



God the Unknown. By Victor White, O.P. New York, Harper & Brothers, 1956. pp. viii, 205. \$3.00.

To foster interest and thought about contemporary theological problems, Fr. Victor White, author of *God and the Unconscious*, has gathered together thirteen essays which will serve to whet the readers' appetite for further reading of St. Thomas. Some of the selections have been previously published in various periodicals; others are appearing for the first time in print. The first grouping is a series of papers on the nature and method of Theology; a second group examines a few particular problems; finally there are three essays of an apologetic or ecumenical type. Though all the papers have a certain stimulating appeal, those on the "Prelude to the Five Ways" (the proofs for the existence of God) and on the "Atonement" particularly pleased this reviewer.

All the papers present a refreshing, thought-provoking approach to the questions under discussion. Throughout, one becomes aware that Father White is truly a master of Theology, one thoroughly imbued with the thought of the Angelic Doctor. He at once manifests a keen insight into theological principles and doctrines and a far-reaching familiarity with the tenets of modern Protestants, especially Karl Barth, as well as the teachings of Hinduism and other Eastern groups. At times Fr. White's thought becomes a bit complex and involved, but the reader will be rewarded for penetrating to the core of the difficulty. Perhaps the most important point to be gleaned from the volume, besides renewed interest in modern thought, is the awareness that St. Thomas must be read in context and must not be too readily set aside in discussion of modern problems.

God the Unknown is highly recommended to all serious theological readers. C.M.B.

Contemporary European Philosophy. By I. M. Bochenski. Translated from the German by Donald Nicholl and Karl Aschenbrenner. Los Angeles, University of California Press, 1956. pp. 326, \$5.00

I. M. Bochenski, a Polish Dominican priest and professor at the Catholic University of Fribourg, Switzerland is a mathematical

logician of the first magnitude. Some years ago, he absented himself from his highly specialized studies to write on the more general theme of contemporary European philosophy. His book was immediately acclaimed for its accuracy, clarity and brevity; soon it was translated into Spanish, French, Dutch, Japanese and now into English. Its appearance in this country is timely, for Father Bochenski has recently completed a term as visiting Professor at the University of Notre Dame.

The book has seven chapters, an Appendix and an extensive Bibliography. The first chapter sketches in bold strokes the philosophical currents of the 19th century and the first decades of this century. Contemporary thought is then divided into six categories—the Philosophies of Matter, Idea, Life, Essence, Existence and Being; a chapter is devoted to each division. Individual philosophers and schools are treated as subheadings under the appropriate chapter, e.g., Bergson and Dilthey under Philosophy of Life, Dialectical Materialism under Matter, etc. All the important men and schools are here—Heidegger, Husserl, Russell and Whitehead; less familiar names also find a place—Croce, Hartmann, Alexander, etc. On the average, ten pages are devoted to each figure, indicating his approach, principal notions and contributions. Criticism offered is minimal but often penetrating. The Appendix presents an outline of Mathematical Logic which alone would distinguish the work. The translators have nodded somewhat in the Bibliography; rarely have they indicated which of the foreign language books there suggested have appeared in English. All in all, it is an excellent introductory text.

High praise should be accorded to the University of California Press for presenting a man of Bochenski's stature to an American reading public. It is hoped that translations of his other works—more specialized but also more valuable studies—will soon appear.

J.M.C.

Scientific Humanism and Christian Thought. By D. Dubarle, O.P. Translated by Reginald Trevett. New York, Philosophical Library, 1956. pp. vii, 119. \$3.75.

Giant strides have been made during the last decade in the physical sciences, as Father Dubarle, a French Dominican, brings out in *Scientific Humanism and Christian Thought*. Especially in technology, developments have reached the point where they are about to have a radical influence on ordinary human lives. Father Dubarle examines several of these developments in close detail. Advancements in nuclear physics, culminating at present in terribly destructive

weapons, may bring about a great industrial revolution when the power of the atom is economically harnessed. Almost incredible electronic calculating machines have had a profound effect on the new science of Cybernetics—the study of the functionings of the human brain—and can present men with knowledge in many areas hitherto inaccessible. The problem is the future of science and of humanity, affected by scientific progress. Father Dubarle envisages “disasters beyond the reach of our imagination,” perhaps even the destruction of our civilization itself, as the possible eventualities if science is allowed to continue its mad rush unchecked by the reins of Christian reason. Because of the high stakes involved, there is an obligation on Christian thinkers to take up the problem before it gets out of hand.

Scientific Humanism and Christian Thought is a synthesis of five essays which were first delivered to European audiences between 1947 and 1952. To establish complete harmony between modern scientific advancements and Christian philosophy is a task requiring much more than 119 pages, though. Father Dubarle has not attempted an exhaustive study of this contemporarily important thesis but rather has limited himself to several thought-provoking aspects of the problem together with a hint of the direction the eventual solution must take. Care must be taken to avoid misinterpreting a few rather startling statements which, taken out of context, would indicate a false philosophical foundation from which to approach the problem. The rather high price might discourage many who would profit by reading and considering the ideas proposed in this small book.

G.A.V.

Hernan Cortes, Conqueror of Mexico. By Salvador de Madariaga. Chicago, Henry Regnery Co., 1955. pp. ix, 554. \$6.50.

The age of the Spanish *Conquistadores* has filled the pages of history with deeds of bravery and high adventure which are almost without equal. Salvador de Madariaga, Spanish historian, journalist and diplomat has captured the spirit of this age in his biography of the greatest Spanish captain of them all, Hernan Cortés, conqueror of the Aztec Empire of Mexico. With vivid and moving language he portrays all the phases of Cortés' dramatic life. He follows the young, penniless Cortés on his journey from Spain to the Indies in search of fortune and glory; he watches him rise to a position of honor and authority; he describes the webs of intrigue which surrounded him, the plots launched against his dreams of conquering the

mysterious empire high on the Mexican plateaus; he traces every detail of Cortés' famous march to the Aztec capital; and finally, he delineates the character of Cortés in victory and defeat, in success and disappointment. Few biographies are so vivid, so full of warmth, and so accurate in their portrayal of men and events.

The value of this book however, does not rest on these points alone. Its chief merit is its effective reply to the almost four-hundred year old "Black Legend" of English historians. The most potent weapons Señor Madariaga uses in combatting the now almost traditional misrepresentation of Spain's rôle in the New World are scholarship and forthright objectivity. Thus he uses extensive primary sources, especially the eye-witness account of Bernal Díaz. He gives credit to Spanish achievements where credit is due, and with equal vigor he unhesitatingly censures instances of Spanish misconduct. Added to this is his clear understanding of what the historian's perspective must be in analyzing the events of the past. Cortés and his contemporaries are not examined according to the views and social conventions of the twentieth century, but in the light of their own times. This is true history.

First published in 1942, Señor de Madariaga's work received immediate recognition. It is certain that this second edition will receive an even greater acclaim and appreciation among scholars and lovers of history.

A.N.

Catholic Church Music. By Paul Hume. New York, Dodd, Mead & Company, 1956. pp. xiv, 259. \$4.50.

During the year of his recent illness Pope Pius XII issued just one encyclical letter: *Musicae Sacrae Disciplina*. Not only was this document unique for the year 1955 but it had the added distinction of being the first encyclical in the Church's long history devoted specifically to this subject. As Paul Hume, able music critic for a leading Washington newspaper aptly remarks at the beginning of his excellent book, "the Church has a lot on its mind besides the problems of improving its music." And yet there is almost unprecedented ecclesiastical emphasis on this subject today.

Music, of all the arts, "is most intimately associated with the liturgy," and should effectively counteract the modern tendency to regard religion merely as an aid to personality and successful living. The modern liturgical revival is actually helping to replace religion in its proper perspective as "the homage which mankind owes to

its Creator." But because of the exalted purpose of Church music—"to increase the glory of the sacred rites" (*Musicae Sacrae Disciplina*)—it is necessary that the quality or "character" of this sacred music be of especially high caliber. Unfortunately, in the majority of churches and choirs today it is not. To some people the whole subject of music is a matter of indifference. Many more adopt attitudes of varying degrees of hostility to any change from the old, familiar melodies.

There is a not insignificant number of Catholics, however, who realize the problem and are taking vigorous steps to improve the situation. These modern musical pioneers, as well as their less active sympathizers, will deeply appreciate Paul Hume's book. It clearly delineates the problem, but it is no heavy treatise. The style is refreshing, yet the analysis is accurate; the vein is light, yet the ideas are serious. And sprinkled throughout in just the right proportion is the "seasoning"—stories and anecdotes culled both from the author's own wide experience in the field of music and from answers received from every part of the country to detailed questionnaires. The whole panorama of American Catholic Church music is unfolded in ten interesting and informative chapters. Practical problems varying from suitable wedding music to congregational participation are aired. Six valuable appendices containing, among other helpful items, suggested musical selections and pertinent Ecclesiastical documents (including an interesting article on the binding force of Saint Pius X's *Motu Proprio*) make *Catholic Church Music* truly a choirmaster's handbook.

Paul Hume is far from a pessimist, although it is easy to see how he could be one, considering the facts of the present situation. Great strides have been made in the past fifty years, and more improvements are just around the corner, he tells us. In unison with Pius XII he proposes practical solutions, the key to which, in Mr. Hume's estimation, lies in the proper musical education of priests-to-be. But the whole affair is a job for clergy, laity and hierarchy alike, and especially together. "There is plenty of work and responsibility to go around."

G.A.V.

Virginity. By J. M. Perrin, O.P. Translated by Katherine Gordon. Westminster, Md., The Newman Press, 1956. pp. xiv, 161. \$2.75.

Among the many virtues whose beauty and nobility our hypersexualized modern society has either failed to appreciate or has distorted, one of the foremost is the virtue of virginity. Dominican Father Perrin's brief treatise marks a major step toward a just ap-

preciation of this oft-misunderstood virtue and its restoration to the place it rightfully warrants in the sphere of Christian living. The author has drawn freely from the writings of the Fathers of the Church in expounding the nature of this virtue and the special difficulties it faces under modern conditions.

Virginity will be of particular value to religious superiors or to confessors who have occasion to guide others either to the religious life or to the single life in the world. The author's somewhat scholarly, speculative approach, however, may limit the reading audience to the more theologically or spiritually advanced. The book includes Pope Pius XII's Encyclical Letter on Holy Virginity (*Sacra Virginitas*) as an appendix.

C.M.B.

The Christian Vision. Selected readings from "The Life of the Spirit." Arranged and Edited by Mary Ellen Evans. Westminster, Maryland. The Newman Press, 1956. pp. v, 311. \$4.25.

The Christian Vision is an anthology chosen from *The Life of the Spirit*, a monthly review published by the English Dominicans. Composed of some 60 articles which have appeared in that publication during the past 10 years, this collection is designed to acquaint the reader with the aim and content of the review, namely, "a traditionally English form of spirituality . . . in English dress."

The book is divided into five parts. The first part deals with the "Mystery of Christ," while the second treats of this mystery as leading to prayer. The third section, entitled "Sacrament of the World" is devoted to difficulties encountered in the modern world; the last two sections show the unfolding of this mystery of Christ in the lives of average men and women today, and finally in the lives of some of the outstanding men of all ages.

The style of presentation is not formalized, and therefore perhaps more palatable to present day readers than most spiritual reading books. Contributors include such notables as Gerald Vann, Bede Griffiths, E. I. Watkin and Conrad Pepler; articles treat such fundamental points as "Natural and Supernatural" and "How to Pray," as well as biographical sketches on Sigrid Undset, Martin De Porres and Savonarola.

The Christian Vision adequately fills the needs of those in search of spiritual reading modified and attuned to the tempo of the times.

G.P.

In Retreat with the Sacred Heart. By Francis Charmot, S.J. Translated by Sister Maria Constance, Sister of Charity of Halifax. Westminster, Maryland, The Newman Press, 1956. pp. ix, 219. \$3.00.

A retreat is a time for more intimate and more frequent converse with Jesus Christ. *In Retreat with the Sacred Heart* offers itself as a companion to meditation and recollection. This spiritual powerhouse appears in the unique format of verse, strophe and dialogue to enable the reader to meditate on each subject with greater facility. The author rightly insists that the forty-six subjects contained in the book are only preparations for meditation. True meditation depends upon the inspiration received from the Holy Ghost directing the retreatant according to his needs. Father Charmot's book, moreover, should not be restricted to retreat periods, inasmuch as the numerous prayers contained in the verses are ideal for fostering further devotion to the Sacred Heart. Some of the prayers should easily become the reader's own, as they are admirably suited for mental prayer.

The author is to be commended for this spiritual masterpiece; Sister Maria Constance deserves recognition both for the translation and the verse rearrangement necessitated by the translation. This refreshing, enlightening and doctrinally sound book merits the perusal of both religious and the laity.

V.DeF.

Contemporary Philosophy. By Frederick Copleston, S.J. Westminster, Md., The Newman Press, 1956. pp. ix, 230. \$4.00.

While the title of this latest work from the prolific pen of Father Copleston, the English Jesuit, suggests an all-inclusive survey of his selected field, the subtitle gives a more precise indication of its scope and nature: *Studies of Logical Positivism and Existentialism*. This is a collection of twelve essays, seven of which have appeared in print before. They do not provide a systematic analysis of the positions maintained by these philosophies in their entirety, but treat rather of certain important features they present and problems they occasion.

Father Copleston is at his best in explaining and interpreting philosophers and philosophies in their historical setting, as his previous writings well attest. His ability to discern the influences which have contributed to the formation and acceptance of systems of philosophy in their historical emergence certainly entitles him to the high reputation he enjoys as an historian of philosophy. In this respect, the present volume is no exception. Likewise his exposition of

the thesis upheld by the philosophers under consideration is always very clear, and not without revealing insights into the matter and men he is treating. Serious students of philosophy will find much here of great benefit.

But when it comes to an objective critique of philosophical doctrine—and he is not slow to point out errors, despite his obvious and acknowledged admiration for much that he finds—the same cannot be said. Though he outlines a problem in such a way that the issues at stake are clearly perceived, the subsequent “solution” often really leaves the problem unsettled. He seems to betray a certain hesitancy to resolve difficulties, so that, at times, it isn’t so much what he says that is disturbing, as what he leaves unsaid. The reader will often find himself wondering just what is Father Copleston’s stand on a particular point. All this is not likely to instill much confidence in the philosophy from which it proceeds. C.J.

A Little Learning. By Walter J. Handren, S.J. Westminster, Maryland, The Newman Press, 1956. pp. xii, 215. \$3.50.

Alexander Pope in his “Essay on Criticism” considers “a little learning” to be a “dangerous thing.” Father Handren in this book is concerned with showing prospective college students how to avoid the acquiring of just “a little learning” during their four years stay at college. Father Handren, a professor at St. Joseph’s College in Philadelphia, has slanted his book particularly toward the Catholic high-school graduate about to enter a Catholic college. The importance and need of religion as a course of study is given separate treatment, while the role of the Catholic religion in the student’s everyday life is woven into the fabric of the book.

The book is divided into three main sections. In part one, the author points up the general environment and atmosphere in which one will find himself as a student in a Catholic college. In part two, the philosophy of education is expounded but in a way limited to the practical dictates of the book. Here the author treats in detail, six areas of human life which must be developed if one’s education is to be satisfactory. In part three, we find practical aids and techniques to be used for effective study.

This book is intended not only as a means of instruction and indoctrination for prospective college students but also as a handbook and ready reference for those attending college. The author suggests that it may be used to good advantage as a text in an orientation course for freshmen. L.M.S.

The Priest of the People. A Symposium. Westminster, Md. The Newman Press, 1956. pp. 95. \$0.95.

This book is addressed as much to the laity as to the clergy, serving as a reminder to the priest of the essentials of the sacerdotal life, and helping the layfolk to understand and appreciate their priests. As Fr. Conrad Pepler, O.P., writes in the introduction: "... the fundamental spirituality for priest and people alike is always the same, the identification with the living Christ Jesus."

Originally a special issue of *Life of the Spirit*, this symposium consists of seven essays by as many authors. All of the timelessness of the Church is reflected in these writings which range from a discussion of the teaching of the early Fathers on the Priesthood right up to the contemporary account of a Carmelite priest who practiced heroic charity toward his Communist prison-mates in concentration camps of World War II. Special mention should be made of Fr. Bede Jarret's contribution entitled "The Sinner," a short essay on the role of sin in the divine plan, which is astounding in its simplicity and yet overpowering in its theological implications.

A happy combination of solid spirituality and inspiring charity are contained within these few pages. It would seem that this folio should accomplish its aim admirably.

T.H.D.

Contemporary Church Art. By Anton Henze and Theodor Filthout. Translated by Cecily Hastings. New York, Sheed and Ward, 1956. pp. 128. \$7.50.

This book explains and illustrates representative efforts in contemporary Catholic religious art. The discussions include the general design of the church and every object used in the performance of the liturgy, judgments being based upon a criterion of values formed from a point of view sympathetic with so-called "modern" art. The latter two-thirds of the work is made up of well-reproduced photographs of contemporary church art in Europe and America, exemplifying the principles and arguments of the text.

Dr. Anton Henze inductively argues from examples of church art, past and present, to conclude to true artistic principles for governing today's religious art. Among his conclusions, he states that contemporary art is seeking to unite the people and the altar in the acts of liturgical worship. That this might be achieved, the patron must respect the authority of the artist and architect and give the moderns a fair chance to prove themselves.

Dr. Theodore Filthout, as a theologian arguing deductively

from the legislation of the Church and the nature of the liturgy, proceeds to outline the broad principles which should govern the artist. The supreme task of church art is to serve the liturgy, which is completely centered in the Eucharistic sacrifice. Everything in the church, the design itself, all objects of worship and devotion, must be designed by an artist working in union with the architect to produce a unified whole.

The book is written with sincerity and honesty, and shows the desire and ability of contemporary artists, whom God has so endowed, to serve Him in their work. The competence of the authors demands sympathetic study of their work by all those concerned with building and decorating our churches. As the illustrations show, some of the artists have developed a genuine talent into spontaneous, but controlled realization of truly beautiful designs and forms in their work for God.

C.M.H.

Coventry Patmore. By E. J. Oliver. New York, Sheed and Ward, 1956. pp. 211. \$4.00.

To Catholics and to Catholic poets, Coventry Patmore is a remarkable example of how to bridge the gap between the ideal and the real, between the natural and the supernatural. Unfurling his colors early in life as the champion of marriage, he was able to spin an entire philosophy of life around this, his sacred vocation. His works constantly stress the analogy between the twin ideas of the human love of spouses and the divine love of God for the soul, the first always subordinated to the second as prelude to fulfillment. Our own age with its contempt for the institution of marriage could well profit by a reassertion of such concepts.

Mr. Oliver has given us a monograph of considerable research yet, somehow Coventry Patmore never quite emerges in sharp outline against the horizon of critical filigree. This biographer is equipped for his task by a thorough reading, savoring, and digestion of Coventry Patmore's work. He has, therefore, a distinct advantage over the ordinary reader, who is armed at most with "Toys" and a few stock anthology pieces. Under such circumstances, a more substantial introduction to its subject would have enhanced this biographical sketch. Only when the subject's character is sufficiently concretized, will the average reader abandon himself to any such literary obstacle course as the author has constructed.

Despite these defects the persevering reader will be amply repaid. E. J. Oliver has penetrated to many psychological and artistic

factors in an engaging and extraordinarily varied personality. He has carefully evaluated them for us: the lover, the poet, the patriarch, the so-called "anti-clerical." He has seen what was fantastic and what was intensely human, and, therefore endearing about Patmore. He has invited us to rediscover with him a great Catholic poet, whose reputation among the critics is changing from that of a sentimental Victorian versifier, a sort of pale Tennyson, to that of a high-minded and fiercely independent thinker, a frank, outspoken critic of the hypocrisy of his era. Contemptuous of contemporary convention, Patmore possessed a reverence for the eternal truths which permitted him to reiterate them throughout his work with never a blush for lack of originality of thought—a simplicity which glitters like a jewel in the ugly setting of Victorian bombast and insincerity.

Q.L.

The Idea of a University. By John Henry Newman. Selected Discourses with an Introduction and notes by May Yardley. Cambridge, England. The University Press, 1956. pp. xxxiv, 164. \$1.75.

Faith and Prejudice and Other Unpublished Sermons of Cardinal Newman. Edited by the Birmingham Oratory. New York. Sheed & Ward, 1956. pp. 128. \$2.50.

The publication of these selected discourses from Newman's *Idea of a University* is a contemporary witness to the timeless clarity of his thought. The modern educator can certainly profit from reading Newman's *Idea* as it is summarized in this publication. The discourses are skillfully chosen with a view to the needs of the student of education. Newman has investigated the nature and purpose of the university; it is the business of the educator to incorporate that ideal within the context of his particular school. May Yardley has done a true service by reminding teachers of Newman's classical idea of "mental culture."

Although many of Cardinal Newman's sermons have been published, the first sermons of his Catholic ministry had been neglected. Under the title, *Faith and Prejudice*, the Fathers of the Birmingham Oratory have remedied this oversight. Newman died before he could prepare these sermons for publication, so they lack his usual embellishment of subject and deftness of arrangement. The figures and imagery are easily grasped but the fineness of detail common in Newman is noticeably missed. Nonetheless, his facility in Scripture, his delicate consciousness of his audience and his power for concrete

illustration are clearly evident. As the introduction says of these sermons: they are authentic Newman. This study of Newman will be rewarding to all who are interested in his preaching and writing.
L.G.C.

All Things Considered. By G. K. Chesterton. New York. Sheed & Ward, 1956. pp. vi, 216. \$3.00.

What's Wrong with the World. By G. K. Chesterton. New York. Sheed & Ward, 1956. pp. viii, 216. \$3.00.

In the opening lines of *All Things Considered*, Mr. Chesterton warns those who take literature seriously to "keep clear of this book." He says further that "it is a collection of crude and shapeless papers upon current or rather flying subjects . . ." Nevertheless, in his delightfully humorous fashion, G.K.C. makes some very profound observations on the ills of his and our own times. He speaks of politics, science, religion, patriotism, sports and a host of other subjects, all of which bear within themselves some evil or misdirection which Chesterton brings to light and allows us to consider. The times may change but the problems which are fundamental remain the same. Consider then *All Things Considered*.

In *What's Wrong With The World*, Chesterton, recognizing the roots of what have since developed into major sociological problems, writes with almost prophetic insight on housing, education, proper environment for children and woman's place in the world. All of these problems are still very much with us and we know how grave they are. Mr. Chesterton, however, presents them in his usual style and makes it a pleasure to mull over such fundamental sociological difficulties. Yet he never permits us to lose sight of man as subject to God and possessing a dignity of his own.

H.M.I.

All the Way to Heaven. By Helen Caldwell Day. New York, Sheed and Ward, 1956. pp. 148. \$2.75.

All the Way to Heaven is a realistic book about a vital problem: how to accept suffering. Helen Caldwell Day has written this book specifically about the Catholic Union of the Sick in America. In a concise but vivid manner she has succeeded in expressing the purpose of this unique organization. Each member of the union is placed in a group of about six who correspond regularly with one

another. The groups are made up of men and women from different localities and diverse circumstances and backgrounds, but by means of their letters they are "united in suffering and sharing each other's burdens, sorrows, joys and sufferings in a spirit of Charity."

By a creative use of such letters, *All the Way to Heaven* presents an inspiring and edifying portrayal of the Christian attitude toward suffering. Readers cannot fail to grasp the significance of this 'vocation within a vocation.' Those granted the special vocation of suffering cannot fail to be encouraged in their efforts toward ever closer union with the Passion of Christ. M.M.C.

Romanesque Art. By Juan Eduardo Cirlot. New York, Philosophical Library, 1955. pp. 93. \$10.00.

Fra Angelico. By Giulio Carlo Argan. New York, Skira, Inc., 1955. pp. 127.

In thirteen lucid pages of text Juan Eduardo Cirlot introduces us to an important portion of Romanesque Art: the Catalan. In addition to presenting the intrinsic value of Catalan Romanesque art, the short but weighty text and the accompanying 52 plates, also give us grounds for hoping that the long debated modern forms may become as rich in content and as expressive of Faith as was the Romanesque. Arising from a combination of widely separated elements, cultural as well as historical, Romanesque art at the time of its emergence as a distinct art form in the 11th Century, was really *modern*, accurately expressive of the Faith, events and attitudes of that time. The life span of the Romanesque runs parallel to the Crusades and the formation of the first European literatures. This fact, Mr. Cirlot points out, accounts in part for the Byzantine influence and for the frequency of violent elements like martyrdoms, decapitations, flourishing of daggers, etc. The plates, reproductions from the Art Museum of Catalonia, are well executed, and result in a beautiful volume.

Fra Angelico brings us to a later school, to the more developed art forms and techniques of a well known and revered painter. The value of this little volume lies not in the profusion of rather small reproductions of works and details by Fra Angelico—these being inserted for the sake of ready reference alone—but in the learned and ordered biographical study of Angelico and the criticism of his work by the Curator General of Fine Arts in Italy.

After establishing the possible link with earlier schools in the work of Fra Angelico, the author takes pains to present him as a

man of his times. Responsive to the cultural and artistic movements of the epoch, Fra Angelico above all, was very much a religious—impregnated with the spirit of his own Order of Preachers, its life, and its doctrinal role as exposed by St. Thomas Aquinas. These were Fra Angelico's sources, and the author succeeds admirably in presenting them to us. J.R.

The Gothic Cathedral: Origins of Gothic Architecture and the Medieval Concept of Order. By Otto von Simson. New York, Pantheon Books, Inc., 1956. pp. xxiii, 307. \$6.50.

The great Gothic monuments of the ages of Faith have long been considered, and indeed were intended by their builders, as images or symbols of ultimate, supernatural reality. In this masterful essay, Professor von Simson undertakes to discover and interpret for our age the medieval Christian vision in which the cathedral originated, and the precise connection between that vision and Gothic form. The author restricts his study to the architecture of two great churches—the Abbey church of St. Denis and the Cathedral of Chartres, respectively the first blossom and the mature, classic flowering of that architectural revolution which arose as a creative response to the spirit and mood of twelfth-century Capetian France.

Two decisive characteristics of the Gothic are the use of light, and the unique relation between structure and appearance. According to Dr. von Simson's thesis, these are the artistic expression of two phases of medieval speculation, which he calls the "theology of light" and the "theology of number, weight, and measure." This Dionysian and Augustinian tradition dominated the thought of the men who were most prominently associated with the erection of the first Gothic churches; indeed, Suger of St. Denis has left a little treatise showing how Christ, the Light of the World, is imaged in the diaphanous luminosity of his new church, and how the well-proportioned structural lines symbolize the wise harmony of God's creation.

Later chapters show how these aesthetic qualities are verified in the actual fabric of St. Denis and Notre Dame de Chartres. The author's research has established moreover the close relation between the practicing architect and his ecclesiastical patron in the process of transforming symbolic vision into Gothic form. Nor has he overlooked other factors—political, historical and economic—which, in an age where secular and religious life was inseparable, played their part in the creation of the cathedral. In sum, in this handsome and intelligently illustrated volume he has cogently demonstrated his

thesis, and clarified immeasurably our understanding of the mystery that is Gothic architecture.

The objective and scholarly tone of the book, and the analytic detail of the demonstration involved, may repel readers lacking sufficient background knowledge or those preferring a more romantic or descriptive approach. We are convinced, however, that one who studiously follows Dr. von Simson's exposition to its exhilarating climax in the splendor and majesty of the Virgin's Palace at Chartres, will share something of the wonder and delight that must have overpowered the faithful when they first beheld such great sanctuaries risen in their midst.

The Archbishop and The Lady. By Michael de la Bedoyere. New York, Pantheon Books, Inc., 1956. pp. 252. \$3.50.

A woman of marked mystical tendencies; the political and personal intrigues of the court of Louis XIV; misunderstanding between the two great French ecclesiastics of the time; these are the ingredients which Michael de la Bedoyere has chosen to bring to a literary boil in his latest work. The book is comprised of two parts, the first of which deals with the personalities and doctrinal leanings of the principals, Mme. Guyon, Archbishop Fenelon, Bishop Bossuet and Mme. de Maintenon, the second and secret wife of Louis XIV. The latter was to play an important role in instigating the struggle between the two Churchmen.

The second part of the book is devoted chiefly to the actual controversy. We are told that the nub of the dispute between these two great Bishops was the extent to which Madam Guyon's doctrine of "pure, disinterested love" could be carried. Could one go to the point of being so purified of self in loving God that by comparison even the desire for salvation became a matter of indifferent import? The Archbishop (Fenelon) and the Lady (Mme. Guyon) thought one could. Bishop Bossuet thought otherwise and was in a position to make his views felt throughout the France of that day. After a bitter struggle the matter eventually reached Rome and a condemnation of Fenelon's book the *Maxims* was the result.

Michael de la Bedoyere has written this volume with the professed intention of setting forth Fenelon's position, a point it is well to keep in mind particularly in the later chapters. Unhappily the author is at times found wanting in clarity and precision of expression with the result that some of his explanations of points bearing on the theological, might breed confusion. This is doubly important

in a work intended for popular consumption which treats of a matter that has already provoked one Papal condemnation. In this regard it may be significant that the book does not bear an *Imprimatur*.
J.T.

Woman in the Modern World. By Eva Firkel. Translated from the German by Hilda C. Graef. Chicago, Illinois, Fides Publishers, 1956. pp. x, 211. \$3.50.

During the past century far reaching sociological changes have called the woman "into the front line of life." As a result the education of women to facilitate the full realization and development of the feminine personality is of the utmost importance. For, as the author notes, "the soulless standardization of mass society cannot be redeemed except by woman, at rest in herself, when she brings man home in the deepest sense of the word." In modern society, woman is especially called upon to be "the defender of human dignity."

The author, a doctor of medicine and a practicing psychotherapist, addresses herself primarily to the individual woman. This study is not so much a compilation of statistics or an examination of cases, as it is an attempt to examine womanhood and its problems "within the context of the individual feminine personality." To achieve this Dr. Firkel first discusses woman's nature, i.e. her general human, physical, and psychosomatic characteristics, and her pathological attitudes. Separate sections are devoted to the principal stages of life: youth, adolescence, the married and single states, and advanced years. The final section then treats of the perfected woman, the woman who has achieved the full development of her feminine personality.

The volume's chief features are the skillful synthesis of a vast amount of matter and the clear insight provided by the medical point of view from which the author approaches her subject. Though much of the matter will be familiar to its readers, the book should nonetheless prove quite valuable to those entrusted with the task of directing women, especially younger women, either in the selection of a state of life or in the solution of some other problem of personal adjustment. Its somewhat scholarly, speculative approach may place it beyond the scope of the average woman reader or of the woman in need of psychological or psychotherapeutic guidance.

C.M.B.

The Three Stages of the Spiritual Life. By J. Grimal, S.M. Translated from the French under the direction of Joseph Buckley, S.M. Milwaukee, Bruce Publishing Co., 1956. 3 vols. pp. xi, 119; 144; and xxiii, 114. \$2.95 per vol. \$8.00 per set.

In this three-volume work, Father Grimal has traced the steps by which a soul may progress to union with God. The first volume concerns itself with the soul's movement from mortal sin toward God and the establishment of an unshakeable resolution to live in Christ. In the second volume the principles for ridding the soul of deliberate venial sin, for controlling the passions and acquiring the virtues are set forth with the utmost clarity. But in the third volume the author departs somewhat from the more commonly accepted notions of the unitive way. Most spiritual writers picture this stage as a mystical marriage with Christ. Father Grimal however, regards God not as Spouse, but as Father of the soul and argues to this conclusion from the New Testament, especially from the Prologue of Saint John.

However, the metaphor of marriage was first used by the prophet Osee (750-72 B.C.) to signify the fidelity of God to his Chosen People (his bride) though they may prove unfaithful. The figure became common in later writings (cf. Is. 54:6; Ez. 16; Cant. of Cant.) and is also found in the New Testament (cf. Jn. 3:29; II Cor. 11:2; Eph. 5:23-32; Apoc. 21:9). Spiritual writers from earliest times have adopted this metaphor in which the soul desires nothing except what God desires—a state which is lived in faithful union with Christ (unitive way).

With a proper understanding of its use in the Old Testament, this metaphor of marriage, used by most spiritual writers, reaches its full significance and assumes a grandeur which should not be discarded lightly. The arguments which Father Grimal advances for his position, while theologically sound, are not necessarily convincing. Apart from this technical problem, *The Three Stages of the Spiritual Life* will prove to be profitable reading at any stage of one's spiritual life.

D.F.S.

Teresa of Avila, the Woman. By Winifred Nevin. Milwaukee, The Bruce Publishing Company, 1956. pp. ii, 169. \$3.00.

We live in an age which places heavy stress on the line of least resistance. For example, if one has bad temperamental qualities, he is encouraged to ignore or excuse them, rather than to master them and direct them to good. *Teresa Of Avila, The Woman* bears witness to the fallacy of these modern tendencies.

The book is not a life of the Saint, but a study of her temperament and character as revealed in her writings. Yet while emphasizing the natural traits of Teresa, the author has not forgotten that she is a Saint. Thus there is no question of a dual personality. For we are made keenly aware that "the fire that burns in the woman bursts into flame in the mystic, and that the mystic when about the Lord's business, displays the keenness of a practical woman."

In the first chapter, the author gives the historical setting and family background of Teresa. After this, two chapters are devoted to her life before the reform. The rest of the book describes Teresa's tireless efforts to promote and stabilize the Reform. The book can serve as an introduction to the writings of St. Teresa since it gives the reader a general outline of her life. But in deepening his knowledge of *Teresa Of Avila, The Woman* the reader will also be led to a deeper love of Teresa, the Saint. E.M.B.

Biblia Sacra. Milwaukee, The Bruce Publishing Co., 1956. Vols. 1 to 4, pp. 3800. \$12.00 the set.

This latest approved version of the *Biblia Sacra* (Holy Bible) is especially noteworthy for a distinctive physical make-up. It is divided into four compact volumes of the "pocket book" size, but is well bound in hard cloth cover. Volumes 1 to 3 comprise the Old Testament; a commendable feature here is the presentation of *both* the Vulgate and the new authorized Latin version of the Psalter, arranged for easy comparison on opposite pages.

While only the Latin text is given for the Old Testament, the New Testament in the fourth volume is given in Greek and Latin; these texts too are arranged in parallel fashion. The compactness and bilingual feature of this New Testament volume would seem to make it a most convenient item, sought after as separate from the entire set. B.M.

Sobriety and Beyond. By Father John Doe. Indianapolis, SMT Publishing Co., Inc., 1955. pp. 411. \$3.95. (Sole Distributor: Sobriety and Beyond, Inc. P. O. Box 1184, Indianapolis.)

A recent Papal allocution has stressed the concern of Our Holy Father regarding a "harrowng menace and actual spiritual tragedy . . . a social evil and spiritual deterioration" prevalent today. Alcoholism is at a peak in the modern world and especially in the United States.

The Pope has issued a call for "enlightened study and self-sacrificing zeal." Such works as *Sobriety* and *Beyond* will make easier the individual's task of overcoming the compulsive-factor in drinking and will augment the individual humility needed for the self-accusation of alcoholism.

Written by and for Alcoholics Anonymous, its vast store of knowledge and experience transcends that limited field and gives the work a universal appeal. Originally presented in booklet form for A.A. distribution, this interwoven compilation is extensive in its scope. While the primary cause of Alcoholism is still unknown positively, various influencing occasions are examined, e.g., the basic abnormal fear present in every alcoholic. Fundamental to the A.A. plan are the Twelve Steps, which are here reviewed in themselves and in connection with Spirituality, Love of God, Action, Serenity (—the Beyond), and Excuses. The interconnection and interaction of all Twelve Steps is emphasized. Of exceptional note are the sections on "alcoholic" prayer and the practicalities of A.A. sponsorship. Many misconceptions related to this problem are dispelled; prudent self-love and gratitude towards others is fostered; and the magnetism of first-step humility is appealingly manifested. The numerous anecdotes, though at times repetitious, nevertheless serve an important purpose of illustration.

In itself, the A.A. program is nondenominational, yet its compatibility with Catholic teachings is easily seen. God's provident care for alcoholics and the serenity of prayer and meditation found beyond sobriety can readily be discerned. Many will find in this book the guiding norms whereby alcoholics may be helped to make their choice of death, insanity, or sobriety . . . and beyond.

J.D.L.

Handbook of Moral Theology. By Dominic M. Prummer, O.P. Translated from the Latin by Rev. Gerald W. Shelton, S.T.L. Cork, Ireland, The Mercier Press Limited, 1956. pp. 493.

Since its first publication over thirty years ago, Fr. Dominic Prummer's *Vade Mecum Theologiae Moralis* has been a constant companion and reference work for thousands of priests and seminarists the world over. Its long-awaited appearance in an English translation will make its invaluable principles available not only to those in the clerical state, but especially to those members of the laity for whom a knowledge of Catholic ethical principles is indispensable, i.e. doctors, lawyers, nurses, etc.

This volume, skillfully translated by Fr. Shelton, contains complete indexes which will greatly facilitate the solution of most moral

difficulties. The reader must bear in mind, however, that this work is intended to be a handbook. Its merit lies in the succinct, yet clear, presentation of principles. It cannot be substituted for a course in moral theology. Unfortunately, the failure to indicate new sacramental legislation (with the exception of the new laws governing the Eucharistic fast) dates an otherwise outstanding piece of work.

C.M.B.

The Mind of the Church in the Formation of Sisters. Edited by Sister Ritamary, C.H.M. New York, Fordham University Press, 1956. pp. xxxi, 282. \$3.00.

With the growth of the Catholic school program in recent years, the question has arisen: "Are our teaching Sisters well trained and does their education correspond to the academic standards demanded by the State?" Sad to say, the response in most cases is in the negative. A survey conducted by the Sisters themselves shows that "in almost every religious congregation a very large number of in-service teachers . . . must strive through a period of from ten to twenty years of summer schools to attain what is now recognized as minimum preparation for their work." In an attempt to remedy this situation, the Sisters have organized the *Sister Formation Conference* (SFC) in which they 'air their difficulties' and by mutual understanding and assistance solve their many spiritual and educational problems of adaptation to modern standards.

It was decided that the mind of the Church on this matter could be best realized by an examination of the pronouncements of the Holy See and "by an application of the canon law principle of analogy to the ecclesiastical directives for seminaries and to the actual practice of the Orders of religious men who teach and who prepare their own teachers." In this volume selections from the proceedings of regional and national meetings of the Conference have been arranged topically under the following headings: Application to the American Scene of Recent Pronouncements of the Holy See; Ecclesiastical Directives for Seminaries and for the Education of Religious Men; Sister Education from the Viewpoint of the Superintendent of Schools; Sister Formation from the Viewpoint of the College and University Administrator; Formation Programs of Religious Communities of Men; etc. In the foreword by the Apostolic Delegate we read, ". . . it is most fitting that the Sisterhoods should be assisted in their programs by those whose authority, learning and experience qualify them to give such help." Catholic educators

and others to whom these words apply will surely be aided by a study of this and succeeding works on the Sister Formation Conference.
D.F.S.

A Modern Crusader. By Esmond L. Klimeck, O.P. London, Blackfriars Publications, 1956. pp. 163.

The *Modern Crusader* is actually the author, an English Dominican Friar. The book describes two personal pilgrimages or crusades undertaken by him; the first, to Walsingham, England; the other, to Fatima, Portugal.

In the year 1940, Father Klimeck attempted to organize a cross-bearing pilgrimage to the shrine of Our Lady of Walsingham. But due to war-time conditions the plan ended in failure. Father Klimeck tells us of the eventual realization of that goal and its accompanying difficulties: the 200 mile march, the weight of the cross (100 lbs.), adverse weather, and the ever-impending danger of a second failure.

The latter section of the book deals with Father Klimeck's pilgrimage to Fatima. Here the author excels as he gives us a realistic view of Fatima as seen by a pilgrim. He tells us of the insignificant places and events one never reads about and the important part they play in the Fatima story. He describes vividly one of the great anniversary days celebrated on October the thirteenth and how the Catholics of Portugal react to it. He permits us to see something of the character and sanctity of Jacinta, the child who gave so much to God for the world at the age of six; he even speculates on the nature of the Fatima secret. His thoughts are quite provocative.

The book is terse, well written and replete with the author's own strong feelings and convictions. The inspiration for Father Klimeck's work comes from the words of St. Bernard: "when you follow Mary, you will not go astray; when you pray to her you will not despair." The narrative has, at least in part, succeeded in conveying some of the same message and meaning.

Throughout the book it is the author's fervent prayer that the world will heed the message of Fatima of prayer and penance, and that we too will become pilgrims and crusaders by putting that message into our daily lives.

G.M.

The Miracle of Lourdes. By Ruth Cranston. New York, McGraw-Hill Company, 1955. pp. 286. \$4.50.

Despite marked advances in recent years, medical science still struggles in a dubious and uncertain fight against man's mightiest

enemies—cancer, polio, and scores of other afflictions. Yet Lourdes continues to bear witness that there is a definite, permanent cure for these ills though not in the natural way of medical treatments.

Ruth Cranston, non-Catholic author of *The Miracle of Lourdes*, shows that the one-hundred-year-old reputation of Lourdes is still the most cherished of any medical institution. Every year two million people visit the small town in the southwest of France. The question came to the author's mind, "Why this special strong attraction to Lourdes above all other healing centers"? So she went to Lourdes herself out of irrepressible curiosity.

The Miracle of Lourdes is the inspiring account of her own pilgrimage. The peculiar atmosphere of the French border town, the pageantry and ritual of the Church services, the vibrant expectancy and hope of the invalids, the actual interviews with those cured, are all worthily handled by Mrs. Cranston. For the unbelievers and skeptics, certain chapters deal with the work of the Medical Commission at Lourdes, composed of twenty distinguished physicians and surgeons of various countries, who, ever watchful for fraudulency, present their authoritative view upon the cures.

This impartial view of Lourdes, written in a factual and simple style, traces the history of the shrine from the first trickle of pilgrims in the days of Bernadette to the powerful stream of today. For those to whom the name Lourdes connotes nothing more than a childlike fairytale, this book will be a true awakening. Lourdes is more than a shrine of miraculous cures, it is a hospital from heaven maintained by the Divine Physician.

O. O'C.

The American Catholic Family. By John L. Thomas, S.J. Englewood Cliffs, New Jersey. Prentice-Hall, Inc., 1956. pp. 471. \$7.65.

Priests, vocation counselors, school teachers, sociologists and college students will find Father Thomas' book demanding but richly rewarding reading. With uncommon skill the Jesuit sociologist has interwoven material from theology, psychology and the social sciences to produce a clear, objective study in a delicate field. It is a work that will provide over the years a standard point of departure for the expert, a precious source of information for the interested non-specialist.

The book opens with a brief report (Part I) on "Minority Survival in a Complex Society." Its sober, scientific tone will arrest the reader's attention on a problem often informally aired but seldom studied closely. Part II presents "The Catholic Concept of Marriage" in a logical, complete manner. This should prove a boom to non-

Catholic social scientists whose understanding of Catholic marriage is all too frequently unscientific. Part III outlines "The Characteristics of the American Catholic Family." Sociologists will welcome the solid statistical backgrounds to the author's topics, e.g., birth rate, mixed marriages, etc. Part IV concerns "Family Breakdown." For many readers this will be the heart of the book. Statistics are here also, but the accent is on the causative factors of broken families, e.g., adultery, liquor, immaturity, mother-in-law problems, forced marriages, etc. Pastors, counselors and thoughtful adults will find much to ponder here. Finally, Part V suggests "Programs for Survival." Its title is grim but exact, as America's soaring divorce rate indicates. It argues convincingly for greater emphasis on individual motivation, for restoring the traditional role of parents, for correctly delineating the part of sex in Catholic life. Priests and those charged with guiding the young may profit especially from these chapters.

Father Thomas has done so many things well that critics can only advance additional topics for inclusion in future editions. Another Thomas, Thomas Aquinas, would perhaps recommend that the cardinal virtues be emphasized. This would counteract the grimness of Part IV (which is really a partial listing of the opposed vices) and complement the program suggested in Part V, since, as he noted (*Summa Theologiae* IIa-IIae Prologue), to the cardinal and theological virtues may be reduced all the moral matter that concerns every person and therefore, concerns the *American Catholic Family*.
J.M.C.

Portrait of Jesus. By Marian King. Philadelphia, J. B. Lippincott Company, 1956. pp. 60. \$2.75.

This "portrait" was written for young people. But an adult had better be around to urge it on them. For although this is an admirable idea—to bring the story of Jesus to youngsters in the form of paintings—it never quite comes off in Marian King's book.

From the vast resources of The National Gallery, Miss King has collected twenty-seven celebrated paintings and engravings which picture different stages of the life of Our Lord. Each of these reproductions is faced with an appropriate text from Holy Scripture, and this is immediately followed by a descriptive passage of the masterpiece.

This book, which carries an *Imprimatur*, sounds exceedingly attractive, and in some ways it is. But, not for the young folks. The reproductions are in black and white. Could not some have been in color? The biblical texts *and* the diminutive art appreciation course

on one page—too much! Could not some of the descriptive matter be edited? Better yet, by reproducing the paintings in color, little verbiage would have been required. At any rate, the over-all effect is cluttered and hardly compelling. Marguerite Northrup did a wonderful piece of work with her *Christmas Story* using short biblical texts and sparkling reproductions in color. But hers was just a portion of Our Lord's life. It would have been a real contribution to have seen the *whole* of it brought to us as effectively. V.L.

St. Dominic and the Rosary. By Catherine Beebe. New York, Farrar, Straus and Cudahy, 1956. pp. 188. \$1.95.

This is one of the *Vision* series of biographies designed to acquaint the nine-to-fifteen year old age group with the lives of prominent Catholic saints and laymen. Catherine Beebe, a favorite in the juvenile field, has given us a St. Dominic of adventure and prayer. The Saint's sojourn to Denmark, his conversion of the Albigenian innkeeper, the struggle with Count Raymond, and encounters with heretics should prove adventurous and exciting to youthful minds. Yet these dramatic aspects are carefully balanced by glimpses of the Saint of prayer, of penance and of work.

St. Dominic and the Rosary appears surprisingly accurate throughout, but purposely avoids much of the doctrinal and political complexities of St. Dominic's time in fear of confusing youthful readers. It will acquaint the young reader with a treasured Catholic heritage while supplying a fund of historical and geographical knowledge. Excellent vocational reading for both boys and girls; the chapters on the first foundation at Prouille are especially enlightening.

C.C.

Business Ethics. By Herbert Johnston. New York, Pitman Publishing Corporation, 1956. pp. x, 349. \$4.75.

"In practice, you could drive a heavy tank through the gap between the conclusions reached in general ethics and the ordinary student's application of these conclusions to the moral problems that he meets in the business world." Motivated by such an exigency, Professor Johnston here exposes the moral aspects basic to many business problems and examines them in terms of ethical principles.

Commencing with a brief consideration of the general nature of ethics, the fundamentals are presented with an eye to ready applica-

tion in prudential ethics. Professor Johnston then offers a clear and adequate treatment of rights, justice and injustice as correlated in the business world. From this point onward specific moral problems are met directly: Speech, Its Use and Abuse; The Purpose of Economic Life; The Private Enterprise System; Labor and Capital; Employment and Wages; Labor Unions; and finally Government in Economic Life. Controversy will simmer over several of the solutions proposed on the prudential level (e.g., the labor problems), but the overall deductions are ethically sound.

Business Ethics can be recommended as a text book only on the supposition that a course in general ethics has preceded. The work would be an excellent means of supplementing such a course, although the ideal is a special course in business ethics. Beneficial to every reader are the practical cases offered for consideration and the precise references to other works where a broader treatment of the problem involved can be found. Morality in the business world is fundamental and vital to society, and thus demands from us an acute understanding of the difficulties involved. *Business Ethics* certainly brings this understanding closer to reality. C.C.

The Nun's Story. By Kathryn Hulme. Boston: Atlantic-Little, Brown & Company, 1956. pp. 339. \$4.00.

This nun's story is a shocker. Not in any sense of the scandalous, or the sensational. But, rather like the shock of one good, honest, deep breath; one's head spins from unaccustomed fresh air. For out of an abundance of efforts to portray convent life, Kathryn Hulme's factually-based novel stands out as a refreshingly realistic effort. One may stagger at first, but will soon find this hard-hitting book difficult to put down—or forget!

Gabrielle Van der Mal, the daughter of a famous Belgian doctor, enters an order of nuns whose motto is "Pray and Work." Headstrong and extraordinarily gifted, especially along intellectual lines, hers is no rose-strewn novitiate. Although well-intentioned and sincere in her attempts to conform, nature and previous experience constantly betray her. She bumps, trips and stumbles all over the Holy Rule; however there are no complaints that pillows are not proffered to ease her inevitable falls. "Seventy times seven" does she bang head-long into that formidable block: Obedience. In the beginning, she comes to grips with it; often she triumphs over self, but gradually, as years slip by, so does her grip. Compromise sets in. Obedience becomes too much for her, and what had started out

to be a mere sprinkling of tiffs, blows up into a full-scale storm of rebellion voiced in a suicidal: "What I do from now on is between me and God alone." From this point on, Gabrielle's (now Sister Luke) days in convent life are numbered. A woman of great integrity, her conscience clamors for solution. It comes in posting her request for a Papal dispensation from her vows. And so, after seventeen years, a veritable incarnation of Our Lord's "Ubi est thesaurus tuus, ibi est et cor tuum," she returns to the world: the world of nursing.

The temptation to pass on Sister Luke's conduct is strong. But this must be left to the Reviewer Himself Whose judgment transcends the perils of a conclusion based on what an author has chosen to report. Yet what Miss Hulme reports is admirably concocted. She is to be praised for her treatment of an explosive topic. It is the substance—the granite of religious life which is the bedrock of this account. This feature alone makes her book unique. There are few sentimental overtones. Gone are the pious frills which are so often substituted for the reality of the religious life. And withal, Miss Hulme, herself a convert to Catholicism, displays a rare appreciation for the depth, beauty, and significance of a life ordered to Almighty God through the rule of a religious congregation.

There is one incident which seems improbable. Sister Luke was asked by a Superior if she "would . . . be big enough, tall enough, to fail . . . examinations to show humility?" Now whether Miss Hulme narrates the entire substance in this case, or whether she is becoming confused with the accidents is something which the mature reader must ponder for himself. It is but a slight fracture in a virile narrative that should not only do much to give future *Sponsae Verbi* pause for needed thought, but might well prove to be a source of fertile reflection for all who have elected "to obey God rather than men."

V.L.

A Complete Index of the Summa Theologica of St. Thomas Aquinas.

By Roy J. Deferrari and Sister M. Inviolata Barry, C.D.P. Washington, Catholic University of America Press, 1956. pp. ix, 386. \$20.00 (paper).

The appearance of *A Complete Index to the Summa Theologica* marks the successful completion of a monumental project concerned with St. Thomas' most important work. An earlier phase of this sixteen year endeavor saw the publication in 1948 of the excellent *Lexicon of St. Thomas Aquinas*.

In distinction to the common index of the Summa which attempts a partial concordance of the principal *ideas* of the Angelic Doctor, the present volume indexes all the *words* of the Summa, except for a few syncategorematic terms of no philosophical interest. One type index completes rather than supplants the other.

The physical layout of the book is excellent. The use of a quarto double-columned page, permits the volume to be kept under 400 pages. The type is clear and very readable. A convenient list of the principal variant readings is appended.

Although the cost will limit private use, libraries and scholars will welcome this valuable tool of Thomistic research. J.M.H.

Martyr in Tibet. By Robert Loup. Translated from the French by Charles Davenport. New York, The David McKay Company, 1956. pp. 238. \$3.75.

Maurice Tornay was born and reared in the majestic and peaceful mountain country of Switzerland. In 1931, he entered the novitiate of the Monks of St. Bernard at their world-famous Grand St. Bernard Hospice in the Swiss Alps, near his home. Before he was even ordained, young Tornay volunteered and was accepted for missionary work in Tibet where he had charge of a school for Tibetan boys and continued his own studies until his ordination in 1938. After various other assignments, the young monk was made pastor at the parish at Yerkalo, the only Christian village inside Tibet. It was larger in area than France and numbered only 320 Christians. However, the all-powerful lamas, who had complete religious, political and economic control over the country, relentlessly opposed any evangelization of their country. Their harassment of Father Tornay continued until August of 1949, when after having succeeded in expelling him from his mission, they had him murdered by warrior lamas while he was on his way (in disguise) to the forbidden city of Lhasa to appeal to the higher authorities for justice.

The book is valuable not only for the story of this young Swiss martyr, but also for the detailed information it gives on the life and history of the Monks of St. Bernard and for its explanation of the origin and practices of Tibetan lamaism. Photographs of the rugged locale of the narrative are provided to aid the reader in visualizing the scenes described. Although the story has been greatly encumbered by the addition of much seemingly irrelevant information, details and anecdotes, the book does a commendable job of portraying Father Maurice Tornay, a *Martyr in Tibet*. N.R.R.

The Life of Man with God. By Thomas Verner Moore. New York, Harcourt, Brace and Company, 1956. pp. 402. \$3.95.

In the words of Father Moore, "this book is an attempt to lead the reader onward in the service of God by making him familiar with the spiritual life of man with God from its earliest beginnings to perfect union of the soul with God." The goal is the interior life, "a habitual life of union with God, which, when well developed, seems independent of personal efforts to remain in the Divine Presence."

As a starting point Fr. Moore constructed a questionnaire which was sent to representative lay and religious Catholics. The replies were then interpreted in the light of both reason and faith. A trained psychiatrist and psychologist, former head of the Department of Psychology at Catholic University, Father Moore's vast experience in clinical practise was of invaluable aid. As a priest, armed with sound dogmatic and moral Theology, he was able to give true meaning to the psychological analyses of the personal experiences of the Catholics questioned.

The book has a twofold division. The first part lists the daily experiences of ordinary Catholics, who aspire to a life with God. Here the ordinary tasks of daily life are turned into the holy deeds of a hidden life of sanctity. Here through a life of prayer, love, and self denial, according to various degrees, an ever closer union with God is effected.

In the second part, "The Inner Life of Those Who Live With God," we penetrate deeply into the mystical life. With a scholarly blend of Theology and Psychology, a solid analysis of the mystical life with its various phases is presented. Prayer and penance receive a thorough and exacting treatment and are delineated as means of strengthening virtue and ensuring eternal life. The beginnings, the development, and the goal of the spiritual life, each in its turn is given treatment adequate for those who are only now beginning, or those already at the heights of spiritual perfection.

The notable characteristic of this book is its universality. It reaches everyone. As a compendium of doctrine on the spiritual life it will be of incalculable aid to the viator on his way to God; as an analysis of varied mystical experiences it will stand as a monument in the field of modern Catholic psychology. In each instance the author has one objective: the union of the reader with God. E.L.M.

Spirituality For: Postulate, Novitiate, Scholasticate. By James F. McElhone, C.S.C. Ave Maria Press. Notre Dame, Indiana. 1955. pp. 196. \$3.00.

For a proper appreciation of many of the present books dealing with the spiritual life there is required a fundamental understanding of theological terminology. Since such understanding is usually lacking to beginners in religious life, many excellent and authoritative spiritual works are placed beyond their grasp. Realizing the necessity of spiritual reading in the formative stages of a religious, Fr. McElhone, drawing from his experience with those beginning the spiritual life, presents this book as a solution to the problem.

Dealing with the three categories of those starting the religious life, he has divided his work into three parts: the Postulate, the Novitiate and the Scholasticate. Part One, dealing with the postulancy, discusses a variety of fundamental topics such as Prayer, Obedience, the Unity of mind and heart in God. In keeping with the formative character of the Novitiate, the second part treats of such fitting subjects as the obligations of one's state, the virtues and their opposed vices, and the emotions. An excellent and highly practical self-examination is presented in each chapter, followed by the suggestion of necessary practices to be inculcated in the novice. The final section on the Scholasticate devotes separate chapters to Sacrifice, Charity, Humility, Temptation, Identification with Christ, the Trinity.

Throughout the book the author's prudence and experience is readily apparent. It is regrettable that many of the chapter titles are in general terms which are not infrequently misleading. This defect coupled with the lack of any systematic index leaves the reader with no ready reference system should he wish to reread or make a cross-reference to any allied topics in the chapters. In many of the chapters a more logical and systematic development of the matter would add to a better appreciation of its content. Notwithstanding these criticisms, those starting the spiritual life can look to this book with confidence that many of the problems they will encounter are treated adequately.

M.P.G.

The Metaphysical Poets. A Study in Religious Experience. Helen C. White. New York, The Macmillan Publishing Company, 1956. pp. ix, 444. \$5.00.

Helen C. White's comprehensive study of the English metaphysical poets, first published in 1936, has received its second print-

ing after a lapse of twenty years; no attempt has been made at revision. The poets treated are Donne, Herbert, Crashaw, Traherne and Henry Vaughan. Their literary productions spanned a tumultuous period in English history (1607-1664), one characterized by religious and political changes of profound and enduring significance. They were strongly committed to the moderate tradition within the Anglican Church, shaped by Hooker, Andrews, and finally Laud. This group was striving to stabilize a middle position between Rome and Geneva. Still, the main preoccupation of the poets was the inner life and their own relation to God.

The problem of evaluating the metaphysical poets is complicated by the mystical element present to a greater or less extent in all of those here considered. Their poetry is called metaphysical due to its intellectual emphasis and method, its inspiration often being drawn from a philosophical scheme of the universe. Dr. White's firm grasp of the historical background enables her to gain a fine insight into the influence exerted by the changing cultural and religious environment upon their lives and poetic achievement. Many specific questions such as Donne's sincerity in joining Anglicanism ("born a Catholic of the blood of More and Rastell"), the chronology of Herbert's poems, the influence of the Ignatian *Spiritual Exercises* on Crashaw's poetry after his conversion to Catholicism, Vaughan's relation to Hermetic philosophy, are given due consideration in this scholarly and painstaking examination of a period outstanding in the prolific output of genuine religious poetry of a high quality.

W.P.S.

Bishop Lancelot Andrewes. Jacobean Court Preacher. A Study in Early Seventeenth-Century Religious Thought. By Maurice F. Reidy, S.J. Chicago, The Loyola University Press, 1955. pp. xiii, 237. \$3.50.

Lancelot Andrewes (1555-1626) was Anglican bishop of Winchester and court preacher to Elizabeth I and James I. Since previous definitive studies have treated Bishop Andrewes in the role of the religious controversialist and the man of prayer, Fr. Reidy has directed his special examination to Andrewes, the preacher. This is the one important, and indeed, primary aspect of his life which until now has lacked scholarly attention.

The author's exhaustive and sympathetic treatment has yielded precious insights into Andrewes' mind and personality, partial compensation for the lamentably meagre biographical data available. His close analysis of the sermons reveals how Bishop Andrewes, a key link in the high church tradition, gradually fused Catholic, Genevan

and Lutheran elements into a complete, if necessarily self-contradictory, theological system.

Rome and Canterbury form for Andrewes one Church of Christ, albeit Canterbury is "better swept, more cleanly kept, and more substantially repaired." He had none of Luther's distaste for the Schoolmen, and the works of Albertus Magnus, Aquinas and Cajetan, among others, were included in his library. He made free use of the Church's ancient wisdom, and this broader outlook insured his relative conservatism in questions of dogma and ritual. The influence of this seventeenth-century Anglo-Catholic upon the nineteenth-century Oxford movement still awaits thorough inquiry. W.S.

The Slave of Life. By M.D.H. Parker. London. Chatto & Windus Ltd., 1955. pp. 264. \$3.75. (Distributor: New York, MacMillan Co.)

The many commentators on the works of Shakespeare have been almost unanimous in avoiding the investigation of his philosophy. With exhaustive scholarship and keen artistic insight, Miss Parker has faced up to the determination of this question and has reached some very solid conclusions. Among the guides she has chosen are Aristotle, Seneca, St. Augustine, St. Thomas Aquinas and Shakespeare's contemporaries as well as her own. Her theme throughout is that Shakespeare's plays uncover a "Christian metaphysic" at work; this is especially seen in the concept of justice which his works reveal. After contrasting the notion of justice as contained in Catholic theology with that of opposed systems, Miss Parker concludes that Shakespeare was a Catholic.

Theology played an important part in Shakespeare's life. It was a thing with which his mind constantly worked. "A great many of the direct theological statements concern justice and mercy; and relevance of the Christian doctrine of the Atonement to Shakespeare's comedies is that his heroes and heroines, with a certain noticeable iteration, adduce it as a motive for conduct." A theme which is revealed in his tragedies is that nature is corrupt when apart from grace and redemptive mercy; the soul's turning away from God is the beginning of sin and death. It seems that all of the problems which confront the Christian mind are treated in Shakespeare's plays. The writer concludes: "Shakespeare's maturing theological theme poses, as it were by accident, the moot question whether he was a recusant. . . . To sum up, it would appear that Shakespeare was indeed a Papist in sympathy and doctrine, but whether he was a recusant or not we shall probably never know for certain."

Although difficulties often arise in interpreting or determining the accuracy of Miss Parker's theological and philosophical usages, yet she has performed a notable and praiseworthy service in the field of Shakespearean scholarship.

T.H.D.

The Imperial Intellect. By A. Dwight Culler. New Haven, Yale University Press, 1955. pp. 327. \$5.00.

Cardinal Newman's *Idea of a University*, which this present volume examines, is one of those great books often praised but seldom perused even, it would seem, by Catholic educators.

Perhaps it is thought that the current problems of education are far different than those of the mid-nineteenth century, that educators in the past had an easier time of it. This new study is calculated to remove such opinions. Its readers will discern striking similarities between Newman's age and the present, see Newman the professor and Newman the administrator face the same academic problems as his modern counterpart. Perhaps such an insight as this book affords will encourage acceptance and adoption of the solutions proffered by Newman the educationalist.

Culler's work is divided into three parts. The first concerns Newman's early life and his Oxford tutorship; a brief second part touches his relations with the Catholic University of Ireland, which occasioned the celebrated lectures. The final section analyzes this *Idea of a University*, as these lectures were ultimately called. Extensive Notes and an Index complete the work.

Material in the earlier chapters will surprise many educators, e.g., the high esteem in which Newman held logic and mathematics—reflected in the prominence he gave them in the curriculum; the similar concessions he made to "practical" subjects as opposed to "liberal" studies, etc. But the book must stand or fall on its analysis of the *Idea*. It stands, and decidedly erect too, for Culler knows his Newman and, uncommonly enough, his Aristotle. It is his citations of Aristotle which allow him to assay the Cardinal's often inexact terminology, to reduce to order the delicately poised arguments and suddenly shifting viewpoints of this masterly rhetorical work.

Culler, a Fulbright and Yale research scholar evinces great respect and empathy for Newman; indeed his own prose style at times equals that of his master. Administrators, teachers, serious students, all will profit from a close reading of this outstanding contribution by a gifted author.

Nature and Gravitation. By J. Athanasius Weisheiph, O.P., River Forest, Illinois, Albertus Magnus Lyceum, 1955. pp. viii, 124.

Gravity is certainly one of the most fundamental concepts of physics; it is so basic that it is taken almost for granted by students and practicing physicists alike. The *fact* of gravitation—that it exists—is indisputable; the *effects* of gravitation—its practical implications—are thoroughly understood and widely employed. But the *cause* of gravitation—its fundamental being—is not at all clear to a critical analyst. Sir Isaac Newton's law of the attraction of bodies, a purely mechanistic explanation, was the traditionally accepted theory, and it long served as an adequate hypothesis to explain physical motion. But the arrival on the scientific scene of Albert Einstein and Relativity upset the complacency of "classical" physics, and forced a re-evaluation of many basic notions, gravity included.

Father Weisheipl, a Dominican of Saint Albert's Province, has studied this problem in the light of Aristotelian-Thomistic natural philosophy, and published this scholarly work under the auspices of the Albertus Magnus Lyceum. Parts of his treatise had previously appeared in *The New Scholasticism*, but the dissertation is here found in its entirety (except for an unexplained omission of the first chapter, a study of the problem of motion). Throughout this critical, historical and theoretical exposition of the three major authorities (Aristotle, Newton and Einstein), the author insists on the absolute necessity for distinguishing between mathematical physics and natural philosophy. He concludes, that if this distinction "be clearly kept in mind, it can be said that the Aristotelian theory of nature and gravitation offers a realistic basis and justification for the theory of relativity in its essential content."

Nature and Gravitation forms a fitting addition to the Aquinas Library, a scholarly series of books by the Dominicans of Saint Albert's Province. G.A.V.

Daring to Live. By Doris Burton. Chicago, Illinois, Henry Regnery Co., 1955. pp. 176. \$3.00.

Heroes today are a dime a dozen. The recent wars alone have provided infinite opportunities for a display of courage and valor, far exceeding the most rigid call of duty. Many are the celebrated heroes enjoying international fame; countless are the unsung.

Yet, despite the apparent abundance of this commodity, Doris Burton succeeds in a vivid and colorful portrayal of the lives of ten heroes who are outstanding even in a field of champions. Though

originating from various countries and classes, a common denominator is found in their attainment of sanctity. Where most men rest, and are content in their achievements, heroic Christians launch a new and determined drive in conquest of the highest ideals. Here lies the difference between the heroes of this world and the Saints: the yearning for everlasting honors in the sight of Almighty God. Included in this volume are studies of the young French monk and soldier-Michael Carlier, Fr. Maximilian Kolbe, and the Jesuit, Father Miguel Pro. Although they have passed to their ultimate reward, through the pen of Doris Burton they remain to spark and inspire those of us who are now *Daring to Live*. P.G.

The Role of the Laity in the Church. By Msgr. Gerard Philips, S.T.D. & M. Translated by John R. Gilbert and James W. Moudry, of the Louvain American College. Chicago, Fides Publishers Association, 1956. pp. 175. \$3.25.

To those seeking the proper, rightful place of the Catholic layman in the corporate unity of the Church, the Mystical Body of Christ, Msgr. Gerard Philips furnishes an ample, clear and theologically sound solution.

The author lucidly accounts for the misunderstandings which have arisen concerning this question by tracing them to various heresies which forced the Church to emphasize different aspects of the laity's role. Such transient emphasis does not alter the basic doctrine that the Church has Her full vitality only with all the different members functioning normally. The collaboration of eminent lay people is not peculiar to our times, but today we regard the contributions of the ordinary Catholic more highly than ever.

Realizing the necessity of moderation Msgr. Philips attacks the problem without "exaggerated boldness or pusillanimous timidity." His purpose is two-fold: first, to formulate as clearly as possible the exact principles concerning the place and role of the laity in the Church; and secondly, to advance their *faithful application* by the clergy as well as by the laity. He achieves his objectives with the preciseness and clarity characteristic of a well disciplined theologian.

Throughout the book the theme is that "pure passivity is out of the question for subordinates." Where the liberty of God's children reigns, thinking and conscientious men use their minds and their wills to serve the community. The obedience of the Catholic is not "blind." Nothing is so clear-sighted as the obedience of a Catholic guided by the light of faith.

The author concedes that his work may lack completeness owing to the very nature of the subject which has many aspects not yet brought into full focus. Yet among the many books dealing with the lay-Catholic's rôle in the Church, this short work takes a place of honor. M.A.

POCKET-SIZED BOOKS

Enthronement of the Sacred Heart of Jesus. By Francis Larkin, SS.CC.

Dedicated to the task of increasing devotion to the Sacred Heart, this comprehensive little book is designed to reach audiences which might not be attracted to more profound treatments of the subject. Yet Father Larkin's manual, wisely and in positive fashion, indicates the dogmatic roots of this devotion. The chapter entitled "The Doctrine of the Sacred Heart" treats in plain and elucidating language such topics as the relation of devotion and doctrine, the Sacred Heart and the Eucharist, and the practical means of increasing devotion to the Sacred Heart. Throughout, the author makes effective use of the works of St. Margaret Mary.

The more specific objective of this work is to make known the life work of the modern "Apostle of the Sacred Heart"—Father Mateo Crawley-Boevey. His crusade for the Enthronement is described as "essentially the recognition of the *supreme dominion* of the Heart of Jesus over the family and, through it, over every phase of life." This crusade has been fostered by Father Mateo as "the complete realization of all the requests made by the Sacred Heart to St. Margaret Mary." Included in the book is a miscellany of items such as Ceremonials for the Enthronement, Prayers, Indulgences, Suggestions for Priests, etc., the utility of which will vary with individual readers.

Pius XII's recent encyclical *Haurietis Aquas* would be a valuable addition to future additions of this work, for it would show the applicability today of the words Benedict XV addressed to Fr. Mateo, commending him for his efforts to bring the Sacred Heart into Catholic homes: "Nothing, as a matter of fact, is more suitable to the needs of the present day than your enterprise." (St. Paul, Minn., Catechetical Guild Educational Society, 1956. pp. 384. \$0.50). B.M.

The Church in the World.

The Church and Its People. Both from the Catholic Digest Reader.

The Church in the World, a pocket-sized anthology of short essays, presents the adaptability of the church to virtually every form of modern living. Gleaned from the pages of the *Catholic Digest*, these short articles are authored by leading Catholic spokesmen. Experts on Church and State, Religions and Science, the Church's Social Doctrine, Education, Race Problems, have all contributed to make this one of the handiest Catholic doctrinal sources. As each problem is unfolded, the Church is seen as an integral part of society, contributing to the solution, and not isolated from our modern problems.

The second pocket-sized anthology *The Church and Its People* is not so easily classified. Although common titles serve as a point of unity, the individual articles contained under each topic bear a different relationship to the main topic. For instance, there is a section entitled the Mass. This section comprises eight articles. Of the eight, two deal with humorous incidents; another treats of the possibility of having Mass in the vernacular, while another expounds the meaning of the Missal. The section is not therefore wholly doctrinal nor yet is it wholly humorous. It is rather a wholesome blend of the two. Throughout the book, however, lies the one obvious message that the Church and her life bear a great deal of influence on our modern world and the people in it.

These pocketbooks will serve well the Catholic whose reading time is limited. The articles are short and on such a variety of subjects that with each section new interest is created. For a knowledge of the Church and her position today these books are recommended. (Selected by the editors of the *Catholic Digest*. St. Paul, Minn., Catechetical Guild Educational Society, 1956. pp. 320 and 384. \$0.50 each).
E.L.M.

BRIEF REVIEWS

The Sisters Are Asking, written especially for Sisters, deals with questions of their own asking concerning the quest for perfection, the vows, and other topics of interest to Religious. Selected by the author from the vast number handed into him by the Sisters for whom he has conducted many retreats over the years, no question is inserted merely to take up space. Each is worth the asking and

Father Herbst answers clearly and completely, making frequent use of the Scriptures, the masters of the spiritual life, and the Saints to give authority and credence to his replies.

Not only for Sisters but for all Religious who are dedicated to God's service, both the questions *The Sisters Are Asking* and the answers of Fr. Herbst will prove to be enlightening and interesting reading. (By Winfrid Herbst, S.D.S., Westminster, M.D., Newman Press, 1956. pp. 190. \$3.00).

For the Catholic who dies after a careful preparation, death can truly be called a glorious adventure. A new work so entitled, *Death: the Glorious Adventure*, is especially written for those who are sick or in danger of death. It brings home in simple style the great teachings of the Faith which enable the reader to view death under the true Christian light. A short book of ten well-written chapters, it explains the true role of suffering in our lives and casts out the fear of death and final judgment by apt meditations on God's mercy. The chapter entitled "The Oil of Gladness" is an outstanding piece on the little known Sacrament of Extreme Unction. Death, prepared for along the lines suggested by Father Greenstock, is literally *The Glorious Adventure*. (By Rev. David L. Greenstock. Westminster, Md., The Newman Press, 1956. pp. 112. \$2.00).

One mark of literary genius is survival of a work despite time and change. *The Rule of Saint Augustine*, written when monasticism was yet in infancy, not only has endured, but today enjoys its greatest success. As a literary work it is marked by simplicity of style and content. But what is more important, as a mode of life it has led many religious to the heights of sanctity. So great a work deserves the best of commentators. And one such is Blessed Alphonsus Orozco, Preacher Royal to the Court of Spain during the reign of Charles V. The literary achievements of this saintly Augustinian friar earned him a place in the catalogue of renowned writers of Spain. This latest edition of the *Rule* presents the complete text of Augustine's great work, together with the commentary of Blessed Alphonsus, published here for the first time in English. It is completed by a short life of Blessed Alphonsus. The book should prove interesting not only to religious who so frequently listen to this Rule but also to one contemplating a religious vocation. (Translated by Thomas A. Hand, O.S.A. Westminster, Md. The Newman Press. 1956. pp. xxii; 85. \$2.75).

In *Stories from the Old Testament*, Sheed and Ward have pub-

lised a book which should become required reading for every child. Covering the period from creation to the death of Joseph, son of Jacob, the book combines an appealing format with colorful illustrations, all of which are in good taste. This combination of attractions is well calculated to whet the youngsters appetite for more of the same and should serve as an ideal introduction to Sacred Scripture. Highly recommended. (By Piet Worms. Sheed and Ward, New York, 1956. pp. 122. \$3.00).

Shrines of Our Lady might best be summed up in the words of its introduction: "This collection is not an exhaustive scholarly work of proofs and documents. It is for those who wish to spread devotion to Our Blessed Mother." Yet in spite of this professed lack of pretension to scholarship, Sister Mary Jean Dorcy, O.P., goes to some pains to point out (whether explicitly or not) what is mere legend, hearsay or established historical fact. Written in a simple, attractive style the appeal of this work is not limited to children, but should provide adults with new food for thought on the maternal solicitude and intercessory efficacy of the Queen of Heaven and Earth. (New York Sheed and Ward, 1956. pp. 160. \$2.75).

A Right to Be Merry is the delightful result of a cloistered nun's vow of obedience. Sister Mary Francis, a Poor Clare, has written this pleasant little book at the command of her superiors. Her purpose was to dispel some of the ignorance, and to correct some of the popular misconceptions concerning the life of a contemplative nun. She answers the perennial question "What do they *do* all day?" with an hour by hour account of the daily activities of the nuns, beginning with midnight Matins through evening recreation and Compline. The reader cannot help but sense the happiness and joy which permeate the lives of these dedicated women, bound by a "rule of silence which does not forbid laughter." Sister Mary Francis goes merrily through the cloister, pausing here to explain the Franciscan spirit of penance, stopping there to help a bewildered postulant through her first confusing days in the convent. An excellent book for all Catholics, lay and religious alike, enhanced by the intelligent use of humor. (New York, Sheed and Ward, 1956, 1956. pp. 212. \$3.00).

The Catechism on the Religious State takes its arrangement from that part of the Code of Canon Law which treats of Religious. First there is a definition of the religious state followed by an enumeration of the various types of religious institutes. The laws binding religious are then discussed, particularly as they pertain to the novitiate, the vows and profession. Other aspects of religious life such as the

habit, cloister, confessors, divine office and conventual Mass are also considered. Finally, there are tracts on various practices of piety and some of the privileges enjoyed by religious. The fact that Father Fanfani so closely follows the Code of Canon Law makes his catechetical mode of procedure a very suitable one. The result is an exact and precise treatment of the essentials involved presented in a form suitable for religious. (By Louis Fanfani, O.P. St. Louis, B. Herder Book Co., 1956., 1956. pp. 184. \$3.50).

Saints and Ourselves is a collection of short lives of twelve saints who lived from the eighth to the eighteenth century. While trying to make sanctity appear more imitable, the authors, with two or three exceptions, have misplaced the accent. The majority of the essays fail to point up that quality by which a saint is a saint, i.e., his superabundant charity. Instead they read like any biography, so that the reader is left wondering "Why was he a saint?"

The work includes a few saints of universal renown—Joan of Arc, Albert the Great, Alphonsus Liguori; but Americans will probably be unfamiliar with the greater number—names such as Nicholas von Flue, John Ogilvie and David Lewis. While it is difficult to give the collection a wholehearted stamp of approval, *Saints and Ourselves* makes rewarding spiritual reading. (Edited by Philip Caraman, S.J. (Second Series) New York, P. J. Kenedy & Sons, 1956. pp. 149. \$3.00).

There is something mysterious about the Catholic priest which can be understood only by another priest. In his latest novel *The Priestly Heart*, Monsignor Maurice S. Sheehy lays bare the workings of the heart of a true "alter Christus." Father Joseph suffers a coronary occlusion on June 21. The following August 2 finds him dead. In the intervening days the reader plunges into the heart of a priest and snatches brief glimpses of the mysterious workings of grace which fill the day of Christ's ministers. Congratulations, Father Sheehy, on another splendid contribution to the field of Catholic literature. (New York, Farrar, Straus and Cudahy, 1956. pp. 71. \$2.75).

St. Francis and the Poet is a charming collection of over one-hundred poems. Such great names as Wordsworth, Tennyson, Noyes, Longfellow, Thompson and Chesterton, as well as a host of lesser poets, bear striking testimony to St. Francis' universal appeal. Several poems by St. Francis with the *Prayer for Peace* attributed to him are included. The favorite poetic themes are the stigmata, the

wolf of Gubbio, wedding of Lady Poverty, kinship with nature, Assisi and Umbria. Sister Maryanna, O.P.'s poem *Paradox* is among the selections offered. (Edited by Elizabeth Patterson. New York, Devin-Adair Co., 1956. pp. XV, 163).

Devotees of the reverent and expansive style of Father Faber will be pleased to learn that new editions of two of his standard works have appeared: *Bethlehem* and *The Foot of the Cross*. The first work, in treating of the mysteries of the Incarnation of Our Lord, gives a unique presentation on the Sacred Infancy. The second volume sub-titled "The Sorrows of Mary" takes its keynote from these words of the author, ". . . there is nothing about Our Lady which stimulates our love more effectually than her dolors." No doubt the reappearance of these classics will also gain many new clients for this contemporary literary craftsman of Cardinal Newman. (Philadelphia, The Peter Reilly Co., 1955. pp. 432. \$3.95; 1956. pp. 406. \$3.95).

Directions in Contemporary Criticism and Literary Scholarship is an outgrowth and enlargement of a lecture given in 1953 by Dr. La Drière, Professor of English at the Catholic University of America, for the Gabriel Richard Lecture Series. The "directions" the author exposes are problems and trends in current literary criticism. He notes the proportionately large number of works devoted today to the field of criticism, and the tendency away from Romanticism (defined as a movement of feeling which lacked "mind"). The lack of "cognitive content" in criticism is lamented by Dr. La Drière, and part of the reason for this lack he finds in the now almost universally recognized divorce of nature from art in modern artistic products. "Absolute novelty," he says, "in the arts is (now) a strict impossibility." (p. 23).

In his discussion of method in criticism Dr. La Drière contributes valuable insights and perspectives. His exposition of the distinctive role of the analytic and comparative methods is especially rewarding. A balanced and scholarly work, of interest to anyone concerned with the contemporary literary scene. (By James Craig La Drière. Milwaukee, Wisc., Bruce Publishing Co., 1955. pp. 114. \$2.75).

Mary and Modern Man is a collection of essays propounding the necessity of Our Lady's influence in modern society. The authors, among them John LaFarge, S.J. and Conrad Pepler, O.P., keenly diagnose the ills dissipating the energies and genius of mankind today. The lasting remedy they prescribe is Mary—a re-awakening to

Mary's role in our life. The work is described as "neither theological nor devotional" but is rather an attempt to show "the relevance of Mary as a cultural idea for modern man." The editor of this volume, Fr. Thomas Burke, S.J., is also the compiler of *Mary and the Popes*, a handy, pocket-sized collection of the more recent encyclicals which illuminate Mary's role in the Church and in Christian life. To aid reader comprehension, sub-titles have been assigned to the paragraphs and questions appended to each of the five encyclicals. (New York, America Press, 1955. pp. xvi, 231. \$3.50; 1954. pp. 107. \$1.00).

Aristotle's Metaphysics, translated by John Warrington, is the choice of *Everyman's Library* to celebrate the Golden Anniversary of this fine series which has thus far made one thousand volumes available at minimum prices. The work reads well although some readings are perhaps too formal. The translator has slightly altered the order of the books to facilitate reading. Unfortunately, placing the philosophical lexicon (Book Delta) first, seems to defeat this purpose. One also regrets that the Bekker pagination is not used throughout. Nevertheless, this translation is superior to several versions of this classic. (Everyman's Library, New York, E. P. Dutton and Co., Inc. 1956. pp. xxvii, 388).

BOOKS RECEIVED — DECEMBER, 1956

CRIPPLED VICTORY. By Josephine Burton. New York. Sheed & Ward, 1956. pp. 144. \$2.75.

THE DONKEY WHO ALWAYS COMPLAINED. By Francis Beauchesne Thornton. New York. P. J. Kenedy & Sons, 1956. pp. 140. \$2.75.

HERE AND HEREAFTER. By Rev. George St. Paul, S.J. Westminster, Maryland. The Newman Press, 1956. pp. xii, 299. \$4.50.

INSIDE THE ARK AND OTHER STORIES. By Caryll Houselander. New York. Sheed & Ward, 1956. pp. 144. \$2.50.

MEDITATIONS ON THE LIFE OF OUR LORD. By J. Nouet, S.J. Westminster, Maryland. The Newman Press, 1956. pp. viii. 450. \$4.75.

OUR TIME IS NOW. By Mary O'Leary. Westminster, Maryland. The Newman Press, 1956. pp. viiii, 120. \$2.50.

PRAYING OUR PRAYERS. By H. P. C. Lyons, S.J. Westminster, Maryland. The Newman Press, 1956. pp. ix, 72. \$1.50.

SAINT PAUL'S JOURNEY'S IN THE GREEK ORIENT. By Henri Metzger. New York. Philosophical Library, 1955. pp. 75. \$2.75.

THIS WAY TO GOD. By Fr. John Rossi. Chicago, Illinois. Fides Publishers Association, 1955. pp. 287. \$2.75.

PAMPHLETS RECEIVED — DECEMBER, 1956

BACKGROUND OF FAITH. By Francis J. Ripley. St. Paul, Minnesota. Catechetical Guild Educational Society, 1956. pp. 64. \$0.15.

THE BIBLE, AN AUTHORITY ONLY IN CATHOLIC HANDS. Huntington, Indiana. Our Sunday Visitor Press, 1955. pp. 31. \$0.10.

THE CHURCH AND ISRAEL. By J. Van Der Ploeg, O.P. Washington, D. C. Catholic Distributors Inc., 1956. pp. 62. \$0.90.

THE POPE AND THE CHURCH. By Francis J. Ripley. St. Paul, Minnesota. Catechetical Guild Educational Society, 1956. pp. 64. \$0.15.

THE PRAYERS OF THE MASS. By Rev. Richard Ginder. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 27. \$0.10.

WHY ATTEND SUNDAY MASS? By John A. O'Brien. Huntington, Indiana. Our Sunday Visitor Press, 1955. pp. 24.