



**The Dead Sea Scrolls and the Originality of Christ.** By Geoffrey Graystone, S.M. New York, Sheed & Ward, 1956. pp. 117. \$2.50.

In an obscure cave tucked away in a remote corner of the Judean Desert not far from the Dead Sea, a Bedouin herdsman stumbled across what was destined to become the archeological discovery of the century. He came upon the first manuscripts in the series that has since become known as the Dead Sea Scrolls, or, more properly, the Qumran Scrolls, from the name of the locality nearest the cave. Following that first find in 1947 an intensive search through the adjacent desert area uncovered other manuscripts, the latest in 1952.

A flood of literature in many languages has appeared on the subject, expounding a wide variety of often conflicting opinions. In an attempt to clear the atmosphere for Catholics, Sheed and Ward have cooperated with Fr. Geoffrey Graystone, an English Marist and scripture scholar, to provide this concise yet authoritative interpretation.

In the first of four chapters into which the ninety seven pages of text are divided, Fr. Graystone considers the history and background of the Scrolls. Subsequent chapters deal with the question of a possible casual influence exercised upon Christ and his religion by the religious sect responsible for the Scrolls. Following a carefully documented exposition of the organization, moral teachings and religious philosophy of this quasi-monastic group thought to be Essenes, Fr. Graystone rules out any "direct, casual influence of the Qumran writings on the origins of Christianity." The existence of accidental similarities can be attributed to the common Old Testament background of the two groups and to the very nature of an organized religious body. The relationship, if any did exist, is aptly expressed by Canon Coppens, noted scripture authority quoted by Fr. Graystone: "If the first Christians did borrow from the sectaries a few 'organpipes,' the breath that now blows through them is that of the life-giving Spirit, the Holy Spirit, the Spirit of Jesus." The book's final chapter is devoted to a critical evaluation of a controversial book on the same subject by Mr. Edmund Wilson.

Twenty pages of notes, thoughtfully placed at the end to allow uninterrupted reading of the text, provide authoritative documentation to the many technical points used by the author. Throughout the book, credit, which is certainly their due, is paid to Dominican scripture experts who are in the forefront of the work still being done in connection with the Scrolls. This intensive work is responsible for Fr. Graystone's insistence that his contribution is but a "tentative examination of the Qumran documents so far made known." Nevertheless, this book, based on Archeology, Exegesis and common sense, is recommended to all for a clear understanding of the significance of the Scrolls, the problems raised by their interpretation, and a satisfactory solution. G.A.V.

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**The Christian Life.** A translation of Part IV, Volume III of "Apologie des Christentums." By Albert M. Weiss, O.P. Translated from the German by Sister M. Fulgence, O.P. St. Louis, B. Herder Book Co., 1956. pp. vii, 166. \$2.95.

*The Christian Life*, written in an age engrossed in its denial, develops eight aspects of the life of every Christian which are fundamental to its inception, growth and perfection. The chapter titles: "Spiritual Rebirth," "The Supernatural Life," "The Life of Faith," "Living with the Church," etc., of themselves suggest that the author is particularly intent upon emphasizing the essentials, upon laying the bedrock of a courageous following of Christ.

It was, in fact, the very foundations of Christianity which were being undermined when Albert M. Weiss appeared in Germany at the turn of the century to combat, by his numerous writings, the Rationalists' mounting pseudo-science. The earnestness of his mission permeates the present work. From the author's pen flow words of Scripture, citations from the Fathers, reasons, persuasions, testimonies from history, objections and answers, all proclaiming in unison the challenges and trials, the glories and triumphs of each phase of the Christian's life of grace.

Prevalent false notions concerning religion and Christianity receive calm clarification. We are especially reminded that fallen man cannot become even naturally perfect without the aid of the supernatural, and "that the supernatural life should generally be recognized by outward evidence of growth and by progressive perfection of the natural man." Thus the Church expects its members to set the standards in every honest field of natural endeavor.

The book, another in the Cross and Crown Series of Spirituality, measures up to the high standards of its predecessors. C.M.D.

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**The Mystery of the Woman.** Edited by Edward D. O'Connor, C.S.C. Notre Dame, University of Notre Dame Press, 1956. pp. vii, 141. \$2.75.

Simeon's prophecy is again verified in that Marian praises yet rise from the hearts of many. "In 431 the significance of Mary's motherhood lay in its relationship to the physical Christ; in 1954 its significance lies in its relationship to the mystical Christ." "In Mary's Immaculate Conception the realities that bind men to God—creation, elevation, grace, redemption—attain their greatest realization in a pure creature." "The dogma of the Assumption is a compendium of Christian Humanism, reconciling the spiritual with the material . . ."

With such filial praises do Walter Burghardt, S.J., Ferrer Smith, O.P., and Msgr. George W. Shea, three of the five contributors, laud the Immaculate Mother. The additional essays view her role in the piety of Americans and, in particular, at the University of Notre Dame. The papers originally delivered as lectures at Notre Dame simply re-assemble Catholic thought on this timeless woman; yet the book does contribute positively to the long shelf of Marian literature. The publication is especially suited for a mature lay audience. L.M.T.

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**Mystery and Mysticism.** By A. Ple et al. New York, Philosophical Library, 1956. pp. 137. \$4.75.

The modern thinker is often awed or frightened by the words mystery and mysticism. To him they connote something vague and unrealistic. Five contemporary authors have now joined forces in an attempt to dispel the false import of these terms, and to show the riches derived from a true Christian mysticism.

Fr. Albert Plé, the French Dominican editor of *La Vie Spirituelle* contributes his ideas on mystical experience and its theology, and calls upon others to complete or correct his views. Father Léonard, a Belgian Dominican, writes a very lengthy (68 pages) "Studies on the Phenomena of Mystical Experience." Little is available in English on the use of these words in early Christian centuries, so the two essays by the Oratorian Louis Bouyer on the words *mysterion* and "mysticism" should prove of interest. Articles by L. Cerfaux and Ian Hislop, O.P., complete this small volume.

As one might expect, the essays are not of equal merit. For the

competent reader, they should prove of interest, but the subject matter of the book will preclude a wide reading public. J.M.H.

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**The Perennial Order.** By Martin Versfeld. London, St. Paul Publications, 1955. pp. 247. \$3.00.

To contemporary philosophers and students of philosophy outside the thomistic school, it is absurd to suggest that the questions of fundamental importance they are asking today were answered centuries ago, and the answers they are offering today were refuted centuries ago. In the context of this basic disagreement, Dr. Martin Versfeld, senior lecturer in philosophy at the University of Cape Town, presents a concise survey of certain critical areas of philosophical interest. His intention is to show that the position maintained by the *philosophia perennis* is as valid today as it was in the thirteenth century when it found its greatest exponent, St. Thomas Aquinas: there is a perennial order. The author lists himself "among those who are reacting against three centuries of Cartesianism." Yet he is intimately familiar with non-scholastic theory, and this enables him to reject its errors with decisiveness, while still giving praise where praise is due.

The opening chapters on metaphysics represents a defence of tradition against the attacks of various modern schools of thought. Section Two, "Philosophy of Science," contains an apt diagnosis of much of the misunderstanding and disagreement today between empirical scientists and philosophers. In Section Three, "Philosophy of Morals," Dr. Versfeld reviews the foundations of true moral science, showing what harm has come to the study and appreciation of ethics from "an excessive preoccupation with the physical sciences and an excessive reliance on technics." His treatment of subjectivism in morality is especially well done. Up to this point, the author has been concerned with the principles and general outlines of human science. In the three remaining sections, on the philosophy of history, art and culture, he turns to more particularized matters, and speaks now from a strictly Christian point of view. The orthodoxy of his thought and the strength of his exposition in such controversial areas as these merit a wide and appreciative audience.

Dr. Versfeld makes a few assertions that should not go unchallenged; but the good of the whole far outweighs its shortcomings. To those who have some background in scholastic philosophy this book will come as a refreshing corroboration of previous study, and something of a lesson in the technique of applying time-honored principles to current problems and controversies. C.J.



**They Saw His Glory.** By Maisie Ward. New York, Sheed & Ward, 1956. pp. vii, 278. \$4.50.

Subtitled "An Introduction to the Gospels and the Acts," this book should prove as profitable to habitual readers of the New Testament as to those who actually need an introduction to it. The noted author, outstanding also as a Catholic lecturer, has endeavored to make "something of the great work of Scripture scholarship available to people who have not the time or perhaps the languages to get at it for themselves." She presents this scholarship—drawn from the works of recognized commentators—along with the fruit of her own reflection on Scripture, animating both with her lively love for the sacred books.

Each chapter on the four Gospels treats of its author, purpose, theme, and distinguishing characteristics. Interpretation—sometimes the spiritual—of certain tracts is also presented. As might be expected, the consideration of the *Acts* is more according to their historical sequence. This chapter also includes a brief treatment of some of St. Paul's epistles; the *Apocalypse* is similarly considered in the chapter on the *Gospel according to St. John*. An introductory chapter touches upon the archaeological, historical, and religious background of the Gospels, another upon the general questions of their date, inspiration, authenticity, and the Synoptic problem. The final chapter shows the reflection of the Gospels in the early Christian literature. The tiring effort of dealing with issues of controversy is purposely avoided.

Perhaps the only notable shortcomings of the book is the too-hurried treatment of the vital question of divine inspiration. What especially needs stress is the fact that God, no less truly than the Evangelists, is the author of these sacred books—indeed the principal author, and they His instruments. A most certain conviction of this truth of faith would seem to be the indispensable condition for safely studying the human element in Sacred Scripture. The reader who keeps it in view should profit much from a meditative reading of this work.

F.M.M.

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**The Splendour of the Church.** By Henri de Lubac, S.J. Translated by Michael Mason. New York, Sheed & Ward, 1956. pp. xii, 289. \$3.50.

Father de Lubac's book might be described as a discursive meditation reflecting the richness of the centuries of Catholic thought and experience concerning our mother, the Church. It is not a textbook,

but a scholarly reflection on the doctrinal development of various aspects of the nature and role of the Church.

The principal virtue of the book lies in the author's wide and impressive knowledge of the manifold sources of Catholic teaching and tradition. His citation of authors and texts extends from the inspired writers to today's thinkers. These references authoritatively solidify the development of his ideas and forcefully illuminate his arguments. But the wealth of his erudition is weakened by the method of presentation.

The principal fault of the book lies in its lack of order. Since it is written in a discursive, meditative manner, somewhat after the fashion of a one-sided conversation of a person with an encyclopedic knowledge of the writers of Catholic Tradition, very little indication is given of the relative importance and ordering of the various doctrinal ideas. For example, in chapter three it is stated that the primary truth in all discussion about the Church is the fact that it is the mystical body of Christ. Yet this and all other leading and principal ideas are surrounded by relevant although not logically connected notions and reflections. Authors like Theodore of Mopsuestia are cited along with men like St. Augustine with no indication of any difference in the weight of their authority. In a book whose argument is based almost solely on authority, the relative value of each witness should be taken into account and be indicated. However, this discursive method of writing, while weakening the more doctrinal sections of the book, beautifully expresses the author's moving reflections in the more devotional portions of the work, as in his chapter on the Church as our mother. A smooth translation enhances a book well able to deepen our knowledge, love and appreciation of the Church.

C.M.H.

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**The Gospel Priesthood.** By Dom Hubert Van Zeller. New York, Sheed & Ward, 1956. pp. x, 114. \$2.50.

The Church's first need, says Dom Van Zeller in the opening chapter of this small volume, "is not for more priests but for holier priests." To help fulfill this need a series of fourteen discourses which recently appeared in *Emmanuel* magazine are here reproduced and offered as a stimulant to priestly sanctity. The framework in which the ideas are presented is the liturgical cycle of the year. Beginning with Epiphany and ending with Advent, a dominant idea is taken from each month or season and applied to some aspect of the priesthood.

The thoughts contained in this well written book, intended to be read on a day of recollection rather than a full retreat, are not new. Their value lies in Dom Van Zeller's straightforward presentation, which occasionally gives them an added twist. "Priests who are content merely to mark time will find themselves doing it on a conveyer belt going backwards." (p. 99) Although many other books have been and will be written on the same subject, the chance that a short, easily digested and up-to-date treatment by a well known author will strike where it can do some good, recommends *The Gospel Priesthood*.  
G.A.V.

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**The Holy Bible.** Translated by Ronald Knox. New York, Sheed & Ward, 1956. pp. 1199. \$7.50.

In his preface Cardinal Griffin, Archbishop of Westminster, acclaims Monsignor Knox's translation for its "freshness of approach, lively language and for the ease with which it may be read." The Archbishop notes that "certain verbal revisions have been made" to satisfy reservations some have entertained towards the work. Finally, and most important of all, His Eminence adds that "the Hierarchy (of England) has authorized for public use Monsignor Knox's translation of the entire Bible." Thus this version now bears all the recommendations, save antiquity, that caused the Challoner revision of the familiar Douay-Rheims translation to be accepted centuries ago among English-speaking Catholics. The publishers have matched the achievement by producing a handsome, serviceable volume.  
J.M.C.

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**Saint Joseph.** By Henri Rondet, S.J. Translated and edited by Donald Attwater. New York, P. J. Kenedy & Sons, 1956. pp. 239. \$4.00.

Recent books treating the lives of the Saints have tended to become strictly biographical in their account. Such a treatment of St. Joseph is not possible due to the dearth of factual details of his life as related in the Sacred Scriptures. Though these details are few in number they have been made the foundation for a precise treatment of the theological aspects of the life of St. Joseph and a means of inculcating devotion to him.

Father Rondet's book about St. Joseph highlights the important events in the life of this "man who was closest to Christ." After a clear and concise treatment of the Scriptural foundation for devotion to Joseph, both the apocryphal writings and the popular legends which have sprung up around him are presented. It will prove of

interest to many of the clients of Our Lord's foster father to realize that many of their popular beliefs surrounding this Saint are founded upon these same apocryphal writings and legends. An historical summary of devotion to St. Joseph completes the first part of the book.

In a section devoted to the Theology of St. Joseph, Father Rondet presents a solid foundation for true veneration of this Saint. Clear and precise terminology expresses all the theological implications which may be rightly drawn from the life of this Saint. This section of the book should prove of interest to the laity and especially to religious and priests.

One of the outstanding features of Fr. Rondet's work is the inclusion of many of the most famous writings and sermons about St. Joseph. Through the medium of such orators as St. John Chrysostom, St. Bernard, St. Bernardine of Siena and St. Francis de Sales, the virtues predominant in this great Saint are brought into sharp focus. Here we find such subjects as the nature of the marriage between Mary and Joseph, the role of Joseph in the Incarnation and his place in the catalogue of Saints. The two famous panegyrics of St. Joseph given by Bossuet; a sermon by St. Alphonsus Ligouri; the encyclicals and writings of recent Popes place a final stamp of approval on true devotion to St. Joseph.

M.P.G.

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**The Three-Dimensional Man.** By A. M. Sullivan. New York, P. J. Kenedy & Sons, 1956. pp. xi, 297. \$4.00.

It has often been said that the cultural life of modern America has not kept pace with its material progress. Mr. A. M. Sullivan's solution to this cultural lag is the "three-dimensional man"—one who possesses the perfection and integration of human personality. He is the man who has taken care to broaden and deepen his approach to life beyond the narrow limits of the beast or the machine. In the first chapters Mr. Sullivan outlines opportunities for human activity in man's rational and social life, in his literary heritage, his moral sense, and his instinctive feeling for the poetic. Later essays, in a more historical vein, discuss such varied topics as the leadership of the few, the catalytic role of the social critic, the specialist and leisure, the growth and spirit of capitalism, and philosophy's quest for order and causality in the universe.

The concepts and values proposed in *The Three-Dimensional Man* are in the Christian tradition and familiar enough. The value of the book, then, lies in the fact that an old and accepted thesis has received articulate confirmation from a new quarter. The author is a

man of action, one who has had a long and successful career in the busy world of advertising and public relations. And yet Mr. Sullivan himself has constantly pursued that "wide-angled approach" which is his ideal, and has achieved some renown as a lyrical poet. This would account for his keen understanding of the problems of businessmen and technicians, to whom the book makes its special appeal. Yet it also makes for certain disadvantages. We cannot have expected the rigid logic and ordered clarity of a serious philosophical volume, in a work which has not occupied the author's main energies. This looseness of development, and a tendency to introduce anecdotes and applications of questionable bearing, will make the book difficult reading for many. A more serious fault, however, is the failure to discuss the role of supernatural religion in an area that constantly implies it. Of course, Mr. Sullivan may well have felt that such a formidable theological question was beyond his competence. Yet it should be remembered that human personality receives its full integration, not on the level of mere humanism, but in a complete Christian life.

J.B.B.

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**Saint John Fisher.** By E. E. Reynolds. New York, P. J. Kenedy & Sons, 1956. pp. xii, 310. \$6.00.

Not since 1888 has there been a full-scale biography of Saint John Fisher. This latest book should rank high in the field of biography, for it is written in a scholarly fashion, avoiding the current tendency to follow the style of the novel. Mr. Reynolds has used documents and manuscripts which never before have been studied in detail; in addition he supplies us with parts of Fisher's actual sermons and some classic speeches the Saint gave in defense of Queen Catherine in Parliament. The net result is a most complete life of Saint John Fisher, a worthy companion volume to the author's other great work, *Saint Thomas More*.

The life of Fisher should prove of interest to every Catholic priest and layman. Both will find in him a model to study and imitate, for John Fisher was a holy man, who lived only for God and His Church, to whom he had consecrated his life. Neither imprisonment nor the coercion of King Henry was able to shake his faith. John Fisher and Thomas More were imprisoned in the Tower of London at the same time. There was at this period an exchange of many letters between these future saints. These too, may be found in this great biography of a man who lived and died for his faith, Christ, and His Vicar on earth. The book is enhanced by some nine or ten

reproductions of famous portraits depicting many of the characters who played important roles in Fisher's life. T.M.D.

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**St. Ignatius and the Jesuits.** By Theodore Maynard. New York, P. J. Kenedy & Sons, 1956. pp. viii, 213. \$3.00.

Theodore Maynard, celebrated writer of popular history, has put in the hands of his readers a masterful survey of the activities of St. Ignatius Loyola and his successors of the last four hundred years. In a rather extended introduction he indicates certain misconceptions of the Saint and his Society still extant in various circles. In the following pages these misapprehensions are dispelled in a tactful, sometimes humorous, yet scholarly manner.

With graphic pen, Mr. Maynard brings to light the noble and distinctive personality of St. Ignatius. The reader will find a brief summary of the Jesuit missionary activity in Europe and the far East as well as the heroic work which they accomplished among the Indians in America. One is also introduced to the Jesuit system of education; the background to the writing of the "Spiritual Exercises"; and the Society's Constitutions. In short, the Ignatian spirit of the Jesuits is traced from the Society's inception, through its suppression in the 18th century and its eventual restoration, to its present place of prominence in the apostolic activities of the Church.

Mr. Maynard is to be commended for an excellent work on the history of one of the Church's most flourishing and influential orders. For all those who have a love for St. Ignatius and his sons or who wish to become familiar with them, this book will be a highly valued treasure. T.B.S.

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**The Catholic in Secular Education.** By James M. O'Neill. New York, Longmans, Green & Co., 1956. pp. xix, 166. \$3.50.

No longer in the role of Catholic spokesman, as in his *Catholicism and American Freedom*, Dr. O'Neill is here an embattled controversialist, dealing with as thorny a pastoral problem as now faces the American hierarchy.

He adopts as his springboard the recent statement of a Monsignor in the Education Department of the National Catholic Welfare Conference: "For the indefinite future, the ideal of having every Catholic child in a Catholic school seems utterly unattainable, and we might as well stop dreaming about it." The editorial organ of an archdiocese (whose achievement in elementary education is eminent, and in parochial high schools perhaps unsurpassed) promptly



dubbed the author "a well-intentioned pessimist" reaching "strange conclusions." The statistics he cites, are termed "irresponsible"; his confidence in the success of Newman Clubs on secular compuses—excessive; and the above monsignorial statement—"equally irresponsible" and "an unguarded slip."

This book deals chiefly with secular higher education, and the author does not appear oblivious to dangers lurking in its shadows. He quotes the distinguished historian, Professor Raymond J. Sontag of the University of California, a convert: "Too few (Catholic students in secular universities) have either the knowledge or the mature judgment to live spiritually without the support of family and parish, with only such support as can be given by the relatively few Catholic professors and students, and by the Catholic chaplain if there be one. This is a fact which should be squarely faced by parents . . . by the sisters and priests, already overworked, responsible for the religious education of the young."

Dr. O'Neill offers the solution: "more and better supported Newman Clubs" and "a long-term plan to prepare more Catholics for teaching and research in secular education." Such a facile solution is far from adequate. But Mr. O'Neill marshals an impressive variety of informative facts: The existence of 600-700 Newman Clubs (with 500 chaplains) at American secular colleges; the Iowa State plan by which nine courses in religion are offered for credit by the Catholic chaplain who is a member of the university faculty; similar credit courses at New York University, Illinois, Michigan State, Columbia and Bradley; the present status of the Released Time program for public schools, which he credits to Protestant leadership.

The book commences by disclaiming any thesis. Fairly, it ends having proved none. Along the way it is provocative, not profoundly scholarly. The author includes copious quotes from Catholic spokesmen and observers of clergy and laity, who share his concern and often his viewpoint.

A.B.

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**Surprised by Joy.** By C. S. Lewis. New York, Harcourt, Brace & Co. pp. 238. \$3.50.

The gifted author of many provocative works, C. S. Lewis, now offers for our perusal his own "Apologia," *Surprised By Joy*. Beginning with his earliest years, he carefully delineates the characters and personalities of his parents. His first experience in boarding school, coupled with his own psychological state, soon led him to atheism.

His intellectual wanderings led him through a kind of Hegelianism and on to differing forms of Occultism, though the inadequacy of these systems would allow no rest to his keen mind.

Lewis' concept of "Joy," as he names it, dominated his quest for what later he found to be the Christian Diety. In his earlier years the goal of his life (Joy) appeared to him as a nebulous, ill-defined, subjective state. Later it became clear that the *cause* of Joy (the Christian God) was, in reality, the genuine goal. This intellectual release from the bonds of subjectivity was promptly followed by the grim realization and conviction that much of what he had long since abandoned as "medieval," and therefore preposterous, was, in all likelihood, true. The path to truth was becoming clearer, but the actual steps to be taken—to assent and to bow down in humble submission before the Christian God, remained a fearsome but absolutely necessary duty. These steps *are* finally taken and here the book ends.

Mr. Lewis has practically nothing to say concerning the period immediately following his conversion to Christianity. He frankly admits it is the period of his life of which he is least aware. From the Catholic standpoint, of course, Mr. Lewis' "conversion-story" is actually incomplete. His failure to be more explicit about his present Christian position saves him from veering sharply off the path of orthodoxy. Despite its "incompleteness" (which must not be overlooked), this work retains its place as an excellent autobiography.

M.K.

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**True Morality and Its Counterfeits.** By Deitrich von Hildebrand with Alice Jourdain. New York, David McKay Company, Inc., 1956. pp. 179. \$3.00.

In the discussion and critique of any modern philosophical movement or intellectual trend, however false it may be, an important factor is the discernment of any truth which might be present in that erroneous theory. Dr. Deitrich von Hildebrand, professor of Philosophy at Fordham University, in his present critical analysis of existentialist ethics, exhibits just such a discerning judgment and uses it to full advantage in his refutation of this modern ethical thesis. Circumstance ethics, according to Dr. von Hildebrand, is essentially a reaction against distortions of the traditional Christian values. The pharisee, the self-righteous zealot, and the moral bureaucrat, through their misinterpretation of the true meaning of the "letter" and the "spirit" of the law have disfigured Christian morality; the existentialist would correct this abuse by denying the universally binding

character of the moral law. Having analyzed these various types, the author points out that the solution is not to be found in such a denial, but rather in a proper understanding of the moral obligations which derive from the Commandments of God and the precepts of the natural law.

Consequent upon this "new ethics" is the trend among many of our Catholic novelists to glorify the "tragic sinner," to justify his sin because of his motives or because of the circumstances in which he is placed (e.g. Major Scobie in Graham Green's "Heart of the Matter"). Dr. von Hildebrand shows that this tendency towards "sin mysticism" is rooted in a warped attitude toward sinner and sin which can only be corrected by a proper appreciation of the horror of sin and its effects, and a renewal of fraternal charity.

A systematic and precise refutation of the basic errors of circumstance ethics and an enlightening exposition of the true and immutable Christian morality form the last two chapters of this fine book. A forceful style and profound grasp of Catholic morality characterize Dr. von Hildebrand's work which has been called a classic in its field. The lack of an introductory discussion of the basic tenets of circumstance ethics may lead to some confusion in the preliminary chapters but this can be avoided by a careful reading of the introduction and reference to the Holy Father's allocution cited therein. *True Morality and Its Counterfeits* is especially recommended as a key to the Catholic criticism of our modern Catholic novelists.

R.O'C.

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#### Introduction to the Philosophy of St. Thomas Aquinas, III, Psychology.

By H. D. Gardeil, O.P. Translated from the French by John A. Otto, Ph.D. St. Louis Mo., B. Herder Book Co., 1956. pp. xiii, 303. \$4.00.

Within recent centuries, especially since the time of Pope Leo XIII, the Supreme Pontiffs have constantly reiterated the urgent need for intensive and faithful study of, and adherence to, both the philosophical and theological principles and doctrines of St. Thomas. The present volume, *Psychology*, the first of a four volume series to be translated, should greatly enhance the fulfillment of these papal directives. The translation of the other volumes, Vol. I, *Logic*; Vol. II, *Cosmology*; and Vol IV, *Metaphysics*, is in preparation.

\* Following the order of Aristotle's *De Anima*, Fr. Gardeil presents a thorough, scientific analysis of the Angelic Doctor's psy-

chology as it is reflected in his various works. After brief considerations of psychology itself, of life and the soul, and of the vegetative and sensitive souls, the author appropriately devotes the major portion of the book to an exhaustive study of the intellectual soul and its faculties. The exposition of the theory of knowledge in the light of the famous commentators is a particularly comprehensive and valuable section. An appendix of almost sixty pages will enable the reader to become familiar with the principal texts of St. Thomas from which the author has drawn heavily in his development.

Briefly, this volume is an excellent contribution to a modern field of intellectual endeavor which direly needs the illumination and guidance of the Doctor Communis. Since the volume is couched in technical, philosophical terminology and is somewhat devoid of illustrative examples, it will probably prove more useful as a reference work than as a text. However, skillful teaching might compensate for these difficulties and render it, and possibly the remainder of the series when they appear, suitable for college use. Beyond a doubt, this volume is a "must" for all Catholic philosophy teachers. C.M.B.

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**Perfect Friend**, The Life of Blessed Claude La Colombiere, S.J. By Georges Guitton, S.J. Translated from the French by William J. Young, S.J. St. Louis, B. Herder Book Company, 1956. pp. xxii, 440. \$6.00.

Blessed Claude, the subject of this lengthy biography, was the spiritual director of St. Margaret Mary Alacoque. Pope Leo XIII has called him the "outstanding promoter and defender" of the devotion to the Sacred Heart. The biographer has taken his title from the words of Jesus to St. Margaret Mary, "I will send you my faithful servant and perfect friend, who will teach you to know Me and abandon yourself to Me." Father Guitton's excellent scholarship, which has merited awards from the French Academy for five of his books, quickly reveals itself.

One might wish, however, that less data had been included in the biography. No possible source of information has been overlooked. He quotes the letters and writings of St. Margaret Mary and Blessed Claude, the Jesuit archives, the annals of the Visitation Convent and many other contemporaneous sources. But descriptions of buildings, sketches of La Colombière's superiors, teachers and penitents, recountings of Jesuit and English history, discussions of local political and religious conditions, form extensive sections which, if their real pertinence cannot be questioned, could at least be condensed with little loss.

The work is most satisfying when Fr. Guitton quotes the writings of Blessed Claude. In the numerous quotations from his sermons, his tactful spiritual direction, and in humble but confident personal reflections, we are allowed to see the very human qualities of this great Jesuit priest. It was through these writings, especially the retreat made while in England as confessor to the Duchess of York, that La Colombière had his greatest influence as an apostle of the devotion to the Sacred Heart. This book should furnish fresh impetus to his canonization cause.

J.M.

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**In Search of Heresy.** By John W. Aldridge. New York, McGraw-Hill Book Co., Inc., 1956. pp. 208. \$4.00.

This book is a collection of eleven essays in the field of literary criticism. Mr. Aldridge's main interest lies in discussing the problems of the contemporary literary scene. Thus he is concerned with the loss of what might be called literary audacity, as he notes that ours is an age of conformity. He views with alarm the "university influence" on writers today, contrasting the products of the schools with the freshness and artistic honesty of the earlier Hemingway and James T. Farrell.

Mr. Aldridge's essays are interesting examples of the historical school of literary criticism. He approaches the artists from the viewpoint of the particular background of each, and this approach sometimes leads him to blame or excuse a writer on the basis of his social, economic or psychological environment. The dangers of this viewpoint are obvious. What the reader misses is a view of the artist as an individual created by God, endowed with certain gifts, responsible to himself under the standards of artistic integrity and to the society in which he lives under the standards of prudence and morality.

B.D.

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**Moscow Was My Parish.** By Rev. Georges Bissonnette, A.A. New York, McGraw-Hill Book Company, Inc., 1956. pp. 273. \$3.95.

Father Bissonnette's *Moscow Was My Parish* is fittingly termed—a new glimpse inside the Soviet Union. The reader shares vicariously the new and the old in Russia through this account of the author's duties as chaplain to the foreign colony, the diplomatic corps, in the heart of the U.S.S.R. The author focuses his eye on the Russian Riviera where proletariat leaders have capitalistic-like homes; he recounts his visit to the Monastery of the Caves in Kiev; he recalls the mild tension of being followed throughout his trips by

a government police car. Finally, the role which religion plays in the life of an ordinary citizen is summed up briefly by Fr. Bissonnette: there is freedom of religion practice as guaranteed by the Constitution of 1936, but the restrictions imposed on the church make this a Soviet freedom; . . . there are more closed and disaffected churches than there are churches still operating; . . . the religion of the ordinary believer is a way of life more than a body of doctrine.

It was while studying at Laval University in Quebec, as a member of the Assumptionist Fathers that Fr. Bissonnette developed an interest in Russia. After teaching at Assumption College, Worcester, Mass., for two years, he entered the Fordham Institute of Contemporary Russian Studies. A chaplaincy in Moscow followed from January, 1953 until his dramatic expulsion in March, 1955. Since his return from Russia he has been a student at the Russian Institute at Columbia University. His book is both timely and gratifying.  
L.G.C.

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**The Origin of Political Authority.** An Essay in Catholic Political Philosophy. By Gabriel Bowe, O.P. Dublin, Ireland, Clonmore & Reynolds, Ltd., 1955. pp. 102.

One of the questions which besets modern intellectuals is the nature of the State and the origin of political authority. Father Gabriel Bowe, an Irish Dominican, examines these problems and proposes the solution in the light of Catholic doctrine. His procedure follows the traditional method of theological demonstration. He begins his analysis of the question by citing the doctrine contained in the New Testament and papal pronouncements. He next turns his attention to the teachings of the Church's leading theologians—classic authorities such as Cajetan, Victoria, Soto, St. Robert Bellarmine and Suarez. Father Bowe then sets forth the doctrine of St. Thomas, and evaluates the teachings of these great theologians in the light of the principles of the Angelic Doctor and the official pronouncements of the Church. *The Origin of Political Authority* is a scholarly and theologically sound analysis of an age-old problem. A.N.

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**Concept of Freedom.** Edited by Rev. Carl W. Grindel, C.M., Ph.D. Chicago, Henry Regnery Company, 1955. pp. 238. \$10.00.

Exponents of freedom are numerous as autumn leaves. Unfortunately few of them intelligently touch the total reality they sonorously assert. In "Concept of Freedom," the faculty of St. John's



University has provided an eminently Catholic dissection of the total reality of freedom.

Dr. William E. Carlo, Professor of Philosophy at St. John's, writes a schematic introduction showing the necessity and timeliness of the book, but outlining the turbulences swirling through present-day science in respect of freedom. Economy for example, insists on a freedom for the whole man which may be Capitalism, or Communism. Psychiatry insists upon a freedom of the personality opposed to either the Capitalistic or Communistic concept. Dr. Carlo insists that scientific investigation according to Thomism, alone, makes possible a resolution of these many dissonances.

The essays on freedom carry out this scientific investigation admirably. The important question, "What is freedom in relation to man?" must be answered by Metaphysics which treats of spiritual, *i.e.*, immaterial realities. Man has an intellect capable of unlimited truth, a will thirsting for supreme Good. Anything less than absolute perfection, *i.e.*, all created things, leaves man free, indetermined. In this consists the human freedom of choice, because all finite things do not necessitate the will, and even God is inadequately apprehended, leaving man indetermined, free. Freedom of choice most properly is concerned with means to the final end, happiness. In the rational exercise of freedom of choice, the true good must always be chosen, thereby perfecting man and advancing him to his end, the supreme Good, God. This process constitutes a freedom from the slavery of inhumanity and is called freedom of autonomy. Man by constant exercise of true initial freedom of choice, is free to become even more and more a perfect man. Only the saint enjoys true freedom of autonomy.

The soapbubble of freedom of thought is metaphysically punctured by Father Edward P. Farrell, O.P. In lucid style, Fr. Farrell applies the Aristotelian-Thomistic doctrine on truth, the relation between mind and reality. Reality measures the mind. Thought, therefore, is supported, channelled, limited by reality, not licensed to trip clumsily in the chaos of mental chimeras.

Freedom is given psychological delineation by the explanation of the relation between the acts of the intellect and will by Dr. Casimir Czajkowski. Moral limits of freedom are surveyed by Fr. John V. Burns, C.M., who applies the Thomistic doctrine of law. "Moral freedom, therefore, is the permission to exercise our rights within the limits set by law."

Social external freedom is treated in several articles concerning government, law, international society, economic systems and the in-

dividual, labor, education and art. Freedom, as philosophically understood, is applied to these fields, examples given, and conclusions drawn. The Very Reverend Francis J. Connell, Dean of the school of Sacred Theology at Catholic University, discusses freedom in relation to Theology. Once again freedom is consonant with reality, namely the reality of revelation.

"Concept of Freedom" is not recommended to anyone lacking a good Thomistic education in philosophy. The technical terms used expose the intelligent clarity of this book to the Thomistic student, but would unfortunately give intellectual ulcers to the neophyte. The section on social freedom, however, may be read and understood without a Thomistic background. To philosophers, "Concept of Freedom" is freely recommended as an eminently intelligent map to the essence and application of the concept of freedom. M.McC.

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**Four Years in a Red Hell.** By Rev. Harold W. Rigney, S.V.D. Chicago, Henry Regnery Company, 1956. pp. vii, 222. \$3.00.

Since experience is the best teacher, Father Rigney's account of his years as a prisoner in Red China serves as an excellent exposé of the mentality and the barbarity of Communism. From July 1951 to September 1955 Father Rigney suffered hunger, abuse, exhaustion and apparently meaningless interrogations concerning crimes that he had never committed. Of the "confessions" thus wrung from him, he writes: "I have recounted acts, of course, false confessions for which I am ashamed although they were made under duress and delusion. Moreover, I later corrected them by denying them under threat of execution. In spite of tortures and cajolery, I did not make the confessions and stick to them, that the Communists wanted."

Previous to his assignment as Rector of the Fu Jen Catholic University in Peiping, Father Regnery served as a missionary in Africa and as a chaplain in the U. S. Air Force. *Four Years in a Red Hell* was written in Hong Kong during the weeks immediately following his release from Red China. It is an outstanding and enlightening account of Communism's horror, a valuable book for all who wish to face this evil in the light of truth. L.G.C.

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**The Life of Thomas Cranmer.** By Theodore Maynard. Chicago, Henry Regnery Company, 1956. pp. xii, 242. \$4.50.

The four hundredth anniversary of the execution of Thomas Cranmer for heresy has become the occasion of a revived interest on the part of Protestant and Catholic scholars in this leading figure

of the Reformation in England. Theodore Maynard brings to life the personality of the notorious Archbishop. He portrays in his usual graphic and pleasing style Cranmer's youth and education, his rise to power, the web of political intrigues which surrounded him, and the events which led to his death at the stake.

Archbishop Thomas Cranmer was a man of contradiction. Gentle, unambitious, abhorrent of violence, he nevertheless was more responsible than the Tudor monarchs, the Boleyns, or Cromwell for England becoming Protestant. His theological writings and especially his Book of Common Prayer turned out to be very sharp and effective instruments in the hands of the heretics for severing England from Rome.

Mr. Maynard, with objectivity and complete impartiality, ably refutes the arguments advanced by non-Catholic historians on the corruption of the English Church before the Henrician Schism and bluntly puts the blame for England's apostasy squarely where it belongs—the lust of a king, the avarice of royal counsellors, and the pen of Thomas Cranmer. A.N.

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**Beyond the Dreams of Avarice.** By Russell Kirk. Chicago, The Henry Regnery Company, 1956. pp. x, 339. \$4.50.

Russell Kirk believes that a great rebirth of conservatism is underway in the United States. He holds that most Americans are at heart conservative but lack intellectual leadership. Yet troubled times and the dissolution of liberalism "under our very eyes" have made this resurgence seem inevitable. Mr. Kirk, who has won a leading position in the field of American letters, has done much to stimulate that resurgence. His function is that of a social critic. He readily admits that he has no set of pat answers to current problems.

The first part of the book, entitled "American Observations," decries our departure from traditional paths: the divorce of religion and education, frantic strivings for a here and now paradise, the breakdown of censorship, the cult of freedom as an absolute—even at a cost of convention and social order. First-hand observation of socialist England provides the data for part two, "Notes From Abroad." In the eyes of Mr. Kirk, England has sharply modified her plans for a Utopia and Communist doctrine has lost much of its attractiveness even for the most radical. Still, class leveling goes on apace. Mr. Kirk makes state housing the special object of his wrath. Its drab, unimaginative uniformity makes the council house "no Englishman's castle; it is more like the cubicle of a conscript . . .

in the mobile labor force." The decay of serious reading and serious journalism coupled with the ascendancy of the satirist are further symptoms of the decay of British culture from within.

*Beyond the Dreams of Avarice* is a powerful indictment of a perverted humanism run amuck, and of the present-day Gnostics, who would substitute material progress for the rich heritage of Judeo-Christian culture. W.S.

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**Co-Responsibility in Industry.** By Jeremiah Newman. Westminster, Md., The Newman Press, 1955. pp. 187. \$4.00.

The positive dignity of the human laborer is now generally recognized. Universal recognition however has not brought universal action. Management, for the most part, has refused to accord to the worker the self-expression due to an intelligent human being. It has continued to stultify the worker's moral and intellectual character by a robot-routine of daily work.

Professor Newman in this scholarly treatise teaches that social justice based on Catholic principles, demands for the worker a right to participate in the responsibility of management, a right to self-expression, especially in those affairs which directly concern himself. This right however is not absolute. It is definitely restricted by time, place and other conditions. Consequently, the degree of co-responsibility will vary from industry to industry and country to country. Prof. Newman restricts his reviews and comments to the labor legislation of five leading European Nations and the United States. Thus far, he concludes, the legislative attempts of the Netherlands have more successfully fostered co-responsibility without damage to management's rights than any other country. He contends that much may be learned, especially by the United States, through careful study of the Netherlands' method.

A tripartite appendix affords comparison of pertinent German, Belgian, and Netherlands' laws. The bibliography is comprehensive. We recommend this book to all Labor-Relations students and especially to those active in labor-management dealings. B.D.B.

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**National Patriotism in Papal Teaching.** By Most Reverend John J. Wright, D.D. Westminster, Maryland, The Newman Press, 1956. pp. 358. \$4.50.

Written in a style universally accepted for its brilliance and scholarliness, Bishop Wright's 1938 dissertation (Gregorian University, Rome) on *National Patriotism in Papal Teaching* carries modern

import. Twice reprinted, it again emerges as a document calculated to attack modern patriotism, i.e., excessive nationalism. From the introduction to the conclusion, the reader is led from principle to particular with pointed finesse. Treatment is afforded the nature and object of patriotism, the order of charity and piety in the nation; and patriotism's principal obligations and inverse relations. The work concludes with a precise analysis of the interplay between national patriotism and international order. Annotated liberally with documentary and informative footnotes, it is recommended to "those who are especially bound to promote the moral order outlined by the Popes (Leo XIII—Pius XI)," i.e., governmental and educational officials, religious, and all classes of writers. J.D.L.

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**Social Justice.** By William F. Drummond, S.J. The Bruce Publishing Company, 1955. pp. 132. \$2.00.

**Catholic Social Doctrine.** By Daniel A. O'Connor, C.S.V. Westminster, Maryland, The Newman Press, 1956. pp. 204. \$3.00.

The social life of man has always merited the solicitude of the Church. In recent years the Sovereign Pontiffs have further sought to clarify Catholic social teaching, and to guide the course of social action. Two new works, *Social Justice* and *Catholic Social Doctrine*, have for their aim the announcing and the spreading of the Church's teaching of Social Justice.

Father Drummond, the author of *Social Justice*, is faithful to the traditional teachings of the Popes in evolving his definition of social justice. Taking as his guide *Quadragesimo Anno*, *Divini Redemptoris* and the works of St. Thomas, he defines social justice as a "species of justice, distinct from commutative, legal and distributive, which requires that material goods, even privately owned, shall serve the common use of all men." The author then examines the "stewardship of wealth," an idea that is found in St. Thomas and in papal documents which deal with the subject of ownership and its obligations. Fr. Drummond states that almsgiving and works of charity will always be duties of the stewardship of wealth. Social justice as a special species of justice brings with it obligations which must determine "necessary goods," the "standard of living" and the "scale of wages."

Fr. Drummond's presentation is well ordered and the subject matter is helpfully accentuated by headings and sub-headings. Study aids, Suggested Readings and the Bibliography will prove helpful to both the student and general reader of social studies.

*Catholic Social Doctrine* provides a clear presentation of the fundamental notions necessary to understand the position of the Church on social questions. Fr. O'Connor first establishes the proper mission of the Church in this vital field by quoting relevant pronouncements of the Popes. In the second section the author sets aside four chapters to a particularized study of the work of Pope Pius XII, especially his pronouncements on "Peace," "The Individual," "Marriage and the Family." Complete footnotes are added at the end of each chapter to facilitate further specialized study. The appendix gives a ready and handy list of Pontifical documents concerning social problems.

*Catholic Social Doctrine* will serve as a basic foundation and guide to Catholic social teaching. T.F.C.

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**Singing the Liturgy.** A Practical Means of Christian Living. By Sister Marietta, S.N.J.M. Milwaukee, Wis., The Bruce Publishing Company, 1956. pp. xv, 315. \$4.50.

The movement toward active participation in the liturgy, especially by the laity, has received great impetus from recent Popes. Such participation is more intimate, more full, when the liturgy is *sung*, that is, when the music accompanying the solemn functions of the altar is intelligently rendered by those present. It is to aid this active participation, and to overcome the widespread apathy existing toward it that *Singing the Liturgy* was written.

Designed as a text for students of the sung liturgy, this book provides a comprehensive introduction to the role of music in the life of the Church. It contains excellent treatments both of the nature of the liturgy itself and of the qualities of that music which is its fullest expression. The author displays a comprehensive understanding of relationship existing between the liturgical spirit and music, placing both before the reader in such a manner that they are easily grasped. Worthy of special note are the book's longest chapter (89 pages) on the History of the Sung Liturgy, and the two chapters on the mechanics of Gregorian Chant. These sections are exemplars of the technique of making difficult matter available to a wide audience.

The textual organization of the book subdivides its ten chapters into sections, each section being completed by a set of review questions. The style throughout is authoritative but direct and almost simple. Appendices containing an extensive bibliography on liturgical matters, and a handy translation of frequently occurring latin hymns further render this book an extremely useful work for all liturgical-minded people in this Age of the Laity. G.A.V.



**Liturgies of the Religious Orders.** By Archdale A. King. Milwaukee, Bruce Publishing Company, 1955. pp. xii, 432. \$6.00.

The present book is the second volume—but the first to appear—of a projected four volume series concerning the Rites of the Catholic Church. The remaining volumes will treat of the Liturgies of the Eastern Churches, the Primatial Sees and that of Rome. In the volume here reviewed the author considers the Carthusian, Cistercian, Premonstratensian (or Norbertine), Carmelite and Dominican Rites. The Gilbertine Rite is relegated to a comparatively short appendix.

Each chapter begins with an historical conspectus of the Order whose rite is being studied, since this is often a necessary prelude to understanding the evolution of a rite. After this the author delves into the beginnings of the particular rite, its growth by adaption and accretion—for good or ill—and its stabilization. All this is extremely interesting and fruitful, particularly if one has some familiarity with one of the rites and can study the others in their interrelation with it, which is shown to be very considerable.

In his treatment of the rite of the Order of Preachers, Archdale King compliments our American liturgists by leaning heavily on Father William R. Bonniwell's *A History of the Dominican Liturgy*, and culling illustrations from his *Dominican Ceremonial for Mass and Benediction*. With regard to all the rites, the matter of each of the chapters was read and corrected by liturgical experts of the Orders concerned, thus guaranteeing maximum accuracy, in this work of real scholarship. We are particularly impressed with the author's independent conclusion that "the *ensemble* of the Dominican liturgy is more Roman in character than the actual Roman liturgy" (p. 340).

J.A.M.

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**The Popes on Youth.** Principles for Guiding Youth from Popes Leo XIII to Pius XII. Compiled and edited by Rev. Raymond B. Fullam, S.J. Buffalo, New York, America Press, 1956. pp. 442. \$5.00.

**Papal Pronouncements on Marriage and the Family.** From Leo XIII to Pius XII. By Alvin Werth, O.F.M.Cap. and Clement Mihanovich. Milwaukee, Bruce Publishing Co., 1955. pp. 189. \$3.00.

The teaching authority granted to the Head of the Church on the shores of Galilee has never been abrogated; its importance is indisputable. The words of the Holy Father on diverse subjects have been impregnated with precision, prudence, and an un-earthly wisdom. A present-day trend towards the compilation of Papal briefs and discourses provides highly valued guidance and

research in a given particular field. In these works, such Papal guidance is found in the fields of the education of youth and marriage and the family.

Papal directives on youth have repeatedly held the interest of the educators of tomorrow's world. Father Fullam has done some admirable research, added his own varied and valuable experience, and produced a source book of exceptional worth. *The Popes on Youth* is divided into four major sections: 1) the authority of the Popes on this question, which proves the Papal concern for "little children"; 2) principles on the formation of youth, treating of the ultimate ends and guiding norms presented to youth; 3) directives on adult responsibility, an important and enlightening section highlighting the family relations, the attractiveness of the virtue of justice to youth, and the problem of individual personalities; and 4) adverse influences to proper formation, which considers both the materialistic and philosophic entries to so-called delinquency. The thirty-nine topical chapters are introduced by an author's preface, each one in itself a work of art. Documents, source material, and selected supplementary reading complete this recommended educational book.

In *Papal Pronouncements on Marriage and the Family* due stress is placed on the actual texts of the Holy Fathers, with the authors' brief statements remaining in the background. In a well-organized format, the pronouncements treat of the origin and nature of marriage and its relationship to the Head of Mankind; the purpose and function of marriage, explaining many of the sociological and biological pitfalls prevalent today. Family relations too, are considered, treating the family individually and collectively, stressing the importance of prayer in each instance. A brief objective summary cites various marital aspects stressed by individual Popes. Supplemented by a chronology of Papal documents and a Bibliography, it is a workbook for marriage counsellors and newly-weds. J.D.L.

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**Look Sister.** By John E. Moffatt, S.J. New York, McMullen Books, Inc., 1956. pp. 256. \$3.50.

Enriched by his experience as retreat master and director of souls, the author, who is also the author of *Listen, Sisters Listen*, *Sister Superior*, and *As I was Saying, Sister*, sets forth forty short chapters which clearly indicate the depth of his understanding of the path of perfection as it is to be traversed by religious women.

Within these forty chapters, Father Moffatt treats of numerous problems and imperfections that can, and often do, find their way inside the convent walls. His treatment of the confidence and peace that should prevail in the life of a sister, of the false notion of observance, of the correct attitude towards assignments and many similar topics, will make excellent spiritual reading. Any Sister, regardless of her progress in perfection, should find in this work many helpful hints to make her religious life a life of peace and love.

G.A.

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**Juvenile Delinquency.** Edited by Grant S. McClellan. New York, The H. W. Wilson Company, 1956. pp. 183. \$2.00.

**Why Blame the Adolescent?** By Sister Mary Michael, I.H.M. Garden City, New York, McMullen Books, Inc., 1956. pp. 178. \$2.75.

A study of the serious and ever increasing problem of juvenile delinquency is imperative for educators, parents, and all others who deal influentially with youth. The proper approach to such a study would include a survey of the extent of the problem, its social implications, and evils to be overcome in remedying the situation. But a proper approach would also include information on the proper methods of handling *normal* youth: suggestions, based on sound psychological principles, for keeping young people on the right track, in order to avoid delinquency. Such a twofold approach is quite competently provided by the two books under discussion.

Twenty-five speeches and articles dealing with almost every aspect of the juvenile problem, prepared by authors expert in their field, are presented in *Juvenile Delinquency*. The often shocking facts are here, together with what has and can be done to cope with them. The heart of the matter is reached in an article reprinted from *America*, in which the close connection of religion to the problem is brought out. While not denying the importance of other contributory factors such as progressive education, lack of parental control, comic books, etc., which are most commonly discussed under this topic, the author quotes a prominent mid-western jurist who says, "Irreligion has obviously become the major contributing factor to our national juvenile crisis" (p. 68). A Jesuit priest puts it quite succinctly: "Trying to run our country without morality is . . . the big contributory factor to juvenile delinquency" (p. 64).

Sister Mary Michael's book *Why Blame the Adolescent?*

handles the positive side of the approach. It is an eminently practical handbook for parents and teachers, analyzing the problems of youth, the various psychological stages in their growth, and the proper methods for dealing with them when all this is taken into consideration. Such subjects as growing up, dating, allowances, responsibility and the value of prayer are examined in the light of current social conditions. Practical advice based on the principles enunciated is given as a helpful guide.

The material contained in these two books should be known and analyzed by anyone working with youth. G.A.V.

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**Brainwashing.** By Edward Hunter. New York, Farrar, Straus & Cudahy, 1956. pp. 310. \$3.75.

The Korean conflict emphasized the fact that for Communists, war is not limited to the battlefield: it is rather a total struggle for men's minds. Such is the thesis of Edward Hunter, a veteran Far-Eastern newspaperman, in this lively book. Hunter proves his point through personal interviews with those subjected to brainwashing. He analyzes its methods, its objectives, and the reasons for its success or failure in individual cases. He concludes that "truth is the most important serum and integrity the most important weapon" against his onslaught on a man's loyalty to his country, his fellows and himself. It makes sobering reading especially for those charged with educating America's youth, since one may legitimately question whether the progressive form of education currently in vogue can inculcate these sustaining qualities of truth and integrity. J.M.C.

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**Deliver Us from Evil.** By Thomas A. Dooley, M.D. New York, Farrar, Straus & Cudahy, 1956. pp. xviii, 214. \$3.50.

After Dien Bien Phu collapsed to the Viet Minh Communist horde in May, 1954, worldly-wise peace makers at Geneva divided Viet Nam into two zones of political influence. This treaty of Geneva "guaranteed" that "any civilians residing in a district controlled by one party who wish to go and live in the zone assigned to the other party shall be permitted and helped to do so by the authorities in that district." In sharp contrast to this guarantee, *Deliver Us from Evil* recounts the "escape" of 600,00 terrorized Tonkinese who gave up their homes and fertile rice fields to pursue the peace which the world cannot give. The great majority were faithful Catholics who began the frightening and com-

plicated journey to gain freedom of worship in the South. All suffered from the merciless tactics of the Communists; thousands were left to die en route; relatively few ever reached the gate to the passage to freedom.

That gate, an embarkation center at Haiphong, was built and directed by the author, Lt. Dooley, a twenty-seven year old U. S. Navy doctor, assisted by a handful of corpsmen. Their special duty called for housing, feeding and healing this frightened mass of humanity. Doctor Dooley gives an eye witness report of terror-filled souls as well as maimed, hungry and diseased bodies. He evaluates the important "American Aid" and explains how a modern mission of mercy defeated cunning anti-American lies of the "Red Propaganda Mill."

Realizing that the author was not an experienced war correspondent but a busy physician, most readers will readily excuse his occasional digressions as well as the unfortunate absence of the "editorial we." Nevertheless, the overall attempt is successful because it bears the true stamp of sincerity.

This story is yet another calculated to awaken from careless slumber a multitude of misguided advocates of "peaceful co-existence with World Communism."

J.D.C.

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**Church Building and Furnishing.** By J. B. O'Connell. University of Notre Dame Press, Notre Dame, Indiana, 1956. pp. xxiii, 264. 44 illustrations. \$5.50.

Architects, builders and craftsmen rarely have the opportunity to examine the tradition and rubrics which govern the building and furnishing of a modern church. In his preface to this second volume of Notre Dame's Liturgical Studies series, Fr. O'Connell remarks that the construction and decoration of a church are themselves acts of worship. But the necessity for the Church's direction in such undertakings must not be overlooked, and the author has given us an excellent exposition of the ecclesiastical law dealing with such matters.

Many subjects have fallen within the scope of his topic—confessionals, statues, sacristies, to mention a few. The Church's legislation on these points is often a revelation and not at all consonant with prevalent traditions in this country. Each subtopic receives an historical and legal consideration, the fruit of careful research. Technical terminology is a difficulty which the author has handled as well as can be expected. Pastors and others re-

sponsible for the physical planning of church facilities should find the work an invaluable aid and guide. T.C.K.

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**Wings on the Cross.** By P. Hamilton Pollock, O.P. Dublin, Clonmore & Reynolds, Ltd., 1954. pp. 199.

At the same time that the German military machine was rolling over the plains of Eastern Europe in September, 1939, a young Irish Dominican was being inducted into the corps of Melchisedech, the holy priesthood. A few short years later, while England reeled from the bombings of the Luftwaffe, this son of St. Dominic was accepted as a Royal Air Force chaplain. Father Pollock recounts his experiences while serving His Majesty's forces, with an airbase as his parish and the chaplain's black kit bag as his sacristy. Though dressed in the uniform of the R.A.F. he ministered to all nationalities, and aided all creeds. Anyone who wishes to get a close look at the work of a chaplain would do well to read this book. Father Pollock's work among the German prisoners of war, the enemies of his earthly king but the children of his heavenly King, makes excellent reading. Competently narrating the story of his ministry in this unique section of the vineyard, Chaplain Pollock renders an interesting and heart warming story, in a way that an Irishman is wont to do. T.R.

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**Played by Ear.** Autobiography of Daniel A. Lord, S.J. Chicago, Loyola University Press, 1956. pp. xiii, 398. \$4.00.

*Played by Ear* is the delightful autobiography of Father Daniel Lord, the famous Jesuit pamphleteer and youth worker. The book is a series of episodes written in letter form and so interestingly done that the reader does not bog down in this artificial method of recording. Although Fr. Lord has not revealed his inner self, he has taken great pains to cover every stage of his life—his early youth, parents' influence, school days, first thoughts of a vocation, and its ultimate fulfillment as a priest in the Society of Jesus working with the young, writing for them and guiding them in their later years.

Internationally known as the author of countless pamphlets, Fr. Lord tells of the beginning and development of this major activity of his priestly career. Perhaps less well-known as author of the Motion Picture Code, he records, in less glowing terms than



deserved, the story of his crusade against decadent movies and his fight to establish and vivify the Legion of Decency.

This warm, humorous account of his life was written after Fr. Lord learned that he was afflicted with incurable cancer. But the spectre of death does not shadow these pages. Light and gay, the book is intended for all, and these last words to his friends recount personal anecdotes that carry pointed messages of encouragement.

R.M.H.

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**The Poets' Rosary.** Anthology arranged by Anne Tansey. St. Meinrad, Ind., Grail Publications, 1955. pp. 195. \$2.00.

**The Fifteen Mysteries.** By Theodore Maynard. Paterson, N. J., St. Anthony Guild Press, 1956. \$1.00.

Since the time of St. Dominic every art medium has been utilized to express the unending beauty of the mysteries of the Rosary. These two volumes sing the praises of Our Lady's Psalter in poetry. They should prove to be a delight to lovers of poetry and an invaluable aid to meditation for lovers of Mary.

*The Poets' Rosary* is a series of poems selected from various Catholic publications. Its material is arranged in the form of a Rosary with one poem for each *Pater* and *Ave* of the fifteen decades. These selections, seldom exceeding a page in length, concern all of the creatures involved in the life of Christ—angels, men and inanimate objects. Their beauty consists in their quiet simplicity and firmness of faith.

*The Fifteen Mysteries* is a unified treatment of the Rosary in blank verse. Each mystery is enshrined in about three pages of masterful poetry whose images are rich and crisp. The skill of the author is beautifully demonstrated by the manner in which Scripture, history and doctrine are woven together to form a living tapestry. This book is small in size but great in spiritual stature.

T.D.

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**The School Administrator and the Press.** By Benjamin Fine and Vivienne Anderson. New London, Conn., Arthur C. Croft Publications, 1956. pp. 112. \$2.50.

An important although widely neglected aspect of educational administration is that of public relations. The interest of people in the schools they are supporting, whether public or private, creates a demand for news which can be fulfilled adequately only by persons closely connected with the schools themselves.

This new "working manual on press relations" should provide valuable assistance along these lines to administrators on whom such duty falls.

Prepared by experts in each field—Benjamin Fine is the Education Editor of the New York Times, and Dr. Vivienne Anderson is public relations specialist for the New York State Educational Department—this handbook both suggests the type of news in demand, and elaborates in detail the most efficient methods of providing it. Twenty-five sections of varying length comprise its brief 112 pages, ranging from the first principles of news, photography and press conferences, to the relations of educators with large national magazines. The authors have included the theoretical and practical sides of public information, illustrating effective techniques by examples, charts and personal experiences of educators and newsmen. The book itself is a fine example of the very journalistic procedure it seeks to impart.

Although written primarily for public school administrators, the ideas are equally applicable to those in charge of private and parochial schools, but with reserve in some aspects. G.A.V.

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**Individuation.** By Josef Goldbrunner. Translated from the German by Stanley Goodman. New York, Pantheon Books, Inc., 1956. pp. xii, 204. \$3.50.

Many Catholic psychiatrists, engrossed in their efforts to avoid the errors of Sigmund Freud and Alfred Adler, have too wholeheartedly embraced the teachings of the Swiss psychologist C. G. Jung. *Individuation* by Dr. Josef Goldbrunner, a Catholic priest and author of *Holiness is Wholeness*, presents a concise exposition of Jung's depth psychology, but at the same time gives a critical analysis of its salient features.

Dr. Goldbrunner divides his treatment into two main sections. The first is a lucid presentation of Jung's doctrine on matters such as dreams, religious experience, the collective unconscious, and individuation itself. The explanation of individuation, "a spiritual process by which the personality is built up," is very well done, whereas the consideration of the collective unconscious, whose discovery brought Jung reknown, is often quite involved. In the second section the author critically evaluates Jung's principal tenets. In this latter section the chapters on religion and on the cure of souls are particularly enlightening.

In general the volume is characterized by a scholarly insight into the matter at hand and by a remarkable display of conciseness. At times, however, its effectiveness is hindered by an awkward translation and by the difficulties innate to any attempted synthesis of a system of thought as complicated as Jung's. A lengthier and more systematic criticism would have enhanced the work greatly. Despite these relatively minor shortcomings *Individuation* is a valuable contribution to the field of depth psychology, but one whose matter limits its audience to those skilled in psychology and allied fields.

C.M.B.

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**The Catholic Companion to the Bible.** Compiled and edited by Ralph L. Woods. New York, J. B. Lippincott Company, 1956. pp. 313. \$3.95.

*The Catholic Companion to the Bible* is an anthology of Catholic writings on the Bible, compiled and edited by Mr. Ralph L. Woods. Mr. Woods, editor of several well-known anthologies, has drawn from such notables as St. Augustine, M. J. LaGrange, J. Danielou, and Hugh Pope. Although the subjects presented may appear formidable to the average reader, a brief scanning of the pages will bear out the words of the preface, "Although the book is addressed to the thoughtful Catholic, it deliberately avoids involved theological discussion and the ponderous scholarly intricacies of Biblical experts."

The book is divided into three sections. The first is called "The Nature, Value and Authority of the Bible," while the remaining sections are devoted, respectively, to the Old Testament and the New Testament. In all, 145 carefully chosen selections—free from technical terminology—make up a rich and authoritative anthology. In it will be found such subjects as "Counsel for Bible Reading," inspiration, canonicity, authenticity, inerrancy and other vital and interesting topics. Mr. Woods thus makes it possible for all to become sufficiently acquainted with the necessary background for meditative reading on the written Word of God. Because the Bible is "literature of moral and doctrinal teaching" with God as the principal author, there is a spirit, a living spirit which one must capture in reading the Bible. *The Catholic Companion to the Bible* will prove to be a valuable aid in preparing Catholics to read the Bible with the proper disposition required to attain to the Spirit of Truth revealed by the written Word of God.

G.P.

**The Maryknoll Golden Book.** An Anthology of Mission Literature, edited and selected by Albert J. Nevins, M.M. New York, Book Treasures, 1956. pp. 444. \$4.50.

The United States, which only a short time ago was itself a mission country, now has five thousand missionaries in foreign lands and supplies the Holy Father with seventy per cent of the material resources needed to "teach all nations." A mission spirit such as this is enkindled to a great extent by books and articles written on the subject. Father Nevins of Maryknoll, who edited this anthology, has evidently spent many long hours searching through these works, and as a result he has produced a volume containing some of the finest English literature about the modern mission era.

*The Maryknoll Golden Book* contains selections written by missionaries and those interested in the missions. Bishops, Priests and Sisters are represented, some of whom were martyred for the faith they were preaching. Also included are such well-known authors as Robert Louis Stevenson, A. J. Cronin, Graham Greene and James A. Michener.

Father Nevins imparts a comprehensive knowledge of the missions and their peoples by personal stories rather than by cold impersonal statistics. As a result this book will surely stimulate a love for the missions where it is lacking and intensify a love which is already present.

D.A. McC.

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**Relations Humaines et Societe Contemporaine,** Synthese Chretienne Directives de S.S. Pie XII, Vol. I. By A. F. Utz, O.P. and J. F. Groner, O.P. Translated and adapted from the German by Alain Savignat. Fribourg, Switzerland, Editions St. Paul, 1956. pp. xxviii, 1310.

Throughout his reign as Supreme Pontiff, Pope Pius XII has constantly striven to remedy the many evils which afflict modern society. His numerous addresses and encyclicals have always sought to indicate to the contemporary world the principles of justice and charity which must necessarily enter into the solution of its problems. To facilitate the study and effective realization of these papal directives, Dominican Fathers Utz and Groner, professors at the University of Fribourg, have gathered together in a two volume set all the important sociological documents issued by His Holiness from 1939 through 1954.

The present volume, in French, is the first of the series to be

translated and adapted from the German by A. Savignat who has incorporated the addresses of early 1955 as well as those of special importance for France. The topics treated in this volume include the fundamental duties and rights of man living in society, the various phases of reconstruction of the social order, the nature and problems of marriage and the family, and the numerous professions and vocations within the social framework. Excellent outlines of each address and a fine index greatly enhance the work.

Briefly, *Relations Humaines et Société Contemporaine* makes available the entirety of Pope Pius XII's social doctrines. It is an excellent compilation and is wholeheartedly recommended as either a sociology text or reference work. It is earnestly hoped that it will be translated into English and thus become available to an even larger audience.

C.M.B.

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**The Cypresses Believe in God.** By Jose Maria Gironella. Translated by Harriet de Onis. New York, Alfred A. Knopf, 1956. pp. 1010. \$5.95.

The latest edition of Jose Maria Gironella's poignant novel of the Spanish pre-civil war period indicates its wide acclaim. Originally published in two volumes, the present edition in one volume of readable type can now be reasonably purchased. In 1955 the Thomas More Association Medal was awarded to Alfred A. Knopf, publisher of the novel, for the most distinguished contribution to Catholic publishing.

*The Cypresses* is focused upon the Alevar family, middleclass Catholics, and their response to the turbulent crisis of the Spanish state in the early 1930's. Etched in this rich panoramic novel, the entire city of Gerona flounders in a crisis that is to reveal fanatics, politicians, sinners and saints, and even a mystic. Gironella pin-points the tensions and struggles of Spain in these few words of his Professor Civil, "... there is greater fanaticism here than anywhere else. Ideas instantly acquire body and soul here." Obviously, the author has searched far deeper than the political factions for the roots of the bloody revolution. In the process of probing the hearts of the Spanish people, his characters face the totality of human experience.

José Maria Gironella, although a young writer, has surpassed many of his contemporaries in an acute narrative power. A simple narration becomes vivid and meaningful; every characterization vitally participates in the scope of the work. Along with this

perfected skill is the obvious love of Spanish culture, the Spanish people and Spain itself. Impartial throughout, even at the height of political tensions, the author reveals a warmth which only a native could expose.

Several aids ease the progress of the reader in this work which borders on the epic in its scope. A glossary of both fictional and historical characters will prove invaluable. Equally helpful is a glossary including political organizations, periodicals and the more common Spanish terms employed.

*The Cypresses Believe in God* has become, in a few years, one of the major fictional works of the decade, if not of our generation. Such an excellent work, presented so conveniently, cannot be overlooked.

C.C.

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### POCKET-SIZED BOOKS

**The Dehumanization of Art.** By Jose Ortega y Gasset.

José Ortega y Gasset's recent death has given impetus to contemporary endeavors to see whether his last minute reconciliation with the Church was a sudden decision or one based on sufficient reflection. In this regard, as well as for the sheer enjoyment of his penetrating humor, Anchor Books renders us a signal service by the publication of these five essays.

This exposition of his views on art and culture often permits revealing glimpses of Ortega's moral and religious assumptions. It is only when we abstract from these assumptions, that we may safely proceed to enjoy his insight into the problem of art. Ortega contents himself with "presenting the situation," thus leaving the reader the task of weighing the undertones, the innuendos, in order to guess the author's learnings.

Some of the author's statements are quite misleading, if not erroneous, especially in the absence of those distinctions that would elucidate his thought. For example, we read on page 12: "In art, as in morals, what ought to be done does not depend on our personal judgment; we have to accept the imperative imposed by the time. Obedience to the order of the day is the most hopeful choice open to the individual."

Unfortunately, the last essay "The Self and the Other," which in the original is built upon a constant play on words, loses much of its appeal in the process of translation. This essay would have been a very interesting one otherwise, for in its origi-



nal form as a late rewrite of a 1939 lecture, we find indications of an attraction to Existentialism, a preference which the author cultivated intensively in his later days. The essay "Notes on the Novel" is outstanding. (New York, Anchor Books, 1956. pp. 186. \$0.85).  
J.R.G.

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**Parents, Children and the Facts of Life.** By Henry V. Sattler, C.S.S.R.

Father Sattler's standard text on sex education is a masterpiece of writing which at once exhausts every vital issue and observes an economy of style that is a joy to the reader. Distinguishing between "sex instruction" and "sex education," Father Sattler insists that "instruction may stop at any age . . . (while) . . . education can and should continue for life." Sex education is a parental function; it begins at home, and although delegation may be allowed, even encouraged at times, this serious obligation rests ultimately with the parents.

In acquainting their children with the facts of life, parents will find Fr. Sattler's practical manual an invaluable aid. Its selection for re-publication as an Image Book should prove to be a blessing to Catholic parents. (Image Books, Garden City, New York, 1956. pp. xiv, 221. \$0.65).

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## BRIEF REVIEWS

During the Lent of 1273 in Naples, a Dominican friar delivered a series of sermons to the laity of that city. The subjects which he selected were the three most common prayers of the Church: the Our Father, Hail Mary and the Creed. The following year, on the 7th of March, this Friar Preacher was to die, and in a short time to become known to the Christian world as St. Thomas Aquinas.

This book is a compilation of his sermons on these prayers and is very different from many of his other works. Here he is speaking to the ordinary people in church and not to the scholar in a classroom or auditorium. The work has always had a great appeal to a most universal audience. To the priest it has been a source for preaching, to the religious a source for spiritual reading and meditation, to the layman a complete course in the basic tenets of our Faith. The appearance of this edition of Father Shapcote's excellent translation attests to the continuing appeal

of these fruits of St. Thomas Aquinas' meditations on the *Three Greatest Prayers*. (By St. Thomas Aquinas. Translated by Laurence Shapcote, O.P. Westminster, Md., The Newman Press, 1956. pp. vii, 89. \$1.60).

Father Philipon excels in conciseness. His latest pamphlet, *In Silence Before God*, certainly proves no exception to this broad statement. Though intended primarily for religious women it can profitably contribute to the spiritual development of all, if only the seeds contained therein be planted carefully, and allowed to fructify according to the directions which the learned Dominican outlines. Its "pocketability" and simplicity of style recommend it for continuous use, especially for purposes of meditation. (By M. M. Philipon, O.P. The Newman Press, 1955. pp. 46. \$0.30).

Father Murray, in *Species Revalued*, shows quite plainly that the old Darwinian tenet that all present-day living specimens are derived from a common ancestor, is nothing more than an assumption which runs counter to existing evidence. Basically, the foundation of Fr. Murray's entire argument is the fixity of species. He shows, first by means of the Fossil record and secondly by means of the Genetical Barrier—the sexual isolation which exists between classes of plant and insect—that permanence of type is inescapable. Darwin and many other evolutionists have side-stepped these difficulties in their attempt to fit fact to theory.

While this work is certainly not the first to indicate the many inadequacies of the Darwinian theory of evolution, it does nonetheless quite successfully handle the matter. The author's thought may become a bit obscure at times to one not familiar with the sciences of plant and insect life, but never to the degree that the main lines of argumentation and explanation are lost. The student of contemporary biology stands to profit a great deal by a reading of *Species Revalued*. (By Desmond Murray, O.P. London, Blackfriars, 1955. pp. 166).

The latest work of the talented Catholic author James F. Powers, is a collection of nine short stories entitled *The Presence of Grace*. It is an exact reflection of life in a parish, exemplified in a vivid and sometimes delicately poignant portrayal of both human foibles and virtues. For the most part the characters in these stories are pastors, curates and parishioners. The mutual relationships among these people are treated without any superficiality and at times are seen not to be purely supernatural. Christ said to both sheep and shepherd: "Be ye perfect" . . . and

in the pages of *The Presence of Grace* we find both admitting that such a goal is not easily achieved. To those who suspect Mr. Powers of a sarcastic tone, and there are occasions for such suspicion, it might be enlightening and helpful to recall the title of the book, adding the words: in vessels of clay.

While this book lends itself to enjoyable reading, what is more important, it will be profitable reading. Catholic writing with catholic appeal is a treasure of no small value. (New York, Doubleday & Co., 1956. pp. 190. \$2.95).

*1000 Questions and Answers on Catholicism* presents in a vivid form hundreds of subjects which are frequently under discussion by Catholics and by non-Catholics. Besides treating the Church's dogmas and traditions it touches such frequently misunderstood subjects as bad popes, the Inquisition, Masonry, mixed marriages, indulgences and religious orders. The book is thoroughly indexed making its matter easily accessible for immediate reference. Written by a layman—Philip O'Reilly is public relations director of the Chicago Catholic Charities—*1000 Questions and Answers on Catholicism* will serve as an authoritative reference work for Catholics, and a valuable aid in the instruction of those outside the Church. (New York, Henry Holt & Co., 1956. pp. 351. \$3.95).

The ancient devotion to Our Lady of Walsingham is once more becoming part of the religious life of England. Mr. J. C. Dickinson in his *The Shrine of Our Lady of Walsingham* tells the story of this most famous English place of pilgrimage. The first part of the book deals with the history of the shrine from its foundation in the twelfth century to its destruction by Henry the Eighth in the sixteenth. The author then reconstructs from the ruins and ancient chronicles of the abbey something of its former architectural beauty. Photographs of the ruins and a reconstructed ground plan of the ancient abbey help to give the reader some idea of the former glory of Mary's most famous English shrine. (New York and Cambridge, England, at the University Press, 1956. pp. xiii, 151. \$3.50).

Philosophical Library's latest contribution to popular scholarship is a competent work with inevitable limitations. *The Dictionary of Latin Literature* begins with early classicists and compiles, with rather scanty entries, a listing of Latin authors and works, both major and minor, up to the early sixteenth century. The desirability of such extreme brevity is questionable, but the book will serve as a handy reference for those working in allied fields or trying to supplement sketchy college survey courses. The

compiler is generally accurate in reporting the ecclesiastical and philosophical writings which his work must constantly consider, but the reader will do well to remember that Mr. Mantinband's specialty is apparently pagan rather than Christian contributions to Latin literature. The work is excellent as a dictionary, with many welcome and carefully detailed cross-references. (By James Mantinband. New York, Philosophical Library, Inc., 1956. pp. vi, 303. \$7.50).

A metaphysical study of *The Truth That Frees* is the goal of Fr. Gerard Smith, S.J., in the Marquette University Aquinas Lecture of 1956. This twenty-first lecture in the series effectively shows that the "truth which sets men free" is good *knowledge* and the good *use* of this knowledge. Treating such subjects as logical and ontological truth, the problem of the universals, the real distinction between essence and existence, Fr. Smith also displays his erudition by many graphic examples in the fields of science and literature. Despite some obscurity—there are passages which have to be carefully read and reread in order to determine the point being made—this is a scholarly work of Thomistic analysis. (Milwaukee, Wis., Marquette University Press, 1956. pp. 96. \$2.00).

*Analecta Denifleana* is a testimonial life, written in German, of the famous nineteenth century Dominican historian Father Henry Denifle. Produced by a well-known contemporary historian, Father Angelus Walz, O.P., this small volume pays tribute to a man who was one of the bright lights of the Order during the second half of the last century. Father Denifle was outstanding for his literary and especially his historical achievements both in his own province of Germany, in Rome where he worked for many years, and throughout Europe. Father Denifle, who died in 1905, led a life full of glorious achievement for the Order and the Church in the true Dominican spirit. As a testimony of one Dominican historian to another this book should have a place in the libraries of the Order. (Rome, the Angelicum, 1955. pp. 96).

A new edition of *Processus Matrimonialis*, containing both the theory and practice of the complex Catholic marriage legislation, has been prepared and published in Italy. The author, Giovanni Torre, is a well-known Roman canonist, who, besides serving on civil and ecclesiastical tribunals for many years, is also a professor in the Dominican Angelicum in Rome. He employed his vast knowledge of jurisprudence in producing this manual first in 1936 then again after World War II, and now has added the most recent material available on the matter to give a comprehensive, up-to-date treatment on the

legal aspects of Catholic marriage. Nineteen valuable appendices containing norms and instructions by the Holy See as well as actual cases, together with a helpful alphabetical index, constitute a third of the book. Designed for specialists, this new edition will be of interest to those who are engaged in the technical, canonical side of the Seventh Sacrament. (Naples, Italy, M. D'Auria, 1956. pp. xi, 755. \$10.00 unbound, \$11.00 bound).

*Rural Ireland* is the study of a country and its problems, viewed in the light of what one Society is doing about them. The *Muintir na Tire* (The People of the Land) movement began in 1931 to counteract the frightening and debilitating emigration trend. Its objective was to make the country districts more attractive. Of course, much of present-day Ireland's plight has been caused by drawn-out and costly resistance to foreign domination. Father Toner supplies a brief history of this fight, the conditions which have made the Irish dissatisfied with their homeland, and the happy solution which such movements as *Muintir na Tire* promise. It is a short work, which would be otherwise limited to a small reading group, save that it offers for our study an ingenious blending of papal encyclicals and the wisdom of St. Thomas Aquinas as a remedy recommended for a modern ailment. (By Jerome Toner, O.P. Dublin, Clonmore & Reynolds Ltd., 1955. pp. 98. \$1.75).

Clarity and simplicity characterize *Come Holy Spirit*, a book of brief meditations written by Fr. Leonce De Grandmaison, S.J. Aided by his vast and fruitful experience as a spiritual director of souls, the author deftly sketches a clear picture of true virtue and the concrete means of attaining it. Repeatedly, the absolute importance of purity of intention is emphasized. A meditative reading of such themes as self-denial, spiritual joy, God's will, the apostolic life, forcefully presented by Fr. Grandmaison, will assuredly deepen both love and confidence in the Holy Spirit. (Chicago, Illinois, Fides, 1956. pp. 117. \$2.95).

*Fray Junipero Serra, The Great Walker*, the most recent study of the saintly Franciscan missionary of early California, is written in a rare medium for a biography: the poetic drama. Seen through the use of verse and narrative, the missionary friar illuminates the stage with a spirit of perfection and sacrifice. The simple but effective verse adds life and depth to the character of Padre Serra. MacKinley Helm weaves throughout the narrative elements of the early Spanish and Indian cultures, of which he is an astute scholar. Beginning with Fray Junipero's religious profession and departure from Mallorca, progressing through the establishment of numerous missions up and

down the Gold Coast, the verse-narrative climaxes in a canto at his burial. The only difficulty comes from the rapid changes of time and scene, but if read as a unit, the drama retains its integral structure. Readers will be rewarded with a story of warmth and admiration clothed in a culture both unique and fascinating. *The Great Walker* is especially recommended to teachers who are looking for a simple, but adequate work to introduce their students to the poetic drama. (By MacKinley Helm. Stanford University Press, Stanford, California. pp. 86. \$4.00).

### BOOKS RECEIVED — SEPTEMBER, 1956

- A CATHOLIC CHILD'S PICTURE DICTIONARY. By Ruth Hannon. St. Paul, Minnesota. Catechetical Guild Educational Society, 1956. pp. 58. \$1.50.
- THE COURT OF THE QUEEN. By Sr. Mary Julian Baird, R.S.M. St. Meinrad, Indiana. Grail Publications, 1956. pp. 73. \$2.00.
- SAINT FRANCES CABRINI COLOR BOOK. St. Meinrad, Indiana. Grail Publications, 1956. pp. 33. \$0.35.
- SAINT FRANCIS OF ASSISI COLOR BOOK. St. Meinrad, Indiana. Grail Publications, 1956. pp. 32. \$0.35.
- UNTIL THE DAY DAWNS. By Rev. James McNally. New York. Joseph F. Wagner, Inc., 1956. pp. ix, 244. \$3.95.
- UNUSUAL BAPTISMAL NAMES. By Walter Gumbley, O.P. Washington, D. C. Catholic Distributors, Inc., 1956. pp. 54. \$1.00.

### PAMPHLETS RECEIVED — SEPTEMBER, 1956

- CARTOON KEY TO HEAVEN. By Robert J. Schubert. Milwaukee, Wisconsin. 1956. pp. 48. \$0.75.
- COMMUNISTS STILL WAR ON GOD. By Rt. Rev. Msgr. Maurice S. Sheehy. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 32. \$0.25.
- THE FEAST OF HOPE, CHRISTMAS MESSAGES OF POPE PIUS XII. St. Meinrad, Indiana. Grail Publications, 1956. pp. 52. \$0.25.
- FRIENDS IN DANGER. By Rev. Roger L. Vossberg. Huntington, Indiana. Our Sunday Visitor Press, 1955. pp. 8. \$0.10.
- LIGHT ON JEHOVAH'S WITNESSES. By John A. O'Brien. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 31. \$0.10.
- A RETREAT WITH OUR LADY. By Ch. Polloi. Westminster, Maryland. The Newman Press, 1956. pp. xvi, 169. \$1.50.



THE REVIVAL OF THOMISM. By Aegidius Doolan, O.P. Dublin, Ireland, Clonmore & Reynolds Ltd., 1951. pp. 54.

THE RITE FOR BAPTISM, according to the text in the Collectio Rituum with explanatory comment. Collegeville, Minnesota. The Liturgical Press, 1956. pp. 32. \$0.10.

THE RITE FOR MARRIAGE AND THE NUPTIAL MASS, according to the text in the Collectio Rituum with explanatory comment. Collegeville, Minnesota. The Liturgical Press, 1956. pp. 48. \$0.10.

THE LAST RITES FOR THE SICK AND DYING, according to the text in the Collectio Rituum with explanatory comment. Collegeville, Minnesota. The Liturgical Press, 1956. pp. 64. \$0.10.

THE RITE FOR CHRISTIAN BURIAL AND THE FUNERAL MASS, according to the text in the Collectio Rituum with explanatory comment. Collegeville, Minnesota. The Liturgical Press, 1956. pp. 64. \$0.10.

SIX SOCIAL DOCUMENTS OF POPE PIUS XII. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 60. \$0.50.

TALKS FOR CATHOLIC CHILDREN. By Daniel J. Charlton, S.J. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 31. \$0.50.

YOU AND YOUR ANGEL. By Florence Medge. St. Paul, Minnesota. Catechetical Guild Educational Society, 1955. pp. 64. \$0.15.

YOU AND YOUR PATRON SAINT. By Florence Medge. St. Paul, Minnesota. Catechetical Guild Educational Society, 1955. pp. 64. \$0.15.