



**The Mission of St. Catherine.** By Martin S. Gillet, O.P. Translated by Sister M. Thomas Lopez, O.P. B. Herder Book Co., St. Louis, Mo. pp. 222. \$3.95.

From the works of historians and eminent biographers the life of St. Catherine of Siena has become familiar to all. This book, an excellent translation of a work by the late Father Gillet, the former Master General of the Order of Preachers, is not restricted solely to biographical data in St. Catherine's life. Rather "it is a study of her Dominican vocation, undertaken to gain a deeper understanding of her apostolic activity." To plumb the depths of such a saint as St. Catherine is a tremendous task necessarily demanding clarity and order that its unfolding be rendered coherent and intelligible. Father Gillet accomplishes this by a masterful division into chapters revealing the formation and development of St. Catherine's Dominican vocation, pertinent historical data, her spiritual doctrine, contemplative spirit and apostolate.

The early and formative years of her Dominican vocation are seen in their correct setting against the various difficulties and obstacles placed in her path. The reader is shown with what sincerity and God-given determination Catherine answered the divine calling. Father Gillet succinctly summarizes the prevalent historical and political condition in order to show the spirit of the age, and the interests that dominated both temporal and spiritual leaders.

In a careful analysis of her spiritual doctrine and contemplative spirit, there is seen St. Catherine's heroic love, its generous spirit and force, the manner and methods she took that this love would always correspond with the will of God. The force of her love for God which dominated her contemplative and active life is displayed in its true theological light, with correct interpretation given to her famous words "I will." To substantiate his conclusions regarding St. Catherine's vitalizing spirit, Fr. Gillet has wisely chosen excerpts from the *Dialogue* and the famous letters of this saint. These letters, when analysed by the author and placed in their correct setting, have a compelling appeal. Many will be tempted to reread these ex-

cerpts and will be fittingly rewarded. For the author shows with what purpose and order the letters should be read in order rightly to appreciate them.

From the concluding chapter on the active apostolate of St. Catherine, the reader realizes the necessary connection that existed between St. Catherine's spiritual doctrine and contemplative life as they overflowed into her role among her people. Catherine devoted herself to the poor, the sick, and the imprisoned. Her inexhaustible spirit dominated her work for the reform of the clergy. She was busy writing, interviewing, advising, pleading for a crusade to rescue the Holy Land from the infidels. Then shortly before the close of her life, she was influential in advising Pope Gregory XI to return to Rome from Avignon. It is undoubtedly this last role which has made her an historic personage and was a fitting conclusion to her life. This section of the book accomplishes and crowns the purpose of Father Gillet—to study her vocation in order to appreciate her activities.

Some have often claimed that because of her heroic sanctity, her harsh self-imposed penitential practices, her tremendous apostolate, St. Catherine has little appeal for the modern world. Many will be happy to find this notion dispelled after a careful and meditative reading of this book. For as Father Gillet has stated in his prologue, the heritage that St. Catherine has left is for the whole Catholic world.

M.P.G.

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**The Lord.** By Romano Guardini. Translated from the German by Elinor C. Briefs. Chicago, Henry Regnery Company, 1954. pp. 535. \$6.50.

The initial attraction of this group of meditations, ingeniously woven around familiar gospel texts, springs from the subject, the life of Christ. But the entrance of the opening few pages lead the reader out upon a veranda before which is spread a landscape of new ideas. He begins to feel that a new pattern is shaping his mind. That word, *Lord*, which suffers so much from glib use these days, begins to be re clothed in its deserved majesty, the awesome Jahweh now became Flesh. The accomplishment of this effect is due to the spacious concept Guardini has of Christ's life, extending beyond either reach of time, taking root in the life of the Blessed Trinity, and flowering finally in the glorious revelation of Man in God, the Apocalypse. Thus the material for these meditations is drawn not just from the four Gospels, but from Old Testament sources as well as the literature of St. Paul and of the exile of Patmos.

The presentation is not strictly chronological, and the author, by bringing to bear on the gospel story other biblical texts, has often permitted the Holy Spirit to comment upon His own words, a grand device. Research, especially on the Jewish traditions, is also manifest in detailed explanations. Occasionally, however, the author slashes through the rich foliage of Christian tradition to blaze the new path of rather singular exegesis. He does this, for example, in his meditation on the wedding feast at Cana. His purpose is presumably to support the theme of his opening portion, namely, the enormity of the possibility that Christ might have been accepted by the Jews, and what the Messianic kingdom might have been in consequence. Such sections ought to be read with judicious reserve.

Although the theological *locus* of Christ, God and Man, is evident throughout the book, the theological *precision* due to some aspects both of Christ's life and the Christian life, is not quite so clear. This occasional lack of exact expression seems rather to create problems than to solve them. For example, the author takes pains repeatedly to emphasize the properly supernatural elevation of the Christian religion. But his anxiety to make this truth shine out like a beacon is the occasion of some rash and unjust criticisms of nature, admittedly fallen, and yet the subject which is to undergo this elevation. Thus "sin has destroyed the *possibility* of natural ownership without fetters upon the owner or injustice to others (p. 181). Also, and less evidently harmful to the truth, "the whole purpose of Jesus' life is to *replace* our human conceptions of God; not only the primitive and grotesque, but also the highest, purest, and most refined" (p. 424). Both these passages seem to manifest an attitude which, if not qualified, might lead to a species of false-supernaturalism. This is to say that such assertions border upon the futile attempt to place the superstructure of grace upon no foundation at all, by denying the existence of natural good upon which to build. Truly, grace at once heals and adorns nature, but this would not be possible if nature's good were not *there* to be lifted up.

Monsignor Guardini's insights into the Christ-life really merit attention. He brings home forcefully the love of Christ for fallen man. He cuts to the heart of the difference between the Pharisee and the sinner. His account of the Passion is so moving that it is a must for those who intend to glance quickly at the book.

Today informed Catholics need to read *about* and *around* the mystery of Christ. This means thoughtful digestion of books whose approach is mature, deep, and affected by the warmth inherent in the mystery itself. The present volume is a positive contribution to

the library of such works, and its worth will best be appreciated by discrete readers who, allowing for occasional obscurities in substance and language, taste and see that this food is sweet and solid. They will not come away from *The Lord* without realizing that the doctrine Christ preached is a Truth wholly to be grasped with love, or to be rejected with scorn, for an eternal better or worse.

B.M.S.

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**The Perfection of Man by Charity.** By H. Reginald Buckler, O.P. St. Louis, B. Herder Book Co., 1954. pp. ix, 235. \$3.50.

In this book we meet another outstanding example of English Dominican spiritual writing—one which may well be on its way to becoming a classic in its field. Originally published in 1889, and issued again in 1912 in revised form, its appeal is as perennial as the matter which it represents. *The Perfection of Man by Charity* is unmistakably the work of a theologian writing in a theologian's mode. Citations from Scripture, the Fathers, later Christian writers and Church definitions are spread with a lavish hand on almost every page. However, such citations, though abundant, are never random, and all are so skillfully woven by Father Buckler into the presentation of his subject as to form a natural, flowing unity.

When we say that this work is theologically presented, it is not to say that it soars along on an abstract plane, or that it is so encumbered with technical language as to narrow its appeal to an initiated audience. Rather the author—*theologus cum misericordia*—by dint of simple language, good choice of example, and judicious re-phrase of statement, succeeds in making the book palatable and intelligible to any serious reader. It is an admirable job of reducing profundity to simplicity while yet preserving accuracy.

After a relatively brief consideration of man's end in general, then of his particular end, the attainment of perfection, Father Buckler gives a lengthy development to the life of charity as the means best adapted to that end. Here he presents prayer, mortification, suffering etc. as facets of the life of charity. He concludes by showing how all virtues find their central, unifying principle in charity. The chapter entitled "Discretion" is especially valuable, and adds a definite temper and balance to the whole work.

Books fall generally into three classes—those not worth reading; those which are to be read once; and those which can be read with profit again and again. In this last class must be placed *The Perfection of Man by Charity*, a book which should be read thought-



fully and prayerfully, a book which will yield deeper meaning with each fresh reading. G.D.

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**The Rosary in Action.** By John S. Johnson. St. Louis and London, B. Herder Book Co., 1954 pp. viii, 271 \$1.75.

Saying the Rosary may be a burdensome bother, for the misunderstood and seemingly senseless repetition of the same prayers readily renders it repugnant. For many uninformed souls today, the favorite prayer of the Mother of God is nothing but the inattentive recital of prayers, one after another, until "the whole thing is done."

*The Rosary in Action* convincingly proves that the Rosary thus recited is not the Rosary at all. More fundamental to the recitation of words is meditation—meditation on the principal mysteries of the life of Our Lord and His Blessed Mother. The fear occasioned by the word "meditation" is pleasantly allayed by Mr. Johnson. He explains just what meditation is—"thinking in the heart." By way of familiar, concrete examples, he outlines the process of meditating. Instead of a preconceived burden, meditation becomes the setting for the whole prayer, giving life and depth to the vocal prayers of the Rosary.

The book is divided into three main parts. The first treats of the Rosary in general, its power, history and promises. The second section suggests the manner of praying the Rosary well. The final section contains fifteen complete, detailed meditations, one for each mystery. These are most helpful, inspiring and encouraging. All the basic elements for a devout, prayerful and fruitful recitation of the Rosary are here succinctly and adequately treated. By relating his own experiences and by mentioning the difficulties he encountered, Mr. Johnson encourages the reader to walk with loving confidence into the presence of Jesus and Mary and there speak with them of the mysteries worked by their love. *The Rosary in Action* sheds new light on an ancient prayer. A.McK.

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**The Reformation in England.** Volume III, True Religion Now Established. By Philip Hughes. New York, The Macmillan Company, 1954. pp. 446. \$7.50.

In this, the third and final volume of his series on the Reformation in England, Fr. Philip Hughes has produced what is probably the best single-volume history of the Elizabethan period. Written with clarity and fluency of style, this work is characterized by Fr. Hughes' scholarly approach and by his ability to unravel the facts

from the myriads of falsehoods and half-truths which surround this period. The result is a thoroughly detailed and highly accurate account of the Reformation movement from the time of Elizabeth's accession to the English throne in 1558 until her death in 1603.

Beginning with a brief historical sketch of Elizabeth and an analysis of the national and international situation in 1558, the author proceeds to give an exhaustive examination of the second conversion of England, i.e. of its return to Protestantism consequent to the Marian reform. In so doing he presents the reader with the reform's doctrinal evolution and with a complete picture of its political ramifications, of the individuals involved, and of the internal difficulties encountered in promulgating and enforcing it. A noteworthy part of this section proves beyond doubt that the group who established the reform were a very small minority and that England as a whole was *not* anxious for religious reform—two facts all too often overlooked or neglected by historians.

The second part of the book concerns itself with what may be termed the counter-reformation, the Catholic efforts toward restoration and reestablishment of due order in the temporal and religious spheres. The activities of the Douay college and its priests, of the Jesuits, and of the missionary efforts carried on throughout this period, as well as the official persecution of Catholics, are all clearly delineated and make excellent reading. Within this section there is also a very masterful analysis of the true nature of the famous Bull of Pope Pius V, *Regnans in Excelsis*, and an equally fine treatment of Pius V's connection with the plots to free Mary Queen of Scots and to assassinate Elizabeth, matters which have long been misinterpreted by both Catholic and non-catholic historians.

Briefly then, this volume is another outstanding manifestation of Fr. Hughes' brilliant historical and literary talents. Its mode of procedure should serve as an example to all historians, while its content should be critically studied by every earnest student of the period.

C.M.B.

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**The New Testament.** Translated by James A. Kleist, S.J., and Joseph L. Lilly, C.M. Milwaukee, Bruce Publishing Company, 1954. pp. xii, 690. \$5.00.

The Gospel was meant for men of all ages. The word of God was destined to be preached the world over so that men of every nation might come to love and to live the teachings of their Divine Master. The sacred doctrines were to remain changeless, yet the

language in which they were presented was to be modified and adapted according to the need of changing time. The Gospel is meant for men. Therefore, it must be presented in the manner best suited to their understanding.

In our modern day, the English-speaking world has recognized the need for a new and "up to date" rendition of the Sacred Texts. The Kleist-Lilly edition of the New Testament has helped to remedy this need. This new translation, which is obviously the fruit of scholarly labor, is a "rendition of the New Testament from ancient Greek into the English of our day." The translation of the Four Gospels is the skillful work of Fr. Kleist. Fr. Lilly demonstrates equal talent in translating the remaining books of the New Testament. Explanatory notes of genuine value accompany the Sacred Texts.

One great question is raised by such a work as the Kleist-Lilly translation. What are the limits to which a translator may go in "modernizing" the language of the Bible? It would do great injustice to such a work to claim that because it is new, it must therefore be held suspect. Yet on the other extreme, it would be an equally patent error for a translator to disregard the limits of prudence and reverence. The Kleist-Lilly translation has the virtue of taking the middle course.

Antiquated and often awkward expressions of older English translations of the Bible have been replaced by their modern counterparts. The clumsiness of a rigid word-for-word translation is avoided, yet the translators express with clarity and exactness the meaning of the Greek text which serves as their model. No attempt is made to "re-write" as it were, the words of the inspired authors, but rather these words are presented in a manner that is more easily intelligible to the modern reader. The result is a rendition of Sacred Scripture which is quite different from that to which the American Catholic has long since become accustomed. The change is refreshing. The words of Our Divine Lord and His Apostles are freed from the coldness of out-dated Elizabethan English and are clothed with new warmth and meaning.

T.R.P.

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**Mariology.** Vol. I. Edited by J. B. Carol, O.F.M. Milwaukee, Bruce Publishing Co., 1954. pp. 434. \$6.75.

All the fruits of the Marian year did not mature within the twelve-month. Even now the Church is feeding on the strong food of grace supplied through Our Lady's intercession; and among the visible effects of late ripening is the present volume.

The series of which this is the first publication has as its purpose to present a "work containing up to date, solid, and authoritative information on the entire field of Marian theology and cult." This book lays the groundwork with a systematic examination of the principal sources or theological founts of Mariology: the Church's Magisterium, Scripture, Tradition, Liturgy, and theological development. A preview of what the second volume will be like is given in the two last articles, which deal with special topics, the Immaculate Conception and Mary's freedom from actual sin.

With the emphasis upon *information*—the book is not devotional—the authors have documented their articles carefully and in every case prepared an extensive bibliography. This feature will make *Mariology* an excellent handbook for students, for even in the several cases where the evidence on one side of a disputed point seems weighted, equity is preserved with citations for the opposing view.

Among the provocative elements of this work is the recurring doubt concerning Mariology's exact place in the science of theology. The essay on modern developments in Mariology, for example, discusses the nineteenth century German. Scheeben's, ideas on an integration which would be based especially on Mary's relation to the Church. In the same context it is asked what is the master principle of this treatise of theology. These are key questions which should engage disciples of St. Thomas. Perhaps they would state the problem thus: given the framework which St. Thomas finally approved in the *Summa* for theological discipline, how can the dignity of the organically growing body of Mariological doctrine be preserved and even enhanced, while the ordered unity of the Angelic Doctor's procedure is retained? This does not mean merely adding inserts to the pages of the *Summa*; it does, however, imply a proper subordination of Mariology within the larger orbit of Theology. Here is a source book which will be highly prized by those who enter this modern field of theological investigation. B.M.S.

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**The Psalms.** Translated by James A. Kleist, S.J., and Thomas L. Lynam, S.J. Milwaukee, Bruce Publishing Company, 1954. pp. xii, 236.

Since the appearance in 1945 of the New Version of the Psalter—the "Pian Psalter"—there have been many English translations made, each with varying merits. The present work, like a good many others, is taken from the Latin version, which has in turn been translated from the Hebrew. It departs from the usual renderings, however, in that it offers to the reader a translation which is cast

in rhythmic prose. As the author states in his preface: "We use prose, but we do make a borrowing from poetry, in that the prose has introduced into it a stress, a rhythm. There is no intention, therefore, of a metrical rendition; a merely rhythmical rendition is presented. The iambic was chosen since that is the stress most commonly used in English poetry." The reason for the use of this medium is not definitely stated by the author, but it would seem to lie in his desire to transpose into modern English prose not only the ideas of the original Hebrew Psalms, but also the rhythm which is inherent in them insofar as they are poetry. The result obtained is not a complete success. True, there are many individual psalms where the reader is swept along by the measure of the lines; where the thought of the lines is enhanced by the rhythm. But too often the insistent iamb beats its relentless way line after line, and in large degree hampers appreciation of the sense of the psalm.

Admittedly a good translation should not be a slavish transliteration; neither should it veer to the opposite extreme into the realm of paraphrase. A comparative reading made between the present translation of Fathers Kleist and Lynam and the Latin text from which it was made indicates that in many places the translator has surrendered to the paraphraser, due in many instances we think, to the exigencies of rhythm.

Whoever would bring the thought and spirit of a single passage from one language to another, while attaining elegance of expression, operates within narrow enough limits; to attempt it over an area as extensive as that embraced by the complete book of psalms, while adding the further restricting element of preserving a fixed metrical pattern, is to attempt a task difficult indeed. In the present volume, where success has crowned the efforts made, congratulations are due; in those parts where success is yet to come, our sincere encouragement is offered.

G.D.

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**Queen Elizabeth.** By Theodore Maynard. Milwaukee, The Bruce Publishing Company. pp. 303. \$5.00.

In a masterfully abridged edition of the work which was first published in 1940, Theodore Maynard portrays Queen Elizabeth as a consummate actress and, at the same time, a consummate liar, a woman who was equally equipped for her success by her gifts and her defects. Written in a facile and interesting style, the book skillfully probes Elizabeth's character and shears it of the labyrinth of legends and half-truths which have enshrouded it.



For the most part the author has succeeded in popularizing the history of Elizabeth's reign without sacrificing historical accuracy. In fact, this is certainly one of the best, if not the best, of the many biographical sketches of the famous queen. However, it would seem that Mr. Maynard has dealt a bit too harshly with Saint Pius V and Philip II. With regard to Pope Pius V's Bull, *Regnans in Excelsis*, he fails to point out accurately the Pope's real intention, i.e. to ease a *crise de conscience*, and the means which Pius took to assure its being only that. Whether the Pope succeeded in his intent is another question. Though Philip II's actions undoubtedly warrant much criticism, a better appreciation of his situation would be gained from a brief indication of the dire circumstances in which he found himself during most of his reign.

All things considered, this is an excellent portrayal of a personage about whom much has already been written, but whose character has hitherto been all too often misleadingly depicted. Historically accurate and interesting, *Queen Elizabeth* will prove instructive and enjoyable reading for all.

C.M.B.

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**We and Our Children.** By Mary Reed Newland. New York, P. J. Kenedy and Sons, 1954. pp. 271. \$3.50.

Bringing up children is no easy task, for, like sensitive flowers, they require much attention. What makes children so important is that their young bodies house the image of the God Who made them. The more conscious they become of their immense dignity, the more completely will their love respond to the call of the Divine Master.

Mrs. Newland delicately and accurately expounds the ways parents can inculcate in the minds of their children God's closeness to their lives. For the author, "bringing up" children means that the parents descend to the child's level and elevate him gradually to see in all his activity a relationship to God. Unlike many books designed to help Catholic parents, this one avoids the "don'ts" and stresses the positive helps at the disposal of mothers and fathers. Refreshing and revealing instances of what can be done are given from the author's own home. The title chosen, *We and Our Children*, is a true indication of the message the author wishes to convey. Never are the members of the family separated. The unity that the home symbolizes is to extend to all projects undertaken by the family. Thus she wisely stresses the responsibility young and old have in such daily routines as washing dishes or family entertainment. The remarkable feature of this book is its unaffected mode

of presenting the supernatural training of children so as to give it the appearance of the most natural thing in the world.

For young married couples facing the difficulties of raising a good Catholic family amid so many adverse influences, this book is priceless. Beneath the printed pages, Mrs. Newland uncovers the joy of growing up with one's children. Readily she grants that she has no secret formula of success, but she discloses a method that will make the parent's duties less burdensome and discouraging. Besides being of great value to parents, teachers of youth will benefit by the author's rich experience. Priests conducting Cana conferences should include *We and Our Children* in their bibliography.

J.M.E.

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**The Golden String.** By Bede Griffiths, O.S.B. New York, P. J. Kenedy and Sons, 1955. pp. 168. \$3.50.

Bede Griffiths is a Benedictine monk of Prinknash Abbey, England. Born in 1905, he entered the Catholic Church in 1931 and the Benedictine Order a year later, and was ordained a priest in 1940. These are bare historical facts, a mere outline of a single human life. *The Golden String* fills in the details of this outline, and these facts come to life. From childhood through school years to conversion and present monastic life, we see Dom Bede in the very forces that shaped his life, that formed his mind, that moved his heart. We rewind "the golden string" that he has unravelled for us and in the words of William Blake we see how he was led in "at heaven's gate, built in Jerusalem's wall."

Dom Bede brings a virile and austere sincerity to this account of his life. Whether the consideration be of his awakening to the physical world about him, or to the vast realm of human thought, or even to the order of the supernatural, the same approach is used—a reasoned economy of words, a preciseness of ideas, a direct unaffected style of writing. These qualities unify to produce not only an absorbing interest in Dom Bede and the things that have effected him through the years, but also they prompt the reader to consider his own life in the framework so well used in *The Golden String*. The reader finds himself looking back to see what has formed his mind and how he has profited from his own contact with nature, society and thought. From seeing how grace operated on the natural gifts of Dom Bede, one is led to examine how grace is perfecting his own nature. Informative and stimulating, *The Golden String* is a profitable reading experience that should not be lightly forgone.

R.R.

**St. Benedict and His Monks.** By Theodore Maynard. New York, P. J. Kenedy & Sons, 1954. pp. xiv, 241. \$3.00.

Theodore Maynard has written many biographies and over the years has revealed himself as a capable historian. Scholarly but not pedantic, his research uncovers many valuable sources and interesting facts, which are presented with a facility and simplicity that many authors might envy. For he sifts and selects those details which serve to highlight the character of the person of whom he is writing, so that, when one finishes a biography by Mr. Maynard, he knows that he has not only read an account of history but has fairly penetrated a person who made the history.

For *St. Benedict and His Monks*, Mr. Maynard has gathered his material from the few facts available concerning the life of St. Benedict and from the Holy Rule written by the saint. With remarkable insight and decided enthusiasm, he presents the early life of the Saint, the founding of the Order, the Holy Rule and the development of the Order as we know it today.

Yet *St. Benedict and His Monks* unfortunately departs from the usual style of Mr. Maynard's work. The author says that his "purpose in this little book extends no further than the presentation of a few of the more salient facts." However, in pointing out the splendor of the Benedictine Order, the author has permitted himself to be sidetracked from this purpose by commenting on other Religious Orders. The wording of these comments leads the reader to believe that Mr. Maynard is depreciating the worth of every Order that is not essentially Benedictine in character. In parenthetical remarks on the actions and motives of religious superiors, the words used are at times rather disparaging in tone, imputing to these superiors a worldly cleverness rather than a supernatural prudence. These unwarranted judgments mar the wholesomeness of the author's deep appreciation of the Benedictine life and spirit, and prevent one from giving the book wholehearted approbation. C.B.

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**The Meaning of Life and Marriage.** By Baron Fredrick von Gagern, M.D. Translated by Meyrick Booth, Ph.D. Westminster, Md., Newman Press, 1954. pp. 252. \$3.25.

Do you have the problem of teaching people the basic psychological motives of man's action? A clearer, smoother and wiser presentation of what constitutes a balanced Catholic outlook on life and marriage would be difficult to find. Although it may prove most helpful to the young engaged or married couple, *The Meaning of Life and Marriage* can be read with profit by old and young, single

or married. There is no unnecessary description of the physical acts proper to married life which might be harmful to the young reader. Yet there is enough wisdom to stimulate the mind of nearly anyone.

Due to the conciseness of this work, and no book is immune from the danger of being misread, some of the statements need to be seen in the context of the whole book if they are to be correctly understood. However this book will be a good background from which to direct further inquiry. It contains many seeds of truth concerning the moral life of man and these could be developed and explained by parent, teacher, physician or spiritual director.

Dr. von Gagern listens to many of the troubles of this world but he is even more impressed with the beauty and joy to be found in life. In order to eliminate man-caused sadness and misery, he tries to wipe away the distorted picture of life so widespread today. His readers should find it easier to face life, by gaining stronger incentives to make the world as it was when "God saw that all he made was very good." (Gen. 1,31)

This book is a combination of two studies, *Difficulties in Life* and *Difficulties in Marriage*, published separately by Mercier Press in 1953. The first study was reviewed in the March 1954 issue of *Dominicana*.  
L.M.T.

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**Why I Became a Brother.** Edited by Reverend George L. Kane, with an introduction by Daniel A. Lord, S.J. Westminster, Maryland, The Newman Press, 1954. pp. 173. \$2.50 (cloth), \$1.00 (paper).

Current, widely-circulated newspaper columns of a similar nature have made the theme of this work a familiar one to the reader. Divine Goodness is the ultimate cause of any vocation, but the secondary causes through which it is manifested are natural and, in many cases, completely opposite. This compilation records the subjective responses and attitudes of nineteen professed Brothers toward both these causes. The writers themselves, typical religious, are a cross-section of the varied Brotherhoods of Christ which staff schools, hospitals and missions both in the United States and abroad. Each is introduced by a short biographical note marking his place in the vineyard of the Lord.

Differing in style and manner of presentation, the narrations are blended together by the same thread of vocational punctuations. An appreciation of and desire for the religious life, prayer, the difficulties of decision, final dependence upon God, and the ultimate entrance into His service follow closely on each other. Each narrates

the events of his youth and especially the period previous to entering religion. Many go further in relating the events of their religious life. All stress the importance of prayer and the sacraments both before and after entrance. The warm humor characteristic of religious life is abundantly evident as the inworkings of divine grace are revealed.

In an age increasingly aware of the nature and need of vocations, one finds such books as this of invaluable service. Besides providing much needed and often wanting information concerning the religious brotherhood, it will offer to all a greater appreciation of this special calling. It is highly recommended to vocational directors and should be made easily accessible to Catholic youths at home and at school.

J.D.L.

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**Church and State Through the Centuries.** By Sidney Z. Ehler and John B. Morrall. Westminster, Maryland, The Newman Press, 1954. pp. xiv, 625. \$6.75.

Two thousand years ago a question was asked and answered. Even in the present day men continue to debate about the distinction contained in that response. Christ commanded, "Render to Caesar the things that are Caesar's, and to God the things that are God's." From Apostolic days to the modern era, both ecclesiastical and political leaders have been at pains to define the scope of the things of Caesar and the things of God. In our day the difficulty is known as the problem of Church and State. Time has changed the terminology. The question concerned is ever the same.

*Church and State Through the Centuries*, edited and translated by Sidney Z. Ehler and John B. Morrall, provides, as it were, an eye-witness account of the Church-State controversy as recorded and reported by Popes who stood ever ready to defend the things of God, and emperors, kings, and dictators who were equally prepared to extend the rights of Caesar. Through a series of carefully chosen historical documents chronologically arranged and well translated, some of them appearing for the first time in English, the reader is permitted to study the problem at first hand. He is brought into direct contact with the thoughts and words of men whom the world acknowledges as qualified spokesmen.

This work covers the gamut of the history of Church-State relations. The reader may become acquainted with the emperor Trajan's comments to Pliny concerning the treatment of Christians or, if he prefers, he may study the excommunication of the Com-



munists issued by Pope Pius XII in 1949. The value of the book may be seen by citing but a few examples from the collection of more than seventy documents. Within this volume are found the Edict of Milan, Pope Gregory VII's deposition of King Henry IV, and Pope Alexander's bull on the discovery of America. The papal deposition of Queen Elizabeth I, the Act of Supremacy of King Henry VIII, the concordats of Pope Pius XI with Nazi Germany and Fascist Italy are also included.

Each of the chapters of the book begins with an introductory note and the individual documents are also prefaced by a short explanation. For the most part, the documents are permitted to speak for themselves. This direct, first-hand history of the Church-State controversy is thereby liberated from the bias and bigotry which often tarnish commentaries on this subject.

*Church and State Through the Centuries* should have a definite place on any college-library reference shelf. It will also be of genuine service to the student or professor of History or Ecclesiology. In fine, it may be read with profit by all those interested in learning from primary sources history's own account of the age-old dispute over the "things of Caesar" and the "things of God." T.R.P.

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**Poverty.** By Various Authors. Westminster, Md., The Newman Press, 1954. pp. 253. \$3.75.

Religious, through their vow of poverty, detach themselves from the external goods of this world. Yet modern society is placing more and more emphasis precisely on these external goods. As a result the convent finds itself at a disadvantage, and even threatened. The fourth annual conference for French Nuns was devoted to this problem, and *Poverty* is but the translation of the papers read there. Discussions on uniquely French aspects have been omitted, so that the American reader will profit from the book.

*Poverty* is divided into three sections. The history of poverty is dealt with in the first, in which the authors bring out the various facets of the virtue and the vow. The second part is concerned with the basic principles of poverty. Here is the core of the book, for no matter what the age one lives in, the essence of poverty remains unchanged. The third section treats of modern problems. Here many suggestions are made on increasing efficiency and income, which will be especially helpful to superiors. All three sections form a comprehensive treatment of the subject.

This book, with the singular exception to be mentioned below,

is recommended to all Religious, for the deeper appreciation of their personal vow. Superiors and officials will find many helpful pages on problems of economics and finance. The scarcity of adequate material on poverty in English has long been a serious handicap to American religious. *Poverty* is a major contribution to filling that gap.

It is unfortunate that such a fine book should have a chapter of questionable value, one that cannot be recommended to the reader. Abbe Araison's *The Psychology of the Instinct of Possession* is based on Freudian principles of psychology, and leaves much to be desired. Further, a book by the same author and similar in content has recently been placed on the Index of Forbidden Books. Hence we advise the reader to skip this third chapter in the second part of an otherwise excellent and warmly recommended book.

G.E.B.

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**The Life and Times of John Carroll.** By Peter Guilday. Westminster, Md., The Newman Press, 1954. pp. x, 864. \$7.50.

Since the early days of the Church in Roman times, no nation has witnessed so rapid a development in Catholicism as the United States during the comparatively few years of its existence. The Church stands today as one of the major institutions in American life. She may be condemned and denounced, but she can be ignored. Her hierarchy is strong, her churches imposing, her children numerous, her faith living. Father Guilday's classic *Life and Times of John Carroll*, first published in 1922, takes the reader back to the beginnings of the Catholic Hierarchy in America under the spiritual leadership of the great Metropolitan, John Carroll.

Father Guilday traces the activities of Bishop Carroll during the colonial, revolutionary and subsequent days. It took quite an unbounded confidence in Divine Providence to face the task which the newly consecrated Dr. Carroll assumed with the oils of consecration. He was alone—the only Catholic Bishop in the country; he was without resources to carry on his work. Viewed politically by Europeans, he was one of a nation of successful rebels; ecclesiastically, he was a member of an Order struck down by the Roman Pontiff and dispersed throughout Christendom. Bishop Carroll's episcopal city, Baltimore, boasted of one plain brick church; the few priests he had were constantly thinned by the hand of death. There was no income to establish a seminary to train new priests.

This scholarly work is learned without being pedantic; clear and

concise without being an over-simplification. However, even the best of historians suffer at the hands of time and this is the case with Dr. Guilday. The style is out-moded and does not compare favorably with the literary qualities of the more recent works on members of the American Hierarchy. But if one is desirous of understanding the conditions with which the Church had to cope in its infancy in America, if one wishes to appreciate the heroic self-sacrifice which nurtured and fostered the Church in our land, *The Life and Times of John Carroll* is unreservedly recommended. The defects are few and far outweighed by the advantages. The Newman Press has rendered an invaluable service to American Catholics in reprinting this historical classic.

Readers of *Dominicana* will be especially interested in the references to the early work of the Dominicans in this country, although Father Guilday takes a view of some of the activities of these men with which the informed reader may not agree. T.K.

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**New Problems in Medical Ethics.** Vol. II. Edited by Dom Peter Flood, O.S.B., B.A., M.D., J.C.L. Translated by Malachy Gerard Carroll. Westminster, Md., The Newman Press, 1954. pp. iii, 303. \$4.50.

Continuing in his efforts to keep pace with the moral problems arising in the medical profession, Dom Peter Flood has edited a second volume of *New Problems in Medical Ethics*. The work is a translation from the French *Cahiers Laennec*, a review of medical deontology, which has met with considerable success in the French speaking world. At the close of World War II, the review became the official critique of the Medical Secretariate.

The first volume of essays considered four subjects: (1) The Sexual Problems of the Adolescent, (2) Inter-sexuality, (3) Abortion, (4) The Lourdes's Cure. This second volume comprises five studies—(1) Artificial Insemination, (2) Narcoanalysis, (3) Medical Responsibility, (4) The Medical Secret, (5) Death. Under each of these studies are found several articles or essays submitted by various moralists and doctors. Each contributor has presented the particular problem from his own point of view. As in the first volume, Father Flood states that although he does not always agree with the views expressed, he has included them in order to present a clear and complete picture of the difficulties actually encountered by these specialists.

This translation will be of interest and of value to those in the medical profession. Clerics without medical background may

find sections of this book rather technical and unintelligible, yet on the whole it can be read with profit. B.St.G.

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**The Priest and the Unconscious.** By Erwin Ringel, M.D., and Rev. Dr. Wenzel van Lun. Translated and Edited by Meyrick Booth. Cork, The Mercier Press Limited, 1954. Westminster, Md., The Newman Press, 1955. pp. 118. \$2.25.

In dealing with modern man, the priest and psychotherapist often find a meeting place in the domain of psychology. The priest, although his concern is with the spiritual and moral welfare of the soul, still realizes that grace builds upon nature. He consequently seeks to know the natural characteristics of the person in his care. While the psychotherapist's purpose is to cure his patient, he in turn knows that man is infinitely more than mere matter. And he strives to see the influence of the spiritual soul in the human organism. In the realm of psychology, therefore, priest and psychotherapist may meet without usurping the proper office of each other.

The necessity and usefulness of a close cooperation between the two is effectively shown in this book written by a doctor in collaboration with a theologian. After describing the psychology of the unconscious and its three leading schools of thought today, they point out its importance to the priest. A knowledge of psychology on this level is not only useful to him in recognizing cases that require psychotherapeutic treatment, but also provides a deeper insight into human nature in general. This fact was confirmed in our Holy Father's address to the Congress of Psychotherapists: "You work in a field that is very difficult. But your activity is capable of achieving valuable results for medicine, for the knowledge of the soul in general, for the religious dispositions of man and for their development." Finally, through the analyses of certain cases the authors substantiate their statement that the only satisfactory synthesis is found in a close cooperation between priest and psychotherapist.

Priests can learn much from this book that will be helpful in the care of souls. Doctors should also derive benefit from it for their profession. M.M.J.

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**A New Testament Commentary.** Vol. II: The Acts of the Apostles; St. Paul's Letters to the Churches. By Ronald A. Knox. New York, Sheed and Ward, 1954. pp. ix, 322. \$3.75.

In his encyclical letter on the promotion of biblical studies, *Divino Afflante Spiritu*, Pope Pius XII makes the following injunc-

tion concerning the interpretation of Sacred Scripture: "Aided by the context and by comparison with similar passages, let them (Catholic exegetes) therefore by means of their knowledge of languages search out with all diligence the literal meaning of the words." The Holy Father goes on to direct commentators of the Sacred Letters to consider no less diligently the Church's teaching, the interpretation of the Fathers, and even "the analogy of faith." For the benefit of the entire Church, taught as well as teaching, they should use such auxiliary sciences as history, archaeology, and philology to expose primarily the theological doctrine in faith and morals of the Sacred Books.

Monsignor Knox follows these guiding principles faithfully in Volume Two of his *New Testament Commentary*, which contains the Acts and St. Paul's epistle to the Churches, i.e. Romans to Thessalonians. A master of languages, he strives to reproduce for us just what the inspired writer intended to say. The historical situation in which the words were set down, the personality of the sacred scribe and his peculiarities of style all serve to give the reader a better understanding of the context. In his exegesis on St. Paul's letters, the commentator has consulted particularly St. John Chrysostom, a Father of the Church most familiar with the character and writings of the great Apostle. Catholic teaching and sound theology have formed the basis for his interpretation of the religious instruction contained in the literal meaning of the inspired words.

In this commentary the teacher, preacher, and layman alike will find much enlightenment on the sense of the sacred text. Theological arguments, sermons, and meditations on Holy Writ will all find here profitable source material. In addition to the exegesis of a particular text, certain general principles are enunciated which are most useful to the student. To follow this commentary intelligently, each reader should have the New Testament close at hand. Monsignor Knox himself advises the reader that, "close attention and constant cross-reference" are necessary. The reader's diligence and patience should be amply rewarded.

M.M.J.

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**Angel of the Judgment: a Life of St. Vincent Ferrer.** By S.M.C. Notre Dame, Indiana. Ave Maria Press, 1954. pp. 234. \$3.00.

**A Christology from the Sermons of St. Vincent Ferrer.** Selected and Translated by S.M.C. London, Blackfriars Publications, 1954. pp. 211.

St. Vincent Ferrer was a Spanish Dominican Friar who is represented in Christian art as the angel of the Apocalypse flying



through the heavens trumpeting the second coming of Christ. Called by Christ Himself, he went forth and re-evangelized Christendom. Through the length and breadth of France, Spain, Italy and Belgium he thundered forth the judgment of God and enforced his preaching by stupendous miracles. Yet in spite of the fact that he preached on the Last Judgment, he was so popular that as many as ten thousand at a time would follow him. All were convinced that a prophet had risen among them and God had visited His people.

A saint differs from the ordinary historical figure. His life is valuable not only as a document of the past, but also, and more important, as a parable teaching a lesson to men of all time. And as a parable it is not necessary that every detail of his life be factually accurate. Nor does the lesson lose any of its force if history is replaced by legend in some instances. So the author is right in declaring "... in its greater importance Vincent Ferrer's life is a parable to be read in the light of our own times, a prophecy which concerns this, the middle of the twentieth century. There is the man, his message, and the signs which attested the truth of the message. These make one connected whole and are God's message to us here and now as truly as they were in 1400. 'Unless you do penance, you shall all likewise perish.'"

In a very readable, flowing style often punctuated by humorous anecdotes and penetrating observations, Sister Mary Catherine records St. Vincent's life and message for our edification. Her deft use of sermons and testimony of contemporaries place us back in the fifteenth century. By this method we are allowed to catch some of the enthusiasm, better still, the delirium of the multitudes when, at the wonder-worker's blessing, a bent back straightens, the blind look up with light-filled eyes, and cripples drop their crutches.

The popularity of St. Vincent makes impossible an accurate reconstruction of his life, for the biographer cannot hope to determine true miracles from the legends about a man to whom the miraculous was a daily occurrence. But it is worth noting that when St. Vincent's cause was introduced, the board of inquiry, after accepting eight hundred and seventy three miracles, closed the hearing *propter lassitudinem*—from sheer exhaustion. *Angel of the Judgment* is a fine addition to the many works of the author and merits a place in every Dominican library.

In her research for the biography of her brother in St. Dominic, Sister Mary Catherine must have hit upon the idea of *A Christology from the Sermons of St. Vincent Ferrer*. For this foresight we all are indebted, especially the liturgically minded. The sermons are

gathered under the four liturgical headings of Jesus' "Birth and Childhood," "Public Life," "Passion" and "Glorious Life." The prospective reader, however, should be warned not to look for the fire and eloquence that enthralled vast crowds. A sermon is meant to be preached and a reader cannot expect to experience its full power. Again, these sermons are not the flowing prose of a Newman; they are merely personal notes of St. Vincent or sermon summaries as recorded by his followers. Each selection is strongly recommended to preachers for its original insights into accommodated senses of Sacred Scripture and its striking examples and descriptions.

F.M.A.

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**Achieving Peace of Heart.** By Narciso Irala, S.J. Translated by Lewis Delmage, S.J. New York, Joseph F. Wagner, Inc., 1954. pp. iv, 189. \$3.00.

Father Irala's *O Controle Cerebral*, was first published in Brazil, in 1944. The fact that this original Portuguese edition has been translated into several other languages attests to its worth. Although the book is short it contains a complete survey of mental hygiene. There are two main divisions: Re-education, and Applications and Methods. The individual chapters are summarized by outline diagrams which immediately follow them.

The first reaction to the title of this book might be one of indifference because of the numerous books currently dealing with similar matters. But after the first sampling of its technique and the realization of its basic objectives a keen interest is quickly aroused by its thorough reasonableness and helpful program of applications.

The objective of the book is the re-education of mental faculties coupled with exercises for a definite accomplishment of this goal. Every adult has had many different experiences and undergone many different forms of training. As an adult a person is completely responsible for his own acts and has control over them. He should take stock of his abilities and also his deficiencies. To an extent certain deficiencies which are the result of improper training techniques and undesirable influences can be remedied by the person after an understanding of the defect and the salutary function that is to replace it.

The complete naturalness and the common sense of the elements of this book should benefit any reader. The more the significance of these basic notions are grasped, the greater will be the appreciation of the body and soul and their composite activities. This is a book worth reading many times.

W.P.T.

**The Love of the Eternal Wisdom.** By St. Louis-Marie de Montfort. Translated from the French and annotated by A. Somers, S.M.M. Philadelphia, The Peter Reilly Company, 1955. pp. ix, 199. \$1.50.

There is an appreciation flowing from love when a saint writes about Christ, and the book is by this fact alone well worth our reading. The name of St. Louis-Marie de Montfort further catches the attention, since his writings are principally known as centered on Mary. In the present work, which first appeared in English translation five years ago in England, St. Louis-Marie treats of both Christ and His Mother. He shows that the knowledge of Jesus is "the most noble, consoling, useful and necessary of all sciences in heaven and on earth," and that "a tender and true devotion to Mary is the greatest means of all for obtaining and keeping the Divine Wisdom." The translator, who adds greatly to our appreciation of the book by his helpful notes, points out that this book "places devotion to Mary in its true perspective, and will be of immense value to all lovers of our Lady." There are four major parts to the book: 1) The Eternal Wisdom in Eternity, 2) The Eternal Wisdom Incarnate on Earth, 3) The Eternal Wisdom Glorious and Triumphant in Heaven, 4) The Means to Possess and Keep Him.

At times abrupt in his transitions and rather pious in his examples, frequently rigorous in his theological reasoning, never tedious, St. Louis-Marie always writes with deep insight and moving forcefulness. This is an excellent book for spiritual reading and meditation, not only for those practicing the True Devotion, but for all who would grow in the love of Christ.

D.K.

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**The Secret of the Rosary.** By St. Louis Mary de Montfort. Translated by Mary Barbour, T.O.P. Bayshore, New York, Montfort Fathers Publications, 1954. pp. 188. \$2.50.

Though recent years have seen the publication of many works in honor of Our Blessed Mother, it is quite unlikely that anything more valuable or more practical has been brought forth than this translation of St. Louis Mary De Montfort's own reflections upon the Rosary. Characterized by the same simplicity and sincerity of style which marked his *True Devotion to the Blessed Virgin Mary*, this book warrants serious meditative reading by all interested in deepening their devotion to Our Lady and her Rosary. Miss Barbour is to be praised for her fine translation, which seems to have captured and reproduced the saint's freshness and warmth of expression.

The book is composed of fifty 'roses', which are meditations upon the various phases of the Rosary. They seem first of all to treat the nature of the Rosary, thus presenting brief reflections upon its prayers, the Our Father and Hail Mary. A second section, the last ten roses, gives the reader some extremely practical and valuable suggestions to help him pray the Rosary better. This latter section should prove helpful to all. Throughout the book frequent miracles wrought by the Rosary are recounted. Though some may be inclined to question their historicity, these miracles should not on that account be allowed to detract from the sound principles which are set forth by the author, nor should they even be admitted to be beyond the power of the Rosary.

*The Secret of the Rosary* will prove worthwhile reading for religious and laity alike. Its pages constantly reflect the fact that it is the product of a saint's meditations, of one who has himself tasted of the fruits which accrue from the Rosary.

C.M.B.

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**Christianity and Western Civilization.** By Carlton J. H. Hayes. Stanford, California, Stanford University Press, 1954. pp. 63. \$2.50.

Professor Hayes of Columbia has rendered a service to history, to his country, and to religion in pointing out that religion is an integral part of civilization and that the best in Western Civilization has been derived from Christianity. He has made his point tactfully and simply, yet forcefully.

There are three unique features in Western Civilization which are also uniquely Christian. First, respect for *individuality* and *liberty* has been inspired by Christian belief in the Incarnation and Resurrection, in free will, the immortality of the soul, heaven and hell. Second, *plural authority* (the division of the power to rule between Church and State) and *constitutional government* have come from Christ's teaching to render to God and to Caesar what is due to each. The early martyrs, who defied the unitary, civil-religious authority of the Roman emperors, were witnesses to the distinctively Western notion of divided authority. This principle was taught by the ancient fathers and popes, was developed more fully in the Middle Ages, and has been the source of modern, Western, constitutional government with separation of powers. All modern despotisms, whether in the Renaissance or in the twentieth century, have been revolts against division of authority. Third, *progress* and *compassion*, which give the West its dynamic civilization, have resulted from

Christian charity. The fundamental and uniquely Western progress has been spiritual rather than technological. Many noble and distinctive movements which originated in antiquity have been inspired by Christian charity: the abolition of slavery, the recognition of the dignity of labor, the raising of wages and improvement of working conditions, the protection of women and children, the care of the sick in hospitals, and finally efforts to promote peace and to limit war to a just cause.

Although the reader may feel that Professor Hayes has been a bit too kind to the Protestant Revolt and to the French Revolution, he must thank him for throwing light into the darkness of the modern, secularized mind and reasserting a forgotten truth: the religious foundations of all we hold dear.

L.W.

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**The Untold Story of Douglas MacArthur.** By Frazier Hunt. New York, Devin-Adair, 1954. pp. 533. \$5.00.

Any book on General MacArthur offers strong reading appeal. That author Frazier Hunt has gathered together an informal biographical sketch of the General's illustrious career and a collection of his addresses and writings is enough to recommend *The Untold Story of Douglas MacArthur* as a fairly worthwhile and informative book.

Discord is a term that well describes the General's role in affairs. Frazier Hunt brings out the aggressiveness and determination of MacArthur's character in the early years at West Point and traces the exercise of these traits throughout his entire career. It is a remarkable feature of MacArthur's life that at almost every level of command, and in every significant endeavor, the General is seen occupying the same role of unpopular extremist determined to be heard, and who ultimately is borne out as the possessor of the sounder foresight and judgment. Few men of controversy have seen their record so consistently vindicated by subsequent developments. It is this fact that provides the pattern for an interesting study of the momentous events of the past three decades as viewed through the influence of one of America's ablest leaders.

*The Untold Story of Douglas MacArthur* is most interesting when reproducing the General's speeches and addresses, as well as articles written by him. The independence of thought and forthright expression reflected in these sources come as a rare treat in an age where public oratory has fallen on rather hard times. The book hits its weakest point in author Hunt's personal argumentation when



recording the dispute between MacArthur and the Roosevelt Administration as to the question of theatre priority in the war effort. Regardless of the merits of MacArthur's case, Hunt's reasoning at times runs in conflict with the facts as known today. Particular reference is made to Hunt's assertion that Britain in the winter and spring of 1941 faced no immediate danger, thereby justifying demands for Pacific naval aid over the Atlantic needs. The fact is that because of inadequate naval anti-submarine defense, German U-boats at this time were taking a greater toll of Allied shipping, including American coastal shipping, than in any other period during the war.

By no means a definitive biography, *The Untold Story of Douglas MacArthur* is a good book offering particular appeal for those who like brief, informal histories that do not penetrate too deeply beneath the surface. MacArthur's cause, however, will be better served in other hands and by a more comprehensive, historical approach.

D.K.

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**Confusion Twice Confounded.** By Joseph H. Brady. South Orange, N. J., Seton Hall University Press, 1954. pp. 192. \$3.00.

An exemplary study in constitutional interpretation, already in its second edition, this book is not a highly technical exposition demanding legal training in the reader. Monsignor Brady begins with a lucid examination of the First Amendment to the Constitution of the United States. Its first provision states that "Congress shall make no law respecting an establishment of religion." With ample documentation the author shows by historical and legal analysis that the legislators who framed the amendment meant exactly what they said and thought it "as well expressed as the nature of language would admit." Since Congress has no power to establish a national church there is no mention of governmental aid to or cooperation with religion.

The "wall of separation between Church and State" often referred to is a metaphor based on a casual expression of Thomas Jefferson a decade after the enactment of the First Amendment. To substitute it for the actual wording of the provision is the *confusion* mentioned in the book's title. It is into just such a confusion that the Supreme Court has fallen by accepting the metaphor as a valid interpretation of the amendment. This was *twice confounded* in two appeals brought before the Court, the 1947 Everson (New

Jersey Bus Law) Case, concerned with the constitutional validity of transporting parochial school pupils at public expense, and the 1948 McCollum (Illinois Religious Education) Case, dealing with the constitutionality of a released time program in that state. Monsignor Brady develops his thesis in studying these two cases.

Monsignor Brady is concerned with facts, not men. He judges facts, not men. At times he deals severely with the Supreme Court Justices because of their decisions, but never in an ungentlemanly or unchristian fashion. Never does he accuse them of unworthy motives. Their acts are bared for all to see, their souls known but to God.  
J.A.M.

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**Daily Breviary Meditations.** Four Volumes. By Most Rev. Joseph Angri-sani, Bishop of Casale-Monferrato. New York, Benziger Brothers, Inc., 1954. pp. 575 (average per volume). \$25.00 per set.

The liturgy is the love-song of the Church. Each day of the year the Bride of Christ pours forth her devotion to Him through the lips of the many clerics obligated to the daily recitation of the breviary. The fonts of the Liturgy are many but after the Mass the Divine Office ranks as the most perfect of the public prayers. The selections of Holy Scripture appointed to be read each day by the priest and cleric are the immediate sources of *Daily Breviary Meditations*. Meditations for the major feasts of our Lord and Our Lady are inserted in an appendix.

The Winter volume, the first in the series, carries the introductory sections and the meditations starting with the first week of Advent. The author's orderly presentation enhances the value of the book. He introduces the liturgical season, gives the principal theme, then develops this by a particularized theme for each week, and in turn for each day. The actual meditation is divided into more or less natural sections drawn from the current Scripture with parallel texts given to support one or another of the considerations.

These four volumes, which are each in the convenient size of a prayer book, are a testimony to the great worth of faithful and persevering daily meditation in the life of the priest. Bishop Angri-sani continually brings pertinent facts concerning the priest and his daily life to the attention of the reader. Each day a new opportunity is given to consider the sublime dignity of the priesthood, the obligations imposed at ordination, as well as the many snares and pitfalls to be avoided. Perhaps the outstanding feature of this work is the

sufficiency of the considerations, which yet are given in almost germinal form. A single idea is carefully set down with an indication of the many associated notions, leaving the priest to go on from there.

While the helpfulness of a particular meditation book will naturally vary with the individual, *Daily Breviary Meditations* was found to be of such sound merit that the priest considering a new book would do well to examine this one.

J. McC.

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**This Way to God.** By Giovanni Rossi. Translated by John A. Abbo and Theodore A. Opendaker. Morristown, N. J., Villa Walsh Press, 1954. pp. 288. \$2.50.

Profound wisdom simply expressed. That is the complete review of Father Rossi's treasure-trove. Not a haphazard collection of soft sentimentality, this book is a symmetrical chain of thought forged on an anvil of logic and tempered in reality. The spiritual life is to Father Rossi a diamond; turning it over slowly in the light of his priestly background, he offers a thought on each sparkling facet.

*This Way to God* is divided into three sections, "In Christ," "Through Christ," "With Christ." From many aspects and in brief paragraphs, the virtues, the sacraments, contemplation, prayer, the apostolate and eternal beatitude are discussed in twenty-one chapters.

The peculiar worth and charm, fascination, if you will, of the little volume lies not in what the author writes, very little he says is new, but in his forcing us to *think* by the very way he writes. When he says that "Humility is truth; indeed it is the courage to be truthful," we can readily agree. We have had a confused idea of it, but perhaps have not thought about it much. Now, seeing it formulated in a few brief clauses, it strikes a responsive chord in the memory, it is like chancing upon someone whose face we vaguely remember having seen at one time or other and whose name we are desperately trying to recall before the conversation progresses much further. Then we smile and remember the old schoolboy definition of humility as "the correct estimation of oneself." But how can we ever forget humility become ingenuous truth, manly courage!

Even though little is new, everything is not old. Here and there Father Rossi drops a bombshell and we vainly attempt protest: "The conquest of chastity is more difficult speculatively than practically"; "It would be better to give up a Communion with the Word of God than meditation on the word of God." Yet, re-reading discovers the

latter's distinguishing element in its preceding sentence, which amounts to this: if one has not the dispositions necessary to fruitful reception of the Holy Eucharist—and he may attain them through meditation—then to receive first at the table of the written word of God is better than to receive unprepared at the table of the Word of God enfleshed.

Father Rossi has been fortunate in his translators and his good fortune is shared by all who read his little book meditatively.

J.A.M.

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**The Life of the Blessed Virgin Mary.** From the Visions of Anne Catherine Emmerich. Translated by Sir Michael Palairat. With Supplementary notes by Rev. Sebastian Bullough, O.P. Springfield, Ill., Templegate, 1954. pp. 384. \$3.75.

Anne Catherine Emmerich (1774-1820), a devout German peasant, an Augustinian nun, a stigmatic, a mystic, has proved equally baffling to freethinking realists and students of mystical phenomena. She may have been God's response to nineteenth century humanitarianism or merely a pious nun, gifted with spiritual vision, but distracted by her over-active imagination. There are seemingly incontrovertible historical facts and theological arguments for both sides which so far have made final judgment impossible.

*The Life of the Blessed Virgin Mary* is a part of the visions of Catherine Emmerich dictated to Clemens Brentano. Brentano, a violent and passionate poet, was so completely converted by Catherine's outstanding life that he became reconciled to the Catholic Church and transcribed in two separate works the mysterious visions about Our Lord and His Blessed Mother. The "life" of the Blessed Virgin is a misnomer. The book is concerned with various meditations surrounding the scenes of the Immaculate Conception, the Annunciation, the birth of Our Lord, the burial and Assumption of Our Lady. The reader will find the imaginative and detailed accounts, as the editor claims, "a treasury of holy scenes and picture which contribute to the edification and inspiration of the faithful." One must be careful, however, not to attribute too much authenticity to these descriptions.

Father Bullough has generously supplemented the notes of Clemens Brentano to show how Catherine's statements coincide with latest critical studies in Scripture and profane history. For a life of Catherine Emmerich the reader is referred to the preface of *The Dolorous Passion of Our Lord Jesus Christ* or the four volume *Life of Anne Catherine* by K. E. Schmoger, C. SS. R. J.M.D.

**Cradle of Our Faith.** The Holy Land. By John C. Trever. San Angelo, Texas, Newsfoto Publishing Company, 1954. pp. xiv, 87. \$3.00, \$5.00 (deluxe edition).

This pictorial description of the Holy Land, put out under the auspices of the United States Junior Chamber of Commerce, is aimed at stressing the points of unity between Judaism, Christianity, and Islam. The Preface indicates that these three great religions of the world, though markedly different from each other, yet share the common spiritual heritage of land of origin, acceptance of at least part of Scripture as the word of God, and the common teaching of the brotherhood of man.

The author selects about thirty incidents from the Old and New Testaments; two or three full-color photographs are placed on one page, and on the opposite page each story is retold along with a commentary on the pictures. The photographs and the historical, geographical and archeological explanations are a decided aid toward a more complete appreciation of the Scripture incident. The author prudently keeps his comments generic, and so does not trespass on the distinct teachings of any of the faiths concerned, except for one slip where he speaks of the Consecration of the bread and wine at the Last Supper as only "a symbolic act."

The main flaw in this book is the basic assumption that the unity now possessed is sufficient, and need only be recognized and acted upon. It is true that Jews, Christians and Mohammedans, by recognizing their common spiritual heritage, may be spurred on to live up to the fundamental ideals here stressed. But the only reason why Palestine is the "Holy Land" is that there God has spoken and given His revelation and His way of life for mankind. The desired fellowship and brotherhood of man will be had only by following God's way of obtaining it. And He has said that there is but "one faith and one baptism" (Ephesians 4:5) and that "there shall be one fold and one shepherd" (John 10:16). The imperfect unity had in multiplicity is not a goal. Yet it can serve as an advanced point of departure for the achievement of perfect unity and real brotherhood for all men in the one, true Church of God.

D.K.

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**The Church: A Divine Mystery.** By Abbe Roger Hasseveldt. Translated by William Storey. Chicago, Fides Publishers, 1954. pp. 263. \$4.50.

Jesus Christ is true God and true man. As God the Son, He is equal to the Father and the Holy Spirit in Infinite Majesty. He is all powerful, never changing, eternal, intimately living the uninterrupted



life of the Trinity. As man, seen by men, He was at one time happy, at another time sad: He experienced keenly the whole gamut of human emotions.

Yet Christ is superior to all other men. His ancestor, Adam, by his sin, turned mankind towards eternal death; Adam is the head of fallen humanity. Jesus, by His life and death, won back humanity to eternal life; Jesus is the head of redeemed humanity.

God wills that this redemptive work continue on earth for all time through the Church, the mystical body of Christ. The Church Christ founded is, like Him, divine and human. It is divine, for it is made up of all the fortunate souls in heaven, in purgatory, and on earth who, engrafted to Christ by the bond of charity, live in the sunlight of divine grace won for them by Christ, their head. At the same time the Church is human, a society made up of human beings who, although redeemed, still carry about with them the wounds of Adam's sin.

These are the basic notions that Father Hasseveldt analyses in some detail. The first part of the book describes the Church as planned by God: the Church and each member sharing in and imaging the life of the Trinity. This section is most important for a deep penetration into the divine mystery which is the Church. The book then considers the human element of the Church, tracing its history from the time of Abraham to the Church of Christ. The author shows the Church as a fulfillment of the promise made to the Jewish people. The third section treats the mission and nature of the Church as expressed in the complete Christian revelation. This section includes a discussion of the social life of the Church and its four marks.

A few points of criticism must be noted, however, in this otherwise very valuable book. The six chapters which summarize the entire history of the Old Testament may well prove indigestible to those unfamiliar with the history of the Jewish people. The chapter on the relations between the Church and Civil Society can also lead to misconceptions, unless the reader is already familiar with traditional Catholic doctrine on this point. But for energetic persons who want to learn more about the true greatness of the Church of Christ, this book will be a great help, especially if it is used under a teacher's direction in the class room or in a study club. T.J.S.

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**Introduction to Theology.** Edited by A. M. Henry, O.P. Translated by William Storey. Chicago, Fides Publishers, 1954. pp. 306. \$5.95.

Our times have seen a remarkable growth of interest in theology. Laity and religious have joined clerics in the study of the science of

God. Few works have appeared, however, especially in English, that present the entire, over-all view so necessary for an adequate study of theology. Fides Publishers have tried to do something about this situation by presenting a translation of the French *Initiation Theologique*. The English version, entitled *The Theology Library*, is to be a six volume series attempting to give a complete view of theology, based on the plan of St. Thomas in the *Summa*.

The first volume *Introduction To Theology* considers the sources of our theological speculation. An introductory chapter discusses Tradition, both written and oral. Each of these are examined more specifically in later chapters. The treatment of written Tradition, the Holy Scripture, should prove of special value; for within a short space (43 pages) the essential elements of a general introduction to Sacred Scripture are given.

The Fathers and Doctors of the Church, Creeds, and Councils are considered in a necessarily brief fashion. Perhaps they will whet the reader's appetite for further investigation. And since the life of the Church mirrors her doctrine, the Liturgy, Canon Law, and even the echo of tradition in Art receive consideration. The concluding Chapter, "Theology: The Science of Faith," by the editor, serves as a transition from the study of the sources to that which is more commonly considered Theology. He indicates the principal attempts to organize the science of God, and then gives his reasons for adopting the plan of the Thomistic synthesis.

The book is not easy reading, but a serious consideration of its contents will prove rewarding. One word can be mentioned in criticism, however. In parts of the book, especially in the first chapter, the thought, profound as it is, remains somewhat obscure because of the choice of language. Perhaps a more prosaic, "text-book" style, while not of equal literary merit, would be more suitable. This problem may be due in part to the difficulties inherent in translation.

*Introduction to Theology* is a valuable book both for those who want a fresh view of a familiar subject, and for those just beginning the systematic study of theology. The subsequent volumes will be awaited with interest.

J.M.H.

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**The Age of Belief.** By Anne Fremantle. Boston, Houghton Mifflin Company, 1955. pp. 213. \$2.75. Co-published in paper cover edition with the New American Library, New York. A Mentor Book. \$.50.

"The Great Ages of Western Philosophy" is the title of this newest series of history of philosophy books, presenting the out-

standing philosophies of the western world. The initial volume, "The Age of Belief," treats of the first fifteen centuries of Christian philosophy, containing texts from the great thinkers of this period, with an interpretive commentary and historical background provided by Anne Fremantle.

Western thought is rooted primarily in Christianity, and secondarily in the philosophy of the Greeks, particularly Aristotle and Plato, although historically the Greeks came first. Beginning, then, with the early Greeks, the development of western philosophy is traced through the Romans and the neo-Platonists to St. Augustine, and thence through Christian thought of the next thousand years. During this time, between the fifth and fifteenth centuries, Europe was predominately Catholic, and, although this period is known in history as the Middle Ages, or the Dark Ages, philosophically it is the Age of Belief.

For the first ten or twelve centuries of the Church, there was no "philosophy" distinct from theology in Catholic, and therefore European culture. In retrospect, however, one can examine the writings of theologians on certain questions which today are accepted as philosophical, and construct an artificial "philosophical system" of such men as St. Augustine and St. Ambrose, as is done in this book. But it was not until the time of St. Thomas Aquinas that the dichotomy between faith and reason became sharply defined.

The view-point of the book is secular, hence no definite stand is taken on religious matters. It is simply a presentation of the opinions of the various philosophers, and these are not always easily grasped, for the commentary is at times insufficient to bring out their significance. What is made evident, though, is the development through the ages in precision and profundity of thought, reaching its peak with St. Thomas and declining in the centuries following his death.

It has been said somewhat cryptically that the Twentieth Century has all the answers, but does not know the questions. This book gives the questions as they have been developed during the ages of belief, and makes the reader aware that Twentieth Century philosophy does not have all the answers.

G.A.V.

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**Faith and Freedom.** By Barbara Ward. New York, W. W. Norton & Company, Inc., 1954. pp. 308. \$3.75.

In the story of mankind we are aware of two forces—human freedom and certain necessities of life. On the one hand we have the freedom which comes from reason, generosity, and imaginative ex-

periment while, on the other, there is present the necessity which is embodied in blind nationalism, blind greed, and the blind pursuit of self-interest. The theme which the chapters of this book pursue is the interrelation between that freedom and that necessity.

The most important consideration made is that of the domination that God has given to man over the world and its goods, so that such things as environment and physical needs cannot be considered as inescapable drives. Through the medium of Miss Ward's deft tracing of the human story it is seen that faith or lack of belief in God has caused men to act in certain ways that deviate little from a static pattern that can be followed down through the years. Disbelief in God turns one to pride in self and in human accomplishments. Faith in God, however, leads man to realize that he has received all things from God's hands and that he is merely a custodian with certain responsibilities. We can not bring paradise back to earth, but the earth will be a better place in which to live and work out our salvation if dependence upon God is recognized.

The author offers several solutions to the problems that face the free world today in its battle with Communism. She especially urges the use of the strong weapon of faith to supplement the woefully weak weapons of national pride and industrial achievement. Only when we believe in God, worship Him as He directs, and obey His mandates will He lead us by His grace in the path of true freedom.

This book is, as the author states, an attempt to wrestle with the angel of history. It is an attempt to show that men are much more than industrial animals and the tools of deterministic factors. The attempt has met with success, the thesis has been proved and the superstructure, based on truths that are inevitable, has been filled in with facts presented in a forceful and interesting manner.

R.A.F.

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**An Essay on Christian Philosophy.** By Jacques Maritain. Translated by Edward H. Flannery. New York, Philosophical Library, 1954. pp. ix, 116.

Jacques Maritain needs no introduction to American students of philosophy, but perhaps this work of his does. The first half of the rather brief book is devoted to the essay "On Christian Philosophy," originally a conference delivered at Louvain in December, 1931. In this essay M. Maritain distinguishes between the *nature* of philosophy as a rational discipline, and its *state* in a Christian. It is his response to the recurring question of the relation between faith and reason.

To this essay the author appends two notes to clarify his posi-

tion. The first of these, "On the Nature of Apologetics" gives briefly some of the important theses of Father Garrigou-Lagrange, O.P. with some commentary by M. Maritain. The second note, which is more lengthy, considers the questions of a 'natural ethics' and of 'moral philosophy adequately considered.'

While this study will not be accepted in all quarters as a definitive solution to the question—as is evidenced by the last twenty years of debate—our thanks are due to the translator for making M. Maritain's contribution available to American readers. Fr. Flannery has produced a good translation, and has increased the value of the work by adding a glossary of technical terms.

Serious students of philosophy in this country will welcome the appearance of M. Maritain's opinion on this subject. J.M.H.

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**Catholics in Controversy.** By James M. O'Neill, LL.D., L.H.D. New York, McMullen Books, Inc. 1954. pp. 219. \$3.00.

There must be many times when we wish someone would "tell off" those responsible for the attacks on the Catholic Church which appear in the newspapers and magazines, or which we occasionally hear directly. For anyone who has ever felt this way, Dr. O'Neill's latest book will serve the purpose adequately. It was written, says the author, "as a personal statement concerning the position and activity of American Catholics in the controversies which challenge them today." Dr. O'Neill does such a thorough job of demolishing the attacks of the opposition, while not at all sparing their feelings, that the reviewer fervently hopes this book will be read by those responsible for these attacks.

Although not intended to be a handbook for Catholic controversialists, there is a short section in the beginning devoted to the need of such Catholic laymen, and a longer section at the end showing the right and wrong way to argue in these matters. The body of the book is taken up with complete, documented, Catholic replies on the major issues of the attacks, the principle ones being the relations between Church and State, with a complete explanation and interpretation of the First Amendment; the controversy about religious education; and the problem of censorship. Other topics discussed include faulty or biased news reporting, exemplified by one particular article in *Time*; the comparison made, at times, between Catholicism and Communism; the controversy over an official representative to the Vatican; Senator McCarthy's Catholic affiliations; and persecution of Protestants in Catholic countries. Although the Supreme Court comes in for



its share of constructive criticism because of such decisions as the McCollum and the Miracle cases, it is individual Protestant ministers, teachers, lecturers and writers, all named personally, who are responsible for the attacks which are answered here.

The book is so completely documented, both with opposing and supporting views, that one easily becomes either extremely sleepy or entangled in a hopeless maze of verbiage. Perhaps the judicious use of footnotes instead of their complete omission, would have avoided this difficulty.

Dr. O'Neill writes in an aggressive manner, pulls no punches, and seems to have a chip on his shoulder. In the beginning this is a bit annoying, but it does add zest to a sometimes tedious, but on the whole extremely worth-while contribution to practical Apologetics.

G.A.V.

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**Humanism and the Social Order in Tudor England.** By Fritz Caspari. Chicago, The University of Chicago Press, 1954. pp. ix, 293. \$6.50.

Professor Fritz Caspari's scholarly investigation of Humanism's rise and influences in Tudor England adds much to the better understanding of the twentieth century's intellectual heritage. For modern man in his religious, intellectual, and cultural life is, perhaps more than he realizes, a product and child of Renaissance thought. The author's method of presenting the ideals and objectives of the Henrician and Elizabethan humanists is to be highly praised. Quoting extensively from the principal works of Sir Thomas More, Sir Thomas Elyot, Thomas Starkey, Sir Philip Sidney, and Edmund Spenser, he permits these English thinkers to speak for themselves. This approach, coupled with an examination of the contributions to English thought by the continental humanists, particularly Erasmus, suffices to fulfill the author's purpose: "to present and investigate English humanistic doctrine as the historically effective synthesis which it was."

In presenting the truths expressed in the writings of these men, Professor Caspari has also, perhaps unwittingly, brought to light their many philosophical and theological errors. Some of these errors are concerned with education's role in forming the virtuous man, the nature of the moral and intellectual virtues, the theory of knowledge, and the distinction of sciences. With the exception of Sir Thomas More's writings, one is apt to find a disdain for Scholastic achievements, an inordinate exaltation of man's potentialities, and, more deplorably, a falsification of Christianity and an ignorance

or implicit denial of the supernatural order. The author might profitably have indicated these errors and distinguished the good and evil effects these doctrines exerted upon Tudor England and consequent world history. It is also a bit disappointing to the historian of the Renaissance that more space is not given to Sir Thomas More, whose humanism, purified of all un-Christian elements, is the glory of the English Renaissance.

Despite these omissions, Professor Caspari should be congratulated for his scholarship and contributions to the study of the period. It is certain that his book will find a warm welcome among students of history, political science, and letters. It should be recommended, however, only to those whose knowledge is sufficient to distinguish the truths contained in Humanism from its errors.

A.N.

**Africa, World of New Men.** By John J. Considine. New York, Dodd, Mead & Company, 1954. pp. x, 398. \$4.00.

The Church brought the message of salvation, the Word of God, to Asia, and was rejected. Then She turned to Europe and, hopefully, to the New World, only to be met with the same rejection of the Gospel. Perhaps in the next few centuries the African Church will take the lead in the evangelization of the world. That is why Africa is so important to us. It is also important because the Communists, according to Douglas Hyde, have marked it as potentially their most fertile seed-plot.

Father Considine of Maryknoll has divided his book into four sections, each dealing intensively with a particular portion of Africa—West, Central, South, and East. He writes from the intimate contacts gained as a result of extensive African travels. That he knows the Dark Continent from within, in her trials and difficulties, her successes and triumphs, is apparent.

There are many problems to be faced in Africa—ethnic, medical, moral and religious. Father Considine describes them wherever he meets them, together with the efforts being made toward their solution. The book provides maps, charts and highly useful appendices. In one of the latter is found the appalling fact that of the 23,372 Catholic missionaries in Africa only 1.4% are American. By means of the thorough index one can follow the author's thought on any special topic of interest, such as leprosy, politics, Protestantism, through the different sections of Africa and thus make an exhaustive study of it. These are just a few of the many reasons why we recommend this book, excellent in every respect, to our readers.

J.A.M.

**Maria de Guadalupe.** By Kenneth R. Campbell. New York, The Pageant Press, 1954. pp. 207. \$3.00.

The wonderful story of Our Lady of Guadalupe is told again here with all the simplicity of the great event itself. The happenings at Guadalupe in 1531 are interwoven into a realistic narrative that will enlighten both grammar school pupil and adult.

A humble Indian, Juan Diego, is the one whom Mary chooses to be her messenger. From the first meeting with Our Lady on the hill of Tepeyac until his death, Juan, who neither understands nor attempts to comprehend the plan of Mary, without question carries out to the best of his ability that which she asks. He goes to the Bishop to tell him what Mary desires, obeys the Bishop by asking Mary for proof of her wish, gets the proof—the roses and the famous picture imprinted on his tilma—and finally sees Mary's desire fulfilled. A glimpse of the life of the poor with all their trials as well as Juan's personal problems are strikingly presented. Mary's help at such times shows the great power she has for all those who trust in her. L.M.S.

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#### Children's Books of Dominican Interest.

"Give me the boy to train and I care not for the rest of the world. For the boy of today is the rest of the world tomorrow." How applicable these words of the late Cardinal Gibbons are to the spiritual world of today. The hopeful eagerness of modern youth has proven itself capable of extension to things spiritual. Yet the sanctification and the education of youth often remains a neglected combination. In the past there have not been wanting "men that have given their lives for the name of our Lord Jesus Christ" (Acts 15:26). These small books will help tomorrow's saints to act accordingly.

Dominic, as *The Hound of God*, speaks to youth in a natural conversational style that decidedly attains their level. It is to the author's credit that he has taken the interwoven history of the Church and the Dominican Order and presented it in such a pleasing manner. Readers will easily grasp the world-wide effects of Dominic's founding a new religious army and waging war against heresy. The personal appeal of the saint is made manifest through his power over death and the devil, his many miracles, his great love of prayer, and his own death bubbling over with hope. The old axiom says that every boy should have a dog. Modern youth can do not better than this spiritual watchdog of the Lord. (By Brother Ernest, C.S.C. Notre Dame, Indiana. Durjarie Press, 1954. pp. 95. \$2.00.)

To young hero worshippers of the sea lanes is presented the story of a Friar Preacher, who, *When All Ships Failed*, rode the waves on his black cloak. Around this maritime miracle of Raymond of Pennafort, the author has centered the saint's life. Herein is retold the saga of a princely student and later professor at great universities who renounced all worldly honors and became a noted miracle worker. His manifold talents, his great piety and zeal were unstintingly dedicated to the good of the Church. (By Brother Ernest, C.S.C. Notre Dame, Indiana, Dujarie Press, 1953. pp. 93. \$2.00.)

A rent Christendom fell to the repair of St. Catherine, a cloth-dyer's daughter from Siena. Cut off from her own beloved family and the world, *Behind Shuttered Windows*, she learned as a child to know and love God through contemplation. Then one day Christ commanded His Mystical Bride to throw open those shutters and carry His Love to a strife-torn world. Italy, Avignon, schismatics, the Pope himself, and page upon page of history have felt the fierce fire of that Love as channeled through the tongue and pen of Catherine. Her mission is not dead; the windows are still open. Concepts of visions and ecstasies are often bewildering to youthful mentalities. While the book touches upon those difficult explanations with a gentleness conducive to understanding, still it does require a higher educational level than the elementary grade school. A commendable emphasis is placed on Catherine's early home life, which was a contrast of youthful charity and parental opposition. (By Brother Genard Greene, C.S.C. Notre Dame, Indiana. Dujarie Press, 1954. pp. 95. 95. \$2.00)

Christ's love streamed through Catherine's windows; *Martin's Mice* scurried through priory doors. When his convent was besieged by mice, Martin De Porres called them outside where he fed them daily. This story of the well-known laybrother is the nucleus of an excellent primer. The exceptional illustrations are coupled with a text of repetitious simplicity proper to lower elementary grades. Good opportunity is thus provided for introducing a saint as well as for practice in reading. (By Sister Mary Marguerite. Illustrations by Raffaello Busoni. Chicago, Follett Publishing Company, 1954. pp. 32. \$2.00.)

J.D.L.

*On Wings of Fire* gives us a warm account of a lady who was one of the great figures in the crusade against cancer at the turn of the century. In the 1890's there was a tremendous social chasm separating the nation's literary society from the poverty-stricken

slums of New York City. Nathaniel Hawthorne's daughter, Rose, courageously bridged this chasm in pursuit of an inner call that found an early stimulus in a childhood meeting with Pope Pius IX. She dedicated her life to providing a home in which the poor who were suffering from incurable cancer could live out their remaining days in peace. Taking the name of Sister Alphonsa, O.P., she founded the Dominican Congregation of St. Rose of Lima, more popularly known as the Servants of Relief of Incurable Cancer. Her life is presented in a manner well adapted to the teen-age audience for whom it is written. Attractive illustrations by Nedda Walker give added appeal to this biography. (By Marguerite Vance. New York, E. P. Dutton & Co., Inc., 1955. pp. 157. \$2.75.)

R.J.C.

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### BRIEF REVIEWS

*Reading For Catholic Parents* is Frank Sheed's sequel to his excellent earlier work, *Ground Plan For Catholic Reading*. In the present pamphlet, "sectional reading" for parents is given in a detailed list of the books now available. To the fine list here given, we would heartily recommend that parents add *We and Our Children*, by Mary Reed Newland, and *The Meaning of Life and Marriage*, by Frederick Von Gager (both of these books are reviewed earlier in this issue of *Dominicana*). The introductory chapters of this pamphlet are excellent on the necessity of reading, and are almost required reading for anyone responsible for the training of others. (New York, Sheed and Ward, 1955. pp. 32. \$.50.)

The revival of interest in the liturgical life of the Church has produced some noteworthy books, but it sometimes seems that the newcomers to this study are neglected. A recent publication *Companion to the Missal* should prove quite helpful for these beginners. It gives an introduction to the liturgical cycles, and most important of all considers and explains the liturgical texts of the Sunday Masses. The laity who want an introductory work or teachers of high school classes would do well to examine this book. Rightly used, it will aid to a more fruitful attendance at Mass. (By Sister M. Cecilia, O.S.B. Bruce Publishing Co., Milwaukee. 1954. pp. 454. \$3.75).

*Pere Lagrange and Biblical Inspiration* should prove of interest to Scripture students. It is a forty page booklet, consisting of selections taken from a dissertation written by Fr. Francis J. Schroeder, S.S.J. The preface and introduction give a good view of the prob-



lem and the man who set out to solve it—the French Dominican, Albert Marie-Joseph Lagrange. Father Schroeder then attempts to synopsise the main features of Pere Lagrange's teaching on inspiration and exegesis. A final chapter shows the influence of Lagrange on modern exegetical work. The bibliography is valuable for those attempting more serious study of this problem. (Washington, Catholic University Press, 1954. pp. 47. \$.75).

*The Historian and Character*, Dom David Knowles' inaugural lecture as professor of modern history at Cambridge, is a stimulating discussion of the need for moral judgments in the study of history. His thesis is that the historian must consider the moral character of the men and women he studies but not in as great detail as the biographer. He must beware of being misled by the genius, success, charm, the party or religion of his subjects. He must avoid extremes, realizing that his judgment cannot be final. He must have moral and religious standards himself, yet his conclusions must be sympathetic and objective. He should not put the men and women of the past on trial, should neither condemn nor canonize them, but should contemplate them. (By Dom David Knowles, O.S.B., New York, Cambridge University Press, 1954. pp. 21. \$.50.)

Teachers and students of antiquity will find P. G. Woodcock's *Concise Dictionary of Ancient History* an excellent and handy book of reference covering the early beginning of Mediterranean civilizations to the fall of the Roman Empire. Entries pertaining to Judaic, Egyptian, and Persian cultures are included, but for the most part the emphasis is placed on the classical Greek and Roman eras. The topics discussed are famous historical personages, geography, literature, mythology, art, philosophy, science, and religion. The author's treatment of Christ and early Christianity it not always accurate. This, however, does not detract appreciably from the book's unquestioned value. (New York, The Philosophical Library, 1955. pp. 465. \$6.00).

*The Eternal Woman* by Gertrud von le Fort is a very readable translation of a work first published in Germany in 1934. The book is comprised of three profound essays which treat of three aspects of womanhood—virgin, bride, and mother. The subject matter of this work is the eternal femininity as a theological mystery. The notion of surrender to God as eminently found in Mary's *Fiat* is woman's symbolic contribution to mankind. That is why the author says "the world can be moved by the strength of man, but it can be blessed in the real sense of the word, only in the sign of the woman." This profound and poetic work is at times not too precise,

and it is not always easy to follow the author's train of thought due to its profundity and occasional lack of precise development. (Translated by Marie Cecilia Buehrle. Milwaukee, Bruce Publishing Co., 1954. pp. 110. \$3.50).

St. Mary Magdalen De'Pazzi, a Carmelite of the Ancient Observance, was canonized in 1699, a little more than fifty years after her death. Hers was a life filled with mystical phenomena, the accounts of which are preserved in five thick manuscript volumes, each book a unit in itself, describing a distinct period in her spiritual life. The first book of her writings, *The Forty Days*, is the subject of this study by Father Larkin. It is an excerpt from his doctoral dissertation written at the Angelicum in Rome. For one who possesses a knowledge of the general teaching on ecstasy and ecstatic prayer, this excerpt offers a sound analytic evaluation of *The Forty Days* in the light of psychological and theological principles. (*A Study of the Ecstasies of the Forty Days of St. Mary Magdalen De'Pazzi*. By Ernest E. Larkin, O.Carm. Rome, Angelicum. 1954. pp. 68.)

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