections. The first and longest section deals with the virtue of humility itself, its objects and how it differs from the other virtues. The opening pages, as the author warns, are difficult to understand and must be read carefully. Once the reader has understood these sections however, the remaining pages become clear. The task is made easier by Fr. Carlson's method of restating the same truths in different ways. His examples are simple and to the point. The second section deals with the contribution which St. Thomas made to the doctrines on humility handed down by the Fathers and other ecclesiastical writers. The third section is devoted to St. Thomas' commentaries on various passages of the Gospels and Epistles dealing with humility. These texts were selected for their devotional content and should provide ample material for spiritual reading and meditation.

*The Virtue of Humility* should receive a happy welcome from those who have come to savor Thomistic thought. To exactness of doctrine, Fr. Carlson has joined brilliance of image and depth of thought. The whole work is most satisfying and is an encouraging start for this new Thomistic series. A.W.

---

### BRIEF REVIEWS

In this little book, Sr. Mary Laurence has given her readers a sequel to "*She Takes The Veil*." While dealing with the religious life in general, the particular purpose of the work is to explain the meaning and scope of the vow of Poverty. It is written in the form of a series of letters between Marjory, a recent convert, and the author, a Contemplative Dominican Nun. Marjory has been questioned by some of her friends on the apparent discrepancy between religious who vow themselves to be poor and the actual practice of the vow. She turns

to Sister for information and help and the resulting letters are entertaining and instructive. Sr. Mary Laurence reveals a personality rich with humor and wisdom. The book will be welcomed by superiors and spiritual directors as a work to which those inquiring about the religious life may be referred. The average lay Catholic will find in it a fine exposition of the Church's doctrine and teaching on the vow of Poverty. (By Sister Mary Laurence, O.P., London. Blackfriars Publications, 1953. pp. viii 85.)

*The Holy Bible. Vol. I (Genesis to Ruth).* This volume is the first of a proposed four volume set designed to present the Old Testament in modern and more readable language. The translation was made from the original Hebrew by members of the Catholic Biblical Association of America.

There is a short introduction to each of the books, giving the author and the general purpose of the work. A division into broad general categories is also given. The work is highly readable and is a praiseworthy contribution, fostering a greater love for the Bible among our Catholic people. Heretofore, the language was a major deterrent to the enjoyment of the treasures and wisdom contained in the Sacred Scriptures. The present volume has done away with that obstacle and the text is expressed in simple and understandable language. (Paterson, N. J., St. Anthony Guild Press. 1953. pp. ix, 662. \$4.50.)

*The Division and Methods of the Sciences.* Father Maurer, in this book, presents to the serious student, a translation of two questions of a short but important work of Saint Thomas. The translator has done a real service, for it is not easy to turn the precise technical Latin of Saint Thomas into readable and accurate English. Father Maurer has been quite successful in his task, although occasionally the thought of Saint Thomas has been somewhat obscured. The translation's value is enhanced by the addition of short passages from three other works where Saint Thomas treats related questions. The work contains many notes which help to explain the text or give references to various works of Saint Thomas or other authors. A bibliography and an index are included. (By Saint Thomas Aquinas. Questions V and VI of his Commentary on the De Trinitate of Boethius. Translated with Introduction and Notes by Armand Maurer, C.S.B. Toronto, Canada, The Pontifical Institute of Medieval Studies. 1953. pp. XXXVI, 96.)

*Teresa of Avila.* This most recent biography of Teresa of Avila stands as an excellent example of the saying that "love lightens any task." Undertaken in gratitude for a favor granted through the inter-

cession of Saint Teresa, the biography is the result of long and scholarly research on the part of the author. Taking full advantage of a special permission granted by Pope Pius XII, Marcelle Auclair visited all the Spanish Carmels. She was thus enabled to study the results of Teresa's reforms at first hand. The abundant writings of the saint were at her disposal, and permitted her to penetrate the character of her subject as few other biographers have done. Admirable photographs taken during these visits graphically depict the material austerity and poverty of the Carmelite life and greatly add to the book's other fine qualities. (By Marcelle Auclair. Trans. by Kathleen Pond. Preface by Andre Maurois. New York. Pantheon Books Inc., 1953. pp. v, 457. \$4.95.)

*Truth.* This translation from the Leonine text is the second of a three volume set, and deals with questions X-XX of St. Thomas' *De Veritate*. These questions treat primarily of psychology. The same physical format is employed as in volume one. The particular type used and the resulting clear print are a credit to the publishers. All footnotes are placed at the end of the volume, a decided aid to reading. A glossary for readers unfamiliar with St. Thomas' terminology is also included at the end of the book. Like the preceding volume the translation into good English of the Angelic Doctor's strictly logical relation of thought has been maintained throughout. (By St. Thomas Aquinas. Vol. II. Translated by James V. McGlynn, S.J., Chicago, Henry Regnery Co., 1953. pp. xi, 463. \$7.00.)

The theme of Frederick C. Copleston's short but excellent work *Medieval Philosophy* underlines the fact that this period of history is worthy of study not only as a means to understand later philosophers, such as Descartes, Locke and Hume, who revolted against it, but also for its own sake. The book demonstrates the ambiguity of the phrase "medieval philosophy" which does not mean any one particular philosophical system: there is a profound difference between the thought of Aquinas and of a Nicholas of Autrecourt. The brevity of the work indicates that it is only an introduction; perhaps to the author's *History of Philosophy*, Volumes Two and Three. (New York, Philosophical Library, 1952. pp. v, 194, with index. \$2.75.)

Worthy of careful note by Thomistic philosophers is the absorbing essay "Reason and Convention" by Edward G. Ballard in the *Tulane Studies in Philosophy* (Vol. I, 1952). In a completely non-Thomistic terminology he has worked out the intertwined analogies of proper proportionality and of attribution as regards ideas, language and things. In his own way he amply shows that a non-conventional "understanding waits upon symbols" which are used only by conven-

tion (p. 41); as a consequence his refutation of some of the most subtle errors of scepticism are of great value. It would be interesting to see him attempt a similar essay on the principle that words refer more immediately to concepts but more radically to things. Four other papers help to make the opening issue of the Tulane philosophical series a notable success. (New Orleans, Tulane University, 1952. pp. 112. \$2.00.)

*America First* is the history of the America First Committee from its inception in September, 1940 until its dissolution in December of 1941. The author reports the origin, leadership, organization, and finances of the Committee and recounts the battles it waged against the intervention of the United States in the European War. The "America First Committee was the most powerful mass pressure group engaged in the struggle against the foreign policy of the Roosevelt administration in the crucial years of 1940-41." This book is the product of much research and makes a definite contribution to the political history of the United States during the period immediately preceding entry into World War II. (By Wayne S. Cole. The University of Wisconsin Press, 1953. pp. 305.)

*De Castitate et Luxuria* appears as an appendix to the new textbook on Moral Theology by the Most Reverend Antonius Lanza and Petrus Palazinni. It will be appreciated by confessors and theological students as a detailed, careful study in easy Latin of the many problems surrounding chastity and the sins of lust. In the final section the authors devote special questions to impotency, sterilization, and artificial insemination as well as the delicate problems of embryotomy, abortion, and the baptism of unborn children. (Rome, Marietti, 1953, pp. xiv, 327.)

---

### BOOKS AND PAMPHLETS RECEIVED

- AN ANTHOLOGY OF CATHOLIC POETS. Edited by Sir Shane Leslie. Westminster, Md. The Newman Press, 1953. pp. xvi, 378. \$3.00.
- BE YOU PERFECT. A Way of Perfection for the Laity. By Robert B. Eiten, S.J. St. Meinrad, Indiana. A Grail Publication, 1953. pp. 49. \$0.15.
- BROWNSON ON DEMOCRACY AND THE TREND TOWARD SOCIALISM. By Lawrence Roemer. New York. Philosophical Library, 1953. pp. xvi, 173. \$3.75.
- THE CATHOLIC CHURCH AND RACE RELATIONS. By Rev. Paul J. Hayes and Rev. Edward J. Hayes, New York. The America Press, 1953, pp. 23. \$0.15.
- CATENA AUREA IN QUATUOR EVANGELIA. St. Thomas Aquinas. Edited by Fr. Angelicus Guarienti, O.P., Rome, Marietti, 1953. Vol. I, pp. vi, 566; Vol. II, pp. 598. (A new edition in Latin.)

- THE CHERUBIC WANDERER, ANGELUS SILESIUS. Translated by Willard R. Trask. New York. Pantheon Books, Inc., 1953. pp. 61. \$2.00.
- CHRISTIAN LIBERTY. By David A. O'Connell, O.P. Baltimore. J. H. Furst Company, 1953. pp. 142.
- THE ART OF ARRANGING FLOWERS. By Constance Spry. New York. Thomas Y. Crowell Co., pp. 69. \$1.98. (Of special interest to Sister Sacristans looking for economical and practical ways to beautify the altar and shrines.)
- THE ENIGMA OF THE HEREAFTER. By Paul Siwek. New York. Philosophical Library, 1953. pp. 140. \$3.00.
- FAMILIAR PRAYERS. Their Origin and History. By Herbert Thurston, S.J. Westminster, Maryland. The Newman Press, 1953. pp. vii, 200. \$3.50.
- THE FIRST CATHOLICS. The Acts of the Apostles for Children. By Marigold Hunt. New York. Sheed and Ward, 1953. pp. xx, 146. \$2.75.
- THE GROWTH OF SOUTHERN NATIONALISM 1848-1861. By Avery O. Craven. Baton Rouge, La. Louisiana State University Press, 1953. pp. xi, 433. \$6.50 (Vol. VI of the monumental History of the South Series.)
- HISTORICAL ASPECTS OF ORGANIC EVOLUTION. By Philip G. Fothergill, B.Sc., Ph.D. New York, Philosophical Library, 1953. pp. xvii, 427. \$6.00.
- HUMANISME SCIENTIFIQUE ET RAISON CHRETIENNE. By D. Dubarle, Paris. Desclee De Brouwer, 1953. pp. 141.
- IN OCTO LIBROS DE PHYSICO AUDITU SIVE PHYSICORUM ARISTOTELIS COMMENTARIA. St. Thomas Aquinas. Edited by Fr. Pirota, O.P. Naples, M. D'Auria, 1953. pp. 658.
- KERNFRAGEN KIRCHLICHER KUNST. By Karl Frank. Vienna, Herder, 1953. pp. 144.
- THE LIFE OF BISHOP A. J. SCHULER, S.J., D.D. By Sister M. Lilliana Owens, S.L. El Paso, Texas. Revista Catolica Press, 1953. pp. xxiii, 584. \$3.50.
- LE MONDE ET L'OCCIDENT. By Arnold J. Toynbee. Paris. Desclee De Brouwer, 1953. pp. 186.
- THE NEW BALTIMORE CATECHISM. By Rev. Michael A. McGuire, New York. Benziger Brothers, Inc., 1953. pp. 256.
- PROGRESSIVE EDUCATORS AND THE CATHOLIC CHURCH. By Joseph McGlade, S.S.C. Westminster, Maryland. The Newman Press, 1953. pp. 164. \$3.25.
- RAISON ET DERAISON DE NOTRE TEMPS. By Karl Jaspers. Paris. Desclee De Brouwer, 1953. pp. 80.
- RETREAT NOTES. By Rev. Joseph Keating, S.J. Compiled and edited by Rev. Philip Caraman, S.J. Westminster, Md. The Newman Press, 1953. pp. xi, 129. \$1.75.
- SOCIETY AND SANITY. By F. J. Sheed, New York. Sheed and Ward, 1953. pp. 274, \$3.00.
- STEPHEN VAUGHAN. Financial Agent of Henry VIII. By W. C. Richardson. Baton Rouge, La. Louisiana State University Press, 1953. pp. vii, 99. \$1.50.
- TEACHING RELIGION FOR LIVING. By Sr. M. Agnesine, S.S.N.D. Milwaukee. Bruce Publishing Co., 1952. pp. 184. \$3.00.