



**Father Vincent McNabb, O.P.** By Ferdinand Valentine, O.P. Westminster, Maryland, The Newman Press, 1955. pp. xvii, 418. \$4.00.

**Prayers of Father Vincent McNabb, O.P.** With a foreword by Donald Proudman, O.P. Westminster, Maryland, The Newman Press, 1955. pp. 72. \$0.95.

When Fr. Vincent McNabb was once asked how he felt about being a confessor to nuns, he replied that it was like being nibbled to death by ducks. Yet he was perhaps one of the most experienced spiritual advisors of the century. This sort of paradoxical asperity is a slight indication of what Fr. McNabb was, and it has taken all of Fr. Valentine's skill and insight to put forth a loving, lucid explanation of a character which was at once thought-provoking and delightful. Fr. McNabb was one of the "greats" of the English province of Dominicans, a notable social theorist, a brilliant theologian, a remarkable preacher, an extraordinary Dominican, and a thoroughly controversial eccentric. Even his contemporaries were divided in opinion about him: was he a saint, or a disagreeable man devoted to singularity? From the externals, we are wont to conclude with many that he may be a good candidate for canonization; those who lived with him find it not so easy to agree.

Fr. Valentine has gone to great lengths, in what he terms a portrait rather than a biography, to determine the roots of this very unusual character. He has wisely included a great deal of Fr. McNabb's correspondence, together with reminiscences of Belloc, Chesterton and many other prominent contemporaries. The conquest of failings is also told with honest appreciation, love, and respect. The book is warmly recommended as a stimulating, skillfully written study of a great man; it is a "must" for all Dominicans.

Fr. Proudman has made a fine collection of Fr. McNabb's prayers which in their own way give an even sharper insight into the spiritual depths of the saintly Dominican. Those who find it difficult to grapple with the archaic "thou" and "wouldst" will nonetheless find these prayers a source of joy and inspiration, though they may not prove immediately adaptable for private use. C.K.

**The Lamb.** By Francois Mauriac. New York, Farrar, Straus and Cudahy, 1955. pp. 156. \$3.00.

*The Lamb* is Francois Mauriac's latest contribution to modern Catholic fiction. It is the story of Xavier Dartigelongue, 22, son of a middle-class French family, who is convinced that "he had been set aside (from the war) so that he might be a victim of a different sort." We are introduced to him enroute to the seminary on a train on which he meets Jean Mirbel, a libertine with a glamorous war record. Xavier is subject to a peculiar temptation, "the temptation of others," he calls it, "to express that irresistible interest that other people always aroused in him." Because of this interest in Jean he decides to postpone his entrance into the seminary, and accompanies Jean to his home in the hope of reconciling him with his wife. Here amid the lonely surroundings of their country estate he meets others for whom he must also be victim: Roland, the foundling boy; Brigitte Pian, Jean's mother and a monster of false piety; and finally the local curé who has lost his faith. The sufferings of Xavier amidst these people and his influence for good among them are the main concern of the story. The book reaches a climax with Xavier's death in an accident, which causes Jean and his wife to find peace of a sort and the curé to recover his faith.

The contrast between Xavier: innocent, tender, selfless, and the other characters: vicious, sensuous, suspicious, accounts for the dramatic power of the novel. Through the medium of this contrast Mauriac brings out the reality of God's providence and the action of His grace. Although the sense of the supernatural at work in certain scenes is communicated indirectly "behind" the dialogue, and reflected in the reactions of the characters, it is nonetheless vivid.

But the overall effect of the book on the reader is one of bewilderment. The plot situation is unreal. The reader will still wonder after he finishes the book why Xavier went to Jean's home in the first place. Sufficient reason is never advanced for his going. The character of Xavier is not clearly defined and is at times inconsistently represented. If it is true that this is a portrait of a saint then it is difficult to account for his going with Jean when he himself admits that this is a temptation and that his spiritual director is right in warning against his excessive sensitivity. Strange, too, is his completely subjective view of religious belief. "God exists since I love Him." Many readers will also wonder at Mauriac's selection of the evil characters in the book, for they are, superficially at least, persons with whom we usually associate goodness.

Finally, it is debatable whether the author definitely establishes

the source and validity of Xavier's sanctity. The ordinary source of virtue and sanctity is through the sacraments and the life of the Church. These elements are so played down in the unfolding of Xavier's story that his strange and very unusual existence remains an inexplicable mystery to the reader. B.D.

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**The Martyrology of the Sacred Order of Friars Preachers.** Translated by Rev. W. R. Bonniwell, O.P. Westminster, Md., The Newman Press, 1955. pp. XV, 283. \$4.00.

Thanks to the efforts of Father Bonniwell, the English reader is now able to fully appreciate, and benefit by, the account of the heroic deeds of the early Christians recorded in the Martyrology of the Order of Friars Preachers. The Order has not issued an edition of the Martyrology since the year 1925, and as a result many of the recent official appendages are not included in the text used by the Friars. The translator has, however, incorporated all these changes in his work, and thus, to quote Father Bonniwell, ". . . we have the anomaly of a translation being up to date, while the official version is not."

While the Martyrology in general is not informative (i.e. it does not go into much detail concerning the lives and habits of the saints, but rather presupposes in the reader a familiarity with these matters), nonetheless this problem has been somewhat alleviated by the use of footnotes and brief annotations in parentheses. Those portions of the latin version which were judged as being unnecessary for the English reader, e.g. the "Tractatus de Pronuntiatione Lunae" and the Office of Pretiosa, were omitted. An index of feasts and saints proper to the Dominican Order was also inserted in the new translation in preference to the huge index of saints which is found in the official version.

While this work will be most readily accepted and appreciated by readers with Dominican interests, its genuine value for the Catholic reader at large cannot be overlooked, comprising as it does an authentic account of the vicissitudes of the early Church. M.K.

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**The Religious Orders in England, Vol. II, The End of the Middle Ages.** By Dom David Knowles. London and New York, The Cambridge University Press, 1955. pp. xii, 407. \$8.50.

Dom David Knowles continues his scholarly study of religious life in medieval England with this second volume of *The Religious Orders in England*. The period covered, a period characterized by

great achievements and yet marked with portents of future tragedy, extends from the pontificate of Benedict XII in 1334 to the accession to the English throne of the Tudor dynasty in 1485.

Taking full advantage of sources previously unavailable, the author portrays the great English abbeys at the height of their external splendor. He describes in detail the monastic horarium, and reveals the virtues, faults, ideals and ambitions of the great religious leaders of the day. The course of the Black Death is traced through the English abbeys and priories; the relaxation of religious observance and the lessening of fervor which followed in its wake are pointed out. Dom Knowles evaluates the criticism leveled at the English religious of that era by such figures as Chaucer, Langland, and Wyclif. He devotes considerable attention to the heated controversies of the day, including those between the Possessioners and Mendicants, between the Friars and Wyclif, and concerning the theory of Dominion and Grace. Particularly commendable is the consideration of the novel theological trends of the period, especially the analysis of William of Ockham's theory on justification and grace. Although the author's use of scholastic terminology may make this examination of Ockham's doctrine obscure for some readers, the historian familiar with theology will discover new insights into the thought of the age, and will acquire a better appreciation of its effects on subsequent history.

Dom Knowles restricts himself, for the most part, to the older monastic orders, and gives a rather sketchy treatment to the activities, spirit and internal organization of the Friars, particularly the Preachers and Minors. Greater emphasis would have been expected on the role of the latter in the spiritual and intellectual life of this period, in view of the consideration given to the Friars in Volume I (reviewed in *Dominicana*, December, 1948, p. 313).

This book is highly recommended to medieval and Church historians. It is sincerely hoped that Dom Knowles will continue the series with a third volume covering the period from Henry VII to the Dissolution.

A.N.

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**Love of Our Neighbor.** Edited by Rev. A. Ple, O.P., translated by D. Attwater and R. F. Trevett. Springfield, Ill., Templegate, 1955. pp. viii, 182. \$3.95.

**Hope or Despair.** By Rev. A. M. Carre, O.P., translated by R. Hague. New York, P. J. Kenedy and Sons, 1955. pp. 119. \$3.50.

**Justice.** By J. Pieper, translated by L. E. Lynch. New York, Pantheon Books, Inc., 1955. pp. 121. \$2.75.

Recent reaction, especially in the South, to the results of the Supreme Court decision on the integration of the races in public schools shows the futility of legislative seeding and executive cultivation where sod has not been turned by the efforts of virtuous men. The nearly simultaneous appearance of three books dealing with specific virtues, the interior principles of human activity, is therefore significant and timely.

The emphasis of Fr. Carré in *Hope or Despair* is on the godly cause and tendency of the virtue of hope which makes us "forget the things that are behind and stretch forth to those that are before . . . to the prize of the supernal vocation of God in Christ Jesus." He has some pointed things to say of the relation between this virtue and the gift of the Holy Ghost, Fear of the Lord, which is its shield and buckler. Another worthwhile feature of this little gem is the delineation of certain types of "despair" which are actually permissible and even recommended to Christians.

Solidity, together with careful distinction and timeliness are the chief characteristics of Josef Pieper's handbook on the virtue which St. Thomas treats most extensively of all—justice. Beginning by defining its elements and parts, he makes no attempt to improve on the traditional outline of justice's foundation. His originality consists in making applications, one of the most striking of which is his appraisal of the problems of the common good in terms of the object of distributive justice. This work too is a fruit of wisdom.

Each of these books should be useful, in the measure of the contemporary need for the virtues under discussion, in restoring balance and giving direction to human life. B.M.S.

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**My Life for My Sheep.** By Alfred Duggan. New York, Coward-McCann, Inc., 1955. pp. 341. \$5.00.

Mr. Duggan has written a competent biographical novel on the life of St. Thomas a Becket, the martyred Archbishop of Canterbury. It may be of interest to those who demand that biography be

fictionalized, but it adds nothing to the author's own biography of St. Thomas, published in 1952, and to the other numerous satisfactory biographies of the Saint. In fact, it does a disservice to truth. It is a superficial story of a strong-willed statesman of the Church in conflict with a stubborn, violent, and ambitious king. It is hardly the story of a saint. It shows little appreciation or understanding of holiness and is lacking in unction. However, it is true to historical fact for the most part.

The fundamental weakness of the book is that it confounds two distinct forms of literature, fiction and biography. As a result it can have neither the freedom and universality of fiction nor the factual truth of a great biography like Boswell's *Life of Johnson*. As fiction it is limited by history, and as biography it is weakened by imaginative, artificial elements. For biography as a species of history should present what this particular man did in a specific situation at a definite time. The closer it sticks to historical fact, the better biography it is.

Mr. Duggan has taken liberties that no biographer is allowed. He has developed scenes in the manner of fiction at the expense of historical fact. He has written as an omniscient author, describing the dress and personal appearance of his characters, the state of the weather and the appearance of the landscape. He has related long private conversations of which there is no historical record. He has even told us what is in the mind of the persons of his story. An author of fiction can do this; he creates his scenes and characters. But a biographer cannot do it, because God created the persons of history and He only knows their thoughts and motives. Most of Mr. Duggan's imaginative scenes are innocuous, but his reading of the minds of historical persons is not. In the death scene, for example, he presents St. Thomas's indignation as more that of a feudal lord against a recreant vassal than of an archbishop and martyr against sacrilege and religious rebellion. This is only one of several improbable interpretations of the saint's and of others' motives.

This book may please those who like a novel. Those who want a biography and a life of a saint would do better to read those by Robert Hugh Benson and John Morris, S.J. L.W.

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**Liturgical Piety.** By Rev. L. Bouyer. Notre Dame, Indiana, University of Notre Dame Press, 1955. pp. 284. \$4.75.

For a certain period in the history of the Church, placing the words *liturgy* and *piety* side by side would have constituted an enigma, and speaking of *liturgical piety* would have been to pronounce a

contradiction. In pointing this out, Father Bouyer lays the foundation for a more complete understanding of how the ideas of public cult, with its connotation of objectivity, and piety, with its subjective overtones, must be joined for an authentic Christianity.

Historically tracing how the traditional liturgy of the Church gradually became overlaid with the excrescences of baroque culture, the author is able to single out and highlight by analysis the few basic ideas which constitute living Catholic worship. To give unity to these distinctions he draws heavily upon the *Mysterien Theologie* of the late Dom Casel, which was concerned mainly with the explanation of Christ's mystical presence in the liturgy. Here it should be noted that Fr. Bouyer makes no claim to clear up all the obscurities of that system.

As a critical study, *Liturgical Piety* will probably not be read widely by lay-people. Its chief value may be as a source of formation for lay-leaders, and also to priests who desire to deepen their knowledge of the link between liturgy and life. All will be given the opportunity to read other works on the same general topic, for this is the first of the Liturgical Series to be published at Notre Dame on all aspects of the public cult of the Church. It is to be hoped that the succeeding volumes approach the vitality and genuine Catholic spirit of Father Bouyer's work.

B.M.S.

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**The Church of the Word Incarnate.** Vol. I, The Apostolic Hierarchy. By Msgr. Charles Journet. Translated by A. H. C. Downes. New York, Sheed and Ward, 1955. pp. xxxi, 559. \$7.50.

Msgr. Journet, whom Maritain calls "our greatest living theologian," is a frequent contributor to European theological journals, and is known to American readers by his books *The Wisdom of Faith* and *The Primacy of Peter*. Today, writings on the Church usually use an apologetic approach. Any attempt to penetrate its nature is either omitted, or is placed in a separate tract on the Mystical Body. Although this method may have certain pedagogical advantages, it is apt to cause a division in our conception of the Church, and may, perhaps, lead to the error of distinguishing a Church of charity from the juridical Church.

The author, therefore, determined to write a work of speculative theology, analyzing the essential nature of the Church in terms of her four causes. The present book, the first of four volumes, considers the apostolic hierarchy as it is the immediate efficient cause of the Church and as related to the note of Apostolicity. The author shows a profound grasp of theological writings, both ancient and

modern, but especially of the works of Saints Thomas and Augustine. Even non-Catholics are quoted at times, following the admonition of St. Thomas to seize the truth no matter what its source.

While not exclusively for the professor, some background in theology is necessary to penetrate this monumental work. The reader may disagree at times with his conclusions: to cite but two examples, the extent of the causality of the humanity of Christ with respect to the angels, and the distinction of a two-fold soul in the Church. All will agree, however, that thoughtful, conscientious work went into the preparation of this volume, and that it deserves the same response from the reader. Such a studious reading will be well worth the efforts, for it will lead to a greater knowledge and love of Christ's Mystical Body, the Roman Catholic Church. J.M.H.

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**Hilaire Belloc**, *A Memoir*. By J. B. Morton. New York, Sheed and Ward, 1955. pp. x, 185. \$3.00.

"To recapture Belloc as a man rather than a writer" is the aim of J. B. Morton in this Memoir of his thirty-year friendship with Hilaire Belloc. It is no easy feat to portray the spirit of a man who was an historian, novelist, poet, songwriter, soldier, sailor, humorist, and vagabond, but Mr. Morton has accomplished this remarkably well. His keen insight into the character of Belloc has enabled him to depict the many facets of his personality in their proper perspective.

Mr. Morton paints a vivid portrait of a man of Anglo-Irish-French extraction, who exemplified the characteristics of all three nationalities. Belloc's humor was English; his wit was French. He was deeply moved by the beautiful English landscape, but he chose to live as a Frenchman.

All who knew the man bear witness to his happier moments, his singing during his meals, his rapid talk on anything and everything. Yet Mr. Morton shows another side of Belloc, a saddened and unhappy man, who following the death of his wife always wore black and even wrote on stationery bordered in black. Msgr. Knox said of him, "The undercurrents of his mind were sad, and his face never looked happy in repose." This, as Mr. Morton says, "is the other side of the legend."

For those who have read any of the works of Belloc, this book will prove most delightful. For those who have not, it will serve as an enticing introduction. H.M.I.

**The Nun.** By Margaret Trouncer. Foreword by Dom Columba Cary-Elwes, O.S.B. New York, Sheed and Ward, 1955. pp. xv, 297. \$3.50.

Saint Margaret Mary Alcoque—the Heiress of the Sacred Heart—is vividly portrayed in this arresting new novel. It is a story of a saint's persecutions, of a saint's obedience to God and her superiors. With free and lucid strokes, the author presents convent life and the spiritual road as the ingredients for a vibrant drama. There is evidence of extensive research in the frequent use of quotations from the saint's own writings and those of her contemporary biographers. Yet, it remains a novel, for the biography is but a skeleton upon which the story rests. To some the saint's persecutions will seem extreme; to others the inroads of Jansenism into convent life will seem over-taxed. The author, however, in giving us a novel, has free reign for emphasis and interpretation.

The attempt to present a devotional subject and a spiritual biography under this form produces an interesting story. The author is most successful as a novelist and the book will increase knowledge of the spiritual life and foster devotion to the Sacred Heart. Nevertheless it would seem that both objectives could have been more effectively accomplished without resorting to the novel as a medium.

C.C.

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**The Mystical Theology of St. Bernard.** By Etienne Gilson. Translated by A. H. C. Downes. New York, Sheed and Ward, 1955. pp. 266. \$3.50.

This scholarly study of St. Bernard's Mystical Theology was first offered to the English-speaking public in 1939. It marked the 20th volume in the "Etudes de Philosophie Médiévale" of which M. Gilson is the general editor. To all those interested in mystical theology, medieval thought, and in particular the principles of Cistercian Mysticism, this 1955 reprint will be most welcome.

M. Gilson's competence as an historian of medieval ideas is too well known to need comment. In the present work he sets out to prove that St. Bernard's Mystical Theology is truly a science with a rigorously synthetic structure, and finishes by leaving the attentive reader convinced of the point. He traces the various sources of influence on this synthesis, particularly those of St. John's first epistle, of Maximus the Confessor, and the Rule of St. Benedict. The unifying element in St. Bernard's science of mysticism seems to be found in his considerations of man as made to God's image and likeness.

Although man lost his *likeness* to God through sin, he retains the indestructible *image* of God in his free will. He wanders through the land of unlikeness (*regio dissimilitudinis*) until, under grace, his "proper will" and, more radically, his "proper counsel" submit to the "common will" of charity. Finally, in St. Bernard's own words, "when this iniquity shall be taken away, which is the cause of our part in unlikeness, then will there be union of spirit, then will there be mutual vision, and mutual dilection."

In addition to his skillful analysis of the theological basis for St. Bernard's mysticism, the author provides five significant appendices under the general title "Around St. Bernard: Men and Movements." The notes reflect the profound scholarship that went into the making of this book. A bibliography of the principal texts and works relating to the mysticism of St. Bernard should be of considerable value to the student of this field. Every reflective reader stands to gain much from another valuable book by M. Gilson.

M.M.J.

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**The Outspoken Ones.** By Dom Hubert van Zeller. New York, Sheed and Ward, 1955. pp. x, 195. \$3.00.

In his latest work Dom Hubert van Zeller has given us a modern interpretation of the Twelve Minor Prophets of the Old Testament. He delves into the personality of each of these prophets, and presents a picture of them as men and also as messengers of the Word of God, portraying all their human weaknesses. The story of Jonas, for example, is given to us as an amusing as well as deeply spiritual lesson on the providence of God.

Dom van Zeller has intended this work for the average reader rather than the scripture scholar. Nevertheless, he has not written a series of "pious novels," but brings out the spiritual and mystical significance of these prophets and applies their varied messages to present day problems.

Though these prophets are called "minor" or "lesser," because of the length of their writings, their true stature emerges under the skillful pen of Dom Van Zeller.

H.M.I.

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**Blessed John of Vercelli.** By Paul C. Perrotta, O.P., Ph.D. New York, National Headquarters of the Holy Name Society, 1955. pp. 92. \$0.75.

A major obstacle to the canonization of Blessed John of Vercelli, the founder of the Holy Name Society, has been a lack of readily

available information about his life. This deficiency has been partially remedied by Father Paul Perrotta, O.P., author of a recent booklet about Blessed John. Evidently the result of much painstaking research, this booklet, which first appeared in installment form in the *Holy Name Journal*, details the facts about the life of one who was "the perfect type of the apostolic religious."

When Blessed John died in 1283 at the age of 84, he brought to a close a life full of achievements for the good of the Church and the Dominican Order. First as Prior at Vercelli, later as Provincial of Lombardy, and finally as Master General of the Dominicans, he exercised his authority for the benefit of the Order and the perfection of his subjects. The Holy See recognized his capabilities, and a succession of Popes named him Inquisitor, Procurator of a Crusade, Apostolic Legate. Father Perrotta clarifies many incidents in John's life: how he was almost elected Pope at the conclave in 1271; his commission by Pope Gregory X to preach devotion to the Holy Name throughout Europe; his appointment to and refusal of the Patriarchate of Jerusalem.

As Master General, Bl. John once wrote this advice to his subjects: "Let the innocence of life give to your preaching its best appeal, and remember that unless the constant spirit of penance prevail among us our preaching will get cold." This exhortation came from the heart of a father to his sons, from one who practiced what he preached, from a Blessed who may someday be declared a Saint.

G.A.V.

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**On the Truth of the Catholic Faith.** By St. Thomas Aquinas. Translated from the latin and annotated by Anton C. Pegis. New York, Image Books, Doubleday and Co., 1955. pp. 317. \$0.85 (paper). Garden City, N.Y., Hanover House, pp. 317. \$2.50 (hard cover).

Another tremendous service has been rendered to the English reading public by Image Books. In commissioning Dr. Anton Pegis to translate the *Summa Contra Gentiles* it has made available to the average person in very readable form one of the most valuable books ever written. This famous work of St. Thomas was intended to strengthen the Faith of Catholics at a time when the errors of the Arabs threatened to undermine and destroy it. Today the book fulfills the same function against modern errors. To mention that this is one of the greatest works of Christian Apologetics is not sufficient. This *Summa* may serve equally as well as food for meditation or as an introduction to Theology.

Dr. Pegis introduces this first volume, on God, His substance,



life and operation, with fifty-six pages of explanatory notes and bibliography which are most helpful and clearly indicate his position as a translator. He wishes to give a complete and unabridged translation, even to the point of preserving, at times, the exact latin word-order, so that the thought of St. Thomas might be unfolded as in the original text. This presents difficulty in a few places, and occasionally it is necessary to read a sentence several times to discover its meaning.

Dr. Pegis has also translated St. Thomas' technical philosophical vocabulary into English, giving occasion to another difficulty. He renders "esse" as "being" or "the act of being," apparently to avoid the use of "existence" because of the implications associated with that word in modern philosophical thought. However, in the context of St. Thomas' works, "esse" means "existence," and the different translation here seems to cause more difficulty than it avoids.

The entire *Summa Contra Gentiles* will eventually appear in five volumes, of which this is the first. The great merit of this work will far outweigh whatever minor defects may be found therein. The English speaking Catholic world owes a debt of gratitude to Dr. Pegis and Image Books for making such a fine translation available so reasonably and in pocket-book form. T.D.

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**The Retrial of Joan of Arc.** By Regine Pernoud. Translated by J. M. Cohen, Foreword by Katherine Anne Porter. New York, Harcourt, Brace and Company, 1955. pp. 264. \$4.75.

This work by the noted French historian is an outstanding book, a milestone among the many written about Saint Joan of Arc. It is the first book bringing to the English speaking audience a documentary account of the rehabilitation trial which restored to Joan her good name and reputation.

Having set the background of the trial in an early chapter, Regine Pernoud has arranged the depositions of the witnesses before the board of inquiry in such a way that the historical development of Joan's life is poignantly dramatized. The testimonies of her childhood friends, close relatives, army officers, and other associates all combine to give that unique human touch which leaves the personality and character of Joan indelibly impressed on the mind of the reader. The author presents the investigation as it actually developed, and adroitly intersperses an historical resumé so that the reader is able to obtain a total view of the whole situation, including the original condemnatory trial.

Much of the ponderous and legalistic tendencies which often

characterize such documentary works are avoided by the author's fast-moving style and interesting presentation. All those who are interested in Saint Joan owe a great debt to Regine Pernoud and to her translator, J. M. Cohen.

E.G.W.

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**The Catholic Approach to Protestantism.** By George H. Tavard, A.A.  
Translated from the French by the author. New York, Harper & Brothers, 1955. pp. xv, 160. \$2.50.

The objective of the modern ecumenical movement among the various Protestant denominations is unity of all people professing Christianity. This is also an ideal expressed by the present Holy Father, following in the footsteps of his predecessors. In this short work, Father Tavard discusses the problem and offers his solution.

The book is divided into two distinct parts. The first consists of an inquiry into Protestant efforts toward unity. After briefly sketching the origin, present day divisions and doctrines of Protestantism, he treats its basic antagonisms toward Catholicism and examines the current theology of Ecumenism.

Turning, in the second part, to the Catholic position, Father Tavard gives an historical and critical analysis of methods already proposed as solutions to the problem. He suggests several specific areas which have not been explored sufficiently but ought to be incorporated into the Catholic approach toward Protestantism. Among other things, he urges the collection of elements of various Catholic doctrines into "... a full treatise on the Church;" the study of "the notion of *vestigia Ecclesiae*"; of "Protestant thought ... as found in the theologies of Luther, Calvin, Hooker, Wesley, and the other doctors of Protestantism and Anglicanism." Besides the need for theologians to study these topics, he also points out the need for Catholic Apostles of Ecumenism.

Although Father Tavard's zeal cannot be questioned, and his recommendations for improvement are praiseworthy, it is necessary to point out a defect in his method of treating the problem. His caustic attitude toward certain highly respected Catholic authorities in this field seems entirely unwarranted and definitely detracts from the merits of his work. For instance, he criticizes one method of approach as "... sometimes uncharitable in its choice of adjectives," while describing another as "reduced to a nauseating ignorance." This same attitude is present in several parts of the book and tends to cause strife rather than harmony. Perhaps the author is so absorbed by his own solution that he fails to realize the utility of any other method for solving this extremely complex problem.

Father Tavard's solution to the problem of unity is not one that may be readily adopted in its entirety by all Catholics, but must of its very nature be confined to a relatively few well-trained experts. Its success will depend in a great measure on the realization of certain theories proposed by the author. However, it has merit and deserves serious consideration, although the book as a whole is unfortunately marred by his hypercritical attitude.

R.R.A.

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**Chastity.** Translated from the French by Lancelot C. Sheppard. Westminster, Md., The Newman Press, 1955. pp. x, 267. \$4.00.

One of the most delicate subjects to discuss, although one of the most fundamental aspects of the religious life, is the vow of Chastity. The present need for clarification of problems stemming from this vow springs principally from the attitude toward sex prevalent in the modern society from which candidates for the religious life are drawn and in which they will perform their apostolic work. The nature of the vow of chastity and a thorough understanding of its relation to perfection are imperative for those entering the religious life today.

This collection of writings by various French Catholic authors, including several Dominican priests and sisters, is the most recent book in the series "Religious Women and Modern Problems." The first section, "History of Religious Chastity," depicts consecrated virginity in ancient civilizations, in the Old and New Testaments, and during the Patristic period. Following an examination of the subject in the light of Theology and Canon Law, the last section delves into "Psychological and Medical Aspects."

Although the doctrinal and speculative matters so competently covered in the first two sections cannot be minimized, perhaps the greatest value of this book lies in the practical applications made in the third section. Here such subjects as instruction at various stages of the religious life, hygiene, and even the religious habit are discussed and evaluated in their relation to Chastity.

Some disagreement could arise from a misunderstanding by the reader of the relatively new science of psychiatry. But the authors have been commendably cautious, even hesitant in some cases, in applying its conclusions to the matter of Chastity. The chapter on the absolute necessity of mortification of the senses, in examining this situation from a psychological point of view, serves to confirm scientifically the warnings and admonitions of generations of spiritual

writers who did not have at their disposal the findings of modern science.

This book is noteworthy not only because it presents so completely in one average-size volume so many aspects of this vow and virtue, but also because it is an important step in the recent trend among Catholics to apply the available modern means to age-old problems. Confessors especially will find it well worth a careful reading.

G.A.V.

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**Two Cities.** By Paul Foster, O.P. Westminster, Md., The Newman Press, 1955. pp. 110. \$1.25.

One of the most persistent controversies in the United States today revolves around the relation of the Church and the State. *Two Cities* is a concise account of the historical aspects of the Church-State controversy through the centuries. The author readily admits that twenty centuries fit into a hundred and ten pages with only too much difficulty, but to offset this, he limits his treatment to the major trends characteristic of each age, omitting unnecessary historical digressions that do not directly pertain to his subject.

The book is divided into ten chapters; it commences with the state as viewed by Aristotle and Augustine, and terminates with the modern Catholic conception of Church and State. Following an historical order, the author gives the proper background of ancient, medieval and contemporary settings against which the controversy is to be seen. He characterizes each period with distinctive features from which the relationship in succeeding centuries takes its roots. An example of this is his treatment of the role of post-Constantinian Caesaropapism in Byzantium and its subsequent influence upon the Russian Church.

The chief merits of this book are its orderly presentation of the major issues between the Church and the State and sound Thomistic point of view. These two features, combined with a good literary style, make it an excellent summary of the background to this important question, and thus extremely good reading.

A.B.

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**The Meaning of the Religious Life.** By Benoit Lavaud, O.P. Translated from the French by Walter Mitchell. Westminster, Maryland, The Newman Press, 1955. pp. ix, 81. \$1.00.

When a writer of Père Lavaud's stature treats of the religious life in a book of less than one hundred pages we are tempted to say that "the mountains were in labor and a ridiculous mouse was

brought forth." Yet even those disposed to make such judgment would admit after reading this book that it is certainly a very eloquent and penetrating little mouse.

The book succeeds in exemplifying the author's skill at concising and enticing. We say "concising" because that is exactly what Père Lavaud does. He compresses into three short chapters the essential elements of Christian life in general, and then the more particular consideration of the virtues of poverty, chastity and obedience which pertain to the religious life. These three chapters constitute the first section of the book, and are followed by a final chapter entitled "Conclusions and Applications" in which the author offers pointed and eminently practical advice not only to those already entered upon religious life, but also to those who might contemplate such a course. It is here especially that his ability at enticement is manifest. With deftness, with a deep understanding of human nature and human frailty as well as Divine Goodness, and with clarity of expression, he spurs on negligent religious to a greater fervor, wheedles away from their fears those who hesitate to enter religion, and cajoles selfish parents who would prevent such a decision.

It is refreshing to note that the translation matches the excellence of the matter of this book. Together they form a book which can be read in a couple of hours, but one whose influence can last over a lifetime.

G.D.

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**The Light Beyond.** By Rev. Leonard J. Fick. Westminster, Md., The Newman Press, 1955. pp. 176. \$3.50.

A searching light has been focused on the works of Nathaniel Hawthorne with highly revealing results. This new book is not an academic critique, nor is it a literary survey, but rather it is a distinctly penetrating study of Hawthorne's theology as evidenced by his distinguished pen.

During the past decades, the novels and short stories of this celebrated New Englander have held the attention of students at every level of higher education. But now these same works are available for re-reading from a different point-of-view. Father Fick has opened a new door of inquiry which should give all Hawthorne admirers a more profound appreciation for the depth of his thought, and, what is more important, should give them a truer evaluation of Hawthorne's authority as a commentator on God's universe and the poor creatures who inhabit it.

Having established four simple rules by which he proposes to examine Hawthorne's more notable writings, Father Fick carries his

reader through a most succinct, orderly, and scholarly investigation of these works. While making generous use of quotations which demonstrate Hawthorne's basic concepts on God, Man, Sin, and Religion, he avoids the familiar pitfall of multiplying such texts. In each of these major categories, Hawthorne's tenets are contrasted against the dogmas of the Roman Catholic Church. One feels a growing wonderment how this descendant of a Puritan environment could have reasoned himself into so high a state of consonance with Thomistic teachings; yet Father Fick is always careful to accurately summarize those points of dissonance which perhaps were instrumental in keeping Hawthorne a non-Catholic unto death. His daughter, Rose, of course, is known to the Catholic world as Mother Alphonsa, foundress of the Servants for the Relief of Incurable Cancer. Father Fick justifiably dedicates this valuable study of Nathaniel Hawthorne to the valiant daughter who was "The Rose of All the Hawthornes."

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V.L.

**The Priesthood.** A Translation of the Peri Hierosynes of St. John Chrysostom. By W. A. Jurgens. New York, The Macmillan Co., 1955. pp. 133. \$2.50.

The reader of this new translation can easily see why *The Priesthood* has been called "the finest of all St. John Chrysostom's writings." It not only has great literary and spiritual value, but is of biographical interest as well. Written in the form of a Platonic dialogue between the Saint and his friend, Basil, it is a defense of Chrysostom's flight from consecration as bishop about the year 373. His defense consists in an exposition of the sublimity of the office of the priest and of the virtues demanded of him. Because of "that most awful sacrifice" which he performs, a priest must have angelic piety and purity. Because of the many snares to virtue which await him in governing the faithful, he must excel in prudence. Because of the subtlety of the enemies of Christ, he must be expert in preaching and argumentation, learned in doctrine, devoted to study.

*The Priesthood* has unction in every line and is one of the principal monuments to the sanctity of its author, to his penetration of the mysteries of the faith, to his deep understanding of human nature, and to his literary genius.

Father Jurgens' translation is at once readable and scholarly. He has compared the major editions of the text and consulted previous English translations in order to assure an accurate and fluent version. Preachers will find his indices of scriptural references and of subject matter especially useful. Any priest, seminarian, or religious should be glad to have a copy.

L.W.

**The Psalms.** Fides Translation. Introduction and notes by Mary Perkins Ryan. Chicago, Fides Publishers Association, 1955. pp. 305. \$3.95.

Since the issuance of recent Papal Encyclicals on the Holy Scriptures and the publication of the Pian Psalter there have been a number of translations of Sacred Writ presented to the public. The Fides translation has much to commend it. The publishers have attempted to present a version suitable for public recitation. To a large extent they have succeeded. A careful and, in most instances, happy choice of words provides a smooth-running text.

Undoubtedly the best part of the book is the introduction by Mrs. Ryan. Her explanation of the Psalms as a prayer for Christians and of many of the key words and phrases is clear and well thought out. Also commendable is the effort to tie in each psalm with the Christian liturgy by listing the times and places where the Church uses them today. This often gives us a better understanding of the meaning of the individual psalm in its original context.

A.M.W.

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**Retreat From Learning.** By Joan Dunn. New York, David McKay Company, 1955. pp. xvi, 224. \$3.50.

This volume is a small but highly-charged explosive leveled against progressive education. And its author has selected a vital area for its detonation. Miss Dunn simply describes the day-to-day workings of the well-equipped progressive high school in which she taught for four years. Thus her book is thoroughly grounded in experience and no pragmatist, no progressive can gainsay experience: he must bow to it. If he is honest, he must re-examine even his cherished educational theories when these clash with observed data.

Such a clash is painfully obvious in this book. The facts here set out in clear, animated prose underline the failure of progressive education to "instill a sense of personal responsibility and self discipline"; the author asserts that never was "learning . . . such a bitter pill until it was so elaborately coated." But the school does not shoulder the guilt alone; it must be shared, as the author observes, by student and parents.

The contribution of this small book may well out-weigh that of more erudite works. It should be read and its subject frankly discussed by parent-teacher groups, for it tries progressive education in that system's own court of appeals. If in the last analysis that system is found guilty, as this book suggests, "Why cumbereth it the ground?"

J.M.C.



**Faith, Reason, and Modern Psychiatry.** Edited by Francis J. Braceland, M.D. New York, P. J. Kenedy & Sons, 1955. pp. xv, 310. \$6.00.

Since, as Dr. Gregory Zilboorg points out, the struggle between psychiatry and religious faith "appears to have become in the course of the last few years both sharpened and more nonsensical at the same time," a thorough investigation of the interrelation of revealed truth and psychiatry has been of the utmost importance. *Faith, Reason, and Modern Psychiatry*, edited by Francis J. Braceland, M.D., proposes "a bipartisan program of understanding and collaboration" between psychoanalysts and psychotherapists on the one hand, and theologians and spiritual directors on the other.

The book, with an excellent foreword by Fr. John La Farge, S.J., consists of two groups of five essays. The first series, entitled "Physician and Patient Confront the Cosmos," has been written by practicing psychiatrists, Drs. Braceland, Zilboorg, Stern, Juan López Ibor, and Rudolf Allers. The authors of the second five, "Essays toward Interpenetration," are a philosopher, Vincent Edward Smith, an anthropologist, Dorothy Donnelly, a psychiatrist, Pedro Laín Entralgo, and two Dominican priests, Frs. Jordan Aumann and Noël Mailloux. Of particular interest in the first section, is the outstanding essay by Gregory Zilboorg, "Some Denials and Affirmations of Religious Faith," in which he includes a fine analysis of Freud and a perceptive treatment of the psychology of the sacraments. Another worthy of note is Karl Stern's "Some Spiritual Aspects of Psychotherapy." In the second half of the book, which in general seems to fall short of the standards of the first group of essays, religious superiors and spiritual directors will be most interested in the essays "Psychology and Spiritual Direction" by Fr. Noël Mailloux and "Sanctity and Neuroses" by Fr. Jordan Aumann.

Though the work is for the most part theoretical and, in some instances, controversial, it is nonetheless an outstanding contribution to Catholic literature upon the subject. It does not propose to answer all the problems brought to light, but does solve many and offers valuable suggestions for others. It also indicates quite clearly that the road to an interpenetration between revealed truth and psychiatry, which will neither destroy the autonomy of religion or medicine nor impinge upon the fundamental truths of Christianity, is by no means devoid of difficulties.

C.M.B.

**Psychoanalysis Today.** By Agostino Gemelli, O.F.M., M.D. Translated by John Chapin and Salvator Attanasio. New York, P. J. Kenedy & Sons, 1955. pp. 153. \$2.95.

In *Psychoanalysis Today* Fr. Agostino Gemelli, O.F.M., noted priest and physician, presents a Catholic approach to many of the problems posed by the present-day status of psychoanalysis. Writing with a "modest object in view, namely, to explore certain key ideas with a view to appealing not to the specialist, but to the general public," Fr. Gemelli summarizes in the first two sections of his work the doctrines of Freud and Jung and the various forms in which they are proposed today. In the third and final section the author gives a moral evaluation of psychoanalysis in the light of the teachings of the present Holy Father, Pope Pius XII.

Throughout the work the reader profits from Fr. Gemelli's vast knowledge of the subject and from his clear grasp of the fundamental issues at hand. At the end of the section on Freud, in which such problems as dream analysis and the psychogenesis of neuroses are discussed, norms are given for the use of psychoanalysis by priests. Of particular interest in his examination of Jung's thought, whose inherent contradictions are clearly delineated, is the consideration of religious symbolism.

Fundamentally, the work is a fine synthesis of an immense amount of material. Fr. Gemelli has succeeded in indicating that while a complete rejection of Freud is unwarranted, a wholehearted acceptance of Jung is equally undesirable. The principal shortcoming of the book lies in the fact that it may not appeal to the audience for which it was intended—"the general public." An occasionally awkward translation, the retention of technical terminology, the attempt to summarize such a vast subject in a few pages, and the desire to note contemporary progress in the field, all contribute to a somewhat intricate final product. The book will be of definite use to those already acquainted with psychoanalysis but may well prove beyond the grasp of the average reader. The fact, however, that psychoanalysis is permissible for Catholics, even though investigation of non-Catholic writers on the matter must proceed with caution, will be indelibly impressed upon the minds of all readers. C.M.B.

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**The Last Week.** By A Dominican Tertiary. London, Blackfriars Publications, 1956. pp. 88.

To many in England, the author notes, "Good Friday means only another Bank Holiday;" to many in the United States it means

even less. The whole significance and purpose of the Passion and Death of Christ has been lost in the majority of lay people in English speaking countries. *The Last Week*, therefore, was written to provide "a few simple thoughts" on the sufferings of Christ which busy Catholics "can elaborate according to their own necessities."

Containing nothing new or startling, the merit of this little book consists in the fact that it says so little, yet implies so much. Short descriptions and applications of every recorded event in the last seven days of Christ's mortal life, along with brief meditations on the Stations of the Cross fill its eighty-eight pages. In just a few words the author captures the spirit of a scene, and portrays its significance. This booklet can be used with profit by all who wish to follow their Master to Calvary through the beautiful liturgy of Holy Week.

G.A.V.

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**My Daily Bread.** By Anthony J. Paone, S.J. Brooklyn, New York., Confraternity of the Precious Blood, 1954. pp. viii, 440. \$0.80.

**My Daily Prayer.** Brooklyn, N. Y., Confraternity of the Precious Blood, 1955. p. viii, 504. \$0.85.

Two more pocket-size books have been added to the Confraternity of the Precious Blood's series designed to initiate souls into the fullness of the Christian life. The first, *My Daily Bread*, is concerned primarily with mental prayer. Divided into three books according to the three ways of the spiritual life: "Purification," "Imitation," "Union," the daily bread is provided in 197 chapters averaging two pages each. A natural and almost instinctive "method" of mental prayer is explained in one page and then summarized: listen to Christ, think over what He has said, and answer Him in prayer. The fare for each day follows this plan. Though profound, this book will prove very useful for beginners since it does not become unduly involved in methodology.

*My Daily Prayer* seeks to initiate the busy layman into liturgical prayer by encouraging him to model his private devotions on the public prayer of the Church, the Divine Office. There are six brief periods of prayer assigned to each day, corresponding roughly to the Little Hours, Vespers, and Compline. Night Prayer, or Compline, introduces an examination of conscience. For each day there is a short summary of the feastday celebrated and also a Seasonal Thought based on the current Sunday. In all these cases use is made of the prayer of the day or feast. It should be kept in mind, however,

that, since the lay person lacks official deputation, he is not, as the foreword hints, praying in the name of the Church when using this brief volume.

J.A.M.

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**Sanctity Through the Rosary.** By Edouard Hugon, O.P. Translated from the French by Sister M. Alberta, O.P. Tralee, Ireland, Michael Glazier & Company, 1955. pp. xi, 74.

When a subject has been as frequently dwelled upon as the Rosary, it is indeed difficult to treat it under a new and refreshing aspect. Yet, Fr. Hugon has succeeded in doing this. *Sanctity Through the Rosary* proposes not only to foster Marian devotion, but also to increase the effective use of the Rosary as a means of sanctification.

An excellent preface provides a new insight into the nature and meaning of the Rosary. The book itself contains three principal considerations: The Rosary and the Author of Holiness: Jesus; The Rosary and models of holiness: Mary and Joseph; and The Rosary and the practice of holiness. These sections are divided in such a way that each of the resulting subdivisions forms a "meditation independent of what follows and what precedes." Of particular note is an outstanding section on St. Joseph.

This inspiring work is at once theological and devotional. It encompasses within its brief pages most of the important principles of Christology, Mariology, and Josephology. It is highly recommended to all who are striving for union with Our Divine Lord through His Blessed Mother.

C.M.B.

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**The Challenge of Existentialism.** By John Wild. Bloomington, Indiana, The Indiana University Press, 1955. pp. 297. \$6.00.

Harvard's John Wild, a key figure in the American neo-realist movement, gives critical attention to Existentialism, seeking elements he may preserve for his projected realistic synthesis.

His book is divided into nine chapters of almost equal length. The first describes the philosophical scene that exists in American (non-Catholic) colleges today, with correct emphasis on its Kantian and Hegelian strains. Then Kierkegaard is introduced as a reaction to Hegel (chap. 2), and the doctrines common to his present day disciples in the areas of Ontology, Awareness and Ethics are exposed (chap. 3, 4, 5). A transitional chapter traces the more individual subtleties of Jaspers, Sartre and Marcel. Finally, in the last three chapters, Wild evaluates the matters handled in the central part of the book.

Many fine features characterize this work. In true realistic

spirit Wild seeks truth wherever it may be found. He avoids that excessive concern for history and biography which mars many modern studies. Finally, he attempts to judge the validity of a philosophy not solely by the neat, logical pattern of its author, but by objective fact. Briefly, he has returned to the Aristotelian concept of history of philosophy.

Unfortunately, his main critique of Existentialism—that its distrust of the intellect and speculation is an impossible position and one contradicted by its own philosophizing—does not touch Existentialism's true basis. According to Dr. Charles DeKonnick, the true basis of this system is a concern for moral being, i.e. the good, and not for metaphysical being. This would explain the existentialists' exclusive concern for man, their excessive voluntariness, their concentration on the practical.

It is unfortunate that Wild frequently voices a call to build a "new philosophy," one in accord with reality. This may be understandable as a rallying cry, but as a serious philosophical position, it sells short the contributions. These are not so few as Wild seems to infer. It is perhaps noteworthy that Wild refrains from citing an author whose work constitutes, as he has elsewhere remarked, "the most complete and accurate account of realistic thought that has been so far achieved"—Saint Thomas Aquinas. J.M.C.

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**On Almost Anything.** By James M. Gillis, C.S.P. New York, Dodd, Mead and Company, 1955. pp. xi, 177. \$3.00.

Before Father Gillis recently retired from the Catholic journalistic scene after twenty-seven years of service, he had written, among other things, close to fifteen hundred weekly columns under the title of *Sursum Corda*. Here in one volume we have seventy-four carefully selected essays, chosen from the many as representative of the style and spirit which have come to be associated with Father Gillis.

Unlike many other Catholic writers whose activity is restricted to one specialized field, Father Gillis roams the whole area of human living, examining one or another aspect of it in the light of Christian principles. The extensiveness of his scope—from art to Communism, from politics to Theology is indicated by the very titles of some of the selections: *You Can't Escape Theology*; *Modern Art: What? Why?*; *Thomas Jefferson: Nobody's Fool*; *Euthanasia; American and Catholic; Peaceful Coexistence—a Slogan*. In these, as in all the others, he displays an extraordinary facility for penetrating to the heart of the matter and for applying Catholic principles in interpreting and solving problems.

Father Gillis' distinctive talent, as Archbishop Cushing notes in the Introduction, is an ability "to see in a situation a certain moral perspective which makes mature judgment possible almost at once." He takes a definite stand on the matters he discusses, and, although issue can be taken with his position on some points, it is to his credit that they are brought to light and subjected to public Catholic scrutiny. Sometimes light and gay, sometimes gloomy and pessimistic, he is always outspoken for the rights and the place of the Church and Her teachings in modern American Twentieth Century Society.

Anyone who liked Father Gillis and his *Sursum Corda* feature in the Catholic Press will enjoy this book. G.A.V.

**The Broken Sword.** The Story of Fray Bartolome de Las Casas. By Covelle Newcomb. New York, Dodd, Mead & Co., 1955. pp. 331. \$3.50.

Bishop Bartolomé de Las Casas, Dominican missionary and the first priest ordained in the New World, is the subject of this fine novel.

Covelle Newcomb portrays this saintly man's fight against overwhelming odds for more than sixty years to save his beloved children, the Indians, from enslavement and extinction. First as a secular priest and later as a Friar, he traveled unbelievable distances and endured innumerable hardships to accomplish his purpose. He proved that any savage nation or pagan people can be converted to Christianity and to the ways of civilization if an adequate appeal is made to their intellects and especially if Christ-like charity is shown to them.

*The Broken Sword*, besides accurately depicting sixteenth-century Spanish-America, points out quite clearly the role played by the Order of Preachers in preserving the freedom of the native Americans. Despite the lack of a handy map with which the reader might follow more closely the travels of Father Las Casas, the historical accuracy of this work and its lively novel form recommend *The Broken Sword* to all. D.A.McC.

**The Mind of Santayana.** By Richard Butler, O.P. Chicago, Henry Regnery Company, 1955. pp. xiv, 234. \$4.00.

This book is a clear, orderly analysis and critique of *essence*: the basic notion in Santayana's philosophy. But before one can plunge into the doctrine itself, it is first necessary, as Father Butler shows, to see something of the life and philosophical background of the man. For Santayana is true to his age and environment, attempting to

construct a new philosophy out of his personal needs and eclectic fancies.

The author deftly outlines Santayana's life and schooling, and then proceeds to explain the basic notion of essence in its epistemological and metaphysical roles. The notion of essence, the foundation of his philosophical system, rests on a subjective intuition which is nothing more than a simple apprehension having merely logical significance. One gets to exterior reality only through blind, animal faith. Knowledge, then, which consists in judgment, never progresses beyond faith.

In the critical section of the book, Father Butler's warm sympathy for the man makes his penetrating critique all the more devastating. Santayana, striving to be the complete and perfect skeptic, in reality rested his system upon two gratuitous and irreconcilable presuppositions: materialism as the origin of all things, and a radical transcendentalism as his epistemological method. These escaped his skepticism and caused the fundamental contradictions running throughout his thought.

The book is a sad commentary upon a man who devoted his entire life to philosophy, a life which resulted in more than 30 volumes of work. In the end, his entire labor was completely destroyed by his contradictions and unwarranted presuppositions. Father Butler's love for the man, based upon a close personal contact with the philosopher for two years, saves him from any caustic criticism which can so badly mar scholarship otherwise sound. His approach is, therefore, a model of philosophical criticism.

C.M.H.

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**Saint Bernadette.** By Henri Petitot, O.P. Translated from the French. Chicago, Henry Regnery Company, 1955. pp. xii, 130. \$1.25 (paper).

One of the latest in the *Angelus* series of pocket-sized books is *Saint Bernadette*, by Henri Petitot, O.P. Apparently a new translation of Fr. Petitot's work, *The True Story of Saint Bernadette* (reviewed in *Dominicana*, June, 1951, p. 137), which appeared previously under the auspices of another publisher, this new presentation should help further an awareness today of a remarkable Saint of our times.

Father Petitot does not focus attention on the actual apparitions at Lourdes but concentrates it instead on the person of Bernadette, especially during her thirteen years as a Sister at Nevers. His efforts are pointed toward showing Bernadette, particularly during her life in the convent, as one who "in all things followed the common path."



Yet because for Bernadette that path led to the heights of sanctity, the author seeks to show that a study of her life reveals "words, prayers, and examples that are within our reach and which, with God's grace, we can easily practice."

The progressive development of the spiritual character of the Saint is brought out with warmth, insight, frankness when necessary, although with some tendency to repetition in the first half of the work.

The author successfully achieves his purpose in this comparatively short biography. For in it he gives us a clear picture of yet another Saint, devoid of the extraordinary in her approach to holiness, who stands as a model of sanctity for our times. B.M.M.

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**A Saint of the Week.** By Desmond Murray, O.P. Chicago, Henry Regnery Company, 1955. pp. 288. \$4.50.

It is a regrettable fact that an adequate knowledge of the lives of the Saints is lacking today in many Catholics. One reason for this deficiency may be the excessive length of most of the works devoted to the Saints. The reading time demanded is not always available to the average person.

A portrayal of short and pertinent details about a select few of the Saints has been the means employed by the author of *A Saint of the Week* to remedy this situation. Four Saints were chosen from each month of the church's calendar. These have been carefully drawn from many pathways of life and include Apostles, martyrs, clerics, virgins and laymen. In each narration the predominant virtue of the Saint and the careers designed by God in leading them to sanctity are skillfully revealed. A valuable lesson indicating how the predominant virtue of the Saint can be profitably applied in the modern world has been added at the conclusion of each selection.

Should anyone desire to read a longer and more detailed account of a particular Saint, the author has provided a bibliography at the end of each narration. Father Murray is to be commended not only for the purpose of his book, but also for the manner in which he has achieved his goal.

M.P.G.

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**For More Vocations.** By Rev. Godfrey Poage, C.P. Milwaukee, Bruce Publishing Company, 1955. pp. 202. \$3.00.

This book was written FOR MORE VOCATIONS. Simply speaking, that is the complete gist of Father Poage's superb guide to vocational recruiting. In his introduction, he points out that the

number of annual vocations, while ever increasing, still is far short when compared with the Church's expansion. This work is a sharp, new tool for us in fostering manifest vocations and awakening latent ones.

Basically, it is compilation of illuminating facts, problems, and answers, gathered from the annual Vocational Institute meetings. Noteworthy adjuncts are a six page bibliography of additional reading material, and references to schools, seminaries and institutes which provide for exceptional cases. The author does not presume to meddle with the mystery of why "the Spirit breathes where It wills" but contents himself with practical aids to stimulating interest in Christ's work. Confession, Mass, and Holy Communion receive their due emphasis; the diffusive goodness of religious life is highlighted. A chapter devoted to the gradated psychology to be used when dealing with various ages, schools, and special groups is of exceptional worth to the novice in this field. The style is permeated with the holiness, natural talent, and humor of a good religious. This book is highly recommended to religious and laity alike.

J.D.L.

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**The Eucharist-Sacrifice.** By Rev. Francis J. Wengier. Milwaukee, Bruce Publishing C., 1955. pp. xix, 286. \$5.00.

Much has been written since the Council of Trent on the Church's doctrine regarding sacrifice. The chief concern today is with the evaluation of the different theological opinions on this matter which have developed over the years. In the present volume "the reader himself is given the opportunity to compare some of those writings (principally those of Fr. de la Taille, S.J.) with the historical doctrine."

Though the intention may have been for the "reader himself" to make the comparison, in the execution of the work the author provides a very particular slant. The doctrine of sacrifice as envisaged by M. de la Taille is presented as perfectly in accord with the spirit of the Tridentine Fathers, the principles of St. Thomas, and the traditional and genuine meaning of Christian sacrifice. Consequently, Fr. Wengier believes that the position of de la Taille is the norm for judging all writings on the subject.

The difficulty is that other competent theologians find a quite different "spirit" in the Tridentine declarations than those proposed by the author; Thomists known to be faithful representatives of the Angelic Doctor come to quite different conclusions from those of de la Taille.

The author's treatment of various "writings" gives evidence of considerable research but little scholarship. His historical-descriptive approach in determining the nature of sacrifice, his sophistic manner of argumentation rob this work of the character of serious evaluation which is needed today.

The subject is timely, the approach is controversial, and, though not carrying great theological impact. *The Eucharist-Sacrifice* is interesting reading for the theologian. D.L.

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**Arts and Ideas.** By William Fleming. New York, Henry Holt and Co., 1955. pp. 797. \$10.00.

This book by a member of the faculty of Syracuse University is intended as a textbook for an introductory course in the arts. It traces the history of Western art from Greece in the 5th century B.C. down to the present day, divided into five major parts. Each of the twenty chapters is devoted to an intensive investigation of a small number of works of art representative of a particular period. These works in the various arts are then correlated with each other and with the period to give some understanding of how the style of each artist is related to his time, place, and to the ideas then current. Chapter seven, for example, is limited to a study of the architecture, sculpture, and stained glass of Chartres Cathedral, to which is tied a discussion of the music school of Notre Dame of Paris and a survey of the underlying ideas of Dualism and the Scholastic Synthesis. Each chapter is abundantly provided with carefully chosen illustrations.

The method adopted by the author in this book can only be highly and warmly recommended. He has not compiled a drab catalog of names and subjects whereby the genius of the period would have been hidden in a morass of detail. Instead, he has wisely confined himself to the careful highlighting of only a few works, placing them within the framework of each historical period, to give an adequate appreciation of the artist and his times.

The author's technical competence, unfortunately, is frequently undermined by a regrettably superficial grasp of the fundamentals of Catholic doctrine. Perhaps this is in part due to the underlying philosophy apparent in the book, which is that of Dewey. The scholarship of the book definitely suffers by such egregious blunders as the whole chapter devoted to the "pantheism of St. Francis," and such occasional remarks as (the Jesuits using) "every Machiavellian means at their disposal."

Teachers of the arts course, capable of sifting out the philoso-

phy of Dewey, will find this book invaluable both for reference and as a guide in bettering their own teaching methods. A.M.W.

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**Decline of the American Republic.** By John T. Flynn. New York, Devin-Adair, 1955. pp. ix, 212.

*Decline of the American Republic* combines vigorous rhetoric with ample documentation to produce a stimulating and thought-provoking treatise describing America's transformation into a unitary central system of government (with a resultant socialist economy). Two major factors have contributed to this transformation: the dismantling of the traditional constitutional process by judicial interpretation, the "packing of the Supreme Court"; and the dispositive influence of an "intellectual elite" who gave, and continue to give, "the glow of intellectual responsibility to a dangerous philosophy."

It is a matter of fact that American governmental structure has undergone profound changes in the past two decades; and this change has veered away from the system of checks and balances designed by the Founding Fathers a century and a half ago. The testimony of Jefferson, Madison, Hamilton and their contemporaries is effectively cited in witness to that fact. Justification for this shift of emphasis from independent state power to a powerfully centralized beauracracy, is usually based on the demands for change made by the new problems and complexities of our modern age. But, as the author points out, "if in the presence of new and modern conditions, this system was no longer suited to our twentieth century society, the way of altering the Constitution is laid down in that instrument—namely by constitutional amendment." When one recalls that of twenty-two amendments all but two seek to *restrict* the power of the federal government, the legality of effecting changes by a substitute means, judicial interpretation by hand-picked jurors, is naturally open to serious questioning.

Mr. Flynn's sharpest invective, however, is reserved for attack on the alarming socialistic trend in the American economy—"the root idea at the bottom of this long history of reckless blueprinting" for economic reform.

*Decline of the American Republic* does not in all instances "lay down propositions susceptible of complete proof" as boasted in the book's introduction. Mr. Flynn, too, resorts at times to the slogan-coining and over-simplification which has alienated some of his reading public in the past. But such outbursts are restrained to a bare

minimum in this book which should serve the student of history profitably in a region of paramount concern to all who cherish their American Heritage.

D.K.

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**The Names of Christ.** By Louis of Leon, O.S.A. Translated by Edward J. Schuster. St. Louis, B. Herder Book Co., 1955. pp. xl, 315. \$4.75.

Modern readers, who have forgotten the ancient custom of imposing names that are expressive of a nature, are often mystified by the various titles given to Christ. This is not an entirely new phenomenon, for three and a half centuries ago, an Augustinian friar, Louis of Leon, exegete and theologian, wrote a book explaining these titles, with special application to the spiritual life. Although he was a famous teacher, he abandoned the language of the classroom in writing for those without theological training. The book employs a popular literary form, the dialogue, in recording a series of discussions among three friars.

The present edition, volume six in the Cross and Crown Series of Spirituality, is a new translation, and is more complete than the previous English version of 1926. After an introductory dialogue on names in general, Fray Louis explains such titles as The Good Shepherd, Lamb of God, etc. In all, fourteen names of Christ are discussed. The book clearly shows the learning of the author and his deep love for his Subject, Christ. However, he adopts an opinion regarding the motive of the Incarnation that will not be accepted by followers of St. Thomas. In the introduction the editor discusses this position, but his remarks are unfortunately so brief that one not acquainted with the dispute may get an erroneous view of the Thomistic doctrine.

Some other criticisms might be noted. Modern exegetes may disagree with the use of certain texts, such as the reference of Ps. 109:3 to the temporal rather than the eternal generation of the Word. A rather confusing feature is the author's occasional overemphasis of Hebrew. For example, in the discussion of the name, Word, he spends several pages (295-299) talking of the Hebrew equivalent *Dabar*, although this term was never applied to Christ until New Testament times, in the Greek Gospel of St. John. Again, discussing the Greek Epistle of St. James (p. 150) he uses the expression "the Hebrew (sic) word is best translated . . ." Both theologians and exegetes would disagree with his statement (p. 257) that Christ, even in the cleansing of the temple, had an affable and serene countenance. While it is true that anger or any other passion never

clouded the reason of Christ, we must not deny the reality of emotions in Christ, lest we seem to deny His Sacred Humanity.

J.M.H.

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**An Introduction to the Science of Metaphysics.** By Henry J. Koren, C.S.Sp., S.T.D. St. Louis, B. Herder Book Co., 1955. pp. xix, 291. \$4.50.

**An Introduction to the Philosophy of Animate Nature.** By Henry J. Koren, C.S.Sp., S.T.D. St. Louis, B. Herder Book Co., 1955. pp. xiii, 341. \$4.75.

One of the greatest obstacles encountered in recent years by professors of philosophy in Catholic colleges has been the lack of adequate text books. To meet this need Fr. Koren has produced an outstanding two-volume series of texts which will be ideally suited for introductory courses "in undergraduate colleges where three or four credits can be devoted to this course and the study of philosophy is taken seriously."

Both volumes are excellent examples of doctrinal accuracy and pedagogical insight. Doctrinally, the author has remained faithful to the teaching of St. Thomas and to the traditional order to be followed in such courses. In fact, one of the remarkable features is his familiarity with St. Thomas' many works and the facility with which he has interwoven numerous quotations from the Angelic Doctor. The use of many sound pedagogical devices—the inclusion of summaries and list of selected readings at the end of each chapter, the notation within the chapters of sections which may be omitted, and finally the listing of review questions for each chapter at the end of the book—all tend to make the series very apt for use as a classroom text.

The author differs from traditional Thomism only in his division of the sciences and his inclusion of cosmology and psychology as parts of metaphysics. As a result certain theses have been treated in Metaphysics which might otherwise have been more properly left to cosmology or psychology. The reading of the metaphysics might also have been rendered somewhat smoother if "esse" had been rendered "existence" rather than "to be." However, the rigid adherence to traditional Thomism within the science themselves more than compensates for these shortcomings.

Briefly, then, Fr. Koren is to be congratulated for his outstanding contribution to the work of simplifying, and yet preserving, Thomistic philosophy for college students. In fact, these volumes

give rise to the hope that Fr. Koren may decide to extend his series to embrace all the philosophical courses given on the undergraduate level.

C.M.B.

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**The Church Teaches.** Documents of the Church in English Translation. By Jesuit Fathers of St. Mary's College, St. Mary's Kansas. St. Louis, B. Herder Book Co., 1955. pp. 400. \$5.75.

The authentic interpretation of Scripture and tradition, the prime sources of theology, rests solely upon the teaching authority of the Church. A compilation of many of the more important pronouncements of this teaching authority is presented in English translation in *The Church Teaches*. These documents have been translated from the Greek or Latin and prepared for publication by the Jesuit Fathers of St. Mary's College, Kansas.

The book is not intended as an exhaustive reference work; rather, the documents included have been selected according to their importance and frequency of use in the ordinary courses of theology. They are conveniently grouped together according to the principal doctrines of Catholic Theology instead of the chronological order followed in the parallel work of this kind, Denzinger's *Enchiridion Symbolorum*, but are identified according to the Denzinger numbering system.

A useful feature is the inclusion of a short doctrinal introduction before each major division of the work, along with brief introductory remarks to individual selections giving historical data and other facts which help to place each document in its proper context. This volume should find a ready audience among the growing number of students of theology who will discover it to be convenient for private study and reference.

B.M.

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**Cross Upon Cross.** By Rev. Francis Beauchesne Thornton. New York, Benzinger Brothers, 1955. pp. 263. \$3.75.

If the life story of a great king inspires a reader, the story of a great pope should fire him with enthusiasm. This is aptly demonstrated in *Cross upon Cross*, Father Thornton's brief biography of Pius the Ninth, who ruled the church during the crucial years between 1842 and 1878.

The title is appropriate; cross upon cross fittingly describes the life of this saintly pontiff. As a boy John Mastai suffered attacks of epilepsy; as a young priest he saw a cherished mission to South America end in failure; as Pope he endured exile from Rome and



the loss of the papal states. Nonetheless, through all his trials and tribulations he remained perfectly resigned to the Will of God. This true successor to St. Peter never permitted the vicissitudes of life to destroy his peace of soul.

In writing this informative and edifying work, Father Thornton manifests his literary talent and his journalistic background. His graceful yet virile style and the many anecdotes with which he has lightened the biography make for pleasant reading.

The first life of Pope Pius IX, Pio Nono, to be written by an American, *Cross upon Cross* is a fine introduction to a man who may someday be canonized a saint, since the process for his beatification was opened on the eighth of December, 1954. L.G.C.

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**The Appreciation of Ancient and Medieval Science During the Renaissance (1450-1600).** By George Sarton. Philadelphia, The University of Pennsylvania Press, 1955. pp. xvii, 233. \$5.00.

Professor Sarton here reproduces the lectures he delivered as Rosenbach Fellow in Bibliography for 1953. Intended for a specialized audience, they concern the works of ancient and medieval authors studied by scientists of the period indicated. Thus, he discusses in turn, Medicine, Natural History, Mathematics and Astronomy, citing the acknowledged masters in each field and describing at length the manuscripts and published editions of these authors and their Renaissance readers.

Sarton's "arbitrary . . . determination of the end of the Renaissance (as) 1600" (p. 167), compels him to omit the more familiar scientific figures. It also tends to preserve a dichotomy between renaissance and modern thought whose very existence many scholars now question. The space given Aristotle is, in view of the author's own statistics (p. 179) and of common knowledge, unaccountably small. For example, Aristotle's words in chapter 16 of II Prior Analytics would temper the high praise accorded Euclid for the parallel lines postulate. Finally, many readers will feel free to disagree with some of Sarton's incidental remarks which range from Western imperialism to Oriental spiritualism: they transgress the limits of the specific field within which, as this volume amply testifies, professor Sarton is an able scholar. J.M.C.

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**The Vatican.** Its Organization, Customs, and Way of Life. By Jean Neuvecelle. Translated by George Libaire. New York, Criterion Books, 1955. pp. vi, 250. \$4.50.

The purpose of M. Neuvecelle's book is to present a reporter's-

eye view of the Vatican, "not the Church itself." Since this is his explicit intention, we can look benignly on over-simplifications which violate theological accuracy. Bearing in mind that the book carries no *Imprimatur*, and disregarding the author's interpretations of theological discussions, the reader will be delighted and amused with the description of the day to day externals of Vatican life.

In addition to the theological inaccuracies, the translation itself has certain shortcomings. Adjectives are too frequently placed after the nouns they modify: "the life conventual," "the Church Catholic," "things doctrinal." When a sum of money must be made to appear exorbitant, it is given in Italian lire; when the sum is to look excessively small, it is counted out in American dollars. Yet it must be admitted that *The Vatican* makes for very interesting reading and will certainly give the reader a greater understanding and appreciation of the temporalities of the Church.

J.A.M.

**De Fine Ultimo Hominis.** By Petrus Lumberras, O.P. Madrid, Spain, Ediciones Studium de Cultura, 1954. pp. x, 129.

**De Spe et Caritate.** By Petrus Lumberras, O.P. Madrid, Spain, Ediciones Studium de Cultura, 1954. pp. xii, 256.

In 1935 Father Peter Lumberras, noted Spanish Dominican theologian and author published the first book of a twelve volume series of *Praelectiones Scholasticae* on the *Secunda Pars* of St. Thomas. The present two volumes are numbers I and VIII in logical order, but chronologically are the tenth and eleventh to appear. The publishers indicate that the twelfth volume *De statibus hominum* will be available soon.

Father Lumberras gives a brief explanation of his purpose in volume I, where he indicates that the task of the professor of the *Summa* is to expound and defend the text of St. Thomas, and to apply it to modern problems. Important as are the great Thomistic commentators in this exposition and defense, their length and the profundity of their doctrine is often an obstacle to beginners. The author serves as a helpful guide, concisely treating the articles, but not merely in the summary fashion of the manualist. With balance and clarity he exposes the text of the Angelic Doctor, showing throughout a mastery of classic and modern authors, a strict fidelity to the mind of St. Thomas, and profound theological thought. These *Praelectiones* can be strongly recommended to serious students of St. Thomas.

J.M.H.

**S. Thomae Aquinatis In Aristotelis Libros Peri Hermeneias et Posteriorum Analyticorum Expositio.** Edited by Raymond M. Spiazzi, O.P. Turin, Italy, Marietti, 1955. pp. xviii, 439.

**S. Thomae Aquinatis In Librum De Causis Expositio.** Edited by Ceslaus Pera, O.P. With an Historical Intruduction by Sac. Peter Caramello. Turin, Italy, Marietti, 1955. pp. lviii, 173.

Continuing its policy of offering St. Thomas' works in convenient manual editions, Marietti publishers now makes two more commentaries available. The Commentary on the *Peri Hermeneias* of Aristotle will be of special appeal to all serious students of Logic, while metaphysicians and theologians will find that on the *De Causis* particularly helpful and enlightening. Cardinal Cajetan's completion of the Angelic Doctor's commentary on the *Peri Hermeneias* has been included so that Aristotle's entire book is treated. The edition of the *De Causis* has been greatly enhanced by the inclusion of an excellent historical introduction and by the skillful supplementing of each lesson with the editor's observations on the text, the doctrine, and its applications.

C.M.B.

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## BRIEF REVIEWS

Integration of the curriculum is a vexing problem for educators, but Sister Mary Muriel, R.S.M., has found a partial solution that she wants to share with others. How can students be given a "Catholic" view of created reality? The 16th century Spanish Dominican theologian and spiritual writer, Louis of Granada, had such a view of the reflection of God in creatures. Book Two of Volume I of his *Summa of the Christian Life* (reviewed in *Dominicana*, December, 1954, p. 394) is admirably suited as supplementary reading for high school students of religion and science. Sr. Muriel and her staff introduced this on a trial basis, and its success led them to ask the publisher, B. Herder & Co. to reprint this portion with an inexpensive binding. The publishers readily agreed, and *Wisdom's Workshop* is the result. We can only join Sister Muriel, who wrote the brief Foreword, in praising this inexpensive, but very valuable book. (Translated by Jordan Aumann. pp. 121. paper, \$1.00).

*Mary and the Saints of Carmel* is a small, attractively-bound book written for tertiaries 'to foster the growth of the spirit of Carmel.' All the Carmelite saints and blessed and the feasts of

Mary celebrated by that Order are represented here by a sketch of one or two paragraphs and an accompanying picture. No mention is ever made of what the precise spirit of Carmel is, nor do the sketches explicitly say how the particular saint or blessed exemplifies this spirit. Occasionally the prayer of the proper Mass will concisely point out one or two characteristics which, we must assume, epitomize this spirit, but the sketches never capitalize on it. (By Valentine L. Boyle, O. Carm. Chicago, Carmelite Third Order Press, 1955. pp. 185. \$1.50.).

Marquette University's Aquinas lecture of 1955, given by Dr. Charles O'Neil on the subject *Imprudence in St. Thomas Aquinas*, was recently reprinted in book form. This twentieth lecture in the series which originated in 1937 exposes the vice opposed to the cardinal virtue of prudence, as it appears in II-II of the *Summa Theologica*, qq. 53-55. Dr. O'Neil graphically illustrates this vice—for our speculative consideration only, he emphasizes—by contrasting the Aristotelian with the Thomistic concept of a moral man. His occasionally rather high-handed dealing with Aristotle may cause the critical reader some discomfiture, but his respect for St. Thomas and very strict adherence to the spirit and the letter of the Angelic Doctor is a more than adequate compensation. (By Charles J. O'Neil, Ph.D. Milwaukee, Wisconsin, the Marquette University Press, 1955. pp. 176. \$2.00.).

*The Golden Man* is a golden legend. "Legends are not pious nonsense, but attempts to say by means of symbols things which seem to defeat any other means of expression" (p. vii). Herein are presented to youth, perennially anxious for stories, nine edited excerpts from the Golden Legend of James de Voragine, adapted especially for children. Blessed James, Dominican Bishop of Genoa, a preacher of the 13th Century, wrote a classic imbued with his own warm personality and rich background of folklore. His symbols are of lesser moment than the fact, so that legends of Saints Christopher, Roch, James Chopped-to-Pieces, Edward, Andrew, and many more rose from his pen to praise the Maker of Saints. Presented here in a simple, straight-forward style, they are eminently suitable for children, but can be read with profit by anyone. (By Anthony Ross, O.P. Illustrated by Mary Taylor. Westminster, Maryland, The Newman Press, 1955. pp. viii, 99. \$2.00.).

Serious students of philosophy will welcome the English publication of *A Short History of Philosophy*, covering the gradual development of human thought from Greek and Roman times through the Bergsonianism and Neo-Thomism of the modern era. Written in

a smooth and very intelligible style, it is an excellent contribution to Catholic philosophical literature. The author's remarkable abilities to analyze, summarize, and organize the various doctrinal schools render this work useful not only as a text but also as a handy reference volume. Occasionally, however, exception must be taken with his interpretation of some systems and especially with his apparent fusion and identification of Thomism and Neo-Thomism. (By F. J. Thonnard, A.A. Translated by Edward Maziarz, C.P.P.S. New York, Desclee Co., Inc., 1955. pp. x, 1074. \$6.50.).

The fairly recent publication of a revised edition of *The Formation of a Lay Apostle* is timely and welcome, for the subject is a most important one in this day of emphasis on Catholic action. "More and more lay people and more and more priests and Bishops have come to see the necessary role and the function of the laity in the Church of this atomic age." Father Wendell, O.P., national director of the Dominican Third Order, has employed in the writing and now the revising of this little book his many years of experience in working with and training laymen to be leaders. The book, developing such necessary subjects as how to arrange one's daily schedule to meet the exigencies both of one's state in life and of the Church he has volunteered to serve, is most useful not only to intelligent and interested lay people, but to religious and priests who have the obligation of directing them. (By Francis N. Wendell, O.P. New York, The Third Order of St. Dominic, 1954. pp. 100. Hard cover, \$1.25, paper, \$0.50.).

*Leaven of Holiness* is a group of twelve conferences intended for religious. It covers such subjects as humility, tribulations, mortification, worldliness, and the particular examination. Father Doyle has produced a well-written, fresh treatment of the major stumbling blocks for religious, and his clear exposition coupled with a deep understanding of the spiritual life makes the book very pleasant reading. Of particular value to all religious is the conference entitled "God's Ways Are Strange Ways" in which the author gives solid advice on the fundamental virtues of a religious. The book is especially suitable for religious women, but the busy parish priest will find in it a wealth of meditation and sermon material. (By Rev. Charles Hugo Doyle. Westminster, Maryland, The Newman Press, 1955. pp. vii, 242. \$3.50.).

In order that their founder, Father Louis Querbes, become more widely known to interested Catholics, the Clerics of Saint Viator have published *The Many-Hearted Catechist*, a pamphlet about his saintly life. From his experiences as a priest in revolution-infested

France, Father Querbes, who lived from 1793 until 1859, reasoned that "ignorance destroys faith and morals," and determined to remedy the situation by establishing the Society of the Clerics of Saint Viator. Named after a fourth century French Saint, the Viatorians, as they came to be known after their approval by Pope Gregory XVI in 1839, have as their aim the ideal of Father Querbes: "the teaching of Christian doctrine" wherever it is needed. (Prepared by the Louis Querbes Commission, Arlington Heights, Illinois, 1955. pp. 62. \$0.15.).

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### BOOKS RECEIVED — MARCH, 1956

- THE AMERICAN CATHOLIC FAMILY. By John L. Thomas, S.J., Englewood Cliffs, N. J. Prentice-Hall, Inc., 1956. pp. xii, 471. \$7.65.
- THE FLOOD AND NOAH'S ARK. By Andre Parrot. New York. Philosophical Library, 1955. pp. 75. \$2.75.
- GOD'S COLOR BOOK. By Mary Fabyan Windeatt. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 32. \$0.35.
- THE LIFE OF LITTLE SAINT PLACID. By Mother Geneviève Gallois, O.S.B. Foreword by Marcelle Auclair. New York. Pantheon Books, Inc., 1956. pp. 119. \$1.75.
- OUR CHILDREN AND THE MASS. By Rev. A. de Sauveboeuf. Chicago, Illinois. Fides Publishers, 1956. pp. 82. \$1.00.
- QUESTIONS AND ANSWERS. By Cecily Hastings. New York. Sheed and Ward, 1956. pp. vii, 245. \$3.00.
- SOEUR ANGELE AND THE GHOSTS OF CHAMBORD. By Henri Catalan. New York. Sheed and Ward, 1956. pp. 188. \$2.50.
- THE TOWER OF BABEL. By Andre Parrot. New York. Philosophical Library, 1955. pp. 75. \$2.75.
- THE CHRISTMAS SPIRIT. By Rev. Edward J. Sutfin. St. Meinrad, Indiana. A Grail Publication, 1955. pp. vi, 154. \$3.00.

### PAMPHLETS RECEIVED

- APPRECIATION OF THE DIVINE OFFICE. Translated by T. Lincoln Bouscaren, S.J. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 20. \$0.10.
- CARMEL—MARY'S OWN, A History of the Carmelite Order in Three Parts. By Very Rev. Enrique M. Esteve, O.Carm., and Very Rev. Joaquin M. Guarch, O.Carm. Translated from the original Spanish and edited by Very Rev. Gabriel M. Pausback, O.Carm., Chicago, Illinois. Carmelite Third Order Press, 1954 and 1955. pp. 64, 70, and 68. \$0.25 (each part).
- THE HELP OF HIS GRACE, The Story of a Benedictine Sister. By Sister Jean Marie, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. vi, 108. \$0.50.
- PADRE MAGIN CATALA, O.F.M., The Holy Man of Santa Clara. Compiled by Aloysius S. Stern, S.J. San Francisco, California. University of San Francisco, 1955. pp. 20. No charge.