



Swift Victory, Essays on the Gifts of the Holy Spirit. By Walter Farrell, O.P. and Dominic Hughes, O.P. New York, Sheed and Ward, 1955. pp. 211. \$3.25.

Although much has been written in recent years on various doctrines concerning the Holy Spirit, it is doubtful that anything more practical or more theologically precise has been produced than this work by Dominican Fathers Walter Farrell and Dominic Hughes. Begun by the late Fr. Farrell, but left unfinished at the time of his death, it has been skillfully completed by Fr. Hughes. *Swift Victory*—"Sanctification in truth through the sending of the Holy Spirit is the swift victory of Christian life"—is a series of essays on the Gifts of the Holy Spirit written in an attractive and convincing style, intelligible to all serious readers. Seven essays, one devoted to the explanation of each gift, with an introductory essay on the nature of the Gifts and a concluding one on their role in heaven comprise the book. Fr. Farrell's three essays are characterized by his genius for using striking examples and analogies, whereas a remarkable facility in the use of Holy Scripture stamps Fr. Hughes' work.

The doctrine on the Gifts is of special importance to our own times, because "in any 'age of anxiety' the least anxious of people are those who have already won an interior victory, and in an age of uncertainty and disillusionment the most certain are those with a heavenly Advocate and earthly Comforter to teach them all things." *Swift Victory* portrays the Gifts as a normal part of the spiritual equipment, indicates that holiness through the Gifts is for all, and presents a profound exposition of the principles of the interior life. Food for meditation is to be found on every page. The presentation is simple enough to be understood by beginners, yet profound enough to be a real challenge to skilled theologians.

Briefly then, *Swift Victory* is an outstanding work, one to be seriously and reflectively read. It is skillfully written and thoroughly Thomistic, the best in its field written in English. C.M.B.

Summa of the Christian Life. Volume II. Selected texts from the writings of Venerable Louis of Granada, O.P. Translated and Adapted by Jordan Aumann, O.P. St. Louis, B. Herder Book Co., 1955. pp. vii, 428. \$4.95.

A sound spiritual book is always valuable. One that systematically outlines the nature of our trip to God is almost indispensable for intelligent and steady advance to perfection. Louis of Granada's *Summa of the Christian Life* can be heartily recommended on both counts. The writings of this author, a 16th century Spanish Dominican, reflect the sound teachings of St. Thomas, and the topics are arranged so that they follow in general the order of his massive synthesis of Christian theology, the *Summa Theologiae*.

This volume, the second in a series of three, treats the same matter as the Second Part of the *Summa*: man's goal, human acts, virtues and vices, law and grace, and then each of the theological and moral virtues in particular. The treatment of some virtues is rather brief: eight pages for the virtue of hope, and six for prudence; but this disadvantage is offset by the completeness of, for example, the hundred page consideration of charity. The virtue of religion is treated at length (90 pages) with special attention given to both vocal and mental prayer.

Father Aumann deserves our thanks for his excellent translation, and for his work in the preparation of the Cross and Crown Series of spiritual books, of which this is volume five. The three volumes of the *Summa of the Christian Life* will serve as a sound basis for those trying to make steady progress in the spiritual life, and those who are already familiar with St. Thomas' *Summa* will find these a great help in applying his profound doctrine to more particular problems.

J.M.H.

Saint Dominic's Successor. By Marguerite Aron. St. Louis, B. Herder Book Co., 1955. pp. 203. \$3.75.

With the translation of Marguerite Aron's *Un Animateur de La Jeunesse au XIII Siecle* the English speaking world has for the first time a comprehensive biography of Blessed Jordan of Saxony. This life of St. Dominic's successor should bring a response of joy and thanksgiving from members of the Dominican Order and spiritually-minded people generally. Blessed Jordan deserves to be better known, and Marguerite Aron has gathered together in this book the important details of his life, starting with his career at the Uni-

versity of Paris and following him as the second Master General of the Order until his death in 1237.

It is one of the author's theses that "it was in order to insure the recruiting of the Order in the world of learning that he (Blessed Jordan) went through Europe in every direction, teaching and directing, preaching and praying," (p. 202). For this reason she has woven into the pattern of Jordan's life a background of two important elements of the Middle Ages—namely, the student life of the universities and a description of the roads over which Blessed Jordan walked with his companions. Thus much of the interest in the book comes from following the tireless Jordan from Paris to Rome to England and back—observing with admiration the difficulties he overcomes and the success of his mission.

But it is not only in the recitation of the many incidents surrounding his journeys that the book has value. As is well known, among the treasures of Christian literature are the letters of Jordan to Blessed Diana d'Andalo and the nuns at the convent of St. Agnes in Bologna. The author has very skillfully used these letters to bring out the inner spiritual life of Jordan, and it is this that makes the book an inspiring homily. It is always a joy to observe how a saint works out his life in terms of the Gospel message, and we are fortunate in having Jordan's own words testify to his uniquely Dominican application of Christ's teachings.

Mention should be made of the skill with which the author presents the problem of identifying Jordan with the famous mathematician of the same name. Here she does not burden the reader with scholarly erudition, but at the same time gives enough evidence for those who might want to pursue the question further. This balance is kept throughout the book and the work is for that reason truly an exemplar for any future lives of Dominican blessed. —B.D.

The Bridge. Edited by John M. Oesterreicher. New York, Pantheon Books, 1955. pp. 349. \$3.95.

On December 25 in this year of Our Lord 1955, Christians throughout the world will celebrate the birth of the Messias. Coincidentally, on the same day, Jews, who still await His coming, will be observing *Taanith Asarah BeTeveth*—the Fast of the Tenth Day of Teveth, 5716. This day of fast and mourning commemorates the beginning of Nabuchodonosor's siege of Jerusalem, which was a prelude to the destruction of the Holy City eighteen months later. Christ is the Promised Messias, separating the sorrowing children of Agar,

in bondage to the Law, and the joyful children of Sara, constituted in the freedom of Grace: for all those who would be justified in the Law are estranged from Christ. The Bridge spanning the chasm is also Christ.

The Bridge is the first yearbook of Seton Hall University's Institute of Judaeo-Christian Studies. It was formally established there in 1953. But its roots go back a quarter of a century, to Vienna, where its Director, Father Oesterreicher, launched a similar work, the "Opus Sancti Pauli." When the Nazis began their campaign of genocide against the Jews there was no room for Father Oesterreicher, a convert from Judaism, or his "Opus," and he came to America. The Institute is primarily a research project, with publication as its principal task. The field of its scholarly work is the Jewish and Christian cultures, so closely linked in historical origins. It aims to explore all questions related to this area.

The Bridge is the fruit of successful collaboration between American and European scholars. There are fourteen essays on subjects ranging from the morality of the Patriarchs to the Final Case, from the Exodus and the "Veiled God" to Shylock and Simone Weil. The volume ends with reviews of five books of Judaeo-Christian importance. Rarely do we find in a book of this kind such a wealth of true scholarship. This reviewer regrets only the lack of an index and a delineation of the role of the most important figure in the conversion of Israel, one who is, after all, the *ponti-fex maximus*.

J.A.M.

The Social and Political Philosophy of Jacques Maritain. Selected readings edited by J. W. Evans and L. R. Ward. New York, Charles Scribner's Sons, 1955. pp. xiv, 348. \$5.00.

The content of this unified group of essays by the distinguished Christian thinker will be familiar for the most part to all who have followed the progress of his thought concerning man as a member of society. The editors have done a service for M. Maritain's reading public by making new translations and also gathering scattered and divergent treatises under the following headings: The Human Person, Man and Political Society, The Gospel and Human Society, and The New Socio-Temporal Order.

M. Maritain, if not alone, at least with greater influence than any other contemporary Christian, has trumpeted the gospel of the existence of moral and, even more important, of supernatural values in the sphere of dynamic political structures. He has, moreover, will-

ingly applied himself to the solution of specific problems which arise from the manifold relationships of the men who are members of the body politic.

The idea which is fundamental to Maritain's thought in political philosophy, as represented here, is the conception of the human person as an absolute whole immediately ordained to the good which is supernatural beatitude. He denies that person, *as such*, can be considered as the part of any other whole. Thus the person becomes the subject of certain absolute rights, for example, the right to worship God as conscience dictates. The absolute value of such rights derives from the absolute wholeness of the person.

Can this attribution of absolute totality to the human person be defended as authentically Thomistic? It is, to say the least, highly questionable, as other writers have shown. Further, if the human person, as such, is still the part of a greater whole, namely society taken in its widest sense as the community of all rational beings; then, the derived rights residing in the individual person will be *conditioned*, not absolute. This seems a necessary conclusion, since the good of the whole is always more principally willed by God than the good which is individual, even if this latter is eternal beatitude. It also suggests the possible direction of fuller criticism of Maritain's position.

The present book offers a twofold challenge: one to a world which denies the existence of the realities which the author rightly places at the foundation of the social order; another to those who aspire to mould a new Christian order. The world has no sufficient answer to the proposals of the author. But other Christians still have the option of working out a scheme which seems to adhere even more closely to the nature of things.

B.M.S.

Bergsonian Philosophy and Thomism. By Jacques Maritain. Translated from the French by Mabelle and J. Gordon Anderson. New York, Philosophical Library, 1955. pp. 384. \$6.00.

In criticising Plato, Aristotle pointed out that although a philosopher may esteem both friendship and truth, he must prefer the truth. Maritain follows the Stagirite's example in criticising his friend, Henri Bergson. Bergson had led Maritain and other French intellectuals from the stultifying atmosphere of scientism to the acceptance of his own neo-platonic system. Maritain's later acquiescence to Thomism made a criticism of his former mentor inevitable.

These studies were published 40 years ago in France, forming

Maritain's first book. Now they make their appearance in English, constituting the bulk (240 pages) of this volume. To these have been added a long (55 pages) Preface from the second French edition, two later, related essays (45 pages), notes on Aristotle (30 pages) and a brief Foreword for this text by the author.

In this Foreword Maritain considers that this work has "historical interest for those concerned with the movement of ideas at the beginning of this century" and that it is "probably a fair-to-middling account of basic Thomism." The book more than fulfills these modest claims. Maritain's method of exposing Bergsonian doctrine and its intellectual sources accomplishes the former task; the Thomistic analysis of these points (including Finality, God, Man, the Intellect, Intuition, Freedom) effects the latter; the author's ability gives an added distinction to both.

Worthy of note is Maritain's frequent use of Aristotle and St. Thomas' Commentaries on Aristotle. Indeed, the pages in which he exposes the Stagirite's position on God and the soul, and defends St. Thomas' exegesis are among the more valuable in the book. One reservation to an unqualified acceptance of this book concerns Maritain's own position on the intuition of being, in which he seems to have been somewhat influenced by the Bergsonian notion of intuition. Bergson confuses the intuition of the concept, present in the mind's act of simple apprehension, with the intuition of the judgment, where the conformity to the real is properly understood. For the Thomist, the intuitive act in its various areas of operation is analogical and not univocal.

The English translation is as clear as the author's rhetorical style permits. However, translating the French text and not Greek, Latin and German references, seems a bit inconsistent. A serious typesetter's error (p. 149, par. 2) clouds an important passage. Maritain's many readers are once more in debt to the Philosophical Library for aiding in the diffusion of his thought.

J.M.C.

History of Christian Philosophy in the Middle Ages. By Etienne Gilson.
pp. 829, with notes and indices. Random House, New York, 1955.
\$7.50.

In the space of some 800 pages of text and notes, Etienne Gilson has achieved one of the most remarkable feats in the History of Christian Philosophy. He has covered the entire field of the Christian writers, from the Apologists of the 2nd century through the Scholastic period in its full flowering in the 13th century to its decline in

the 14th century. He has done this with a mastery and ease born of long study in this field. In style and readability, in breadth of vision and depth of comprehension, this book stands high above all other such surveys.

Well set up and tastefully bound, it will, without doubt, become the standard work for students in this subject, constituting, as it does, not only a reference source of the highest caliber, but a profoundly interesting class text as well. The notes alone displaying an immense erudition, would make the work worthwhile. We do not find here, however, information in capsulized form, enabling the student to receive large doses of culture with little work. Rather, the author's mastery of synthesis makes the subject-matter deceptively simple; and the student should be made aware that what is so finely summarized must be carefully dissected and attentively studied.

M. Gilson is to be congratulated on successfully completing a task which represents a new eminence in philosophical endeavors under Catholic auspices.

F.C.

The Hills Were Liars. By Riley Hughes. Milwaukee, Bruce Publishing Company, 1955. pp. 250. \$3.25.

It is the year 2055 A.D. "Our fathers fled from the city before the bombs came. There is no life there . . . or here. We cannot live in caves forever. The machinery has rotted with rust . . . and not one of us knows how to make the wheels turn again. Squirrels clambered up and down the gun barrels and birds nested in their silent mouths." This is only a glimpse of the catastrophic changes confronting Kevin, "the only one of the last eight men to emerge for a long time," during his post-atomic lifetime.

On the brink of despair, terrified at the possibility of being the last man alive, Kevin goes forth in search of other survivors. A chance reunion with a few Clerics of the "Company of the Fish," who somehow escaped annihilation, dispels his loneliness for a while, and then, returning one day to the Subway-Station "Catacombs," his eyes encounter a precious sight: a living child. At last there is hope for the future! The human race will be saved! But hidden in the shadows, bestial and bearded savages roam the jungle of rubble once called New York. A series of horrifying and pessimistic events follow, leading to the unexpected climax, from which emerge a victorious Kevin and a rejuvenated society.

In his first novel, Riley Hughes presents the inevitable conflict between God-fearing and God-hating human beings. He does this

by contrasting two vivid portraits of human nature. Man is pictured at his best in Pope Pascal III and the "Company of the Fish," and at his worst in the "Afflicted One" and the so-called "Just Men."

Though few men grasp the significance of the past and God alone knows the future, perhaps "The Hills Were Liars" will lead many to a better understanding of present perils. The implicit supposition running through the whole story is that things would have been different if the evils of this generation were recognized and remedied in time. With the exception of a few vague "flashbacks" and imaginative details, at times excessive, Riley Hughes' speculation about the future produces stimulating fiction. Fortunately, the lasting impression it leaves with the reader is based on fact. In the presence of every world-shaking change imaginable, Christ will perpetually reign over His Visible Church "to shine upon those who sit in darkness and in the shadow of death, to guide our feet in the way of peace" (Luke 1, 79).

J.D.C.

Guide to the Bible. An Introduction to the Study of Holy Scripture.

Published under the direction of A. Robert and A. Tricot. English translation prepared under the Direction of Edward P. Arbez, S.S., and Martin R. P. McGuire. Volume II. Tournai, Belgium, Society of St. John the Evangelist, Desclee & Co., 1955. pp. xv, 622. \$6.00.

A Popular Explanation of the Four Gospels. By Rev. Bruce Vawter, C.M. Two Volumes. Huntington, Indiana, Our Sunday Visitor Press, 1955. pp. 856. Both volumes, \$4.00.

In accord with the directives of recent popes, expressing the desire that "reverence for, as well as the use and knowledge of, the Sacred Scriptures will everywhere more and more increase for the good of souls" (Pius XII, *Divino Afflante Spiritu*), there has been, in our century, an extraordinary revival of interest and a notable advance in the scientific study of Sacred Scripture. Two books have recently appeared which not only give ample testimony to this, but also serve to further the cause of Scripture by providing a foundation for both serious study and devotional reading of the Sacred Text.

The first of these, Volume II of *Guide to the Bible* is a scientific study of the geographical, historical and religious background of both the Old and New Testament, including a valuable treatment of the relation between the Bible and Christian Life. Written primarily for serious scripture students, it contains important matter not otherwise found in one place; for instance there are sections on

Persian and Egyptian religions. Notable Dominican scripture scholars de Vaux, Vincent, and Abel contributed major portions to the work, the last named having written the entire part on the geography of Palestine.

The only possible criticism which could be proffered is that some of the sections are too short to give the complete treatment required for biblical specialists. However, in a work as extensive as this, brevity on some points is imperative to keep the size of the book within reasonable bounds.

The other recent book of Scriptural interest is *A Popular Explanation of the Four Gospels*, another in the "Father Smith instructs Jackson" series. Not a technical book, it nevertheless gives an ample and adequate exegetical treatment of the work of the four Evangelists. Father Vawter explains the meaning of the Text along traditional lines; disagreement could arise only regarding some passages which are still disputed among the experts. Although the dialogue style is somewhat contrived and occasionally tends to be distracting or even amusing rather than helpful, the book itself serves an excellent purpose in bringing to the average person information which formerly could not be obtained so easily.

Both of these books are in complete accord with the desires expressed by all the recent pontiffs, and are highly recommended, each at its own level.

G.A.V.

An Autobiography from the Jesuit Underground. By William Weston.

Translated from the Latin by Philip Caraman with a Foreword by Evelyn Waugh. New York, Farrar, Strass and Cudahy, 1955. pp. 259. \$4.00.

The Church, the Mystical Body of Christ, relives the life of Christ. It is born, grows, suffers, and apparently dies, but is soon resurrected. The *Autobiography* of Father William Weston, S.J., illustrates this truth. His narrative shows that the sufferings of the Church Militant are largely the same in all ages—whether under Diocletian, Elizabeth, or Mao Tse-tung. The faithful suffer anxiety, legal prosecution, imprisonment, exile, and death. Their persecutors use the same weapons of intimidation, fraud, and violence again and again.

Father Weston spent nineteen years in England, from 1584 to 1603. During part of that time he was superior of the Jesuit mission. He was in prison for seventeen years, four of which were spent in solitary confinement in the Tower of London, and was finally

exiled. His story is not as gripping as that of John Gerard, S.J., who was a colleague of Father Weston in the mission. But it makes inspiring reading. It conveys a sense of the hardships of Catholic life under Elizabeth, bringing out the heroic faith, courage, and patience of the faithful in their resistance to one of the cruelest, most thorough, and least known persecutions in history. Father Weston, himself, appears in the narrative as a worthy leader of such a people—a wonderfully brave, prudent, humble, devout, and ascetic priest.

Father Caraman, who has given us this book, is more than a good translator. He is also an excellent historical editor, providing numerous, complete notes as well as printing rare letters and documents to throw light on persons, places, and events referred to in the text. Consequently his book will be of interest not only to the general reader but also to the specialist in history. L.W.

The Poet and the Lunatics. By G. K. Chesterton. New York, Sheed & Ward, 1955, pp. 225. \$3.00.

Tremendous Trifles. By G. K. Chesterton. New York, Sheed & Ward, 1955, pp. xiii, 216. \$2.75.

On a table piled high with undigestible desserts, one longs to reach out for the simple pantry pastry—the type whose random nut or raisin leaves much to be savored long after the eating. Sheed and Ward has provided us with just such fare in republishing two of G. K. Chesterton's most delightful works: *Tremendous Trifles* and *The Poet and the Lunatics*. They come as a happy relief for a literary world surfeited with a preponderance of overly serious and self-conscious works.

In *The Poet and the Lunatic*, Chesterton is obviously playing at the penguin-in-mirror game. What he sees there may often be a surprise to him, but not to those who have come to appreciate him as a figure of radiant humor. The results are always delightful. Although he never admits to his identity, Chesterton sees himself as a young painter with vague poetical pretensions intent on projecting himself into the myriad byways of lunatics. To one accustomed at playing games with twice the gusto of most, such a vision allows Chesterton's particularly imaginative genius to concoct eight thoroughly sane selections about the insane.

There is nothing trifling about the *Poet's* companion piece, *Tremendous Trifles*. To be sure, Chesterton's subjects may appear insignificant—colored chalk, the weather, a cigar butt, a cab fare,

wallpaper, a long neck, a shave, and such-like—but these trifles merely afford the celebrated “dragon slayer” the opportunities to create thirty-nine highly personalized essays of uncommonly tremendous significance. In this erratic journal, Chesterton proves that we can “by fixing our attention almost fiercely on the facts actually before us, force them to turn into adventures; force them to give up their meaning and fulfill their mysterious purpose.” Although he would have the reader believe that he has allowed these little marvels of adventure to “settle on him like flies,” one soon realizes that Chesterton has once again merrily skipped through our world of politics, religion and science, sounding bells of considerable profundity!

V.L.

The Priesthood and Perfection. By Reginald Garrigou-Lagrange, O.P.
Translated by E. Hayden, O.P., S.T.Lr., Ph.D. The Newman Press,
Westminster, Md., 1955. pp. 208. \$3.00.

The doctrine of the author's classic work, *The Three Ages of the Interior Life*, is here summarized and applied to the priest. This is no unwieldy tome to be stored away and read “when I get some time”; it is short, thorough and stimulating.

The opening chapters raise the question whether the priest has a sufficient interior life by considering the tremendous errors of modern life, the supernaturality of faith, and the signs of faith and a supernatural spirit. The next four chapters treat of the varying obligations to seek perfection on the part of the faithful, religious, priests and bishops. The final six chapters deal with priestly perfection: the beatitudes as its measure, the priest's interior life, his virtues and their purification, and his mental prayer and Eucharistic worship.

Each chapter, though brief and at the same time covering a formidable topic, is far from being merely a cursory glance at the field. Nor is it a ponderous theological treatment. A doctrinal section comes first, illuminating, clarifying, simplifying; then follow practical applications which are pertinent and forceful. An economy of words succinctly puts across the well-assimilated ideas of a theologian noted for the reliability of his doctrine. Thus, for instance, purification of the virtues means “the exercise of each virtue more and more in line with its formal motive, and not because of some lower motive associated with it.” The function of the moral virtues is “to purge our will and feelings of the dross of vice which distorts our grasp of reality.”

The translation is of good quality, and the clear format a useful aid in following the progression of thought. However, the text itself is marred by irksome instances of faulty proof-reading ("Mary Magdalen at the feed of the Saviour").

The Priesthood and Perfection is strongly recommended to all priests and seminarians; it will give a keen insight into the grandeur of the priesthood and into the ready availability of the means to approximate this ideal. The short chapters make the book well-suited for spiritual reading.

D.K.

Bloody Mary. By Theodore Maynard. Milwaukee, The Bruce Publishing Company, 1955. pp. viii, 297. \$4.95.

Bloody Mary penetrates that provocative period of momentary Catholic restoration in England. It was Mary Tudor who "brought Christ home again," commented John Heywood, a contemporary. Having her mother's deep Catholicity, she was determined to restore the Church to England and cement the bond with Rome. She considered herself "God's instrument" in this most difficult task which required all the forces of her Catholic background, her prudence, and her wisdom. But Mary, who assuredly possessed a wholesome humility and piety, was not one of the rare saint-rulers. Due to her advisers, and moreover, to her own decisions, such as her marriage to Philip of Spain, she was destined to fail. The Marian persecutions only confirmed her fate. Heresy was too deeply embedded on the Isle for Mary's short reign to uproot it. Her life, Maynard tells us, was in vain.

In this most recent work on Mary Tudor, we see again the Maynard who can dramatize history without destroying it, though at times weakening its probative force. The Christian character of Queen Mary is finely sketched and portrays a saintly sovereign. A commendable chapter is "The Fires of Smithfield," in which Maynard presents a scholarly treatment of the Marian persecutions. Indeed, *Bloody Mary* is most entertaining for the average reader, a must for the Maynard reader, and a consideration for the historical reader.

C.C.

Introductory Metaphysics. By Avery R. Dulles, S.J., James M. Demske, S. J., Robert J. O'Connell, S.J. New York, Sheed and Ward, 1955. pp. ix, 345. \$4.50.

In this work the authors profess to offer the reader a scientific survey of the real. Following Christian Wolfe's division of philoso-

phy, they present a procedure basically diverse from that of Aristotle and St. Thomas. The three degrees of abstraction (which for St. Thomas indicate the pattern of philosophical inquiry) are in this work necessarily avoided in an attempt to study all of real being from one point of view. This departure from the natural mode of investigation results in a very unscientific treatment.

One of the most striking features of the book is the authors' facility with the expression of philosophical notions, a very difficult problem for any English-speaking Thomist. While space forbade a more detailed treatment of some modern opinions in the area of Metaphysics, we do find an unusually good presentation of their argumentation, coupled with able refutations. Another pleasant characteristic of the work, not so readily found in the more recent philosophical manuals, is the recognition of the contribution made by so many of the ancient Greeks.

The most profound and difficult of all the problems with which the Greeks struggled was the famous "impossibility" of the "one and the many." This approach as employed by the authors is indeed valid in the establishment of Hylomorphism and, of course, was used by St. Thomas in his commentary on the first book of the Physics. However, in the attempt to carry this same approach over to the question concerning the real distinction of essence and existence, the results are not so encouraging. For at this point in the work we encounter a somewhat strange concept of existence, and a confusion of the distinction between essence and supposite. The probative proposition in this argument runs as follows: "Beings which are multiplied in existence are all totally alike insofar as they are, and totally unlike insofar as each is what it is." The cogency of this proof is present only if a) we understand existence as something univocal (whereas it is actually analogical, as our authors tell us elsewhere in the book); b) we understand essence as the principle of total alienation and incommunicability (which principle is, in reality, the supposite).

While a real dependence of St. Thomas on the thought of Aristotle is indicated, there is an insistence on placing these two thinkers slightly out of harmony. On nearly every profound question, St. Thomas appears to find it necessary to correct, or at least make "adjustments" on the thought of Aristotle. An examination of St. Thomas' commentaries on the works of Aristotle clearly shows that such "adjustments" are largely fictitious. The latter part of the book, viz. the treatment of Natural Theology, is, in general, quite sound, except for the proof of the existence of God. Here the authors have

preferred Avicenna's concept of contingency to St. Thomas'.

By way of summary: with regard to philosophical conclusions, the work is thoroughly Thomistic; the method adopted in arriving at these conclusions, while frequently original, is sometimes lacking in cogency; while the college student would certainly obtain many sound ideas from a study of this work, it cannot truly be classed as a scientific text-book.

M.K.

Essays in Christian Unity. By Henry St. John, O.P. Westminster, Md., The Newman Press, 1955. pp. 144. \$3.00.

The disunity of Christendom has led serious thinkers, both within and without the Church, to seek a solution to the problem. This book of essays, written by Father Henry St. John during the past quarter of a century, treats the principal causes of the lack of harmony among Christians. Each essay deals with a particular phase of the problem, such as the nature of Christian Unity, and its relation with authority, infallibility, etc.

Essays in Christian Unity is informative, but, more important, leads the reader to a realization of the charitable and sincere attitude we should have toward our separated brethren. Without compromise of Catholic doctrine, Father St. John labors valiantly to remove the obstacles that separate non-Catholics from the True Church of Christ. His book will inspire others to work with this same zeal "that all may be one."

A.McK.

The Scholar and the Cross. By Hilda C. Graef. Westminster, Md., The Newman Press, 1955. pp. viii, 234. \$3.50.

"Edith Stein's person is more important than her work." This judgment, expressed five years after her death, is substantiated in the present study of this Jewish convert, brilliant philosopher, deep-spiritual Carmelite nun, and victim of a Nazi gas chamber.

A child of a devout Jewish family, Edith Stein became an atheist in her teens. When twenty, she began a seven year period under Husserl, a phenomenologist philosopher who had made the deepest impression on her and all Germany by reinjecting into philosophy the scholastic note of objectivity. Here she met philosophers who were also practicing Christians and, with the question of Truth thus raised, she chanced on the *Life* of St. Teresa of Avila, read it through in one night and closed it with the decisive statement, "This is the Truth." She spent the eleven years after her baptism teaching and

giving lectures. Ten months after Hitler assumed full powers, she entered the Carmel in Cologne. In Carmel she became more joyful and womanly, yet still exhibited the same calm, intense concentration as when a philosopher, the same simple, modest, strong personality.

From the time of her baptism she considered that her vocation was to bear willingly the cross that God laid on the Jewish people; with the permission of her Carmelite superiors, she offered herself as a victim of expiation. At the end of 1938 she was forced to leave Cologne for the Carmelite convent at Echt in Holland. Three years later she was arrested by the Gestapo in a general roundup of Catholics of Jewish blood and perished in the gas chamber at Auschwitz.

The author's admiration for Edith Stein does not deter her from giving a well balanced critique of Edith Stein's writings, which are always fundamentally phenomenological, a point of view over-restricted for the wide scope of philosophy and theology into which she delved. Edith Stein's was a deep personality, and to it is applicable what she said of her conversion, *secretum meum mihi*, my secret to myself. Hence this well written and well organized life does not leave the reader with a feeling of friendly familiarity with the subject, yet it is a fine appreciation of a gifted mind and a great heart.

D.K.

The Priest in the World. By Josef Sellmair. Translated from the German by Brian Battershaw. Westminster, Md., The Newman Press, 1955. pp. x, 238. \$3.25.

In portraying the "humanistic ideal of the priesthood," the author shows the influence of Father Johann Michael Sailer, a German priest of the eighteenth century who has ever since been the subject of much controversy. Father Sellmair rightly insists on two features of this ideal: the priest must be a whole man, for grace presupposes and perfects nature; secondly, the priest must *live* the doctrine, there must be an "inwardness" certifying the priest's personal acceptance of what he preaches. The author has a keen insight into both these truths, and many of the sections which develop and apply them—always in the context of the supernatural—are outstanding.

Yet there is confusion and ambiguity in the book, arising from the existentialist tendencies of the author, and the vast amount of matter he attempts to cover. A brief glance at the Table of Contents almost startles the reader. The ten chapters cover such topics as The Strangeness of the Priest in the World, The Position of the Secular

Priest, *The Priest and Learning*, *Human Culture and Christian Culture*, *The World of the Priest*, *Personality and Asceticism*. Some of these contain as many as fourteen subdivisions, which are often still quite general; the mystical idea of the priesthood, priest and laymen, the priest and society, the priest and freedom, social mission—these are but five of the eleven under *The Position of the Secular Priest*. Condensing this amount of material in so few pages results at times in underdeveloped ideas and rapid transitions with little continuity of thought.

While the author is definitely not an existentialist, he occasionally has an existentialist impatience in his zeal to get the doctrine into action. This is especially evident throughout the chapter, *The Priest and Learning*. Here the author stresses the necessity of a thorough study of the humanities, scholastic philosophy and speculative theology (though Canon 1366, on the necessity of following the Angelic Doctor, is curiously translated "... according to the method, teaching and principles of the English teacher of this school." p. 56). Then he contends that "Theology must consist primarily in the most absorbed personal preoccupation with the word of God. . . ." It is apparent from this section that he confuses the science of theology with the life of a theologian. There is a failure to reconcile, or establish the nexus between, the demands of the essential principles and the existential consequences.

Though sections of the book must be interpreted with discretion, *The Priest in the World* is well worth the reading. D.K.

The Book of Psalms. By Edward J. Kissane. Vol. II. Westminster, Md., The Newman Press, 1954. pp. vi, 336. \$5.75 per volume, \$10.00 per set.

Among the obstacles encountered in perceiving the *verbum divinum* through the cloud separating us from the sacred authors are remoteness of eras, differences in life, geography, customs and worship, and, not the least, our ignorance of Oriental poetics. Whatever increases our knowledge of the literal meaning of the psalterian treasure is seized upon, consumed and digested. Not in vain, then, did we happily anticipate the second volume of Msgr. Kissane's *Psalms*. The present book follows the same plan as Vol. I—special introduction to each psalm (73-150, Hebrew enumeration), translation, critical notes, interpretation—and shares in the same deserved approbation (cf *Dominicana*, December 1954, p. 397).

Any new translation from the Hebrew inevitably begets com-

parison with others of the same genre. As an example of the author's method, take the familiar Ps. 129 (130), *De Profundis*:

KISSANE

6. My soul [waits] for the Lord
More than watchmen for
the morning;
(watchmen for the morn-
ing);
7. (Israel waits for Yahweh)...

PIAN

6. Exspectat anima mea Domi-
num, magis quam custodes
auroram.
Magis quam custodes auror-
am,
7. exspectet Israel Dominum...

Msgr. Kissane treats 6c as a dittograph to be omitted and suggests that 7a (which he has to account for because of evident parallelism) has been added from 130 (131):3a; thus the latter must be translated "Israel looks for Yahweh." The editors of the Pian Psalter adopt no such attitude and note that "the same words are repeated to depict the vehemence of desire." Their interpretation of 130 (131):3a is "Spera, Israel, in Domino." In both cases our American (Confraternity) translation is in conformity with the Pian.

Msgr. Kissane's expert rendering of the psalter will be a great help when poring over the Hebrew, but our opinion is that the general reader will find the C. C. D. translation much smoother reading and just as faithful to the inspired text.

J.A.M.

The Heart of Christ. By Jean Galot, S.J. Translated from the French by John Chapin. Westminster, Maryland, The Newman Press, 1955. pp. ix, 295. \$3.50.

Devotion to the Sacred Heart. By Louis Verheylezoon, S.J. Westminster, Maryland, The Newman Press, 1955. pp. xiv, 280. \$3.75.

Characterized by simplicity and clarity of expression, *The Heart of Christ* emphasizes the love of Christ as presented in the Gospels. In four descriptive sections the author depicts the Heart of Christ as turned toward the Father, as fond of His Mother, as devoted to men, and as the perfect image of His Father. The copious Gospel quotations are smoothly interwoven with meditative explanations. The love of Christ so strikingly and tenderly presented should certainly inspire us to reflect upon the life of Christ with great personal gain.

Balancing this easily readable Gospel narrative of the love of Christ, *Devotion to the Sacred Heart* is a comprehensive documentary study of this popular devotion. An informative introductory chapter traces the devotion from its beginnings with the four apparitions of

Jesus to St. Margaret Mary Alcoque through its subsequent development in numerous Papal Encyclicals and theological treatises.

Individual chapters are devoted to a study of the object, the ends, the practice itself, and the motives for this devotion to the Sacred Heart. Constant repetition of the forceful words of Jesus to St. Margaret Mary and of the injunctions of the Popes effectively awakens the reader to the import and the urgency of Our Lord's demands for this devotion. In conclusion, Fr. Verheylezoon thoughtfully presents a brief summary of the devotion to the Immaculate Heart of Mary, a sure way to the Sacred Heart of Jesus.

These two reflective books are recommended to all who desire to learn more about, and to increase their devotion to, the Sacred Heart.

K.M.S.

Sacraments and Worship. Edited with commentary by Paul F. Palmer, S.J., S.T.D. Westminster, Maryland, The Newman Press, 1955. pp. 227. \$4.75.

Father Palmer has instituted an extensive theological series entitled *Sources of Christian Theology*. These documentary sources will include the writings of the Apostolic Fathers, the Councils, the Doctors of the Middle Ages, the encyclicals and pronouncements of the modern Popes, as well as quotations from non-catholic writers. The first volume in the series, *Sacraments and Worship*, treats of the Sacraments in general and the three Sacraments of Baptism, Confirmation, and Holy Eucharist in particular.

The early Fathers highlight the development of the rites of Baptism, Confirmation and the Eucharistic Sacrifice. St. Augustine deals with the Donatist heresy and the problem of re-baptism. With the Middle Ages the sacramental doctrine becomes systematized. The Council of Trent adopts many of the formulas of St. Thomas Aquinas and enunciates the sacramental principles in clear terms. In our own times, St. Pius X restores frequent Holy Communion. And Popes Pius XI and XII clarify the role of the laity in the Sacrifice of the Mass.

Father Palmer places the Catholic tradition side by side with the teachings of those outside the true faith. This serves to illustrate the unified unfolding of Catholic thought. Secondly, it shows that the dissident Oriental Churches have kept most of the essentials of sacramental worship. Thirdly, it displays how Protestant theologians have gradually lost the concept of Sacrament and Sacrifice. The editor's historical and doctrinal notations give continuity to the work.

His selection and translation of the sources of Christian tradition are highly commendable.

Succeeding books in the series will treat of Penance and Extreme Unction, Holy Orders and Matrimony, Revelation and Faith, God and Creation, Sin and Grace, Christ and His Church. The whole series should prove valuable for students and teachers of theology on the college and seminary level. J.M.D.

Treasure Untold. Reflections on the Apostles' Creed. By Rev. Albert Shamon. Westminster, Maryland, The Newman Press, 1955. pp. xi, 222. \$3.50.

In a simple and yet powerful style, Fr. Shamon makes accessible to everyone the reflections of Augustine and Aquinas on the truths of the Catholic Faith as embodied in the Apostles' Creed. The author, in interpreting the mind of the two great Doctors on these fundamental matters, presents the doctrine in a very readable way, the end product being a popular and appealing work. Each of the twelve articles in the Creed is briefly explained in language free from technical terminology, and every attempt is made to present the ideas to the reader by means of familiar concepts. For example, in describing the Church as the Mystical Body of Christ, he says, "The Church is not just a brotherhood, like the Knights of Columbus. . . . Neither is She exclusively a mutual-aid society, like the Red Cross, nor a world peace organization, like the United Nations. The Church embodies more than rites and rituals, priests and prelates. A Spirit dwells in Her. She is an *organism*! All the difference in the world!"

The universal need for such a work makes this book of incalculable value to Catholics and non-Catholics alike. Fr. Shamon's enlightening explanations article by article of the Apostles' Creed make it possible for all Catholics to deepen their understanding of the truths on which their faith is founded. The apologetical character of the work will be very helpful to those non-Catholics interested in knowing something of the teachings of the Church. *Treasure Untold* is indeed a book worth treasuring. J.G.P.

Fount of Our Joy. By Sister Mary Jean Dorcy, O.P. Westminster, Maryland, The Newman Press, 1955. pp. 125. \$2.50.

Master Albert. By Sister Mary Jean Dorcy, O.P. New York, Sheed and Ward, 1955. pp. xi, 173. \$2.50.

Sister Mary Jean Dorcy is widely known for her talents in writing for the younger generation. In her own estimation she is primarily

a silhouettist, for which she is justly acclaimed, but certainly her talent for writing is no less significant. Sister Mary Jean has written much and on varied subjects and, with one exception, all her books have been intended for children. In her two most recent books the words, the details, the very incidents themselves are dynamic and vital in their expression and reach down to the level of children to hold their attention on the deep mysteries of the faith.

Fount of Our Joy presents nine legends of Our Blessed Lady in dramatic form. These dramatizations in poetry and prose are primarily designed for the entertainment of groups of children through such mediums as radio or stage.

The second book, *Master Albert*, written in dialogue form, concerns the scholarly Dominican Saint, Albert the Great. There is an ingenious interweaving of history and legend in this account of one whole life is so little known. Called the 'secretary of Mary' because of his exceptional devotion to the Blessed Mother, Albert became under Mary's tutelage a profound student of the natural sciences, an eloquent preacher, the teacher of the Church's most brilliant theologian, St. Thomas Aquinas, and a good shepherd as Bishop of Ratisbon. These highlights of his life and the vital qualities of the Saint are expressed in a language and style bound to appeal to the adventurous spirits and imaginative minds of children.

Sister Mary Jean manifests in these two books her realization that children "have need to be taught what are the first elements of the words of God, and are such as have need of milk and not of strong meat" (Heb. 5, 12).

H.M.

A Commentary on the Apostles' Creed. By Rufinus. Ancient Christian Writers Series. Translated and annotated by J. N. D. Kelly, D.D. Westminster, Maryland, The Newman Press, 1955. pp. 167. \$2.75.

St. Paul, in his Epistle to the Ephesians, admonishes us that we must be "careful to keep the unity of the Spirit . . ." and further adds that there is but "one Lord, one faith, one baptism." The unity he seeks is found in the profession of one Lord, Jesus Christ; one baptism, the baptism of water; one faith, which is beautifully summarized in the Apostles' Creed.

Father Kelly has given us, in this translation, an excellent insight into the doctrinal teaching of Rufinus on the Apostles' Creed as it was taught in the early ages of the Church. The Commentarius is one of few original works written by Rufinus, as he himself was a translator. He was not a literary genius in his period, being dwarfed

by such greats as St. Augustine, St. Ambrose, and St. Jerome, a fact which he admits in the opening sentences of the *Commentarius*. But we must not slight the value of the work, as Fr. Kelly points out in the Introduction: "For the theologian and general reader alike the chief interest of Rufinus' treatise must lie in the glimpse it allows of popular Christian propaganda at the beginning of the fifth century. . . . For the specialist . . . the *Commentarius* has unique importance because of the testimony it bears to the evolution of credal forms." The book is divided into three sections: the introduction, the translation of the *Commentarius*, and the notes on the translation, all superbly written. It might be well, however, to read the entire translation once without reference to the notes in order to appreciate its beauty.

R.R.A.

Medical Guide to Vocations. By Rene Biot, M.D. and Pierre Galimard, M.D. Translated from the French and adapted into English by Robert Odenwald, M.D., F.A.P.A. Westminster, Maryland, The Newman Press, 1955. pp. xx, 303. \$4.75.

A pioneer in its field, *Medical Guide to Vocations* sets out to answer the requests of spiritual directors and religious superiors for a book which will aid them in the solution of the medical problems arising with regard to vocations. An excellent translation and adaption by Dr. Robert Odenwald of the Catholic University of America has made the book available in English.

After a brief introduction describing the role of the body in the spiritual life, the authors proceed, in three principal sections, to examine the various phases of this complex problem. The first treats of the factors to be considered before admission of an applicant to the novitiate or seminary. This section discusses heredity, temperament and mental constitution, the individual's past, his aptitudes, and the various examinations which should be made before admission. The second part considers the difficulties encountered in the years of formation. In it are chapters on the psychology and pathology of beginners, the practice of the vows, and the constituent elements of an advisable positive hygiene. The final section discusses the questions of temporary delay, definitive rejection, and readjustment to lay life.

As is often the case with books which are firsts in their field, *Medical Guide to Vocations* has many excellent features, but also some shortcomings. Throughout, the authors have carefully distinguished between the role of the physician and that of the spiritual

director. The principles presented are for the most part quite accurate and the suggestions for a positive hygiene are excellent. However, it is doubtful that such thorough medical psychiatric examinations before admission as are described here would be feasible. More important, the book would be much more helpful to spiritual directors in the determination of an individual's mental and temperamental constitution if it had proceeded according to the system which examines personality traits, rather than according to the typological method for the study of personality. Especially in this country, typology is falling into disuse because it is too theoretical and impractical.

Briefly then, the book will be of definite assistance to spiritual directors and novice masters or mistresses. It must, however, be read with the realization that each particular medico-spiritual problem involving a vocation has its own peculiar aspects, and its solution must always respect the supernatural realm of grace. C.M.B.

Personality and Mental Health. By Rev. James E. Royce, S.J. Milwaukee, Bruce Publishing Co., 1955. pp. xiv, 352. \$3.50.

Balanced and broad coverage with concise definitions simply explained marks this college textbook of psychology by Fr. Royce. Considering the vast amount of literature concerning mental health and the propagation of current ideas on the subject in such a confusing manner, it is encouraging to see how much order, ease of reading and occasional wit Fr. Royce has imposed on the data.

The author has taught psychology for several years, and the present book has been given a two year trial in the classroom. The five parts of the book consider first the problem of mental health, then the structure, development, management, and disorders of personality. To each chapter is attached a series of questions, exercises and selected readings. There is a general bibliography and index to the whole book.

Many special problems are treated: Moral Responsibility in the Abnormal, Religion and Mental Health, the Bright Child, Sex, Fear, Scruples, etc. An example of the practical application of the doctrine is the fourfold remedy given for scrupulosity: the scrupulous person must abandon his concept of the "adding-machine God," see his scrupulosity as a defense mechanism, give an ascetical adherence to the rules of good hygiene and follow the time-honored procedure of submission to the strict direction of a confessor.

The author has emphasized the normal; thus case histories are

very rarely used. Traditional teachings and the findings of modern psychology have been integrated to a workable degree. In doing this Fr. Royce notes that he had to stretch some of the older definitions to fit the current use of the terms and that this would bring some criticism. Some of the statements expressing casual relations could also be clarified, e.g. "Physical means will remedy effects clearly psychological in origin" (p. 241). However, in spite of these minor defects, *Personality and Mental Health* should prove a source of light to the Christian student striving to gain or maintain the mental equilibrium necessary for the expression of his faith. L.M.T.

Spurs To Meditation. By Rev. Bartholomew O'Brien. Milwaukee, The Bruce Publishing Company, 1955. pp. 116. \$1.25.

Spurs To Meditation is an appropriately named book. It is difficult to imagine any seminarian or priest who could read it and not resolve to practice perseveringly a daily half hour of meditation, and that not, as it were, grudgingly, but rather with a sigh of relief realizing that it can be done so easily.

Father O'Brien has written a modern parish priest's handbook of meditation, a guidebook that succinctly reveals and successfully overcomes the everyday pitfalls of a good meditation—sleepiness, lack of time, interruptions, distractions, aridity, false humility. Speaking of interruptions, he comments: "Conferences, sermon preparations, little talks with Sisters and fellow priests and seminarians are often most edifying, but they are not an *alter* meditation and will not serve properly to make one an *alter Christus*" (p. 77). This is a book written by a busy priest for busy priests; it is a book which can easily fit in the pocket and contains a method of prayer equally compact.

A.C.

The Glory of Christ. By Mark L. Kent, M.M. and Sister Mary Just of Maryknoll. Milwaukee, The Bruce Publishing Co., 1955. pp. x, 285. \$3.75.

A billion and a half people in the world today have never heard of Jesus Christ. This number would even be considered larger had it not been for the efforts of Catholic missionaries, who followed the instruction of Our Lord: "Go into the whole world and preach the gospel to every creature." The missionary spirit is vividly portrayed in *The Glory of Christ* by Father Kent and Sister Mary Just, both Maryknollers. This fine work gives a brief account of two hun-

dred outstanding missionaries from St. Peter, in the early days of the Church, to Bishop Ford, an American of the twentieth century. Included are many Dominicans, among whom are numbered Saints Dominic, Hyacinth, Raymond of Pennafort, Vincent Ferrer, and Louis Bertrand. Missionaries of the Church, both men and women, have worked with all races and throughout every era, but they agree in one thing—"all for Christ—nothing for self." The missionary spirit of the authors is manifested in their successful, and self-effacing, efforts to permit the Glory of Christ to shine in these pages.

D.A.McC.

A History of the Crusades. Volume I: The First Hundred Years. Marshall W. Baldwin, Editor. Philadelphia, The University of Pennsylvania Press, 1955. pp. xxvi, 694. \$12.00.

The idea of compiling a comprehensive history of the crusades was first conceived by Professor Dana C. Munro of Princeton. After his death in 1933, the project was continued by Professor J. L. La-Monte whose untimely death in 1947 caused considerable delay to the already long-protracted work. Under the influence of Dr. La-Monte, crusading historiography has been extended to include a period ranging from the eleventh to the fifteenth centuries. This first volume of the proposed five-volume series is concerned with the background and the various forces behind the First and Second Crusades. Arabs, Moslems, Turks, Greeks are all given careful and intensive coverages; the Church and the feudal system are thoroughly examined for the tremendous roles they were to play.

The work as a whole is a masterpiece of editing. In twenty-two articles by fifteen great historians there is always present a most gratifying style, especially when one considers the ponderousness which might have burdened such a subject. Steven Runciman's description of the capture of Jerusalem is perhaps as vivid and exciting a description of a battle as can be found anywhere.

Yet if it is history's task to convey not only the facts, but the spirit of a given epoch as well, then the work must be considered somewhat wanting in this one respect. The facts are there; history is accurately recorded. But the spirit of the cry which was ever present on the crusaders' lips, *Deus vult*, *Deus vult* rarely finds its way into the work.

The entire series, if it continues in the excellent pattern begun in this first volume, is highly recommended for even a casual student of medieval history and should become a standard reference work for all Catholic libraries.

C.K.

God's Men of Color. By Albert S. Foley, S.J. New York, Farrar, Straus and Company, 1955. pp. x, 322. \$4.50.

God's Men of Color, contains thumbnail biographies of the seventy-two negroes ordained to the Priesthood in America during the past one hundred years. It gives a vivid description of the trials and hardships these men had to endure in order to become "Alteri Christi." Each story is presented in a simple, straight-forward manner in accordance with the personalities treated. Father Foley makes no pretense at presenting an exhaustive biography of any one man. It is rather his intention to give an over-all picture of the condition of the negro and the obstacles with which he must contend in his struggle for freedom.

The book answers, affirmatively, two important questions: Does the hierarchy of the Church want to develop the colored priesthood for pastoral work? Do the Catholic people of this country, white and colored, want to have colored priests ministering to their spiritual needs? Of particular value is the introduction by Archbishop Cushing in which he describes the role of the negro in the Mystical Body, and the last chapter entitled "The First Hundred Years" in which Father Foley sums up the progress of the negro in the clerical state and shows that the ratio of negro priests in proportion to the Catholic negro population is not abnormally low.

God's Men of Color is a well-written tribute to the first seventy-two negroes raised to the dignity of the priesthood in this country. It is a book which will serve to increase our appreciation of the colored clergy and to give a deeper insight into the universality of the Mystical Body of Christ.

T.M.D.

Robert Grosseteste, Scholar and Bishop. Edited by D. A. Callus. London and New York, Oxford University Press, 1955. pp. xxvi, 263. \$6.75.

"Filially and obediently I do not obey," wrote Robert Grosseteste when confronted with Pope Innocent IV's presentation of a benefice to his nephew; "I reject, I rebel against the contents of this letter." This is not, as it may at first sight appear, the clutching of a dying man at a last straw. Grosseteste was a papalist through and through, and in nothing was he more true to himself than in his relations with the papacy. He counted the Vicar of Christ the pivot on which the Church turned, but did not fear to appeal to an erring pope as man to man.

Robert Grosseteste (1168-1253) was a scientist, philosopher, theologian, biblical scholar, and bishop of an important English dio-

cese. His complex personality is the subject of this new book submitted to the high-caliber scholarship of Dominican Father Callus of Oxford. It is a volume of six essays commemorating the seventh centenary of Grosseteste's death. The essays are all very erudite, extremely well written. Some are admittedly dry reading, such as the account of Grosseteste's library and the rolls of his episcopal family (an appendix), but necessarily belong to a book of this type.

The other essays are concerned with Grosseteste as a scholar and an exegete, his position in the history of science, his administration of the diocese of Lincoln, and his relations with the Papacy and the Crown. A valuable appendix presents in detail the unsuccessful attempts to have Grosseteste canonized, together with a description of the *cultus* of Blessed or Saint Robert of Lincoln and the *missa de reliquiis* in his honor—not a requiem and not a Mass of a confessor, but a compromise between law and devotion. J.A.M.

Sunday Sermon Outlines. By Very Rev. Francis J. Connell, C.S.S.R., S.T.D., LL.D. Foreward by Most Rev. Patrick A. O'Boyle, D.D., LL.D. New York, Frederick Pustet Co., Inc., 1955. pp. xvii, 324. \$6.00.

For a number of years the Archbishop of Washington, D. C. has kept a commendable paternal eye on the preaching done within its confines. By means of an annual syllabus, an ample scope of dogmatic, moral, and liturgical teaching has been presented to the faithful from the pulpit. This book represents a compilation of five years of such work. The author of the yearly syllabus, and of the outlines, is a noted theologian and preacher, and presently Dean of the School of Theology at the Catholic University of America.

The outlines are grouped into five general series: the Apostles' Creed, Moral Law, Sacraments, Sunday Gospels, and the Holy Eucharist. There is also a short appendix for feast days. Each one-page sermonette—about 500 words—is followed by a practical application. The total of 29 outlines gives a varied choice of a fundamental background to any sermon.

Writing in a straightforward style, backed by 35 years of experience, Father Connell has produced basic gems for preaching. Of themselves, they should not be taken "in toto," nor used on a moment's notice. As the title indicates, they are outlines and should first be meditated upon and amplified by one's own thoughts. This is especially true regarding scriptural references, a prime factor in spreading the Word of God.

More often than not, books of this type serve only to multiply thoughts and confuse the preacher. But this logically constructed handbook will prove to be a positive asset in the preparation of sound sermons.

J.D.L.

The Catholic Shrines of Europe. By Msgr. John K. Cartwright and Alfred Wagg. New York, McGraw-Hill Book Company, Inc., 1955. pp. 212. \$6.00.

Pius XII. By Mgr. Pierre Pfister. New York, The Studio Publications with Thomas Y. Crowell Company, 1955. pp. 159. \$6.50.

Of all the published collections of photographs of Catholic Europe presented to the public as a result of the impetus of the recent Holy Years, *The Catholic Shrines of Europe* is undoubtedly the finest. Here is the record of a sensitive artist, himself on reverent pilgrimage.

What makes this collection particularly fine is the extent of its coverage. Here are not only the famous shrines such as Assisi, Lourdes, Rome, and Loretto to which thousands travel annually. Here, too, are a hundred others; some were once great centers, others have had nothing more than local or regional veneration. But famous or unknown, they present a pattern of centuries of rich and varied devotion. All are photographed with evident and tender care. Most of the pictures come from Mr. Wagg's own camera. They are not merely dry factual reporting. Each picture is a careful and intelligent composition, done with that consummate art which effaces the artist and concentrates on the subject. The result is a book to be cherished, for souvenir by those who have been there, for devotion by those who were not so fortunate.

The book is arranged by country and contains a splendid map showing the location of the major shrines. Msgr. Cartwright's text accompanies this feast for the eyes with a running commentary which contains much useful information and serves to set these shrines in their proper historical perspective.

Mgr. Pfister's book is another collection of pictures, recording this time the life and works of the reigning Sovereign Pontiff. To this end they are arranged in chronological order. Most of them were taken by the official Papal photographer. One breath-taking view looking up inside the great dome of St. Peter's is by the author.

The book opens with a long meditative commentary on the meaning of Rome and the Popes, continues with reflections on the life and

works of the present Holy Father based on the pictures. The pictures themselves, each at least a full page in size, are supplemented by an index of explanatory captions for each picture.

The art of editing a collection such as this consists in evoking in the viewer a sense of those things which can only be hinted at in the pictures. The Holy Ghost in His inexhaustable Love for mankind has given us as the Vicar of Christ a learned teacher, an eloquent speaker, a man so full of transparent love that young and old, rich and poor are drawn with spontaneous reverence to this our Angelic Shepherd.

A.M.W.

The Mind of Pius XII. By Robert C. Pollock. New York, Crown Publishers, Inc., 1955. pp. 234. \$3.50.

After reading this book, no one, Catholic or non-Catholic, will fail to appreciate the influence for good exerted by Pius the Twelfth in the world today. The author, conscious of the great numbers who have neither the time nor the patience to peruse and study the many Papal documents, has compiled this anthology. Mr. Pollock has gleaned from the full texts of the Papal pronouncements excerpts which cover the entire pontificate of Pius the Twelfth.

A glance at but a few of the subjects treated—the dignity of man, man's natural right for private property, his relations with his fellow man—suffices to show the scope of this work. Beginning on what might be termed an apologetic note, Mr. Pollock devotes a chapter on the Church herself, emphasizing her growth, duties, and position in the world. Each chapter is introduced with a short commentary giving the reason for the inclusion of the excerpts chosen. The author also wisely includes a listing of sources, facilitating further study by those who seek an even deeper understanding of the mind of Pius the Twelfth.

T.F.C.

God's Herald. By J. Chaine. Translated from the French by Brendan McGrath, O.S.B. New York, Joseph F. Wagner, Inc., 1955. pp. xiv, 236. \$3.95.

The study of the prophets is somewhat complex and involved because of our lack of knowledge concerning the political, religious and social history of the Jewish nation. The prophet, "the man who spoke in Yahweh's name and preached His doctrine," was a man of his own age. He wrote and preached using images and symbols that were familiar to himself and to the people of his nation. The history

then of the Hebrew nation forms the backdrop against which the drama of prophecy was born and against which the prophetic books are to be read.

The author in his foreword does not propose his book as an exhaustive treatise on the historical background of the Jewish nation; nor even as a complete synopsis for the understanding of the prophets. His claim is a modest one. He writes: "It has been my intention to prepare a simple guide whose purpose it is to place the prophetic writings in the historical setting for which they were originally written." The author achieves his purpose in the eight compact chapters of *God's Herald's*. Each chapter contains a wealth of material for the understanding of the prophets. The work, though a brief one, manifests years of painstaking research and study on the author's part. In the first chapter, for example, Chaine discusses the meaning of the word prophet, the types of prophets, the ways of divine communication and the basis of the classification of the prophets. The second part of this chapter is a brief summary of the political history, the religious life and social conditions from the revolt of the ten tribes at the death of Solomon to the prophet Amos, the first of the 'writing' prophets.

God's Herald's will make an excellent guide for students of the sacred text and will prove an invaluable source of information for the laymen desiring a better understanding and a more intelligent reading of the works of the prophets.

C.B.

The Silent Church. By Lino Gussoni and Aristede Brunello. New York, Veritas Publishers, 1955. pp. 391. \$5.00.

The Silent Church is a detailed factual account of the persecution of the Church behind the Iron Curtain up to the year 1952. The narration of events is literally interspersed with documents attesting to its accuracy. Abundant evidence is given of the ruthless attitude of the Communists in their relentless attack upon the Church. Records of the futile efforts of the leaders of those persecuted to make clear their rights and to receive restitution according to justice serve as mute testimony to the horrors undergone by Catholics. The authors include ample statistics contrasting the condition of the Church before and after Communist domination of various nations.

This book illustrates the necessary and unalterable opposition between the Church and any State adhering to the tenets of Dialectical Materialism. In the words of Archbishop Beran of Czechoslovakia: "... Christianity and Communism can never be reconciled."

L.M.S.

No Man Is an Island. By Thomas Merton. New York, Harcourt, Brace and Company, 1955. pp. 264. \$3.95.

Man's nature demands that he ask himself many questions, questions that must be answered if he is to discover the purpose of his personal existence. Not to answer them is to live in a sea of constant anxiety. But worse still is the cowardice which makes one draw back from even proposing these basic questions for fear they can't be answered.

No Man Is an Island is a collection of meditations on problems whose solutions are essential for any understanding of human life. Still, a first glance at such chapter headings as "Being and Doing," "Asceticism and Sacrifice," "Sincerity," "Mercy," "Silence," gives the impression that these observations are directed toward a limited audience. The reverse is true. The questions that the author asks and answers with varying degrees of finality are questions each soul working out its salvation must ask itself at one time or another. His answers are rooted in reality, that is to say, they are theological, and are written in the same fresh, candid style that has made Thomas Merton one of the most popular religious writers in America.

A quote from his reflections on silence will exemplify the appeal of the book. "Those who do not know there is another life after this one, or who cannot bring themselves to live in time as if they were meant to spend their eternity in God, resist the fruitful silence of their being by continual noise. Even when their own tongues are still, their minds chatter without end and without meaning, or they plunge themselves into the protective noise of machines, traffic, or radios. When their own noise is momentarily exhausted, they rest in the noise of other men." F.M.A.

Theological Texts of Saint Thomas Aquinas. Selected and translated with notes and an introduction by Thomas Gilby. London and New York, Oxford University Press, 1955. pp. xvii, 423. \$3.50.

In a world where materialism, naturalism, and communism are rampant, truth must be exposed and defended with great vehemence. The truth of the Catholic Faith has been explained and defended by many great theologians of the Church, and at the head of the list is Saint Thomas Aquinas.

Since all of his works were originally written in latin, they were available only to a selected few who were familiar with that language. But in recent years translations, the latest of which is *Theological Texts*, have opened new avenues to his teachings. This translation by

Thomas Gilby is well done; it avoids numerous repetitions and yet retains Saint Thomas' original thought. It is not a complete translation of all his works, but rather is a compilation of excerpts selected from his many theological writings. The order of the *Summa Theologica* is followed, but at times the nexus between the translated sections is not very clear. However, *Theological Texts* does expose Christian doctrine; it retains Saint Thomas' precision; but more important, it gives to English speaking people a view of Christian Theology as exposed by the master.

B.P.

Officers and Gentlemen. By Evelyn Waugh. Boston, Little, Brown and Company, 1955. pp. 339. \$3.75.

When Guy Crouchback, English gentleman, army officer and Evelyn Waugh's Second World War "hero," finally rejoins his beloved Haldberdiens regiment after some 330 pages of the vicissitudes of Total War, he is outwardly unchanged, greeting the new development with the same equanimity with which he accepted his previous fortunes—his sudden assignment to the Commandos, his months of "training" on the Isle of Mugg, the battle of Crete. Guy, thirtyish, English to the core, a Catholic, is now "service-wise," accustomed to the classic pattern of army life, "the vacuum, the spasm, the precipitation, and with it all the peculiar, impersonal, barely human geniality."

Life in the British army in 1940 is portrayed here by a master craftsman. The book is certainly written with a light touch, and even though there are moments of dead seriousness—death and defeat can leave no other impression—it makes effortless reading and affords a thoroughly enjoyable experience. We meet the same Guy Crouchback who was introduced in *Men At Arms* several years ago (Dominicana, March, 1953, p. 48), and most of the other characters in that original cast make their reappearance here in Evelyn Waugh's latest novel, although sometimes with a facility which strains even the bounds of coincidence.

Although the series was originally intended to be a trilogy, *Officers and Gentlemen* completes the immediate story begun in *Men At Arms*. However, it seems now that the series will not stop at two or even three books, for, as the author writes, "If I keep my faculties I hope to follow the fortunes of the characters through the whole of their war." We hope that Mr. Waugh retains them too, for, judging on the merits of these first two entertaining books, the further adventures of his "characters" will make more delightful reading.

G.A.V.

The Rosary of Our Lady. By Romano Guardini. Translated from the German by H. Von Schuecking. New York, P. J. Kenedy and Sons, 1955. pp. 94. \$2.50.

The rosary is an integral part of Catholic devotion to the Blessed Virgin Mary. Its beauty and joy have been expressed by many Catholic authors. Romano Guardini adds his reflections under the title *The Rosary of Our Lady*. Monsignor Guardini's previous work on the liturgy, as well as his now popular *The Lord*, have made him a familiar figure to American Catholics. The same fascinating and convincing style is found in *The Rosary of Our Lady*.

The book has two main divisions. First, Monsignor Guardini deals with the more general aspects of the rosary: the form and meaning of the rosary devotion. These brief considerations provide new thought for meditation during the routine recitation of the Our Father and Hail Marys. Secondly, he presents brief meditations on each individual mystery. These are interesting; some better than others. At the end of this section Monsignor Guardini proposes two new mysteries as a substitution for the last two glorious mysteries, a thought borrowed from another author. As he points out, the first three glorious mysteries have to do with our waiting for Christ's return. He would continue this theme in the last two.

The Rosary of Our Lady is a book worth reading. J.McC.

The Salt of the Earth. By Andre Frossard. Translated by Marjorie Villiers. New York, P. J. Kenedy & Sons, 1955. pp. vii, 160. \$2.95.

What is a monk? What is a Friar? Frequently we meet people to whom a monastery and what goes on within its walls are complete mysteries. The information contained in this new book by Andre Frossard will be found extremely helpful on such occasions. The author shows that religious Orders exist in the Twentieth Century, retaining all the grandeur of the Middle Ages; that this century, like others in the past, continues to supply its quota of apostles, hermits and missionaries.

No historian could hope to write the complete history of all the different Orders and Congregations in the Church, so the author has chosen seven which represent for him the main trends of religious life. Descriptions of the life and spirit of these seven point up the usefulness of monks and religious priests: what they have done and are now doing for the Church. The author's description of the characteristics of the various Orders has a personal touch, as if he had lived each life himself. For instance, in two chapters he masterfully brings out how the Dominicans, who are perhaps the

most mentally enterprising of all religious, yet have an abundance of hospitality and conviviality. Valuable appendices containing notes on each Order's foundation, numbers and specific work are included.

This book is an excellent source of knowledge for Catholics and non-Catholics alike who are seeking a better understanding of the religious state and its significance in the Church. O.O'C.

The Mystical Body of Christ: As the Basic Principle of Spiritual Life. By Friedrich Jurgensmeier. Translated by Harriet G. Strauss. New York, Sheed and Ward, 1954. pp. 379. \$5.00.

The purpose of this book is to expose the doctrine of the Mystical Body of Christ and its application to the spiritual life of the individual Christian. Consequently the work is divided into two parts: the presentation of the theology of the Mystical Body, and the implications of this teaching for the ascetical life. The two sections are of unequal length, the part dealing with the theology of the Mystical Body occupying about one-fifth of the entire volume while the remaining four-fifths are devoted to its ramifications for the individual.

The book gets off to a slow start with its "Biblical-Dogmatic" beginning. In exposing the texts of St. Paul on the Mystical Body, the author presents seemingly unending pages of quotations. But once beyond this initial handicap, it proceeds more smoothly, although this whole theological section requires deliberation on the part of the reader.

In the latter half of the book, the doctrine of the Mystical Body is shown to be the basis of the spiritual life. The author here amplifies the perennial teaching of the Church that our way to God is through Christ, by pointing out that this implies union also with His Mystical Body.

The limitation of the book is that it is only schematic. The author covers the whole of moral theology and the Sacraments after considering the tract on Christology. The reader, then, must expect to find no more than key ideas suggested in each part. In other words, the book can only indicate a new facet for old truths. Their full appreciation in this new light must be developed by each reader himself. M.E.

Philosophical Psychology. By J. F. Donceel, S.J. New York, Sheed and Ward, 1955. pp. 363. \$4.50.

A coordinated study of both the experimental and philosophical aspects of psychology is of real value to the student of this science.

Such a treatise is presented by Father J. F. Donceel in his volume *Philosophical Psychology*.

The purpose of the book as stated by the author is to study philosophical psychology in which the data of experience are interpreted in the light of metaphysical principles.

After discussing the definition of psychology and reviewing in brief the metaphysical principles needed in its study, the author proceeds to a general treatment of the nature and meaning of life. Then, following a consideration of plant and animal life, the reader's attention is directed to the study of man. Having presented the experimental aspects of various sensations and emotions, Father Donceel discusses man's sense life from a philosophical point of view. There he treats of the object and materiality of sensation and explains man's internal senses and sense appetite. The fourth section of the book is concerned with human rational life. An empirical study of this subject discusses such matters as the data derived from intelligence testing and the methods of developing will power. Rationality is then treated anew, this time under its philosophical aspects. The immateriality, nature, and functioning of the human intellect; the existence and nature of the human will; and the properties of the human soul are here discussed. The concluding chapters of the book comprise an empirical and philosophical study of man's personality.

Issue may be taken with Father Donceel concerning the place relegated to Psychology within the division of philosophy. The author places Psychology within the scope of Special Metaphysics. To this latter science in so far as it concerns itself with organic being, he applies the name "Metaphysical Psychology." The author states that this terminology is employed for the sake of clarity, yet it may be argued whether such a purpose is accomplished by its use. In a certain sense both Psychology and Metaphysics treat of the same object. Both may be concerned with organic being as the material object of consideration. Yet the precise aspect under which each of these sciences treats this object is formally diverse. Metaphysics treats it under the aspect of its being; Psychology under the aspect of its animation. Such a formal difference in object diversifies these sciences and brands as erroneous any attempt to place one within the ambit of the other. Metaphysics, being supreme among the philosophical sciences, may defend and judge the principles used in psychology. Psychology is therefore subject to Metaphysics, but never becomes part of this science.

Philosophical Psychology is designed for use as a text in the college classroom. The parts of the book treating of empirical and

experimental matters are separated from the philosophical sections, thus making the volume a handy reference for the student and professor. For the most part, the book is written in an interesting manner, although at times the author's style becomes a bit ponderous.

The inadequacy of Father Donceel's division of Philosophy is most unfortunate, for his *Philosophical Psychology* is, on the whole, a work of genuine merit. T.R.P.

A Rocking-Horse Catholic. By Caryll Houselander. New York, Sheed and Ward, 1955. pp. 148. \$2.50.

Most Catholics are either born so or are received into the Church as adults. The former are referred to as cradle-Catholics; the latter, simply as converts. Few have the distinction of entering the Church at the tender age of six. Caryll Houselander, finding herself in this special category, coined the phrase, "rocking-horse Catholic" as a title for her autobiography.

Miss Houselander, at the time of her death in 1954, had achieved a prominent position among contemporary spiritual writers. Her deep insight into the mystery of the Incarnation, the Passion, the value of suffering, coupled with a style of simplicity and earnestness, made Miss Houselander's writings a powerhouse of spiritual assistance for Catholics. She might well be a master and guide to those who seek God for she herself spent many years of anguish in her search for Him. At the age of sixteen Miss Houselander felt guilty of the sin of Pharisaism—she saw it in others, but not in herself. This led to years of futile seeking and grasping until she came to an understanding of Christ's presence in all men—even in the Pharisees.

Her checker-board life of struggle and interior conflict is told in a self-effacing, straight-forward manner. She gives us only the highlights of her life to the time of her re-conversion, and in these she continually demonstrates the workings of grace in her soul. She spares no expense in showing the wretchedness of her own life in order that the power of Christ over a soul may be more thoroughly grasped.

The book is brief. It does not fit into the category of an autobiography in the traditional sense, but would be more appropriately termed the "spirit" of the author, rather than her life. It is an excellent book, well written, and a source of edification and instruction for all members of the Mystical Body, which Caryll Houselander loved so thoroughly. N.McP.

1954 Proceedings of the Sisters' Institute of Spirituality. Edited by A. Leonard Collins, C.S.C., Notre Dame, Indiana, University of Notre Dame Press, 1955. pp. viii, 275. \$3.00.

At the First National Congress on the Religious Life held in the United States in 1952, Fr. Paul Philippe, O.P. proposed the organization of an 'Institute of Spirituality' for superiors and novice mistresses. His plan was successfully initiated the following year at Notre Dame University. The present volume makes available the printed record of the 1954 sessions of the Institute.

In his opening address, Cardinal Valeri, Prefect of the Sacred Congregation of Religious, calls superiors and novice mistresses the 'perpetual foundresses' of their respective societies since "theirs is the obligation of preserving the spirit of their institutes . . . and of safeguarding the 'letter.'" Hence, it is only fitting that the Institute should first present Fr. Paul Philippe, O.P. in a discussion of 'The Formation of Novices and the Government of Communities.' Five other articles follow: 'Psychological Problems in the Religious Life' by Fr. Gerald Kelly, S.J.; 'The Vow of Obedience' by Fr. Charles Corcoran, C.S.C.; 'The Adaptation of the Religious Life to Modern Conditions' by Fr. A. Ple, O.P.; 'Canon Law for Religious' by Fr. Albert Reisner, C.S.S.R.; and 'The Life of Prayer' by Fr. Gabriel Deifenbach, O.F.M.Cap. The contributions of Fr. Corcoran and Fr. Ple are outstanding. The latter's analysis of the pivotal problem of adaptation to modern conditions is masterful.

The omission of an index is regrettable in a book that seems destined to be a valuable reference guide for religious superiors and subjects.
D.F.S.

I Am a Daughter of the Church, A Practical Synthesis of Carmelite Spirituality, Vol II. By Pere Marie-Eugene, O.C.D. Translated from the French by Sr. M. Verda Clare, C.S.C. Chicago, Fides Publishers, 1955. pp. xxvii, 667. \$6.75.

In this second volume of his synthesis of Carmelite Spirituality, Pere Marie-Eugene follows the general outlines of the writings of St. Theresa on the fourth, fifth, sixth and seventh mansions. There is a lucid and scientific treatment of such mystical phenomena as the dark nights of sense and spirit, the prayer of quiet, spiritual betrothal, and the transforming union. These various manifestations are discussed in tracing the later phases of the soul's development toward union with God under the direction of the *mater spiritualium*.

After the soul has passed through the first three mansions (brilliantly discussed in the first of these two volumes, entitled *I*

Want to See God) the soul begins to long for a more fruitful place in the mystical body of Christ. Complete sanctity which comes in the seventh mansion, can be attained only by God's design—which is the Church. The soul is not now an “overflowing vessel, but a reservoir all of whose gates are open to make fruitful the field of the Church.” Yet this treatise is not concerned with the apostolate; it is rather the formation of the spirituality of a true apostle which occupies the saint in her writings.

In the introductory message to this second volume, Archbishop Cushing credits Father Marie-Eugene with “magnificent work for the cause of Christ and His Church.” Spiritual directors will find this particular volume in the series to be of inestimable value. Sister Verda Clare deserves high praise for a smooth and highly intelligent translation. The excerpts from the writings of St. Theresa and St. John of the Cross are taken from the English editions by Allison Peers. C.K.

Lend Me Your Hands. By Bernard F. Meyer, M.M. Chicago, Fides Publishers, 1955. pp. 235. \$3.50.

To formulate the doctrine of Divine Love in such a manner as to convey a message even to the indifferent is no light task. But a realization of love of God and neighbor is absolutely necessary for those who would lead a Christ-like life. It is the intention of the author of this book to awaken such a realization in the mind of the reader. He gives the “how,” the “why” and the “when” of things, so that Christian teaching may be brought to bear on the problems of modern times.

On every page Father Meyer reflects “his unshakable conviction that revealed truth is the wellspring of social reform and that no program of attack on the evils of the day can be successful unless it becomes integrated with the doctrines of Christian tradition as they are presented by the Catholic Church.” Father Meyer's clear style and excellent choice of words leave nothing unexplained in this orderly and concise work. It goes without saying that *Lend Me Your Hands* can be recommended to all as an informative and enjoyable description of the Catholic pattern of life. M.M.C.

The Book of the Poor in Spirit. By a Friend of God. Translated from the German by C. F. Kelley. New York, Harper and Brothers, 1955. pp. 288. \$3.50.

Conformance to the words of Christ: “. . . sell whatsoever thou hast, and give to the poor . . . And come follow Me,” entails the

spiritual perfection of self. But although this end has always served as a moral goal, the obstacles to its acquisition are many. *The Book of the Poor in Spirit* supplies a guide for that selling, that detachment from both spiritual and temporal goods. Here we find no series of pious platitudes. It is an ordered, powerful approach to union with God, treated from the viewpoint of a school of mysticism which considered "gentleness as meaning softness, and softness as weakness." Scholastic orthodoxy accounts for its precision, and a nail-on-the-head practicality for its power. Spotlights for us are not only the predominant vices which restrain us from the goal, but their causes; guideposts for easier recognition of them; and the means by which they may be controlled. Only spiritual classics afford the reader such insights as are offered in *the Book of the Poor in Spirit*.

We find also, in Fr. Kelley's introduction, a valuable synopsis both of the history of the manuscript and of the 14th century genesis of the Friends of God, a religious movement that numbered the book's anonymous author among its members. For four centuries it was counted among the writings of the Dominican mystic, John Tauler, but is now regarded as apocryphal. Yet, the merits of the work lay not in who penned it, but that every chapter can be employed by religious and laity alike in attaining the promise its title implies—the kingdom of God.

J.S.F.

The Dignity of the Human Person. By Edward P. Cronan. New York, Philosophical Library, 1955. pp. xvi, 207. \$3.00.

The modernist attempt to destroy the creator of mankind often strikes first at God's image—man. To counteract these attacks, the Pope has devoted many of his recent messages to the confirmation and explanation of the innate dignity of man. Prompted by this present-day situation, Father Edward P. Cronan has written *The Dignity of the Human Person*.

He begins by discussing the object—Person and Personality—and the standards of evaluation. The two following chapters consider 'Man and Creation' and 'Man and Creator' under the general title of *static evolution*, while the final section, *dynamic evolution*, explains man in his relations with other men.

There is a pressing need for a scholarly book on this fascinating subject. This reviewer had hoped that Father Cronan's volume would prove to be an exceptional work of permanent appeal. However, lack of clarity in the development of the author's thought causes the book to fall short of this high ideal.

D.F.S.

BRIEF REVIEWS

Students and scholars will welcome *The Young Augustine*, one of the few books written in English dealing with the early years of the Saint's life until his conversion. In it, the author has attempted to clarify many of the controversial points about St. Augustine and has documented his theories with detailed excerpts from *The Confessions* and other famous works. The chapters devoted to Manicheism and to the submission of Augustine's will to the grace of God are of interest to all and are presented in a comprehensive, intelligible manner. A careful reading of this book will prove profitable to those acquainted with the life of St. Augustine, and will certainly deepen their appreciation of this famous doctor of the Church. (By John J. O'Meara. London, Longman, Green and Co., 1955. pp. 209. \$4.50.)

The Four Rivers of Paradise by Helen C. White is a novel concerned with events preceding the barbarian invasion of Rome in the fifth century. The central figure is Hilary, a Christian and a Saint. The author in attempting to reconstruct his early life has given us instead a very sketchy account of the pagan-Christian civilization of the times. A great deal is lost by the introduction of too many secondary characters who do not add to the story. This novel may be enjoyed by some admirers of Miss White's previous works, but it does not measure up to her past achievements. (New York, the Macmillan Company, 1955. pp. 246. \$3.50.)

The Parish Priest's Examen furnishes the clergy with a series of questions on the interior and the active life of the priest. The answers which the individual gives to the variety of questions under these two categories will indicate how well the curate is serving his superiors and guiding the souls intrusted to his care. This booklet frequently recommends that the clergy refresh their minds with those theological tracts which they have forgotten. Through this directive the author wishes to lead the priest to sound and more fruitful preaching. (By Most Reverend John B. Franz, D.D., Springfield, Illinois, Templegate Publishers, 1955. pp. ix, 52.)

Man Takes a Drink was written 'to help you decide for yourself, on the basis of scientific facts and spiritual principles whether to drink or not, whether to stop drinking, or whether your way of drinking is truly moderate, that is, befitting a human being' (Chapter I). The author is one of the few clerics in America adequately equipped for such a formidable task. Years of intensive study by

Father Ford enable him to present both the scientific and spiritual aspects of alcoholism, calmly and dispassionately. Readers will find that the author unobtrusively 'helps you decide for yourself' by filling in the background information necessary for solution of the problem. But whatever the individual reader's reaction may be—to drink or not; to stop; or to exercise greater moderation—the decision is still his to make and to implement. Father Ford is content to simply point out, to the discerning reader, the direction that decision should take in his particular case. (By John C. R. Ford, S.J. New York, P. J. Kenedy and Sons, 1955. pp. 120. \$2.50.)

Father Joseph Haley, C.S.C. has compiled a number of articles treating of Secular Institutes in a small booklet entitled *Dedicated Life in the World*. The papers, including one by Father Patrick Clancy, O.P., were chosen and arranged so that the reader would be able to comprehend the true nature of a dedicated life in the world by means of a vocation to a Secular Institute. This booklet will prove invaluable to those who help souls to find their vocation, and above all, will enable them to understand *correctly* the special vocation to a Secular Institute. (*Dedicated Life in the World*. Secular Institutes. Edited by Joseph E. Haley, C.S.C. St. Meinrad, Indiana, A Grail Publication, 1955. pp. 48. \$2.50.)

Knights of God presents to us interesting stories of the lives of eight Irish saints from St. Ciaran to St. Lawrence O'Toole. These little stories will give the young reader an adventure-filled view of the men and women who founded and fostered the Church in Ireland. An admixture of high adventure, fearsome battles, heroic zeal for truth, and exalted sanctity permeates the pages of this book. We find unfolded here the apostolic zeal of Ciaran and Patrick, the wondrous sanctity of Bridget, as well as the stirring courage of Brendan. From saints such as these the youth of our time can draw heroes to be imitated, heroes whose works set the Emerald Isle aflame with the fire of divine love. (By Patricia Lynch. Chicago, Henry Regnery Co., 1955. pp. 216. \$2.75.)

The complete history of the missionary activities in China of the Dominican province of the Most Holy Rosary has been written in Spanish by Father Jose Maria Gonzalez, O.P., a noted historian of that province. The fourth volume, covering the modern period—from 1900 to 1954—was published in Spain this year, completing the *Historia de Las Misiones Dominicanas de China*.

Not only does Fr. Gonzalez present complete statistics on the missionary work of his province, but he attempts to analyze the peculiar conditions of China which were favorable or unfavorable

to the efforts of the Dominican missionaries. The indifferentism of the people, and persecutions by their leaders, culminating in the present sad condition under Communism, have been great obstacles to the spread of Catholicism. But this serves to bring out the admirable work done by the missionary priest and brothers, many of whom have shed their blood for the Faith, following the example of China's proto-martyr, Dominican Blessed Francis de Capillas. (Madrid, Ediciones Studium, 1955. pp. 494.)

Eight Little Offices is a translation into English of offices approved for the use of Dominican Tertiaries. The Rule of the Third Order provides for the daily recitation of either the entire Rosary or the Little Office of the Blessed Virgin; under certain conditions this obligation may be satisfied by use of one of the other Little Offices approved by the Order, each of which is substantially shorter than that of the Blessed Mother. It is to aid the Tertiary, then, that Fr. Frederick Hinnebusch, O.P., has translated eight of these approved Offices, including four of very special appeal to Dominicans—those of Saint Dominic, Saint Catherine of Sienna, Saint Thomas Aquinas and the Most Blessed Sacrament. Included also in this little book are the Offices of Eternal Wisdom, the Holy Spirit, the Holy Cross, and the Angels. (New York, Third Order of Saint Dominic, 1955. pp. 205. \$1.00.)

BOOKS RECEIVED

- AROUND THE YEAR WITH THE TRAPP FAMILY. By Maria Augusta Trapp. New York. Pantheon Books, 1955. pp. 251. \$3.95.
- BROTHER NICHOLAS, A Life of St. Nicholas of Flüe. By G. R. Lamb. New York. Sheed and Ward, 1955. pp. 191. \$2.50.
- THE CHRISTIAN LIFE CALENDAR. By Rev. Gabriel Ward Hafford and Rev. George Kolanda. Milwaukee, Wisconsin. The Bruce Publishing Co., 1955. \$1.00.
- COLOR BOOKS (The Rosary; St. Theresa of Avila). By Mary Fabyan Windeatt. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 33 (each). \$0.35 (each).
- THE DECLINE OF WISDOM. By Gabriel Marcel. New York. Philosophical Library, 1955. pp. viii, 56. \$2.50.
- DISCOVERING BURIED WORLDS. By Andre Parrot. New York. Philosophical Library, 1955. pp. 128. \$3.75.
- THE EMPTY ROOM. By Vincent A. McCrossen. New York. Philosophical Library, 1955. pp. 156. \$2.75.
- FATHER PAUL: APOSTLE OF UNITY. By Father Titus Cranny, S. A. Peekskill, New York. Graymoor Press, 1955. pp. 94. \$1.00.

- FATHER TO THE IMMIGRANTS, The Life of John Baptist Scalabrini. By Icilio Felici. Translated by Carol Della Chiesa. New York. P. J. Kenedy & Sons, 1955. pp. viii, 248. \$3.00.
- GIVING TO GOD, A Year's Prayers for Young People. By Dom Hubert Van Zeller. Springfield, Illinois. Templegate, 1955. pp. x, 69. \$0.75.
- GOD IS MERCY. By Rev. Michael Sopocho, S.T.D. Translated from the Polish by the Marian Fathers. St. Meinrad, Indiana. A Grail Publication, 1955. pp. xv, 173. \$3.00 (cloth); \$2.25 (paper).
- HEARTS SHALL BE ENLIGHTENED. By Mother Mary Aloysi, S.N.D. New York. Frederick Pustet Co., Inc., 1955. pp. x, 340. \$4.50.
- AN HOUR WITH JESUS, Meditations for Religious. By Abbe Gaston Courtois. Translated from the French by Sister Helen Madeleine, S.N.D. Westminster, Maryland. The Newman Press, 1955. pp. xvi, 161. \$3.00.
- IN THE LIGHT OF CHRIST. By Mother Mary Aloysi, S.N.D. New York. Frederick Pustet Co., Inc., 1955. pp. x, 179. \$2.50.
- UN MISIONERO DIPLOMATICO, (El Padre Victorio Ricci). By Jose Maria Gonzalez, O.P. Madrid, Spain, Ediciones Studium, 1955. pp. 87.
- PARISH PRIEST. By Canon Eugene Masure. Translated from the French by Angeline Bouchard. Chicago. Fides Publishers Association, 1955. pp. xxi, 255. \$3.95.
- ST. FRANCIS OF THE SEVEN SEAS (A Vision Book). By Albert J. Nevins, M.M. New York. Farrar, Straus, and Cudahy, Inc., 1955. pp. 184. \$1.95.
- SOEUR ANGELE AND THE EMBARRASSED LADIES. By Henri Catalan. New York. Sheed and Ward, 1955. pp. 154. \$2.50.
- DE VICARIO ADIUTORE. By Rev. Mannes M. Calcaterra, O.P. Naples Italy. M. D'Auria, Pontificius Editor, 1955. pp. 178. \$3.00 (bound); \$2.25 (unbound).

PAMPHLETS RECEIVED

- BLUEPRINT FOR HOLINESS, The Christian Mentality. By Denis Mooney, O.F.M. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 62. \$0.50.
- THE CROWN OF TWELVE STARS (Meditations for Nuns). By a Carmelite Nun. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 54. \$0.35.
- THE EDUCATION OF THE RELIGIOUS AND MODERN TRENDS. By Rev. Manuel Milagro, C.M.F. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 97. \$0.75.
- THE HOLY MAN OF ARS, SAINT JOHN BAPTIST VIANNEY. By Dom Ernest Graf, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 40. \$0.25.
- MANNERS AT MASS, The Movements and Gestures of Public Worship. By V. G. L. Springfield, Illinois. Templegate, 1955. pp. 56. \$0.75.
- THE MASS: HOMAGE TO GOD. By Paul R. Milde, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 28. \$0.15.
- SAINT LUKE PAINTS A PICTURE, Our Lady of Perpetual Help. By Sister M. Julian Baird, R.S.M. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 8. \$0.05.
- SO YOU'RE GOING TO TEACH RELIGION. By Richard R. Baker, Ph.D. Dayton, Ohio. Geo. J. Pflaum, Publisher, Inc., 1955. pp. 36. \$0.10.
- TWENTY-FOUR ROSARIES AND CHAPLETS. Compiled by Patrick Shaughnessy, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1954. pp. 31. \$0.15.