



Catherine of Siena. By Sigrid Undset. Translated by Kate Austin-Lund.
New York, Sheed & Ward, 1954. pp. 293. \$3.50.

Sigrid Undset's masterful technique, known to us especially in *Kristin Lavransdatter*, reaches its fulfillment in this historically accurate delineation of Siena's noblest daughter. The life of St. Catherine of Siena, written by Sigrid Undset during the last years of her life, is a work of simple grandeur. This biography of a most unusual Saint now appears in English translation at a time when women are entering more and more into lifelong careers beyond that of the home.

In its opening chapter, *Catherine of Siena* introduces the reader to the powerful influences a woman may and does exercise over the lives of men. The advent of women into fields conventionally reserved for men is not something peculiar to modern times but has belonged to women from time immemorial, more or less determined by the age in which they lived. St. Catherine of Siena was such a woman; she stepped into the field of political diplomacy when medieval society was in the throes of emerging as Modern Europe. Holiness of life was the foundation from which her activities stemmed, with the pattern distinctively Dominican—the delicate combination of an active contemplative life directed to sanctity. The final chapter indicates that to be saints in the making is still the pattern for the woman of today. The words of this chapter are the energetic final notes of a great symphonic writing. The melodic movements of Catherine's story—the call of the Cross, a life of love, the power of good—are counterpointed to the present day record—the answer of pleasure, a life of self-seeking, the softness of mediocrity. The concluding words of *Catherine of Siena* are the last written by Sigrid Undset: "we sorely need the wisdom of the saints."

The literary creation of *St. Catherine of Siena* is wrought with the same genius as was *Kristin Lavransdatter* so that she emerges as a real living person, whom we come to know and to love intimately. The portrayal of the succeeding stages of St. Catherine's advance to sanctity reads like a novel, yet retains the stateliness of historical fact.

The distinctive Undset style is again evident in this book; added to this are signs of comprehensive and compact thinking in *Catherine of Siena* that to this reviewer did not seem apparent in the author's other works.

J.McC.

Mary in Our Life. By William G. Most. New York, P. J. Kenedy & Sons, 1954. pp. 323. \$4.00.

In the preface to *Mary In Our Life* the author gives the theme and aim of his work and outlines the matter to be treated. Throughout the book he is faithful to this theme and outline and accomplishes his aim adequately. "The theme of this book," in the words of the author, "can be summed up in one sentence; God has given to Mary an all-pervading place in the work of the Redemption; therefore . . . we should give her a corresponding place in our spiritual lives." To execute this sound and profitable Marian theme Father Most divides his work into a doctrinal part, "the dogmas that show Mary's place in the plans of God," and a devotional part, "the means by which we can make our lives harmonize with God's plans."

The emphasis of the doctrinal section is on those "truths that are most intimately related to the development of a sound Marian spirituality." His insistence that true Marian devotion must be "solidly grounded on the firm rock of dogma" gives a rich flavor to the clear doctrinal exposition. In this section Father Most is faithful to a literal use of theological terms and carefully avoids the confusion of metaphorical and figurative language in a doctrinal tract. The problems of Mariology are presented openly and the possibility of diverse opinions on certain matters admitted frankly. Yet Father Most never becomes preoccupied with difficulties, nor does he attempt to solve them conclusively. His aim is to present the doctrinal matter in a way that can be easily understood. He never loses sight of his aim.

The second section considers the whole structure of the spiritual life related to the principal Marian doctrines and devotions. This is too monumental a task for such a brief work, consequently this section does not always have the ringing clarity of the previous section. The defect is understandable, but what is more important is that the positive accomplishment of this section is valuable. It does bring Marian doctrine and Marian devotion together. Like body and soul, only when they are joined can there be the fullness of life; so too, only when dogma and devotion, knowledge and love are joined can the Christian enjoy the fullness of being a child of Mary.

D.A.L.

Cardinal Gasquet. By Shane Leslie. New York, P. J. Kenedy & Sons, 1954. pp. 270. \$3.50.

The story of an altar boy who became a Benedictine Monk, an Abbot, and was honored by Pope Pius X by being raised to be a prince of the Church is related in a vivid manner in *Cardinal Gasquet*. The book includes not only sufficient background material, but also an autobiographical sketch, the personal correspondence of Cardinal Gasquet, and excerpts from his diary. The author has nevertheless provided his readers with an orderly arrangement of the most interesting and enlightening events in the varied career of Cardinal Gasquet. Thus an intimate knowledge may be gained of the spirit which animated the varied activities of this Benedictine Monk. For the story reveals the tremendous tasks Cardinal Gasquet performed for his own order and especially his contributions to the Catholic Church and to her reigning Pontiffs.

The outstanding chapter is one devoted to the tremendous role played by the Cardinal in the controversy over the validity of Anglican Orders. After finishing this chapter the reader will certainly be better acquainted with the issues that were involved and appreciate the invaluable aid that was given by Cardinal Gasquet to Pope Leo XIII. Other noteworthy chapters cover the colorful career of the late Cardinal in such events as the establishment of the English Mission to the Vatican, his influence in promoting the Allied cause at the Vatican during the First World War, his work on the revision of the Vulgate, his duties as Vatican Librarian, and his journeys to the United States. Of special interest to students of history will be the chapter devoted to the evaluation of the late Cardinal's merits as a professional historian. This memoir is indeed a fitting tribute to the late Cardinal. P.G.

Bread in the Wilderness. By Thomas Merton. New York, New Directions, 1953. pp. 146. \$6.00.

Many of the Psalms seem to have little or nothing to do with the life of the monk, sister or priest whose privilege it is to be the voice of the Church in the recitation of the Divine Office. What relation, does Og the King of Basan have to the 20th century? How can a Christian, redeemed by love, thirst for the blood of his enemies? Pius XII in his encyclical *Divino Aflante Spiritu* gives us the answer. "What was done and said in the Old Testament was ordained and disposed by God with such consummate wisdom that things past prefigured in a *spiritual* way those that were to come under the new

dispensation of grace." He goes on to urge the exegete to discover this spiritual significance of the literal meaning of Scripture. In *Bread in the Wilderness*, Thomas Merton attempts to do this in a group of personal reflections on the Psalter, not however as an exegete, but rather as a Christian who seeks to make the Church's prayer book his own. Occasionally a particular Psalm is considered, but the general topic is the Psalter as a whole—its dignity, our attitude toward it, and our profit from it.

To show how successful he has been, it will suffice to quote a passage from his epilogue.

"But after all, it is not by seeking 'to get something out of the Psalms' that we finally arrive at an understanding of the Psalter or of our Canonical Office. Although the Psalms are given for our benefit it is not enough to think only of our own benefit: they are first of all for the glory of God. God is glorified most in those who have given up everything for Him and have found everything in Him. The Psalms profit us most when they give God most Glory."

It is evident that Father Louis' writing has lost none of the freshness and candor that have made him one of the most popular Catholic American authors. These essays are a mature work, written by a humble pen and firmly rooted in the traditional teaching of the Church. *Bread in the Wilderness* is substantial fare for those who are bound to the Office, and it will be read with great profit by all those who wish to make the liturgy live in their lives. F.M.A.

Philosophy of Law. By Giorgio Del Vecchio. Translated by Thomas Owen Martin. Washington, D. C., The Catholic University of America Press, 1953. pp. 474. \$6.50.

Although it is developed from a neo-Kantian viewpoint, *Philosophy of Law* is an eloquent defense of the existence of natural rights and duties and a valuable contribution to the Philosophical School of Jurisprudence at this time when empirical, pragmatic, and utilitarian ideas are so prevalent. For this reason the Catholic University School of Law has seen fit to present to American students of law this work of professor Giorgio Del Vecchio, learned philosopher-jurist of the University of Rome. The outgrowth of a set of classroom notes, *Philosophy of Law* gives a general historical and philosophical introduction to the field of law. It treats only in passing of particular problems of positive law, state and society, international law, etc.

The historical section, by far the more outstanding part, com-

prises about half of the book. Dr. Del Vecchio draws from the general history of philosophy in order to build up a connected history of law from the early Greeks through the Roman jurists to the Christian scholastics and into the Renaissance and the law schools of modern times. Readers with scholastic backgrounds will be annoyed to find the subjectivist Emmanuel Kant placed at the pinnacle of philosophy; however, this must be expected from a man who has accepted Kantian principles and modified them to fit his own juristic synthesis.

In his philosophical synthesis Dr. Del Vecchio discusses the concept of law, its historical evolution and rational basis. Dr. Del Vecchio approaches traditional scholastic doctrine because of his insistence on absolute, eternal values, but his neo-Kantian principles make him deviate on many important points. Thus, both scholasticism and Del Vecchio hold for an immutable, eternal natural law, but they disagree sharply as to its nature. Scholastics generally place the foundation of natural law in the Divine Plan of the First Cause, either in the Divine Intellect or Will or in a combination of both. Professor Del Vecchio, following the Kantian doctrine of the supremacy of pure reason, places the foundation of natural law in human nature.

In publishing *Philosophy of Law*, the Catholic University School of Law does not intend to endorse all the conclusions of Dr. Vel Vecchio, but rather it strikes out in a general way against the Historical and Positivist Schools, which deny the absolute existence of natural law. Dr. Brendan Brown, Dean of the Law School, has added a much needed introduction in which he points out the broad similarities and differences between the opinions of the Italian jurist and traditional teaching.

While it is true that *Philosophy of Law* will do much towards a revival of natural law-thinking in circles where that is lacking today, still it must be deplored that some tenets of traditional Thomistic doctrine must find their champion outside the Scholastic School. The appearance of such a book under Catholic auspices indicates the need for more development of Thomistic thought along the lines of natural law and duties.

J.M.D.

Prophecy and Papacy. A Study of Lamennais, the Church, and the Revolution. By Alec R. Vidler. New York, Charles Scribner's Sons, 1954. pp. 300. \$3.75.

The apostasy of Lamennais has been referred to as "the greatest individual loss which the Church has sustained for four hundred years." The history of his life-long preoccupation with the quest for

a social order in which liberty would be given a paramount position, and his ultimate break with the Church within which he had originally hoped to find the answer to his quest, makes an interesting but disappointing story for the Catholic reader. Alec Vidler's scholarly account creates a similar keen interest, but unfortunately, his not too analytical Epilogue shares some of the disappointment also.

Partly biographical, *Prophecy and Papacy* is more properly a study of "mennaisianism"—the portmanteau word embracing the body of ideas and movements to which Lamennais gave birth, and which extended over the apologetical, ecclesiastical and political realms. The mennaisian *apologetic* meant traditionalism and the philosophy of *sensus communis*, upon which Lamennais constructed his New Apologetics. His *ecclesiology* was synonymous with ultramontaniam, while the mennaisian *politics* meant Catholic Liberalism. Both his New Apologetics and his liberal doctrine of the separation of Church and State were eventually condemned by papal encyclicals. At first Lamennais submitted. However he felt certain that the condemnation was motivated, not by dogmatic principles, but by political expediency; and as Dr. Vidler shows, he did not submit in his judgment, but only outwardly.

The book does not take us beyond Lamennais' rupture with Catholicism, for from then on he "ceased to be a significant figure in the Church." In the Epilogue, however, the author does attempt to allot the blame in the catastrophe of Lamennais' lamentable life, and to compare his era with the present. While his coverage of the historical events is objectively discerning, giving us a more comprehensive and penetrating study of the subject than we have had until now, Dr. Vidler's summary is regretfully inadequate. He attempts to cover too much ground in the space he has left himself, and his effort to show that what the Church condemned in Lamennais she now condones in others, is unfair to both the Church and some modern Catholic writers.

Lamennais' creed has been summed up in the single article, "I believe in the social mission of the Church." Fortunately, his fellow-workers on *Avenir*, a turbulent and short-lived publication, understood that adherence to the Church itself was more important than adherence to any isolated and self-conceived mission. Separating from their brilliant, restless and hot-headed leader, they went on to new and greater missions: Père d' Alzon, to found the Augustinians of the Assumption; Dom Guéranger, to restore Benedictine life; and finally, the great Père Lacordaire, to give a rebirth to the Dominicans of France.

T.Q.

The Monk and the World. By Walter Dirks. Translated from the German by Daniel Coogan. New York, David McKay Co., Inc., 1954. pp. xi, 234. \$3.50.

At the conclusion of his book, *The Monk and the World*, the author makes the statement that he is "writing neither as a theologian nor as a historian, neither as a philosopher nor as a sociologist, but as a man interested, as a Christian, and as a journalist." The evidence of this claim is immediately apparent to the reader who knows something of the milieu within which the leaders of the various religious orders treated in the book established their foundations.

The author poses certain questions concerning the great orders of Benedict, Francis, Dominic and Ignatius. What was God's plan for them in the century of their foundation? In what did their historical service consist? What is His plan for them in the 20th century? Mr. Dirks attempts to answer these queries and at times evinces an amazingly penetrative insight into the religious spirit. Unfortunately, these insights are overshadowed far too often by a complete oversight or misunderstanding of the total picture.

After a lengthy and at times confusing introduction, the author divides his work into seven main sections—1. The Answer of the Monks. 2. The Answer of the Church. 3. St. Benedict and the Sword. 4. St. Francis and Money. 5. St. Dominic and the Mind. 6. St. Ignatius and Freedom. 7. The Monks and Ourselves Today. The last section is the author's evaluation of the role which the great orders of the Church may play in present history. He speaks of going "beyond Catholicism: into the Church and into history. In this hour of Church history there is no longer any place for such large and aggressive discrete institutions as the great orders." Rather a forceful statement, made without proof, and leaving the reader somewhat mystified on just how one goes beyond Catholicism into the Church! The statement is all the more confusing in light of the assertion which the author makes in the following paragraph, that ". . . especially in this hour, mankind, as well as the Church, needs the genuine monastic life form, particularly the so-called "strict" and "contemplative" orders, and a qualified elite with monastic connections is also needed. This elite will presumably be less numerous and more latent. They will no longer put their stamp upon an era; in the fight against the demons, they will presumably fight on in our midst, in their special way. . . ." Why the "qualified elite with monastic connections" will be less numerous and more latent is not explained. Presumably the author here speaks of the Franciscans, Dominicans and Jesuits, whose

way of life, though rooted in the traditional monastic form, nevertheless is a necessary innovation on that form, making these "elite" more compact and mobile. Yet if the "elite" do not put their own particular stamp upon an era, then it seems that their influence upon that era is either a total failure or to all intents and purposes nil.

Mr. Dirks makes many statements throughout the work which are not proven. They are personal assertions made in an offhand manner, many of which would lead the reader to conclude that the work of the great orders has been for nothing down through the centuries. The book is marked with what might be called a liberal outlook. The sections on the particular orders, while in part well done, contain many errors. The Dominicans are berated for their part in the Inquisition which "Catholics have no cause to deal lightly with." They "rather have even more cause to renounce it than freethinkers." Again no reason is given for this assertion. In fact Mr. Dirks shows an amazing lack of understanding of the whole situation which necessitated this "frightful episode." As a journalist, the author holds the reader's attention because of the free style of his writing. On other and more important factors however, the author has not successfully presented and defended his thesis. The few kernels of truth contained in *The Monk and the World* in no way compensate for the whole husks of mis-statements and false logic apparent throughout.

T.K.

Charlemagne. The Legend and the Man. By Harold Lamb. Garden City, New York, Doubleday and Co., Inc., 1954. pp. 320. \$4.50.

In *Charlemagne* you will find less of the glamour of a hero and more of the strife of a brave man. This biographical narrative is aimed at reproducing the human side of the legendary king of the Franks. It tells of Charles' personal awkwardness, the struggle to build a kingdom, and the half-kept promises of the Carolingians to the Church.

Harold Lamb develops vivid scenes to describe Charlemagne's material accomplishments: crossing the Alps in defense of the Pope, spreading Frankish domination over the Saxons, the revival of learning under the influence of Alcuin, the second coronation by Pope Leo on Christmas, 799, the final recognition of Emperor Charles by the Eastern Empress, Irene.

The Charlemagne who became a legend was "a good and faithful servant" who received from the Lord, in the bosom of the Church, the scepter of the kingdom. But Charles the man, as Mr. Lamb de-

scribes him, is more of a paradox of good and evil. According to Lamb, Charles was a "half-taught brute," self-indulgent, tricking friends, never a great field general; but at the same time he was deeply religious, the protector of the poor, possessed of consummate ability to win his objectives without a battle, and ever convinced that he was king "by the will of God."

The author has achieved a more accurate evaluation of the famous namesake of Charles the Hammer with the help of the historical studies of the French master, Arthur Kleinclausz of the Faculty of Letters, Lyon. The controversy over Charlemagne's French or Germanic ancestry is carefully avoided. The setting of ancient Frankland is reconstructed, but modern names are used for cities and rivers. The narrative flows smoothly and is easy to read. It should appeal to everyone interested in the Carolingian kingdom and the formation of the nations of Western Europe. J.M.D.

The Holy Spirit in Christian Life. By Pere Gardeil, O.P. St. Louis, B. Herder Book Co., 1954. pp. 158. \$2.50.

One of the more obscure and confusing aspects of the practical Christian life is the activity of the Holy Ghost. Christians, even those in religious life, find it difficult to comprehend properly the role of the Spirit in the formation of the perfect life. His work is the final supernaturalizing force transforming purely human actions into a divine sphere. This action is so subtle that it is not often perceived by the mind. Because of this, a certain awe and mystery surrounds His operations.

Père Gardeil has handled the mystery of the Holy Spirit in the traditional Thomistic manner, adding a freshness of approach which masters alone achieve. The theologian of the Gifts broadly outlines the Christian life, directing attention specifically to the role of the Holy Ghost. The body of the work begins with the gift of fear and continues along the usual gradation and alignment of the gifts and beatitudes. The final note of *The Holy Spirit in Christian Life* is one of expansive confidence in the ability of the soul docile to the Spirit of God.

The principal greatness of Père Gardeil's book rests in its simplicity of style and expression. It reaches the common level without sacrificing either the splendour of the doctrine or the beauty of its application. Arising from this simplicity is an efficacy which touches the heart, such in fact, that it seems that the Spirit of Whom he writes vivifies the author's work.

While *The Holy Spirit in Christian Life* is primarily directed to men and women in the religious state, it is nevertheless of immense worth to everyone. As H. D. Gardeil, O.P., so aptly wrote in the foreword, "the beneficent dew of its gifts, and of its fruits, is the privilege of no particular way of life; it is free to fall on everyone sanctified by grace. It will be then in the truest sense of the word . . . a retreat on the Christian life." G.M.W.

The All-Present God. A Study in St. Augustine. By S. J. Grabowski. St. Louis, Missouri, B. Herder Book Co., 1954. pp. x, 327. \$4.50.

Between St. Augustine's encomium in the *de Trinitate*, "God is great without indigence, ruling but from no position, containing all things without 'having' them, totally everywhere without place," and the reasoned conclusion of St. Thomas in the *Summa* (I, 8, 1 c), "Thus it necessarily follows that God is in all things, and intimately," there intervenes at least eight hundred years of development of Christian doctrine. But these two statements of the fact and the mode of God's omnipresence are not entirely unrelated. They are really two threads in the rich fabric making up the tightly-woven and increasingly beautiful and ornamented garment of the deposit of faith—Catholic theology. This is the implicit conclusion and perhaps the greatest single contribution of Father Grabowski's study.

Although St. Augustine flourished some eight centuries before Scholasticism flowered and produced the Angelic Doctor, this does not mean that the Doctor of Grace's presentation of the doctrine of the divine presence is primitive and under-developed. The author shows in a scholarly, well-documented manner that Augustine drew upon, collected, and properly subordinated all the sources which were at hand. Sacred Scripture and the tradition of the Fathers of the Church who preceded him took first place. St. Augustine did not, moreover, eschew the morsels of truth nor fail to profit from the errors in early Greek and current philosophical thought. Even the pursuit and capture of his own great soul by the Hound of Heaven served as a source from which he derived profit in presenting his doctrine. "Too late I loved thee," he said, "and behold thou wert within, and I abroad, and there I searched for thee."

Yet the cast of St. Augustine's character does not permit his presentation to be systematic. Primarily a pastor, the Bishop of Hippo wrote polemically. Thus from his writings against the Manichees we can garner his attitude toward a dualism in which the presence of God is excluded from matter, "the Absolute Principle of Evil." Later in

his life, battling against Pelagianism, he furnished us with his thought on the most intimate presence of all, the dwelling of the Blessed Trinity in the souls of the just. In each of these areas of thought he laid the foundation for the later Catholic doctors, even influencing dogmatic pronouncements of the Church, as the author shows in a separate chapter. It may be noted here that insofar as the doctrine of divine pre-motion is co-existence with that of God's presence, this author considers that "no support for either side (Thomistic or Molinistic) can be gained from the writings of St. Augustine. His teaching on the matter at hand is too general and somewhat vague," (p. 154). This position may be seriously questioned on these grounds alone, namely, L. Molina's corrective attitude with regard to St. Augustine's doctrine on efficacious grace.

Father Grabowski's monograph is an example of a true perspective regarding patristic theology. Throughout the author maintains the attitude that St. Augustine's writings (and, by extension, those of the Fathers) are a single element in the manifold of authentic Christianity. They are not to be considered as a pure stream which later suffered pollution from the tributaries of subsequent systems of theology. The impression this type of book leaves is that the Fathers are an indispensable link with primitive Christianity and a treasure which twentieth century Catholic theologians have at their disposal, for fresh speculation and synthesis.

B.M.S.

The Human Element in the Church of Christ. By Rev. Dr. Paul Simon. Translated from the German by Meyrick Booth, Ph.D. Cork, The Mercier Press, Limited, 1953. pp. 156. 7s., 6d.

Whenever a person looks at one part of a picture, and closes his eyes to the remainder as though it were non-existent, he cannot properly appreciate the artistic whole. So it is studying the nature of man. Some, viewing only the animal part of humanity, have changed man into an upper class beast; others, trying to turn him into an angel, have ignored his sensitive nature. Man cannot be known as other than what he is, a being composed of a material body and spiritual soul.

Now the Church of Christ, although divinely established, is made up of human beings. Father Simon in his book realizes well the meaning of this truth and the evil results of its denial, either speculatively or practically. His freshly original presentation is rooted in the very Humanity of Christ and in the nature of His mission and Church. He shows that no contradiction necessarily arises when

mistakes, even serious ones, are made within a society founded by God and administered by men. Such apparent contradictions overwhelm only those who fail to see standing amidst the wounds of human weakness, the immovable fortress of divine Faith.

The reader who reflects with the writer upon the necessary consequences of the human element in the Church will appreciate her role upon earth, and in particular her development over the centuries to the present day. Some excellent chapters on the state of Christ's Church in more modern times are quite enlightening, and should be of special interest to the Clergy. The Catholic reader of this book may well find his faith and charity strengthened, and the non-Catholic may be led to a more understanding attitude toward Catholicism.

M.M.J.

The Triptych of the Kingdom. By Dr. N. G. M. Van Doornik, Rev. S. Jelsma, Rev. A. Van De Lisdonk. Translated from the Dutch. Edited by Rev. John Greenwood. Westminster, Maryland, The Newman Press, 1954. pp. 491. \$4.75.

The first question that readers of this book will ask is: "What does the title signify?" By the use of the word triptych is understood the three inter-related stages of the development of the kingdom of God, namely, (1) the Jews; (2) The Messiah, Jesus Christ; (3) His Kingdom, the Church. These three stages are presented in three panels or sections necessarily connected and illustrate the hand of Divine Providence in the history of mankind.

This work is a synthesis of Catholic doctrine primarily addressed to the non-Catholic interested in Catholicism. There is a lucid explanation of the truths of faith and a plain presentation of the differences between Catholicism and Protestantism on vital points. The analysis of the Messianic prophecies (pp. 39-53) is a clear indication of the effort that was exercised in the composition of this book. The explanation of the veneration of the saints (pp. 219-225) illustrates its eminent practicality as a handbook of the Catholic Faith. Repetition of the key ideas at the beginning of each chapter gives unity and coherence to the whole treatment. The summary at the end will be helpful for quick reference and the list of books for further reading was well chosen.

The authors have a keen and sensitive appreciation for the difficulties and obstacles which confront the non-Catholic and this attitude is reflected in their method of procedure. The distinctive style employed will hold the interest of the reader throughout the entire book.

We highly recommend this work to non-Catholics, to Catholics of college age who desire a brief review of Catholic doctrine, and to all those who are engaged in convert work. R.L.E.

Sanctifying Grace. By Aegidius Doolan, O.P. Cork, The Mercier Press Limited, 1953. pp. 108.

Eusebius relates in his history that the father of Origen used to kneel beside his sleeping son and devoutly kiss his breast as the tabernacle wherein God dwelt. Now the Blessed Trinity dwells within us by sanctifying grace; thus the importance of any book on this subject.

The aim of Father Doolan's book is "to inquire into the meaning of this 'adopting grace' . . ." His inquiry begins with the consideration of the sources of our knowledge of grace. He seeks first the teaching of the Sacred Scriptures, outlining the main points of St. John and St. Paul on this subject. The next font considered is Tradition as it is summed up in the Liturgy of the Church. The remainder of the book is concerned with what grace is and what it does.

This work is another of the fine popular explanations of a theological tract now coming from the pen of Father Doolan. His scholarship is enhanced by his adherence to the principles and doctrine of St. Thomas which he has made his own by study and meditation. There may be brief sections of the book that will require a second reading for a thorough appreciation. But to those who understand the meaning of sanctifying grace, Father Doolan's book will serve to freshen and deepen their knowledge and appreciation of it. Others will find *Sanctifying Grace* a valuable source of light on this "adopting grace" by which "we are called and are the sons of God."

C.B.

Order and Law. By Aegidius Doolan, O.P., S.T.M. Westminster, Maryland. 1954. pp. xviii, 199. \$3.50.

To the ordered mind, disorder destroys peace; to the observer of the law, unlawfulness causes disorder, hence it destroys peace. Nations meet in peace conferences but disagree in the formulation of laws which will ensure peace and order; legislators fail to recognize the individuals' right to peace and order; the individual doesn't demand his rights since he is unaware of their origin.

It is the orderly mind that recognizes this; only the perfectly ordered mind sees disorder in its smallest details. St. Thomas Aquinas possessed this type of mind. He saw world disorder arise in the individual, multiply in the state and spread among the nations. He never

apologized for what he knew was man's disorderliness, even though he knew man would eternally ignore the fact, but he set out to expose it.

The author of *Order And Law* found in St. Thomas the answer to social injustice, the recognition of man's rights with his corresponding duties; the origin of law protecting man's rights, the order that flows from observance of law and its consequent peace. The world hasn't found this answer because enough individuals haven't found it. Fr. Doolan trusts that he might find some sincere readers who will use his book for the elementary knowledge requisite to this answer.

The book has been written for the man-in-the-street. The chapters are very brief; the sound doctrine of St. Thomas is set in contrast to modern errors; the Church's authority is at times invoked, or, again, an appeal is made to the approach of philosophers. Although the book is too brief to be of particular help to teachers of St. Thomas, those who teach social sciences in the light of St. Thomas would profit by investigating the book.

T.H.

Handbook to the Life and Times of St. Teresa and St. John of the Cross.

By E. Allison Peers. Westminster, Maryland, Newman Press, 1954. pp. vii, 277. \$3.50.

Since "many readers of the letters of these Saints—and especially of the large collection of letters left by St. Theresa, and of her *Life and Foundations*—find the numerous allusions in them to contemporary persons and events highly bewildering, if not quite incomprehensible . . . and find it difficult to form a picture of the background of the Discalced Carmelite Reform or to trace its progress during the years of persecution and internal conflict which marked its early growth," Allison Peers has written this handbook to facilitate the task of the student and the serious reader of the two great Spanish mystics, St. Teresa of Avila and St. John of the Cross.

To achieve this he has divided the book into three sections. The first is a narrative of the history of the Reform, covering a period of eighty years, beginning with the birth of St. Teresa and ending a few years after the death of St. John at the time when the Reform can be said to have ended. In the second part are presented brief biographies of all these associated with the saints of the Reform, while the last section gives various appendices in outline form of important historical and biographical dates and places.

Due to the author's purpose the book is necessarily factual and

not devotional. Throughout the reader profits greatly from Mr. Peers' scholarly approach and vast knowledge of the writings of the Saints and their contemporaries. The second and third sections, the biographies and appendices, serve to relieve the narrative of cumbersome details and permit concentration on the history of the Reform itself.

This is another of the author's fine contributions to the study of these two great mystics. It is highly recommended to anyone interested in studying the lives and writings of these Saints and will be an invaluable aid in unraveling the numerous historical and biographical allusions found in them.

C.M.B.

Outlines of Moral Theology. By Very Rev. Francis J. Connell, C.Ss.R. Milwaukee, The Bruce Publishing Company, 1953. pp. 247. \$3.75.

In an era which attempts to belittle the difference between virtue and vice, the science which teaches man the true meaning of morality becomes ever more important. In his *Outlines of Moral Theology*, Father Connell has taken the very complex principles and problems of moral life, reduced them to their simplest form, and presented them in a very readable, yet none the less scientific fashion.

The author first considers man's final end and the human actions by which he attains to it. Attention is next directed to the subjects of law, conscience and sin. Essential to the moral life of man are the virtues and these are given very adequate treatment. The general aspects of virtue are presented, and then each of the theological and moral virtues is, in turn, carefully considered. The final section of the book treats of the Sacraments. After their common characteristics have been discussed, each of these sevenfold channels of grace is explained in concise and particularized fashion.

Outlines of Moral Theology, as its very title stresses, is not meant to be an exhaustive study of the science of morality. It is destined primarily for the Religious' or laymen's study group rather than the seminary classroom. Father Connell points out for his readers the principles which underlie morality and then applies them in a practical way to daily life. The content and method of procedure of the book might best be summed up in a quotation from the author's preface. "I have endeavored to incorporate into this single volume in concise form, all the fundamental doctrines of Catholic Theology in the field of morality together with the chief applications of these teachings to the ordinary problems of human life."

Father Connell's enthusiastic style of writing soon captures and holds the attention of the reader. Although his work is the fruit of

genuine scholarship, the author's simple manner of explaining a difficult subject matter makes the content of his book available to those who lack specialized training in Philosophy and Theology. Technical expressions are reduced to the very minimum and where necessity demands their use, they are well explained. Since Father Connell has covered the entire gamut of Moral Theology in one volume, many of the moral tracts are quite briefly summarized. This brevity gives added merit to the book as a handy reference for priests and clerical students and facilitates a quick review of basic moral principles. *Outlines of Moral Theology* will, however, be of greatest value to the Catholic layman who wishes to fortify himself against the teachings of modern morality by a more scientific knowledge of Catholic Moral Doctrine.

T.R.P.

The Rise and Decline of Liberalism. By Thomas P. Neill. Milwaukee, Bruce Publishing Company, 1953. pp. ix, 321. \$5.50.

Liberalism is a word freely used today with varied connotations, a term inviting broad interpretation. Professor Neill manages to cut through centuries of historical record to trace a path from the foundation period of Classical Liberalism to its fructification in the mid-nineteenth century and its ultimate decline in the twentieth.

Classical Liberalism takes its philosophical roots from the Christian concept of man, made in the divine image, accorded an end which lay outside human history, with a right to the means necessary to attain that end. Historically, its origin lay in the feudal society of the latter Middle Ages.

The liberal tradition gradually took form with the first modification in feudal society, the emergence of the burgher tradesman, and, subsequent with further changes, the appearance of the middle class bourgeoisie who became the bearer of the liberal tradition. It was in this transformation that the structure of society shifted from a stable arrangement based upon relationship to land to one in which wealth centered upon movable goods and money, and man fitted into society more by contract than by status.

Freedom from exterior restraint became the keynote of liberal doctrine, freedom from restriction of any kind—theological, governmental, economic. It is this doctrinal stand that Professor Neill cites as the determining factor leading to its inevitable decline. "Liberals made a serious mistake relative to human nature when they defined freedom as simply the absence of exterior restraint. It considered such freedom as the goal rather than the means, and thus it disassoci-

ated itself from the end of human action: the good for the will, the truth for the intellect, eternal union with God for the soul. It neglected theological and ontological considerations, thus giving license to error and injustice."

Of special benefit is the author's documentation. His sources are authoritative and many; an excellent bibliography can be had from the footnotes alone. Some will find fault with the apparent lack of balance in thesis exposition. Argumentation supporting the asserted decline is lacking in clarity as well as sufficient material for development.

By his study Professor Neill offers the general reader an informative source for an enlightened understanding of the liberal frame of mind which prevails in our present day, a modified form and by-product of Classical Liberalism. A second volume directed to a review of Liberalism in America is in preparation. D.K.

"... **For I Have Sinned.**" By Dorothy Fremont Grant. Milwaukee, Bruce Publishing Co., 1954. pp. 80. \$0.75.

The non-Catholic in America usually does not have so much difficulty in accepting what might be called the purely divine teaching of the Catholic Church—the Trinity, Incarnation or Eucharist. His difficulty rather arises in giving assent to doctrines where the human element seems to predominate—Infallibility of the Pope, authoritarian constitution of the Church or Confession. As the name implies "*... For I Have Sinned*" concerns itself with the last. In this pamphlet the author, a convert herself, directs her writing to those who are investigating Catholicism or to the recently baptized. Her aim is to present in a popular, concrete style the Church's teaching on Sacramental Confession in such a way that the inquirer will have his misconceptions dispelled, and the fears of the new Catholic will be shown in their true perspective.

These few pages achieve this end well. Witness a sampling of chapter headings: "What Shall I Say Now?" "What Will the Priest Think?" "What Price Peace?" It is also strongly recommended for priests giving instructions because of the insight it gives into the non-Catholic mind. F.M.A.

The Case of Cardinal Aloysius Stepinac. By Richard Pattee. Milwaukee, Bruce Publishing Co., 1953. pp. xvi, 499. \$5.50.

The so-called trial and conviction of the Metropolitan of Croatia, Cardinal Stepinac, has left some measure of doubt in the mind of

the West as to the innocence of this Prelate regarding the charges made against him. In view of the fact that, until now, only the documents for the prosecution have been presented, this confusion is understandable. With the publication of this book the documents for the defense are made available for the first time; it is no longer possible to entertain any doubts regarding this horrible travesty of justice nor any suspicions about the blamelessness of the Archbishop of Zagreb.

The book is divided into two sections, one analytic, the other documentary. In the first part Mr. Pattee gives the historical background, the events connected with the trial, and an analysis of the charges made against the Cardinal. The historical resumé is indispensable to an understanding of the Yugoslavian problem. But even more important, this background gives us an idea of the tremendous problems which faced the Archbishop and his clergy during the ravaging years of war prior to Tito's usurpation of power. As an example, five different armies occupied this territory simultaneously, and thus there arose the frustrating problem of determining and pledging support to the lawful authority. These valiant efforts were later described as crimes against the state and collaboration with the enemy when the indictment was made. The author thoroughly criticizes these and the other charges made against the Archbishop, devoting six chapters to the refutation. Although this is the smaller section of the book, it is the most important because it gives this impartial but devastating critique.

The second part is a documentary section containing an indictment by the prosecutor, the addresses of the two defending lawyers, the Archbishop's reply, and the evidence in reply to the charges made against him. This evidence is in the form of correspondence, public addresses, appeals, directives to his clergy, etc. Quotations from these documents have already been given in the analytic portion of the book but are presented here in full that the record might be complete. It is now evident that the account of the trial as it appeared in the "People's Press" is quite different from what took place in the courtroom. The author is to be commended for presenting the case of Cardinal Aloysius Stepinac in its true perspective. T.D.

Dear Sister. By Catherine De Hueck. Milwaukee, Bruce Publishing Company, 1953. pp. 80. \$2.00.

Catherine De Hueck, known and loved by all who are interested in the work of the Lay Apostolate, has previously 'visited' with

Bishops and seminarians. Her present brochure is aimed at the nuns and sisters of the Church and especially those who educate and mold the Catholic youth of our country.

Early in her book she states that *Dear Sister* deals with "the need of first-hand knowledge of the Lay Apostolate of Catholic Action." The chapters are unentitled and in the form of short letters. Amazingly, within such a small framework, the author has touched many pertinent subjects. Particularly note-worthy are her chapters on vocations, which hold both a practical value for the reader and afford some much needed refreshers on the fundamental principles of all vocations. The last few chapters are devoted to the Lay Apostolate as such. It is here that Mrs. De Hueck does some of her best writing and makes some of her most forceful arguments.

All may not agree with *Dear Sister* and some may find open fault with not a few of the ideas propounded in the book. It is designed for a special audience, but what really sets it apart from its kindred volumes is the fierce urgency of the writer and message she is delivering. She has well recognized the victory that restoring all things in Christ will bring and her contribution to the struggle is notable.

R.E.B.

Matt Talbot. By Eddie Doherty. Milwaukee, The Bruce Publishing Co., 1954. pp. 200. \$2.75.

This book is a story, not a biography, of Matt Talbot and his fight against alcohol. The author simply presents his reader with the example of a man living a life of a day laborer yet reaching a high degree of Christian perfection. An historical background, showing to some extent the times in which Matt Talbot lived, is given but this is only to expose the great fight he fought against the evils of his day. There are actually few historical facts known about this humble Irish worker who, as a layman, lived the austerities of a monk. The style of the book is light and makes for easy reading. But the author tends to put too much of himself into the life of his subject by way of parenthetical sentences. This makes it hard at times to distinguish the actual historical fact from the author's own interpretation of the fact.

A.B.

The Church and Infallibility. By B. C. Butler, O.S.B. New York, Sheed and Ward, 1954. pp. 230. \$3.50.

Every once in a while an attack upon the Church calls for a special answer. In 1952 an abridgment appeared of Dr. Salmon's

The Infallibility of the Church, a polemic against the dogma of the Pope's infallibility defined at the Vatican Council. This summoned a recent response from the learned Abbot Butler of Downside, who states that "the old polemical note is still struck and can still be confident of a hearing."

The author does not intend to give us a comprehensive apologetic but he does meet the need of answering Salmon quite effectively. His knowledge of sacred theology and of Church History, coupled with a gift of expression, are well utilized in this work. As a champion of the truth, he knows how to emphasize the credibility of the Church's claims by an appeal to the testimony of good common sense and to the sound scholarship of those outside the Church. Particularly apropos of this are his outline of a reasonable man's reaction to the temptation to agnosticism (pp. 53-4), and his frequent quotations of Harnack's findings, which corroborate the Catholic claim. One of the salient points made by the author is that there has been a development in the Church over the centuries, and so one cannot expect to find the same maturity of ideas in the second as in the twentieth century. Thus the doctrine of the Pope's infallibility, while always contained in the deposit of Faith, took time to develop, till it was ripe for definition in 1870.

The Church and Infallibility is not light reading, but it does afford ample reward for any reflection expended upon it. Abbot Butler is well aware of the fact that there are subjective difficulties to be met in the souls of non-Catholics, and not all are attracted to the Church by the same motives of credibility. In the last chapter, "The Body and the Spirit of the Church," he stresses the fact that, although the institutional, visible aspect of the Church is a necessary one, her interior life is the more important. This book should appeal not only to the student of Apologetics, but to anyone who is not unwilling to investigate the reasonableness of Catholicism in general and of papal infallibility in particular.

M.M.J.

Medieval Essays. By Christopher Dawson. New York, Sheed and Ward, 1954. pp. 271. \$3.50.

In his recent articles Christopher Dawson has pointed to christian culture as being the key to unity among the Western Nations. *Medieval Essays* deals with the sources and constituents of this christian culture. Comparing today's culture to that medieval culture which went as far back as St. Augustine's time, Mr. Dawson stirs our complacency with this statement: "Contemporary culture can no

longer be regarded as christian, since it is probably the most completely secularized form of culture that has ever existed." He also warns each individual christian that failure to study christian civilization may bring "cultural inferiority and estrangement . . . a negative sectarian attitude which will narrow his sympathies and contract his social activities." The two historical death-blows to christian culture are revealed in a surprising proportion by the assertion that "the Protestant prejudice against medieval religion seems to have been a less serious factor than the intellectual and aesthetic prejudices of Humanism."

The reader need not fear that this book will give an outlook on religion solely historical. When Mr. Dawson comes to treat of the cultural fruits of medieval religion, he clearly states that these fruits are not the ultimate criterion of its value. It is to a great extent due to such an accurate perspective that *Medieval Essays* is a trustworthy and excellent analysis of medieval civilization. P.F.

All in Good Time. By G. B. Stern. New York, Sheed and Ward, 1954. pp. 154. \$2.50.

Miss Gladys B. Stern, the English writer, just before her conversion from Judaism was quite sure she would never write about religion. Father M., a Jesuit from Farm Street (London) assured here there would be no need for her to write at all. But *sotto voce* he had added: "Only you won't be able to help it."

And she couldn't help it, because *All in Good Time* is the story of her conversion. Although written in the style of a novel, it does not follow the usual chronological order. It is rather like the fond recollections of old folks who see their lives as having revolved around certain highlights. Miss Stern, at the age of 63, presents her life as having been punctuated by many "coincidences," as she calls them, involving the Little Flower. Even before she became a Catholic, she had conceived a certain admiration for St. Thérèse of Lisieux, from the example of her devoted friends, Penrose Fry and his wife, Sheila Kaye-Smith.

By reason of its style, this autobiography is warm and personal, as if the reader were having a friendly chat with the author. This manner of presentation, however, may not appeal to those who like biographies to read like a personal record in someone's files. The reviewer found *All in Good Time* an enjoyable and instructive book. It shows clearly how religion can permeate every moment of one's life.

G.G.C.

The Mystery of Godliness. By Ceslaus Spicq, O.P. Chicago, Fides Publishers Association, 1954. pp. 183. \$3.50.

Every priest will admit that he is constantly in need of a reminder in regard to his role in God's plan, the dignity of his office and his complete dependence upon grace for the accomplishment of his sacred ministry. He is also aware that if he is to plant and fructify the seed of holiness in the souls of men, it must first grow within himself. *The Mystery of Godliness*—words taken from 1 Tim. 3:16—well meets this need; for it is a meditative work, dedicated to the sanctification of priests.

The Epistles of St. Paul to Timothy and to Titus are frequently used by writers when endeavoring to foster a holy life in priests. Father Spicq also utilizes these precious letters but deviates somewhat from the method of modern commentators who seem to favor the spiritual sense of sacred scripture to that of the literal sense. The author points out and explains the main themes of these Pastoral Epistles in the literal sense. The development is not according to a verse by verse commentary, but rather according to topic—the Church, the sacrament of Orders, the apostolate, preaching, piety, etc. The explanations are frequently clarified by the use of other Epistles of St. Paul as well as citations from other biblical texts, the result being an harmonious and logical commentary.

This "scriptural theology of priestly life," a classification suggested by the author, is a work that should be well received by priests. It can do much to develop a sense of the priesthood according to the spirit of St. Paul.

B.St.G.

Guide for Social Action. By Yves de Montcheuil, S.J. Chicago, Fides Publishers Association, 1954. pp. 85. \$1.50.

After outlining the nature and functions of the Church and the State, the author of *Guide for Social Action* examines the varied problems that arise here in our times with regard to the relations between these two perfect societies. Father Montcheuil, in examining the role that the individual Catholic can play in the activity of his family, community and nation, provides many guides for truly Catholic Social Action. In his treatment of several special problems, such as Anti-Semitism and Civic Education, the author has turned what might have been just an ordinary book into a very worthwhile work.

All the readers of this little book might not be in entire agreement with Father Montcheuil in those rare instances when he ex-

presses his personal opinions, but this in no way detracts from the importance and worth of the book, since the author adheres consistently to the common teachings of the Church on Social Action. Content with exposing the necessary principles which must be guiding lights for today's Catholic citizen of any country, the author clearly outlines the functions that the Church as a ruling body, and her children as citizens, must exercise in our modern world.

The author of this "handbook of social action" was a professor of theology at the Catholic Institute of Paris. The first eight chapters were actually lectures, while the last five chapters comprised a course given by Father Montcheuil in 1942 on "The Church and Politics." After his death the author's confreres made these writings available for translation into English, and the work was done by a group at the University of Notre Dame under the supervision of Vincent J. Giese, Editorial Director of Fides. R.A.F.

The Reformation in England. Volume II. Religio Depopulata. By Philip Hughes. New York, Macmillan Company, 1954. pp. 366. \$7.50.

The story of the Reformation is a topic frequently seized upon by writers who openly show their bias against the Church. Nor is truth served by the fact that the Catholic position is sometimes defended by writers whose literary skill or historical ability does not equal their zeal. Fortunately, this is not the case with Father Philip Hughes, who shows in his writings a remarkable combination of historical acumen and literary talent. His most recently published work, *The Reformation in England: Religio Depopulata*, is the middle volume of a trilogy on this fascinating and complex topic.

Father Hughes' earlier volume, *The King's Proceedings*, traced the events up to the year 1540. In the present volume he skillfully describes the battles in Henry VIII's last days between the various religious factions. The sad days of the child King Edward, with the growing ascendancy of Protestantism, are treated in detail; yet the reader is never lost in a maze of trivialities. The maneuvering of a numerically small, but politically powerful group of adroit politicians gives Protestantism the supremacy until the Restoration under Mary Tudor.

The difficulties of the period, the religious ignorance of the people, the unpopular marriage of Mary with Philip II of Spain, the rebellion of Wyatt—are adequately treated by the author in the long discussion of the years 1553-1559. Of special interest is the account of the repression of heresy under Mary's rule—a phase of her reign

that has earned for her, albeit unjustly, the title "Bloody Mary." Father Hughes discusses this complex question with calmness and precision, carefully evaluating the available historical evidence. He writes for an audience that has forgotten that heresy is an evil injurious to the social order. This reviewer regrets Father Hughes' failure to stress that it was a question of an objective evil. It weakens his consideration of the prudential judgment of whether or not it should have been punished in those particular circumstances.

All things considered, Father Hughes has written an excellent book. We look forward with interest to his third and final volume which will treat the Elizabethan period. The present volume certainly deserves a place in libraries and on the bookshelf of serious students, for it is a source that should be considered in any study of this period.

J.M.H.

The Child and Problems of Today. A Symposium sponsored by Family Life Bureau. Rev. Edgar J. Schmiedeler, O.S.B., Ph.D. A Grail Publication, St. Meinrad, Ind., 1954. pp. 183. \$2.00.

Once a year in one of the greater cities of this country the Family Life Bureau sponsors an unusual yet most important conference. It is a convention dedicated exclusively to the family and its problems. Through the three busy days of this convention papers are read and informal discussions are led by nationally-known child-psychologists and masters of pedagogy who come from every part of the nation. The aim of the many varied discussions is to impart to parents a more profound insight into problems of the home and their intelligent solution. The necessity and importance of this work can hardly be overemphasized.

Father Schmiedeler, who is the national moderator of the Bureau, fully appreciates the rare worth of the information presented at these conferences. His keen desire to broadcast such vital instruction to needy parents explains the present Symposium. Herein are analyzed most of the common yet always delicate child-parent relationships, and answers are offered which have the dual advantage of knowledge and experience.

Particularly informative are the three chapters devoted to the radical physiological and psychological changes which affect the adolescent boy and girl. These three chapters, if carefully read and applied, will fortify parents against many of the headaches and heartaches which are bound to arise from constant association with the maturing adolescent.

The entire book affords an excellent guide in answering many of the never-ending, ever-changing crises of family life. T.J.S.

The Promised Woman. Edited by Brother Stanley G. Mathews, S.M. St. Meinrad, Ind., Grail Publication, 1954. pp. 316. \$4.00.

The Marian year has witnessed many excellent works dealing with our Blessed Mother. Practically every aspect of Mariology has been treated, but according to Bro. Stanley G. Mathews, S.M., not a single book on the Immaculate Conception has been published in the United States for the past twenty-five years. To remedy this situation, and to fulfill the many requests which he has received from theologians, preachers and writers, Bro. Mathews has compiled a most useful book entitled *The Promised Woman*.

The compiler has carefully selected the best from what has been written on Our Lady's first privilege. The result is an excellent anthology of the Immaculate Conception. This collection of articles and documents will benefit the scholar, preacher, teacher and layman for it is not limited to one particular phase of the Immaculate Conception. Rather the compiler has selected treatments which consider this aspect of Mariology from historical, liturgical, theological, apologetical and devotional points of view. Selections from the writings of Bossuet, Bishop Sheen, Knox, Leen, Cardinal Newman, Archbishop Ullathorne, Cardinal Gibbons, as well as the encyclical letters of Popes Pius IX and XII and of St. Pius X are included among the thirty-four essays.

O.I.B.

Religion Behind the Iron Curtain. By George Shuster. New York, Macmillan Co., 1954. pp. xxi, 281. \$4.00.

Communism is a disease. It is a fast-spreading sickness gnawing away at the heart of man and destroying the goodness in him. Like a cancer that consumes the body of a man even before he knows it, Communism overcomes the mind and heart of a man before he is conscious of what has happened. In his book *Religion Behind the Iron Curtain*, George Shuster describes this process by showing Communism in action. He takes one to the unfortunate countries now grieving under the yoke of oppression, and gives a glimpse of what Communism has effected there.

The first chapter of this scholarly work presents an historical perspective of events that led to the emergence of Communism as a world power. Here are reviewed briefly the conditions existing in Russia and other countries before they fell victims to the Red scourge.

Mr. Shuster then describes how Communism has advanced in Eastern Germany, Czechoslovakia, Yugoslavia, Poland, Hungary and the Balkans. He makes it clear that Communism is opposed to religion—Catholic, Protestant and Jewish. It cannot be otherwise. Since all religions profess an Authority superior to the state and admit a Power beyond that which can be seen or touched, they necessarily suffer under Communism.

This book is a record of diabolically clever hatred and heroic Christian love, of prolonged attacks, the failure of the weak to withstand and the martyrlike resistance of the strong. It proves once again by undeniable facts that our answer to Communism cannot be a compromise with Christian principles but only a dogged following out of these principles, no matter the cost. A.McK.

The Last of the Fathers. By Thomas Merton. New York, Harcourt, Brace, and Company, 1954. pp. 123. \$3.50.

The Last of the Fathers is Thomas Merton's response to a request of his superiors for a book commenting on the encyclical honoring the memory of St. Bernard of Clairvoux. They also requested that he add notes on the saint's life and writings to help the reader capture the spirit and aim of the encyclical, *Doctor Mellifluus*.

In a clear and crisp précis Thomas Merton presents the life and writings of the rejuvenator of the ancient Order of St. Benedict. His intention is to introduce the reader to St. Bernard and, in good taste, he makes the introduction brief. In a cursory sweep of an eventful life, Merton demonstrates that St. Bernard's was a life of intimate, perduring communion with God. Historians, viewing the exterior effects of Bernard's life, are remiss in not attributing all these wonders to the interior vibrant current which animated them. Throughout his works, whether mystical or instructive, there is one unifying and predominant theme—to bring souls nearer to Christ. The title of "the Doctor whose teaching is as sweet as honey" was justly attributed to St. Bernard because of his writings.

By far the most important feature of this book is the inclusion of the exact translation of Pope Pius XII's encyclical, *Doctor Mellifluus*, a letter written to commemorate the eighth centenary of Saint Bernard's death. The Vicar of Christ recalls the zeal with which the Monastic Reformer labored and urges us to imitate him. However the prudence of the Holy See anticipates the objections to such a proposal of following Bernard's spirituality by acknowledging that God has set the limit for the sanctity of every man. We are there-

fore invited to duplicate the burning ardor of the saint to the degree to which we are capable. It is a most happy circumstance that this brief but penetrating sketch of one of the Blessed Virgin Mary's most celebrated commentators appears during this Marian year.

J.E.

Catholicism in America. A Series of Articles from "The Commonweal." New York, Harcourt, Brace, and Company, 1953. pp. 242. \$3.75.

In any given society Catholicism is much more than a mere creed or set of dogmas. Through its members the Catholic Church makes for a distinctive culture, which affects and is affected by the other elements of society, our neighbors. Here is a symposium of essays which attempts to define and evaluate the impact of Catholic culture on the present day American scene.

Coming as they do from the pages of *The Commonweal*, these essays have a wide topical range. A large proportion deal with socio-political issues and try to measure the effect which the members of the Church in America could and should and do have upon the State and also upon other religious or social groups. Others discuss our attitudes, rights and obligations in the fields of education and social reform. A final set have to do with the extent of American Catholic influence upon the arts. Adding to this broad scope is the widely divergent point of view of the authors. The collection includes two essays by non-Catholic writers (one Protestant, the other Jewish) who write with frank bias.

No reader will get through these pages without an occasional raised eye-brow, for the subject matter is often highly controversial and several writers do not mind pointing their fingers. Members of the American clergy, however, can profit from sampling this product of an articulate group of laymen. Informed laymen themselves perhaps can accept it as a challenge to ponder more deeply the issues at stake. Both groups of readers will at the very least admire the forthrightness and originality with which the contributors have applied their minds to these problems.

B.M.S.

Hugh Pope. By Kieran Mulvey, O.P., with a Foreword by His Eminence Cardinal Griffin, Archbishop of Westminster. London, Blackfriars Publications, 1954. pp. viii, 208. 12sh. 6d.

This is the biography of Father Hugh Pope, one of the greatest of the English Dominicans. A man of many parts, he has indelibly imprinted his mark upon English Dominican history. The author

seems to have caught the spirit of the man and has done us a great favor in executing this work so well.

The son of a convert from Wesleyanism, Henry Vincent Pope began his student days in the Birmingham Oratory School during the days of the rectorship of the celebrated Dr. Newman. A studious youth, Harry, as he was called, gave himself over to the mastering of Latin, Greek, French, and German—linguistic knowledge which was to serve him well in his future scholarly career.

From the Oratory, Henry Vincent Pope went on to pursue the medical profession at Queen's College. There was nothing extraordinary in the beginnings of the vocation of this extraordinary priest. But after his second year at Queen's, on September 29, 1891, Henry Vincent Pope took the habit of St. Dominic and the name of Brother Hugh.

Despite his weak constitution and failing eyesight, perseverance saw him through to Ordination. Then followed studies at Louvain, where he received the lectorate. Thus began an illustrious career in the quest of truth, which was to take him to Rome where he was awarded the degree of Doctor of Sacred Scripture. But his career as a Master in the Roman Pontifical University was not without its cloudy days. He left Rome under the stigma of unorthodox modernist tendencies in his teaching. He humbly accepted this public humiliation while his works were being scrutinized for error. His consolation was to come several years later through a personal letter of exoneration from Pope Pius X himself.

Those interested in Sacred Scripture and its practical apologetical value in preaching will enjoy this biography of a man skilled in both Sacred Scripture and Apologetics. The author has succeeded in enlivening this work with all the flavor of an historical novel. B.M.

Mary, God's Masterpiece. By the Redemptorist Fathers. New York, Perpetual Help Press, 1954. pp. 64. \$2.00.

The Redemptorist Fathers have gathered together in one volume some of the most famous paintings of Our Blessed Mother. These excellent reproductions, coupled with appropriate texts taken from the Holy Scriptures, the Daily Missal and the Roman Breviary, form a fitting tribute to Our Lady to whom the book is dedicated. It is a pleasure to view this splendid selection of paintings, especially in this day and age when commercialism has so diluted our sense of beauty and cheapened our works of art.

Works of Murillo, Baroccio, Fra Angelico, Velasquez stand out

among the twenty paintings which depict the more significant events in the life of Our Lady. Forty-two Madonnas give eloquent proof of the part Mary has played throughout the ages in inspiring artistic genius. Nothing but praise can be given to the compilers for such a sensitive and delightful selection of masterpieces found in *Mary, God's Masterpiece*.
O.I.B.

Louis Martin, An Ideal Father. By Louis and Marjorie Wust. Derby, N. Y., Daughters of St. Paul, 1953. pp. 374. \$1.50 paper, \$3.00 cloth.

Throughout history there seems to have been a conspiracy against the third person of the family trinity—the father. Literature and song, art and the theater extol the mother and praise the child, yet far too seldom do we chance upon a tribute to a father. Louis and Marjorie Wust have studied the life of St. Therese of Lisieux and realized that saints are not born—they are made. All the incidental circumstances that crowd a young life have a certain influence on the future of the child. Now of all her family, St. Therese was most strongly attached to her father.

In a vivid yet simple style backed by sound research, the Wusts have captured the spirit and life of this man behind the saint. Here is no picture of fairy-tale holiness, but a portrayal poignant with feeling and sincerity. This is the portrait of a man who recognized the Will of God and accomplished it as simply as he would take his evening meal. Each daughter was to Louis Martin a source of joy coupled with sorrow. Yet the rose of sorrow that was to him the most bitter was the loss of his little flower, Therese. But it was Louis Martin himself who encouraged her and held her up along the stormy road to Carmel.

In an ensemble of plainly accurate and intimately detailed chapters the Wusts have woven a pattern for the imitation of every modern father. The authors must be extended sincere congratulations with the hope that more such works will be forthcoming. N.McP.

The Techniques of Communism. By Louis F. Budenz. Chicago, Henry Regnery Company, 1954. pp. viii, 330. \$5.00.

In his introduction, Louis F. Budenz states that "If Soviet Communism is to be defeated it must be met *intelligently* (*italics mine*) here at home and successfully opposed here as well as abroad." The book itself, *The Techniques of Communism*, is the result of successful classes in the subject at Fordham University. In it Mr. Budenz

presents to the nation an organized "inquiry into the nature and operations of Communism as a basis for combatting it" *intelligently*.

The book is divided into four parts: 1) The Nature and Organization of the "Communist Movement"; 2) Communist Methods; 3) Communism in Action; and 4) How to Fight Communism. In the first section Mr. Budenz gives an excellent summary of the philosophy of Communism which must be grasped before the reader proceeds to the rest of the book. For "it is impossible to analyze intelligently the methods and operations of the Communists unless these essentials at least have been grasped." (p. 6) However, like all summaries, this section gives only cursory treatment to some basic concepts. The atheistic aspects of Soviet Communism, for example, receive very little emphasis in Mr. Budenz's exposition.

In the chapter entitled "Invading Education," the author answers the tacit question "Why do intellectuals become Communists?" by showing the close connection between the pragmatism of John Dewey and his associates at Columbia University and the dialectical materialism of Marx and Lenin. Throughout the remainder of the book Mr. Budenz describes the Communists, methods for attaining world domination and how the Communists have affected the various policies of the United States Government and our own public opinion.

Although there have been many previous works written on the subject of Communism, this new book by the former editor of "The Daily Worker" will certainly prove of value as a handbook of practical communism.

D.F.S.

St. Thomas on the Object of Geometry. The Aquinas Lecture for 1953. By Vincent Edward Smith, Ph.D. Milwaukee, Marquette University Press, 1954. pp. 85, with 14 pages of notes. \$2.00.

Discussions on the three degrees of abstraction too often result in an explanation of the first and third degree, and a mere naming of the second. Dr. Smith, in a welcomed lecture on the object of Geometry, unveils some of the meaning hidden behind this conciseness.

Before treating of the object of Geometry itself, a consideration is given to the general place of mathematics in the degrees of abstraction. Mathematics abstracts from sensible matter but not from intelligible matter, i.e., not from the composite of material substance and quantity. By this union with quantity, material substance receives indeterminate dimensions which render its parts distinguishable. Thus it is that the mathematician studies the quantified rather than quantity

alone. The quantified, however, can be either discrete or continuous; and this gives rise to the two specifically distinct branches of Mathematics: Arithmetic, the science of discrete quantity, and Geometry, the science of continuous quantity. The second part of the book is devoted to a discussion on the mathematical continuum. The lecture closes with a brief analysis of the relative merits of Euclidian and non-Euclidian geometries.

Dr. Smith thus gives the reader a quick, penetrating glance not only into the object of Geometry, but into the entire object of mathematics. It is an insight which in many ways this reader has not found elsewhere. Of particular note is his development of the role of the imagination in the object of mathematics, and his unfolding of the elusive phrase "indeterminate dimensions."

This short book can be read with profit by anyone who has a general knowledge of the three degrees of abstraction; at the same time it has much to offer for the professional mathematician and philosopher.

A.C.

Pilgrim of the World. By Sister Mary Thomas, O.P. Fresno, Calif., Academy Library Guild, 1954. pp. 79. \$1.75.

Sister Mary Thomas offers the English reader another opportunity to heed the warning and message of Our Lady of Fatima. Her effort to spread this message concerns the first pilgrimage of the statue of Our Lady of Fatima.

After briefly explaining the origin of the pilgrimage, the author takes the reader on a vicarious journey with the statue of Our Lady. The itinerary is through Portugal, Spain, France, Belgium, the Netherlands, Luxembourg and the Azores. After witnessing the vast ovations with which the people show their love for Our Lady, we see the various marvels of grace that were bestowed on each nation. Even though the Church has not officially pronounced on these wonders, they give hope to the world by bearing witness that Our Lady cares for her children by dispensing such great blessings and graces.

This small book is a fitting tribute to Our Lady and will prove informative to those who have an interest in trying to spread the message of Fatima.

L.M.S.

BRIEF REVIEWS

The Good Tree is an excellently written pamphlet designed to give "an intellectual appreciation of the Passion and Death of Christ"

according to the approach of St. Thomas. This summary of his doctrine is well done; striking examples clarify the theological terms and help maintain the easy-flowing style. Father Fearon begins with some prerequisite notions on Christ, sin and suffering; proceeds through the doctrine on the Passion; and concludes with a fine, brief discussion of the problem of evil. This is a work that can give anyone a deeper insight into the Passion of our Lord. It will be found especially valuable by those who have had a brief theological course on the Passion. (By John Fearon, O.P., St. Meinrad, Ind., The Grail, 1954. pp. 72. \$.25.)

To Govern is to Love is a resumé of a much larger work, *Pour Mieux Gouverner*. Father Ronsin's object is to help religious superiors to rule by love rather than by fear. In laying bare many of the psychological problems inherent in community life, he gives sound counsel which is the fruit of many years experience as a spiritual director.

The book, however, suffers from a lack of clarity. Perhaps this is attributable to the difficulties involved in summarizing the original work. In any case, it is regrettable that only two brief pages are devoted to the place of Theology in the formation of women religious. Even more disturbing is the unwarranted assertion that a theology of the ascetical life was lacking before the twentieth century. The author seems to minimize the influence of the classical masters of the spiritual life on the lives of pre-twentieth century saints. (By F. X. Ronsin, S.J. Translated by Sister Eugene Logan, S.P. New York, Society of St. Paul, 1953, pp. 274. \$3.00.)

It is always pleasing to come across a suitable religious play for the grammar-high school levels. *Dark Splendour* is a five act drama of the life of Blessed Martin de Porres. It vividly presents the sanctity of Martin in a manner calculated to impress young minds. Yet a deeper impression might have been created had the trials and troubles of Bl. Martin been emphasized. The continual direct and indirect references to the marvels and the extraordinary events of his life cast a saccharine coating of holiness over the play.

The author states in his preface, "it is impossible to contract sixty years into a play." It is. However a fair portrayal of the man Martin is given. *Dark Splendour* should further the apostolate of Blessed Martin. (A play. By Fr. Henry Gaffney, O.P., Dublin. Bl. Martin Apostolate, 1953. pp. 47. 3s.)

The works of Father McNabb, the well-known English Dominican, have long been known to American Catholics. *Faith and Prayer*

is a recent edition of conferences he delivered at Oxford in the early years of his priestly life. As the title indicates, the book consists of two sections, each prefaced incidentally by an unusually interesting dedication. Valuable appendices to each section expose more fully some of the profound thoughts Father McNabb touched briefly in the individual chapters. Newman Press is to be commended for making these conferences of Father McNabb available to his host of followers in this country. (Newman Press, Westminster, Md., 1953, pp. 215, \$3.50.)

The Formation of the Lay Apostolate, an excellent little work by Rev. Francis Wendell, O.P., has been revised and reprinted. Within the short span of 100 pages Father Wendell explains in popular language the nature of Catholic Action and the lay apostolate movement and sets down practical suggestions for the life of a lay apostle. The Provincial Director of the Third Order of St. Dominic wisely stresses recourse to the ordinary means of spiritual advancement: daily Mass, frequent Communion, prayer, spiritual reading, a regular confessor and director. (The book is published by The Rosary Press, Somerset, Ohio. In cloth, \$1.25; and paper binding, \$0.50.)

Fruitful Confessions is a priest's contribution to the ministry of his fellow priests. Father Simon's own experience in the confessional has prompted him to provide material for advising penitents. His advice is based primarily on the Sunday Masses and the lives of the saints. It is directed principally to religious and Father Simon is at his best in writing on various aspects of the religious life: its end and its means in general. Every confessor will derive profit from this book in counseling souls, and it might well be used by both priests and religious as a starting point for personal meditation. (By Rev. A. Simon, O.M.I. St. Louis, Herder. pp. xv, 220. \$3.25.)

School For Hope is a light novel by the Irish writer Michael McLaverty. It is marked by freedom and lightness of style which makes for easy and pleasant reading. Mr. McLaverty exhibits his talent for description in an excellent portrayal of two Irish "old maids." His sense of Irish humor is present throughout the book. The characters are portrayed as flesh and blood human beings and the necessity of their reform is evident without being preached. *School For Hope* is highly recommended as a quick-reading, light novel. (New York, The Macmillan Company, 1954. \$3.50.)

Financial Justice is the twenty-second paper sponsored by the Aquinas Society of London, whose purpose it is to implant and culti-

vate an interest in the teaching of the Angelic Doctor. This particular paper, read to the society on December 9, 1952 by J. F. L. Bray, Ph.D., is a moral evaluation of the capitalist system in the light of Papal teaching and of the principles of St. Thomas. Dr. Bray strikes directly at selfishness and materialism as the roots of modern economic injustices and clearly indicates the obligations of the individual Catholic to live up to his personal responsibilities and to Christian principles. (London, Blackfriars, 1954, pp. 22.)

BOOKS AND PAMPHLETS RECEIVED

- APOSTLE OF THE VALLEY. By Sister Mary Thomas, O.P. Fresno, California. The Academy of California Church History, 1947, pp. 137.
- CHRIST AND THE HUMAN LIFE. By Friedrich Wilhelm Foerster. Translated by Daniel F. Coogan, Jr. New York. Philosophical Library, 1953. pp. ix, 333. \$3.50.
- LOVE LETTER. By John M. Scott, S.J. St. Meinrad, Indiana. Grail Publication, 1954. \$10.
- LOVE'S GREATEST ACT. By John A. O'Brien. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 23.
- MADONNA OF THE AMERICAS. Collegeville, Minnesota. The Liturgical Press, 1954. \$10.
- MARRIAGE AND THE MASS. By Luke Missett, C.P. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 13.
- MATERNITY BLESSING. By John R. McCarthy. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 12.
- NOVENA TO THE HOLY SPIRIT. Collegeville, Minnesota. The Liturgical Press, 1954. p. 40. \$15.
- THE ROSARY AND MY VOCATION. By Rev. Nicholas E. Walsh. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 20.
- RANDOM CONSIDERATIONS OF AN INQUISITIVE MIND. By Charles de Vicq de Cumpitch. Fresno, California. Academy Library Guild, 1954. pp. 88. \$3.00.
- OF SACRAMENTS AND SACRIFICE. By Clifford Howell, S.J. Collegeville, Minnesota. The Liturgical Press, 1952. pp. 183. \$90.
- SAINT DISMAS THE GOOD THIEF. By Henry Huntington, O.F.M. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 16.
- A TRUE PICTURE OF THE CATHOLIC CHURCH. By Most Rev. John F. Noll, D.D. Huntington, Indiana. Our Sunday Visitor Press.
- VITA CRISTIANA. Libreria Editrice Fiorentina, 1954. pp. 199. (2 vol.) (Gennaio-Febbraio; Marzo-Aprile)
- WHAT METHODISTS CLAIM TO STAND FOR. By Lon Francis. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 24.
- WHEN A WOMAN IS CHURCHED. By John R. McCarthy. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 15.