

## *The Friars' Bookshelf*

**God and His Creation.** By Wm. Murphy, Thomas Donlan, John Reidy, and Francis Cunningham. Dubuque, Iowa, The Priory Press, 1958. pp. xviii, 516. \$4.95.

The college teacher of Sacred Doctrine faces many difficult problems, for it is no easy task to present a theological approach to reality to minds relatively unprepared in philosophy or in the sources of revelation. A powerful aid in this important task is a good textbook. Such a book can prove of utmost value in extending the class time to the important hours of reflective reading and study.

Until very recently few suitable texts existed, but, happily, that situation is being corrected. One of the most recent—and one of the best—books for the first year course has recently been published by Priory Press in Dubuque. The authors are a group of Dominican priests of the Province of St. Albert. This is one of a series of college texts prepared under the general editorship of Father Francis L. B. Cunningham, O.P.

Strongly attached—as might well be expected—to the Thomistic synthesis, the authors present, in college attire, the material treated in the First Part of St. Thomas' *Summa*; the divine nature, the Trinity of Persons, and the procession of creatures from God. They realize, however, that St. Thomas' readers were better acquainted with the nature of theology and its sources than are present day college students. They have prefixed, therefore, a seventy page introduction to the 'Queen of the Sciences.' Scripture, Tradition, and the other sources of theology are presented in the first chapter. The existence, nature and division of theology, as well as a summary history of the science, are briefly but adequately treated.

The procedure is uniformly good. The data of revelation are presented, and then these data are theologically analyzed. The book is clearly written in language suited to the intended audience. It is complete, yet gives sufficient freedom to the teacher to develop this or that aspect of the absorbing and profound doctrine of God's nature and creative activity.

At the end of each chapter a 'Bibliographical Note' is appended.

It gives references to suitable and commonly available parallel readings. The idea is excellent, although this reviewer thinks that many more references can and should be given. The authors state in an introductory note that there had to be a limit, but did it have to be quite so restrictive? For example, Bede Jarrett and Père Froget have written excellent books on the indwelling of the Bl. Trinity that would help supplement the rather brief treatment given to this consoling and most practical doctrine.

Besides this rather peripheral objection, there are a few other features that could possibly be improved in future editions. The magisterium of the Church, in particular the ordinary magisterium of the Roman Pontiff, does not seem to be given the treatment that modern day circumstances require. On an other point there is a noteworthy omission, or perhaps it would be more precise to speak of 'diminutions' or 'lack of emphasis.' We have in mind the lack of an explicit treatment of what is meant by the supernatural. The word is used repeatedly, but no attempt is given to define the supernatural order until p. 400 when a half page is devoted to this. The closely linked distinction of the two-fold approach to God of which the Vatican Council so clearly speaks, is given but scant treatment. For the many students who confuse the spiritual with the supernatural, the incorporeal with the infinite, the complete and explicit treatment of these questions early in the text is of especial importance. Such a treatment makes easier the task of explaining the distinction of natural and sacred theology, the relevance of the Five Ways to sacred theology, the precise object of the natural desire for knowledge of the First Cause, etc. Unless the supernatural order is set forth in all its sublimity, the student gets an attenuated view of the transcendence of God and of the true grandeur of the Christian life.

Despite these reservations, we can highly recommend this text. It seems to be the most successful attempt as yet published which brings this part of the great Thomistic synthesis of the Christian faith to the college campus. The other volumes of this series will be awaited with interest.

J.M.H.

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**A Gilson Reader.** Selections from the Writings of Etienne Gilson. Edited, with an Introduction, by Anton C. Pegis. Garden City, N.Y., Hanover House, 1957. pp. 358. \$3.50. (Also available in paperback form: Image Books, No. D 55. \$0.95.)

Etienne Gilson needs no introduction to the many students of

philosophy, both in and out of the Thomistic school, who have long recognized in him a scholar of great merit and a staunch supporter of St. Thomas Aquinas. This book was not intended for them, but for that small army of educated Catholic readers, who might be interested in a more than superficial acquaintance with the findings of his lifetime of study and experience. It represents a sampling of his thought on a variety of subjects—mainly philosophy, theology and education—more or less unified by the theme of Christian scholarship and the particular form it has taken in Etienne Gilson. Its 21 chapters evince a certain discontinuity and spottiness, but this was inevitable, considering the range of subjects treated and the extensive literary output from which the selections were drawn.

Since this book is intended for those who are not familiar with the thought of M. Gilson, and since its chief concern—its glaring preoccupation—is with “Christian Philosophy” (almost all the selections get around to the subject sooner or later, and with greater or lesser insistence—usually greater), it seems advisable to point out that his theories on this matter are by no means of universal acceptance among Thomists. On the objective, or scientific, level, the controversy involves the ticklish question of the interrelationships of philosophy and theology, though the prime Gilsonian motivation seems more historical than scientific. Briefly, Gilsonian “Christian Philosophy” seeks its inspiration and orientation in sacred revelation and the teachings of the Christian religion. The program calls for extracting from St. Thomas’ *Summa* those sections that deal with truths naturally knowable but also revealed by God, retaining—and proudly so—the *theological* principles, method, order and purpose of its immediate provenance. Thus is “Christian Philosophy” sharply distinguished from “non-Christian” philosophy, beginning and ending with naturally knowable truths acquired and investigated simply by the light of natural reason.

His opponents contend that the Gilsonian method would, if carried to its logical conclusions, not only cripple but exterminate both philosophy and theology; while the “de-theologized material” resulting from such a procedure cannot itself qualify as either science. Philosophy, they maintain, has no right or need to look outside the natural order of things to answer the legitimate questions put to it. While the fact of extrinsic, guiding influence from theology, as a historical fact, cannot be denied, it must not be allowed to assume the place of an intrinsic, constitutive element, and here the historian in M. Gilson seems to have misled the scientific thinker. Even in its appropriated role of *ancilla Theologiae*, to say nothing of its sig-

nificance and dignity in its own right, Thomistic philosophy will be valid and vital only by remaining true to its own *given* nature. For this there can be no substitute.

But even waiving the question of the *de facto* genesis and nature of philosophy, Gilsonian theory still maintains that "theological philosophy" is entirely justified and demanded, for both *religious* and *pedagogical* reasons. To this his opponents reply that the "problem" of "justifying" a Christian's study of "profane" science is not peculiar to philosophy, and to "justify" it by locating it in a theological context means, among other undesirable consequences, to end up with a confusing medley of "conclusions" neatly disjuncted from their true principles. Hence, not conclusions. Hence, unfounded and unconvincing. It may be Christian; it cannot be science. This is also the fundamental objection to the Gilsonian pedagogical contentions: whatever the student may be learning, it is not philosophy. A more potent objection could not be found.

It is well, then, for the uninitiated reader of this book to recognize its author's assertions and recommendations regarding "Christian Philosophy" as controversial issues. C.J.

**Ethics: The Introduction to Moral Science.** By John A. Oesterle. Englewood Cliffs, N.J., Prentice-Hall, Inc., 1957. pp. xvii, 269. \$4.00.

This college textbook is well qualified to spark a much needed revolution within Thomistic circles. As the author notes in his Preface, "Some Christian authors (of ethical works) tend to give a theological exposition of moral philosophy, mixing theological and philosophical elements to a point where they are no longer distinguishable." Ever since the Thomistic Revival, this has more or less been the *standard* practice of Thomists in this field. John Oesterle, professor of philosophy at Notre Dame University and author of a previous textbook in logic, aims "to recapture ethics as it was originally conceived to be." Against the background of current errors on the subject, both within and without the Thomistic school, this means especially to rediscover and reassert the scientific, objective, practical and natural qualities of moral philosophy. This in turn means to rediscover and reassert the true Aristotelean-Thomistic concept of moral philosophy.

This concept is eudaemonistic: natural morality is based exclusively on man's natural ordination to natural happiness; ethics, accordingly, is concerned with the perfecting of human nature according to its native powers and exigencies. Adhering faithfully to the



order and content of Aristotle's *Nicomachean Ethics*, together with St. Thomas' *Commentary*, the book begins with a consideration of the ultimate end of human activity. This leads to the only other major doctrinal topic—virtue, its implications and consequences; first in general, then in particular. Subsidiary chapters on law, continence and friendship round out the preliminaries to the more detailed study of the original question of human happiness presented in the final chapter. Here theological data is also introduced, but carefully so labeled and clearly distinguished from the purely philosophical.

Oesterle's *Ethics* is truly and fully an *Introduction to Moral Science*. Throughout, the author restricts himself to the most basic elements of personal, natural ethics, thus furnishing the student with the necessary wherewithal to approach more complex moral problems, familial and civil ethics, and moral theology. Divided into 14 chapters, the text can easily be covered in one semester. In every way, an outstanding work, deserving of wide and enthusiastic use.

C.J.

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**From Bossuet to Newman:** The Idea of Doctrinal Development. By Owen Chadwick. New York, Cambridge University Press, 1957. pp. xi, 254. \$5.00.

The Faith is immutable: *quod semper, ubique, et ab omnibus*. Yet we have seen new truths defined within our lifetime. What is more, the evidence of history suggests little awareness of these dogmas among the Fathers of the fourth century, or the second. How then can we call ourselves members of the same Church as Ambrose and Athanasius, Peter and Paul? We can, of course; that is a doctrine of faith. But how? The question here raised is one of the most complex faced by Catholic theologians, the question of dogmatic evolution.

Bossuet, in the seventeenth century, made immutability the test of orthodox faith. Appealing to history, he contrasted Catholic changelessness with the endless variations of heresy. Protestants accepted his test, but alleged their own evidence to prove the corruption of Rome. On either side, this historical polemic rejected any restatement of dogma that was more than a verbal clarification. Scholastic theology was neglected, and the sound theory of "logical explication," elaborated in sixteenth-century Spain from the principles of St. Thomas, was almost completely forgotten.

As critical history advanced, this fortress of immutability came under siege. As sometimes happens, conservative theologians were slow to see the force of the objections leveled against them. The

Tractarians were conservative theologians. But Newman was also a historian, deeply read in the Church of antiquity. More and more he found his studies pointing up the anomaly of the Anglican position: "Whatever be historical Christianity, it is not Protestantism." What then was historical Christianity? Was there not in his own day some body with at least a "family resemblance" to the Church of Augustine and Chrysostom, Nicaea and Chalcedon? As the 1840's advanced, Newman came to think that there was. The fruit of his personal effort to show the Church of Trent and Pius IX as the heir and indeed the self-same body as that of the primitive age was the famous *Essay on the Development of Christian Doctrine* (1845). The Church would grow, and its Faith would grow, as he argued, organically, like a person; and in its more mature face the Roman Church of 1845 bore the same lines, the same birthmarks, it had received from its Founder. For the original revelation had come as an "idea" whose full richness was not plumbed all at once. In the face of heresy, or in quiet meditation, the Church has perceived new truths, and proclaimed them down through the centuries.

This is quite different from the rigorous immutability of Bossuet. It constitutes a theological volte-face. To trace this development, through the problems that provoked it, through false or imperfect solutions, was the scope of Dr. Chadwick's Birkbeck Lectures delivered at Cambridge in 1955-56 and here re-published. His approach, then, is not theological, but historical, and he writes with an insight, breadth, and scintillation that characterize the finest scholarship. The author's Anglicanism and his use of technical language preclude our recommending the book to all indiscriminately. Trained theologians, however, will find it extremely stimulating. If Dr. Chadwick is strongly "pro-Newman" he is far from complacent: the book ends with a question mark. Is he not a better teacher who leaves us with germs of wonder—problems which we ourselves must settle?

One matter, however, we would question. Must we conclude that Newman's theory and the Scholastic "logical explication" are essentially diverse? True, Newman speaks of "logical sequence" in a far wider and looser sense than it ordinarily has. Yet Thomists need pose no difficulty in allowing him this usage. Their thesis is stated scientifically, through intrinsically verified formalities. The great convert's presentation, though scholarly, lacks the rigor of science. Not rigidly logical in development, but psychological and rhetorical, concrete and introspective, Newman's *Essay* is more palpable and palatable, if more easily misunderstood, than the abstract Scholastic formulae. But the two positions are basically the same.

Newman's accomplishment was significant, as Dr. Chadwick points out, because it saved the Church from hiding in obscurantism from the face of historical criticism. Whatever his deficiencies, Newman had the intellectual courage never to fly from contemporary challenge. Facing this historical challenge, he worked out, single-handed and without reference to the earlier Thomistic position, a solution which has won the acceptance of most Catholic theologians. He remains in our own day a model for all those who would come to grips with contemporary scholarship, and win it for Christianity.

J.B.B.

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**Romanesque Painting.** The Great Centuries of Painting Series. Text by Carl Nordenfalk and Andre Grabar. 99 reproductions in full color and gold. New York, Skira Inc., Publishers, 1958. pp. 230. \$22.50.

*Romanesque Painting*, the latest addition to Skira's "Great Centuries of Painting" series, covers the decorative art movement of the 11th to the 13th century and, together with their recent *Early Medieval Painting*, forms a complete history of the development of the foundations of modern Western art. Both *Romanesque Art* and its companion volume have been authored by Andre Grabar, an art specialist of world-wide reputation, and Carl Nordenfalk, Chief Curator of Painting and Sculpture at the National Museum in Stockholm.

From a purely technical point of view, *Romanesque Painting* is itself a work of art providing eloquent testimony to the consummate skill of its publishers. Its strikingly handsome dust-jacket and 99 excellent reproductions in full color and gold, its tasteful layout and clean, eminently readable type blend together to form an unmistakable impression of high-quality craftsmanship. From this aspect alone, *Romanesque Painting* merits prime consideration as a noteworthy publication. But this initial impression is by no means qualified after a more thorough examination.

The work itself is divided into two sections: the first dealing with "Mural Painting"; the second with "Book Illumination." The colorplates were produced separately and are mounted in their proper places throughout the work, with marginal notes on the text supplying exact references to the paintings. Andre Grabar has provided the introduction to the period as well as the text for the first section; Carl Nordenfalk is the author of the second section.

In his introduction, Professor Grabar delineates the accepted meaning of the somewhat elusive term "Romanesque." In thorough

and lucid fashion he points up the general note of this distinctive art form, tracing as well its varying evolution in the different countries of Europe. The Romanesque style of painting is a complex type, a product of a culture evolving from manifold origins—Roman, Byzantine, Christian, barbaric. Much of its dynamic quality is rooted in primitivism, its integrity in a classical tradition and its originality in the subjective and poetic interpretation of the artist. Particularly in this last aspect it harbingers modern art forms.

In the first section on the monumental murals of the period we are shown the development of this art in Italy, Spain, France, England, Germany and Austria and finally Sweden and Denmark. The selection of paintings underscores the fundamental unity of the Romanesque style but at the same time the unique differences of expression, varying according to local conditions, are graphically evident. The Italian section is noteworthy for the warm colors, the visible influences of early Christian art and a marked Byzantinism. The brightly colored Spanish paintings betray a very definite Mozarabic and Moorish influence; the golden French frescos often show distinctive Carolingian traits. All the colorplates are superb; the text a scholarly synthesis.

The second section, "Book Illumination," is perhaps even more delightful. The vicissitudes of time have done nothing to dull the vivid colors of the fanciful world of the miniaturist. Though the earlier centuries of the Middle Ages are regarded as The Golden Age of illumination and the period covered by this volume represents a trend toward the monumental, still manuscript illumination remained a specialized and vital branch of art. Books were still held as great treasures as much because of their scarcity as the generally sacred character of their contents. It was quite natural then to continue to lavish upon them all the beauty and imagery that contemporary artists could provide. The resulting fantastic display of saints and demons, men and beasts betrays a culture that is equally familiar with the natural and the supernatural as well as the purely imaginary world. Thus in the illustrations of the lives of the saints, as Mr. Nordenfalk points out, "we can sense the artists' naive joy in storytelling, and the pictures have an irresistible appeal for even the most sophisticated modern eye."

In writing the text of this second section Mr. Nordenfalk undertook an exacting and delicate task. The very nature of the work demanded a firm grasp of secular and Church history, liturgical practices and the intellectual life of the time. Yet he succeeds admirably in being complete as well as objective, manifesting an ob-

vious appreciation for a milieu so different from our own. For the most part he is exact to the smallest detail and only occasionally is there confusion or something incorrect as in his explanation of the distinction between the literal and allegorical interpretation of Sacred Scripture. He credits the allegorical interpretations of the Fathers with a supernatural and authoritative character which they actually do not have.

*Romanesque Painting*, at once a source of scholarly information and pure esthetic enjoyment, would be a valuable addition to the art section of any library. J.M.C.

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**Melancthon: The Quiet Reformer.** By Clyde Manschreck. Nashville,, Abingdon Press, 1958. pp. 350. \$6.00.

This is a panegyric written by an associate professor of religion at Duke University. The general tone of the book may be surmised from a typical sentence (p. 213): "In upholding justification by faith, in appealing to Scriptural authority, and unmasking the pretenses of the papists, Melancthon struck a mighty blow for the Protestants." That Melancthon was an outstanding figure in the Reformation period cannot be doubted. Consequently, since this is the first biography of Melancthon in English in over fifty years, one could legitimately expect much from it. The result is far from gratifying.

First of all, there is no formal bibliography listed. A check of the sources referred to in the footnotes reveals a glaring absence of primary or secondary Catholic sources. This might not seem to be a defect in a book written by a Protestant about a Protestant until one realizes that over half the book treats of Catholic-Protestant controversies, many of them on fundamental points of Catholic doctrine. In this light then, the fact that of eight hundred seventy odd footnote references, less than twenty are to Catholic sources and *none* of these is used to substantiate the Catholic position, all too clearly indicate that no serious attempt is made to give an objective presentation of the Catholic doctrine.

Misleading statements abound. On p. 24 we find the author saying: "A converted Jew, Johann Joseph who at the time of Baptism took the name Pfefferkorn, headed the Dominican preaching crusade . . . he had just been released from prison where he had been serving a burglary sentence." While the author does not himself make the identification, the impression given is that Pfefferkorn was a Dominican. He was not (cf. e.g. *Jewish Encyclopedia*, Vol. 9, p. 658). On p. 72 we find: "The Church officially advocated celibacy for the religious and prohibited marriage but allowed fornication and con-

cubinage." While the Church has not denied the *existence* of such abuses, she has never regarded them as anything but abuses, as even a cursory perusal of Denzinger's collection of official pronouncements will show.

Then there are the generalizations, the gratuitous statements, which lead one to suspect that the author had little more than a polemical intent. Thus for example we find the author saying (p. 262) that one of the reasons why Melancthon condoned the bigamy of Philip of Hesse was: "To deny Philip [the Landgrave] might drive him to the Roman Catholics *who could be counted on* to annul his first marriage in order to win him from the evangelical cause." We are sure that Henry the VIII, a man with whom most historians are familiar, would be compelled to disagree, having discovered the hard way that despite all pressures which he might exert to the contrary, the Church most certainly could *not* be counted on to countenance such an action. In a similar vein, the author states (p. 263) that: "Cardinal Cajetan thought the Pope should have given Henry VIII a dispensation for bigamy and the matter was discussed seriously before the consistory of cardinals before a negative answer was given, for canon law condoned bigamy under certain circumstances." The reader has a right to expect documentation and proof for such a sweeping statement. Yet, no reference is cited to substantiate the statement about Cajetan nor is any reference given to the supposed text of canon law condoning bigamy. Further, the view is hard or rather impossible to reconcile with that of Dr. Nikolaus Paulus (as quoted by Von Pastor, *History of the Popes*, Vol. X, p. 277, footnote 2), which flatly contradicts it on both points: "But Cardinal Cajetan *never thought* of disregarding the canon law, which *most strictly forbids polygamy*." Finally it would be interesting, to say the least, to know the author's source for the statement that: "To allay any suspicion that he might be anti-Catholic, the King (of France) ordered a solemn procession through the city with the *Holy Ghost* carried in a brazier." There are other examples of such procedure, many others, but these should suffice to indicate that the book has little objective value and is not much help for one seeking an accurate historical evaluation of the life and times of Philip Melancthon.

J.T.

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**American Literature and Christian Doctrine.** By Randall Stewart. Baton Rouge, Louisiana State University Press, 1958. pp. xiii, 155. \$3.50.

As the world judges, the men of the Enlightenment were very successful chefs; many of the recipes they concocted are still used



in intellectual kitchens today. The spice they measured out generously in all their dishes was an ingredient called "rationalism," and it is amazing what variations in flavor they were able to achieve with it. One of their specialties, which even today tempts the palates of many intellectuals, was made thus: take a large portion of Christian tradition, mix well with "rationalism," strain through a sieve of prejudice (lest any foreign supernatural particles remain), and serve lukewarm. The dish is that rather popular, if somewhat bland, fare we know as agnosticism.

Fortunately, some modern thinkers in various departments of knowledge are looking for more nourishing food in an effort to ward off mental starvation. *American Literature and Christian Doctrine* by Professor Randall Stewart of Vanderbilt University seeks to return to the Christian foundations for what is truly great in American Letters. Tracing the history of our literature from the Puritan Jonathan Edwards to such contemporaries as Faulkner and Hemingway, and this in the light of basic Christian doctrine, the book certainly takes a more realistic (we hesitate to say "more scientific") approach than that of the agnostics, the "know-nothings."

Professor Stewart makes his assessment of American writers by insisting upon "certain tests of Christian orthodoxy—the chief test being a recognition of Original Sin." There can be no doubt that he has chosen an accurate measuring-rod for his judgments; the awareness of Original Sin and its consequences has been preserved by all Christian writers, despite the claims made for man's natural goodness by Rousseau. And it is refreshing to read a critic who does not hesitate to excoriate the writings of Whitman and Emerson for the unbounded egotism they display in proposing that Man is God. A quotation from a letter of Herman Melville, written after he had heard Emerson lecture, is an admirable summation of Professor Stewart's accurate estimate of that highly-regarded Transcendentalist:

I could readily see in Emerson, notwithstanding his merit, a gaping flaw. It was the insinuation that, had he lived in those days when the world was made, he might have offered some valuable suggestions.

This perceptiveness marks many of the evaluations Professor Stewart makes of such writers as Paine, Jefferson, and Dreiser. And for the most part he displays deep insight into the works of those he counts among the Christians: Hawthorne, Melville, James,

Eliot, Faulkner and others. It is regrettable that the scope of *American Literature and Christian Doctrine* precludes a more profound examination of the works of Willa Cather and Emily Dickinson. It would seem more probable that Miss Dickinson's lines,

Some keep the Sabbath going to church,  
I keep it staying at home,

owe less to Emerson's "anti-ecclesiastical tone," and more to a reaction against the terrifying formalism of New England meeting-houses.

However, despite the laudable attempt in this book to explore territory which deserves the utmost attention, we are forced to point out that while most of what Professor Stewart says about American literature is profoundly true, he destroys the force of his argument by basing it upon the Calvinistic interpretation of the doctrine of Original Sin.

Calvin's view of this doctrine is set down quite unequivocally; Original Sin has debased and corrupted human nature to the extent that it has destroyed man's free will and has made every human action an essentially evil action. The logical consequences of applying this interpretation in the criticism of literature are devastating. If man has no free will and if his every action is intrinsically evil, he cannot be called a moral agent; there can be no such thing as heroism, and if no heroism, no real tragedy. Moreover, in the light of the Calvinistic approach, such works as Hawthorne's *The Scarlet Letter* are unintelligible. Arthur's confession on the scaffold means nothing; Hester's moving lament, "Surely, surely, we have ransomed one another, with all this woe!" is a cry of insanity. Original Sin did debilitate man, did turn him away from God, did make the return to divine favor possible only by the Way of the Cross; it did *not* destroy man's nature.

Professor Stewart could not, of course, apply this interpretation in every instance of his criticism; the facts of literature are too much opposed to it. But when he states that "man is an imperfect, nonperfectible being" at the close of the book, he is very close to vitiating the strength of his previous statements. Thus, *American Literature and Christian Doctrine* is a valuable beginning in a study which demands more consideration than it has received, and as such, it is highly recommended for those interested in our literary heritage. But real profit and understanding can be derived from the book only when the reader abstracts from the unfortunate Calvinistic approach

to Original Sin, which the author seems to propose theoretically without its complete application in practical criticism. M.M.C.

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**Saint Dominic: Pilgrim of Light.** By Gerard K. Brady. With a preface by GiGacomo Cardinal Lecaro. New York, P. J. Kenedy & Sons, 1958. pp. xvii, 169. \$3.95. (Published in England by Burns and Oates).

St. Dominic presents a formidable challenge to any biographer attempting to portray his life within the compass of a popular work. Gerard K. Brady, Dominican educated Dubliner, comes well prepared to meet that challenge. He is a recognized specialist in medieval history and Spanish Literature, as well as being thoroughly acquainted, through his extensive travels, with the lands which cradled the early foundations of St. Dominic. Yet his extensive knowledge of medieval history, while rendering this work notable for its wealth of historical detail, suggests to us, at the same time, the principal cause of its falling somewhat short of the challenge. St. Dominic, the man and the saint, has been eclipsed and overshadowed by the history of his era.

This is the latest of three notable popular lives of St. Dominic which have appeared in English within the last half-century: *The Life of St. Dominic* by Bede Jarrett, O.P., *As the Morning Star* by Jerome Wilms, O.P., and now, *St. Dominic: Pilgrim of Light* by Gerard K. Brady. Each of these authors has accepted the difficult challenge a popular life of St. Dominic holds forth and has been more or less successful in direct relation to the handling of two basic problems.

The first consists in the peculiar richness and complexity of this saint's personality. St. Dominic, at once, saint, ascetic, mystic, thau-maturge, far-seeing administrator, zealous apostle and keen scholar, presents to the literary artist a subject manifold in its perfection and profound in its simplicity—a subject which only the master craftsman can adequately portray. Mr. Brady never quite reveals the hand of the master craftsman. His work, as a whole, highlights Dominic the apostle and administrator and to some extent, the scholar—but it never completely succeeds in conveying the personal warmth and vitality of Dominic the saint, ascetic, mystic and wonder-worker.

The second problem results from the dearth of particular, factual details regarding much of Dominic's life. This unfortunate lack of particulars easily leads to the employment of one or another device. One such device is often called "padding" or "filling." It involves a quasi-fictional reconstruction of the saint's thoughts, motives and

manner of acting. It is often utilized in developing the saint's early youth and student days, concerning which we have very little definite, pertinent information. The second device is to place disproportionate emphasis on the history of St. Dominic's era. It is this second device which Mr. Brady has employed in his attempt to compensate for the lack of personal details in St. Dominic's life. This is the principal shortcoming of the present work.

If Mr. Brady's work purported to be a complete scientific and critical study of St. Dominic, then the stress given to historical background would not be disproportionate—on the contrary, an even more extensive historical treatment would be in order. In point of fact only two such studies have been written since the time of St. Dominic: *Der heilige Dominikus*, by Herbert B. Scheeben (Freiburg in Breisgau, 1927) and *Histoire de Saint Dominique*, by M. H. Vicaire, O.P. (2 vols., Paris, 1957). The second of these works, although not yet available in English, is the best and most reliable of all lives of St. Dominic published to date. Because of its scientific nature it will perhaps appeal only to the more serious reader.

Although the emphasis, in this present work, is disproportionate for a popular life, Mr. Brady writes history extremely well, expertly recounting the times of St. Dominic in a style exceptional for its clarity and vividness. His careful thumbnail sketches of such contemporaries of St. Dominic as Pope Innocent III, Raymond of Toulouse, Simon de Montfort, Peter of Castelnau and Jordan of Saxony are so many historical literary gems. The book moves at a lively pace, never descending to the arid, factual accounting we find in so many biographical religious works.

There is, however, one factual error which seems to cry for attention since it has been repeated in many popular lives of the saint from about the eighteenth century. The author states that St. Dominic, after his student days at Palencia, remained there for some time as Professor of Sacred Scripture. Reliable sources would seem to indicate otherwise. The error arises from a misinterpretation of Friar Stephen's testimony recorded in the canonization process (cf. *Monumenta Ordinis Praedicatorum Historica*, vol. XVI, pg. 153, No. 35). Friar Stephen's information concerning this period of Dominic's life is, on his own testimony, secondhand. He gives only a summary report and, at that, it lacks correct chronological sequence. John of Navarre and especially Jordan of Saxony, whose testimony is most reliable on these points, both contradict him.

Jerome Wilms' *As the Morning Star*,<sup>8</sup> however, has been more successful in capturing the myriad transcendence of Dominic's per-

sonality. His treatment of historical background, based principally on H. B. Scheeben's critical studies, is accurate and well-proportioned—never overshadowing the central figure of Dominic. Fr. Wilms, however, does seem inclined to pad the early years of St. Dominic with quasi-fictional descriptions which leave one wondering where the true Dominic leaves off and where Fr. Wilms' imagination and sentiment take over.

Fr. Bede Jarrett, O.P., in his popular life of St. Dominic, displays the hand of the skilled craftsman. Eminent historian, he achieves a happy medium in weaving the history of Dominic's era into the very warp and woof of the saint's life. With an unusual depth of insight, he reveals the warm and vibrant personality of St. Dominic in all its charming simplicity. Fr. Jarrett speaks of a man he knows—of a saint and a father whose spirit and ideals were his own.

From among the ranks of the popular lives of St. Dominic, however, notwithstanding our basic criticism, we do recommend Mr. Brady's *Pilgrim of Light*. For this study is certainly a valuable complement to the other popular lives of the saint which are perhaps weaker on the history of his times. In so far, then, as it contributes to a deeper understanding of St. Dominic and his work it should prove of especial interest to his numerous devotees. T.A.C.

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The Stonyhurst Scripture Manuals with Introduction and Commentary by C. C. Martindale, S.J. Westminster, Maryland, The Newman Press, 1958.

The Gospel According to Saint Matthew. pp. xxvii, 224. \$3.00

The Gospel According to Saint Luke. pp. xxviii, 203. \$3.00

The Gospel According to Saint John. pp. xxiv, 175. \$3.00.

Father Martindale has continued the general plan adopted for his *Saint Mark*, the first volume of The Stonyhurst Scripture Manuals: brief but adequate introductory material; the Douay text; copious footnotes supplying verse by verse explanations. Having the Scripture texts included with the commentaries gives to Father Martindale's small volumes the advantage of convenience, at least, over both the *Catholic Commentary* and Msgr. Knox's one volume notes on the four Gospels. As the author points out in his introductions, he does not intend to supply theology or devotional notes but has rather kept the needs of the beginning *student* principally in mind. The word student should be emphasized, for despite an admirably

lucid style, Father Martindale's approach is sufficiently thorough and academic to discourage the general reader. As works of handy reference, however, not necessarily to be read through, they can be used to advantage by all.

While depending heavily on Lagrange, the Catholic Commentary and the notes accompanying the Westminster version (but not Msgr. Knox), Father Martindale's commentaries offer certain unique features which more than justify their publication. Many Greek words have been included, always with their English equivalent, to capture as far as possible the original sense and flavor especially of difficult passages. The author lays down clear rules distinguishing parables from allegories and consistently applies these rules throughout his notes. This is a key distinction of which the advanced as well as the beginner need continually to remind themselves—particularly those engaged in preaching. He makes certain valuable and illuminating comparisons among the four Gospels on common material. Not afraid to tackle the many-sided Synoptic problem, he indicates that he is venturing an opinion of his own by phrases long since familiar to Martindale readers: "We hold . . ."; "We think . . ."; "To our mind. . . ." Wherever he is frankly puzzled he says so, and in most cases avoids forced or purely conjectural solutions.

Modern Catholic Biblical scholarship is very much preoccupied with the related problems of Inspiration and Inerrancy, both of which find frequent mention in these commentaries even if they never receive an *ex professo* examination. Father Martindale continually stresses that the Evangelists are not writing biographies but are delivering a Message in the way most effective for their own purpose. In an age when exact quotation and systematic history in our sense were virtually unknown, the Sacred Writers felt free to manipulate their material in what would today seem a very arbitrary fashion. Also, numerous traditional difficulties are found not to be difficulties at all if we remember that Inspiration does not supersede the laws that govern the development of the human mind (*John*, p. xvii) and that Inerrancy safeguards only what the Sacred Writer means to say, and this is usually the *essence* of an event, not trivial details (*Matthew*, p. 151).

Father Martindale is willing to carry these last guiding principles quite far. The Apostle John spent seventy years meditating on the Master's words. When he came to write his Gospel the discourses are seen through the prism of John's own thoughts and it is often impossible to detect where Christ's words end and John's commentary begins. In fact, even in the midst of Christ's Farewell Prayer at the



Last Supper (17:3) John, not Christ, makes the irresistible cry "Now this is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (*John* p. 133). For Lagrange and Huby only the words "Jesus Christ" are a redactional addition (*Cath. Comm.* p. 1009). In recording the instructions given by Christ to the Apostles for their first missionary journey Matthew has Christ say that they are to possess neither shoes nor staff (Mt. 10:10), Mark that they are to have sandals and one stick (Mk. 6:9). No difficulty, says Father Martindale. If they were not following different traditions, Mark may possibly have found from personal experience that sandals and a stick were necessary, so he inserted them in the text (*Matthew* p. 72). Matthew and Mark tell us that Christ restored sight to a blind man (men) while *leaving* Jericho; Luke that he worked this miracle *entering* Jericho. This apparent discrepancy is non-essential to the story. Mark (and Peter) and Matthew remembered accurately; Luke depended on a modified i.e., somewhat inaccurate tradition.

Father Martindale feels that Luke's debt to St. Paul in the writing of his Gospel was one merely of terminology, not actual doctrine (*Luke* p. xvi). It is helpful to note that the author employs the word dialect in the sense of phraseology that has become traditional not in the sense of a patois. In the age of the Liturgy it is unfortunate that Father Martindale did not place greater emphasis on the liturgical character of the Fourth Gospel, especially as the commentaries are intended for use in the schools.

Father Martindale has completed very useful commentaries on the four Gospels. The style is concise without being obscure or leaving gaps. The inevitable overlapping of material has been kept to a minimum. But the author has been most successful in combining accepted modern exegesis with his own stimulating observations.

W.S.

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**This Is the Mass.** As described by Henri Daniel-Rops. As celebrated by Fulton J. Sheen. As photographed by Yousuf Karsh. With an introduction by Bishop Sheen. New York, Hawthorn Books, Inc., 1958. pp. 159. 31 plates. \$4.95.

Bishop Sheen has said of photographer Yousuf Karsh:—" . . . he has taken the mechanics out of photography and made it a fine art." Mr. Karsh's specialty is portrait-photography and some of the best of his work forms part of the permanent collections in museums like the Brooklyn Museum Department of Photography and the

Museum of Modern Art in New York, the Art Institute of Chicago and the Huntington Library, San Marino, California. Like any fine art, Karsh's master photographs are the outcome of infinite patience and trouble on the part of both artist and subject. For the present group of photographs, which are the featured item of Hawthorn's *This Is The Mass*, the Bishop and Karsh collaborated for six consecutive days, sometimes for as long as 14 hours a day. The result are 30 black and white photos, printed by the exclusive Optak process, which are remarkable for their fidelity of detail and dramatic content. To call them separate masterpieces is to isolate their chief strength and perhaps their chief weakness: near perfect as single entities, they seem too posed to suggest the fluid motions of a Mass-in-Action. The frozen perfection of each intimates the presence of the lurking photographer. Many will feel, however, and with reason, that if something of naturalness and continuity have been sacrificed, it was not primarily for art's sake, but to achieve a higher purpose. While individual reactions will vary according to taste and disposition, it can hardly be denied that Bishop Sheen, in the baroque splendor of his private chapel, has captured in a unique way the sacredness and mystery which surround the Holy Sacrifice. If lost in meditation, the reader feels disinclined to pass on quickly to the book's remaining sections, this can hardly be called a defect.

Henri Daniel-Rops' excellent text, which appeared in the original French edition, has been expertly translated by Alastair Guinan. A capable liturgist, Mr. Guinan has added scholarly annotations which both illuminate and correct the Daniel-Rops' text. Bishop Sheen has also written a ten-page introduction commendable for its richness of doctrine and felicity of expression. W.S.

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**Summa of the Christian Life.** Volume Three. By Louis of Granada, O.P. Translated by Jordan Aumann, O.P. St. Louis, B. Herder Book Company, 1958. pp. viii, 372. \$4.75.

The B. Herder Book Company's "Cross and Crown Series of Spirituality" here presents the third, final volume of the *Summa of the Christian Life*. The three volumes are a synthesis of selected passages from the works of the 16th century Spanish Dominican, Fray Louis of Granada. This compilation, which follows the plan of St. Thomas' *Summa*, was completed by Dominicans of the Spanish province of Betica before and following the recent civil war. Since the reviews of the first two volumes appeared about three years ago (*Dominicana*, Dec. '54; Dec. '55), it is well to recall again the outline and purpose of the entire work.

Fray Louis, though well known to his contemporaries for his ascetical writings, found his books ridiculed by some as fit for "wives of carpenters." Indeed, he did write for the common people, a fact attested by the more than four thousand editions of his various writings in a number of languages. Yet, he filled his books with such solid doctrine, intended to form the true Christian character in the mind and heart of his reader, that they were approved by successive Popes and recommended by many saints, notably St. Theresa of Avila and St. Francis de Sales. As indicated above, the Spanish-Dominican editors have taken passages from all of his works and arranged them in the order of St. Thomas' *Summa*. An American Dominican, Jordan Aumann, Literary Editor of the Cross and Crown Series, is the translator of the Spanish compilation which first appeared in 1947 as Volume 20 in the *Biblioteca De Autores Cristianos*. The result is a classic of spiritual writing in English that covers all the principal tracts of theology, but in a manner suited to the layman. For those who wish to approach the beautiful but formidable doctrine of St. Thomas' *Summa* by easy steps there could scarcely be a better introduction.

Volume III corresponds to the *III<sup>a</sup> Pars* and the Supplement: Christ, the Sacraments, excellent chapters on the Blessed Mother, frequent communion and death. The setting of words and sentences effortlessly falls away to reveal key ideas that stick in the memory. In eight short pages, for an example, you will find much useful matter for meditations on the Eucharist. It is intimate writing. The author addresses his reader sometimes in the second person, sometimes in the familiar "we." Yet he seldom becomes emotional; there are no prayers, no gasps, only the steady unfolding of doctrine.

This English translation and adaptation of the *Summa of the Christian Life*, now complete, will be appreciated by priests and religious who are seeking applications of their theology in sermons or prayer, although its principal audience should be the layman who wishes to ground his spiritual life on a solid foundation.

R.M.V.

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**Going to God.** Book One of the Christian Life Series. By Sister Jane Marie Murray, O.P. Chicago, Fides Publishers Association, 1957. pp. xiv, 430.

*Going to God* is the first in a projected four-volume textbook series intended for religious instruction in Catholic High Schools. It has come in response to a growing need. Called the Christian Life

Series, it offers the adolescent "a sense of God, a sense of direction, a sense of responsibility and a sense of the apostolate."

"A sense of God" (Book One) finds its approach on the liturgical year. "A sense of direction" (Book Two) presents the history of the Old and New Testaments and Part I of St. Thomas' *Summa Theologiae* on Divine Providence. "A sense of responsibility" (Book Three) is based primarily on Part II of the *Summa* which treats the nature and purpose of human action. "A sense of the Apostolate" (Book Four) will include Part III of the *Summa*, i.e., of Christ, and the theology of the lay apostolate and the modern social encyclicals. The undertaking is an ambitious and exacting one. The consultants represent some of the country's most outstanding authorities in theology, the Scriptures and education. The aim has been one of synthesis. The approach strives to meet the level of the adolescent's psychology in his beginning search for a philosophy of life, of self-realization.

Precisely how does the first volume accomplish this? Seven major units, each preceded by an introduction with an "overview" chart, and subdivided into several chapters treat first of God and then of the Church. The terrestrial life of the Church's founder is followed by a consideration of the life of its members in the liturgy. Into such a plan the content of the first 34 lessons of the Baltimore Catechism, No. 2, has been integrated. The Mass, the sacraments, the Decalogue and Church Laws, the liturgical seasons, the meaning of vocation are happily interwoven into a readable presentation. The format is not one of question and answer. Rather, a clarifying comparison shows it to be not unlike the development in a good civics textbook.

Yet in its very attempt to solve one problem—that of an adequate, motivating presentation of Catholic doctrine for adolescents—it gives rise to another. Without prejudice to the excellent qualities which the first volume does possess, it must be said that the text taken simply as it stands could be deceiving for the reason that its very appealing approach might lead to an attitude which would pass over those points which require careful handling by the teacher—in lifting, expanding and underscoring elements to be memorized and understood—if the real content is to be appreciated. In a word, this is not a book that can be used for "reading material." It demands a resourceful teacher. In this regard, the questions and study helps at the close of each chapter should be invaluable aids to the teacher in inculcating enduring religious impressions.

Only when the four volumes have been reviewed as a unit will a

completely objective evaluation be possible. (The publishers note that the entire series will be ready for the schools by the fall of this year.) For now it should be said that the great effort expended in the make-up of such a work coupled with its good qualities make it one that deserves to catch the eye, mind and heart of those responsible for tomorrow's world.

L.T.

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**The Yoke of Divine Love.** By Dom Hubert van Zeller, O.S.B. Templegate, Springfield, Illinois, 1957. pp. x, 228. \$3.75.

"From St. Benedict's time to our own the monastic life has rested on certain fundamentals—prayer, reading, silence, labour, enclosure. The whole question for the individual religious is how to work upward from these to God and not inwards toward self."

With vigor and keen insight Dom Hubert analyzes the true significance of these bulwarks of monastic life; with similar keenness he exemplifies how the religious can and must live his vows, practice mortifications, and profit by his communal prayers. Securely anchoring his analysis in the spirit and authority of St. Benedict, St. Bernard and St. John of the Cross, the author flavors his study with pertinent citations from contemporary sources, the writings of Dom Marmion and Thomas Merton.

The division of the study into three major segments comprising some twenty titled chapters facilitates the reading and study. Yet, the short, crisp sentences and innumerable paragraphs necessitate a planned study, rather than a mere reading. All who have the opportunity to study this synthesis of monastic life will definitely be rewarded for their effort.

K.M.S.

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**Living Languages in Catholic Worship.** By Cyril Korolevsky. Translated from the French by Donald Attwater. Westminster, Md., The Newman Press, 1957. pp. ix, 195. \$3.50.

For all interested in the question of a vernacular liturgy, Fr. Cyril Korolevsky, a Byzantine rite priest and consultant at Rome for various Eastern commissions, has capably provided a fine synthesis of the historical development of the languages of the Church's liturgy. By reason of his background and experience, the author is eminently qualified to outline both the principles governing the use of the vernacular in the past as well as current trends in that regard. Fr. Korolevsky also leaves no doubt to the reader as to his position in the question.

But, though the author expresses his vernacularian sympathies, the work is an historical inquiry rather than a polemic. The different principles behind the development of the Eastern and Western rites of the Church are contrasted: in principle the Eastern rites admit the use of current languages, while the Western Church has crystallized the liturgy in Latin, her official tongue. The author also points out the many variants to these positions. There are many Eastern liturgies celebrated in a tongue that is not at all or only partly understood by the great majority of the faithful. Likewise concessions have been granted at various times in the West for the use of popular languages. The author's major point is that the Church has never formally condemned the principle behind the use of living languages. The Council of Trent did declare against its expediency but, as Fr. Korolevsky suggests, could it not be found expedient today or in the near future?

Even opponents to the full use of the vernacular will find this book an extremely useful source of information. J.M.C.

**Lay Workers for Christ.** Edited by Rev. George L. Kane. Westminster, Maryland, The Newman Press, 1957. pp. xvi, 171. \$3.00.

*Lay Workers for Christ* is a collection of short autobiographies written by experienced lay apostles to encourage their fellow laymen to join them in their efforts to bring the Life and Truth of Christ to the world. The articles are well chosen and reveal the variety of work that can be done. The book opens with an introduction by Cardinal Gracias of India in which his Eminence explains the nature of the lay apostolate: "not a luxury of devotion or a work of supererogation . . . (but) a plain duty which lies upon each of us according to his abilities."

The nineteen contributors range from nationally known figures to a member of A.A. Samples: Dennis Day tells "Why My Children Go to Catholic Schools"; David Goldstein recounts his experiences as a veteran "Campaigner for Christ"; Dorothy Day describes her "Apostolate to the Worker."

Not intended as a handbook for Catholic Action, *Lay Workers for Christ* is long on motivation, and may give hesitant fledglings the needed gentle push. E.M.B.

**Apostolic Sanctity in the World.** Edited by Joseph E. Haley, C.S.C. Notre Dame, Indiana, University of Notre Dame Press, 1957. pp. 210. \$3.75.

During the nineteen centuries of her existence, the Church has



perhaps a half-dozen times sanctioned great innovations in the modes of life of those of her children seeking perfection in the religious state. The last of these occurred in recent times: that is, when a new state of perfection was established by the Holy See in 1947 in its legislation concerning Secular Institutes.

In the Apostolic Constitution, "Provida Mater Ecclesia," this newly recognized juridical state of perfection known as Secular Institutes was shown to comprise those "societies, whether clerical or lay, whose members, in order to attain Christian perfection and to exercise a full apostolate, profess the evangelical counsels in the world." The secular character of these institutes of total dedication was described by Our Holy Father as their proper and peculiar attribute; indeed, even their very *raison d'être*.

Father Haley has done a great service by editing *Apostolic Sanctity in the World*, for it is a most useful handbook on Secular Institutes. The first three sections contain selected papers from the various Conferences on Secular Institutes held from 1952-1956. Examples of these are "The Nature of Secular Institutes in the Light of Papal Documents," "The Place of Secular Institutes in America Today" etc.

The fourth section of the book comprises the basic ecclesiastical documents regarding Secular Institutes. The fifth, reports on the various Institutes existing in the United States and Canada; and finally, the work is complemented by a most complete (14 pp.) bibliography.

*Apostolic Sanctity in the World* will undoubtedly do much to aid in the knowledge and encouragement of those societies described by His Holiness Pope Pius XII as "the strong arm which has come to reinforce the Catholic apostolate in these troubled and sorrowful times."  
G.A.

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**The English Cathedral Through the Centuries.** By G. H. Cook. New York, The Macmillan Company, 1957. pp. 384. \$9.00.

There are, we imagine, few public libraries in America without a sizeable collection on the ancient cathedrals of England. Time was, before the Depression and the War of 1914, when the Gothic revival was in its heyday and Yankee romanticists yearned nostalgically for medieval splendor; and the writers of the period supplied enthusiasts with shelf after shelf of guidebooks for the hordes of pilgrims, photographic "tours" for stay-at-homes, and detailed elevations for the needs of conscientious New World architects.

Mr. G. H. Cook writes in a less leisurely age. His purpose and approach, therefore, are quite different. In place of arch-by-arch description, he has adopted an analytical method, with a unity of treatment based (it seems legitimately) on the insular peculiarities of English style, or at least on a traditional unity of reader interest. This permits the incorporation of valuable matter rarely found in older books. Opening chapters, for example, supply background on the diocesan organization of the English Church, the legal and historical setting for the cathedral, and the correlation of architecture with liturgical function. Then, having distinguished in a general way the peculiar traits and standard elements of his cathedrals, Mr. Cook traces the organic growth of the individual churches through the four great periods of English Gothic—all with the aid of well-chosen illustrations. Later chapters review the socio-economic basis of cathedral building and the sorry effects of the Reformation, the Puritan troubles, and misguided “restorations.”

The last chapter should prove of special interest in America, for it presents the newer “parish-church cathedrals” and the more ambitious projects undertaken at Truro, Liverpool, and Guildford. In the latest work, a sort of streamlined Gothic remains in favor; the one magnificent exception, Spence’s plan for Coventry, is described with a coolness that points up our author’s antiquarian orientation.

Miss C. V. Wedgwood published not long ago a small volume of historical essays entitled *The Velvet Study*. History, she wrote, quoting Browne’s *Religio Medici*, is indeed a “velvet” study, gentle and pleasant, free as it is from the bitterness of sectarian controversy and the press of practical urgency. What she says is truer still of architectural history, and especially of the English cathedrals—to read of them is to walk in their quiet closes, to look up wonderingly at the “long-drawn aisle and narrow-fretted vault.” The old cathedrals may not be a burning subject in this Sputnik age, but as Mr. Cook well knows, “there are those that love them.” He may confidently expect that these will “devour” his *English Cathedral* as eagerly as they did the older writers. For the antiquary’s pleasure is essentially a contemplative one, and he will never tire of studying the object of his delights.

J.B.B.

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**Saint John Baptist de La Salle.** By W. J. Battersby. New York, The Macmillan Company, 1957. pp. xvii, 346. \$6.50.

The age of Louis XIV was one of political absolutism, elaborate

court ritual and "special interests." It was the time of Quietism and Jansenism, twin blights which were robbing the French Church of the promises of her brilliant Second Spring; and almost unnoticed the cockle seeds of anti-clericalism were sprouting from a fertile soil. It was the era *par excellence* of the French aristocracy, both lay and clerical, and all that this implies of disinterest in the lower classes' welfare. But it was also the age of St. John Baptist de La Salle.

De La Salle was born, raised and educated in the fashion of all the nobility of France at the time. Even after he was ordained a priest and made a canon of the Cathedral of Rheims he remained an aristocrat. Circumstances and events, however, which he could not possibly have foreseen, were to change his entire way of life.

Even when, under the influence of a fellow priest, he took an outside interest in the education of the poor, he had no intention of permitting himself to be committed. This interest eventually mastered him and he gave up all—wealth, position, family and friends—to carry on a work so crucial for the times. His life's story is that of a pioneer, of one fighting against the prejudices of his contemporaries. He was not, however, an innovator in the field of education, but rather a practical man, who took the best of what had preceded him and had failed, and made it work. His contributions to the field of education have endured and form the basis of much of our modern educational system. His success in teaching the poor and in founding a new religious group to extend and perpetuate his work can only be attributed to his unfailing trust and complete dependence on Divine Providence.

So often in writing the lives of saints biographers leave out whatever they think will detract from the impression of sanctity. Fortunately, Dr. Battersby (Br. Clair, F.S.C.) has presented a picture of De La Salle as he really was. This biography, while simple and engaging in style, is the product of much research and reflection. Dr. Battersby is uniquely qualified to write this present study, having previously published several monographs touching upon De La Salle's efforts in the field of education, his importance as a spiritual writer, and the Congregation of which the saint was the founder, the Brothers of the Christian Schools.

The book is complete with notes, index, bibliography, chronological tables, maps and illustrations.

This study, as is remarked in the foreword, will be of concern to all those interested in the life of a saint, in the history of education and in the development of the teaching Congregations. L.M.D.

**Rafael, Cardinal Merry Del Val.** By Marie C. Buerhle. Milwaukee, The Bruce Publishing Co., 1957. pp. 308. \$3.95.

On February 26, 1930 the Vatican lost an able diplomat. Cardinal Merry del Val, brilliant, charming, urbane, had made rapid advance in ecclesiastical honors under Pope Leo XIII, and had had a most distinguished career as St. Pius X's Secretary of State. There is, however, very little about protocol or diplomatic affairs in Miss Buerhle's study. The author is preoccupied with an interior life and with an heroic sanctity studiously concealed from men's eyes. She has been mildly criticized for not describing in greater detail the Cardinal's skilled guidance, which helped to steer the Bark of Peter through particularly treacherous waters. Yet, Miss Buerhle's neglect of the official side of the Cardinal's life was a calculated omission. Whatever may have been his importance for his own time, Merry del Val is most significant in 1958 as the busy ecclesiastic who found time for the things that really matter. She wanted to take no chances about her readers missing the all important point in a clutter of historical details. Writing primarily as a Catholic Actionist rather than as an historian, it is in this chosen role that her performance is fairly to be judged.

In this she has been most successful. With a style which joins simplicity with warmth Miss Buerhle vividly portrays the Cardinal's prayer-life, his spirit of self-denial (he longed to be a simple parish priest), his profound humility, his intimate union with God, most characteristically—his consuming desire for souls:—"Da mihi animas, coetera tolle"—"Give me souls; all other things take away."

Miss Buerhle aptly sums up the spiritual secret of his "worldly" success when she writes:—"It was the man of winged contemplation, of continuous living prayer, who gave the man of action his power, his wisdom and his goodness."

C.M.J.

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**Of Cell and Cloister.** Catholic Religious Orders Through the Ages. By Doley C. Moss. Milwaukee, The Bruce Publishing Co., 1957. pp. vii, 248. \$4.00.

*Of Cell and Cloister* is a very ambitious undertaking. It recounts in one volume the history of Monasticism from its foundations, up to and including its great twentieth century revival. Needless to say, this work is not an exhaustive treatment of the subject, but what is compressed within its two hundred forty-eight pages are the essential facts necessary for an adequate understanding of the development of monastic life.

At the beginning of her survey, Mrs. Moss states its purpose and scope. It is to enlighten those laymen who do not "know very much about the numerous communities of monks, nuns, priests, Sisters and Brothers that so abound in our country or understand the origins and motives which have created that mode of life." Pointing out that many misconceptions about the origin of religious vocations such as "frustration" and "fear of life" still remain, she goes on to say that the facts offer the best answer, namely "the records of those motives and origins of which the layman knows so little . . . the lives of some of the founders and . . . the adventures and events which have engaged community life for the past nineteen hundred years." This then, is the book's commendable purpose. It is a bold venture and the mere attempt is enough to win praise from the critic.

A few individual sections draw special notice. The chapter entitled "The Beggars and the Hounds" which considers the foundation and development of the Franciscan and Dominican Orders, and the way they complemented each other, is especially successful. Other chapters in which Mrs. Moss treats of the origin of various Orders, Congregations, and Societies are well written and informative. More than twenty-five foundations with their outstanding leaders are described.

The last three chapters are a study of the chief reason why "organized religious asceticism" in the Catholic Church has persisted so long and successfully. These reasons are to be found only in its inner content, the essence of which lies in the Vows, the Rule and the Divine Office.

A helpful Glossary of terms, a bibliography and index complete this very commendable work. F.M.H.

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**A Christian Philosophy of Life.** By Bernard Wuellner, S.J. Milwaukee, The Bruce Publishing Company, 1957. pp. 278. \$4.25.

In his latest book, *A Christian Philosophy of Life*, Fr. Wuellner poses the ever engrossing problem of the nature and destiny of human life. His solution utilizes natural truths drawn from all the philosophical sciences supplemented and amplified by the truths of Catholic theology. It is an attempt to provide man with a complete guidemap to be followed in his progress towards his ultimate end.

Using the four causes of human life as a starting point and also as a fundamental unifying principle, the book is organized around the central responses to the questions raised by such a *causal* inquiry. Man is portrayed in the context of his relations to himself,

to society and to God. Seeing man as a spirit-flesh entity, the author has provided a practical guide which takes into account all the various facets of man's activity. The pertinent conclusions of scholastic philosophy on the origin and purpose of human life pass in review along with the corresponding conclusions of theology. The theological conclusions inserted at the end of each chapter contain a brief summation of Catholic doctrine. Especially noteworthy is the chapter devoted to Christ's contribution to a theory of life.

The philosopher may be somewhat dismayed by the brevity of the argumentation used to establish conclusions, but needlessly so. The book's avowed purpose is not to present detailed philosophical discussion but rather to set out the findings of the various branches of philosophy, presupposing their validity. Fr. Wuellner's language is clear and precise but has a tendency to become monotonous. Fortunately there are a number of sparkling examples drawn from contemporary material that serve to offset this deficiency and enable the modern reader to understand age-old truths quite easily.

J.K.

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**Plato and the Christians.** By Canon Adam Fox. New York, Philosophical Library, 1957. pp. 205. \$6.00.

Why a Plato sampler? Perhaps because "it would not be very easy for a thoughtful Christian to read even a tenth part of the more celebrated Dialogues of Plato without discovering passages which, as a *Christian*, he found of particular interest." So speaks Canon Fox, Archdeacon of Westminster, in this recent offering of the Philosophical Library of New York.

His procedure, then, is to browse through the Greek Plato, selecting pertinent texts for translation. In the margins he adds a reference to some pertinent text from Scripture. These selections are divided under four heads: A) God and Creation; B) Man and His Destiny; C) The Foundations of Morality; D) Religion and the Church. An introduction, collections of Aphorisms, an Appendix, and Indexes complete the book.

In the Introduction the author discusses the scope of his book, the translation, the dialogue genre, Plato's religion, and Platonism. The translation itself is fresh, modern, and convincing, despite the humble apologies of the author facing the almost insuperable hurdles of translating Plato. His rendition follows the Greek far more literally than most others. A random vagary is encountered, such as translating "daimon" as "supernatural," but all indictments are stifled by the Canon's clever covering of such moves with an apologetic footnote.



Yet, for all the merits of the "englished" Plato, certain intrusions of ideas force us to pull up the reins rather abruptly here and there, and part intellectual company with Canon Fox. We would, for instance, suggest that *agnosticism* is quite different from the attitude portrayed in text No. 12 from the *Timaeus*; we would question the assertion that Christianity is pacifist (p. 183); we can only hope the proverbial tongue in cheek explains "demi-gods of heroic power and stature . . . predecessors of the saints"; while we stoutly deny that St. Paul was "making good use of the Platonic doctrine of ideas" in II Cor. 4:18-5:1.

Most deplorable, however, are two items. One is a complete misstatement of Protagoras' position (and possibly of philosophy's position) with regard to God, which is implied both in the title and the footnote to text No. 15. This is coupled with an "allied" text from Ephesians (2:12) whose meaning is fairly wrenched from context and so, pitifully distorted. Second, and far more serious, is the Canon's claim both in the Introduction and the Appendix that St. Thomas in his formulation of the classical proofs for the existence of God looks to Plato through Aristotle. This seems a mite exaggerated, especially in view of the Angelic Doctor's explicit testimony to the sources for three of the ways in the *Contra Gentiles* (Bk. I Ch. 13). Nor is it true to say the *quinque viae* are the same argument "under five headings."

Yet, such need not deter us from recommending this volume on the sheer merits of translation, which is excellent. After all, Plato is perennial, and it is really he, who is speaking to us in this handy book of select passages, not Canon Fox. Q.L.

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**The Moral Theory of Behavior:** A New Answer to the Enigma of Mental Illness. By Frank R. Barta, M.D. Springfield, Illinois, Charles C. Thomas, Publisher, 1958 (Third Printing). pp. 35. \$2.00.

It comes as a very pleasant surprise to find a book built up around a single Thomistic principle. *The Moral Theory of Behavior: A New Answer to the Enigma of Mental Illness*, is just that. It proposes a theory of *normal* human behavior as a standard and goal in the cure of the mentally *abnormal*. This is no more than the Thomistic extension to the psychic field of Aristotle's principle that the cure of the (physically) ill demands a knowledge of what a healthy body is and how it functions.

Human temperament, according to Dr. Frank R. Barta of Creighton University, is learned behavior, a habitual, minimal, in-

vincible ignorance in overestimating or underestimating our own and others' capabilities. Such an unconscious attitude both to ourselves and to others is required for a normal personality; the consequence of pairing off the possible attitudes is a total of four basic temperaments, equivalent to the traditional sanguine, phlegmatic, melancholic, and choleric. Mental illness is the exaggeration of this minimal wrong estimation and consequent involuntary behavior; each of the four temperaments is prone to certain neuroses and psychoses, the sanguine temperament to hysteria neurosis for instance. Ignorance rather than "unconscious" forces would then account for the seemingly irrational behaviour of the mentally ill.

The notion of involuntary ignorance is fundamental to this thesis, though naturally it presupposes the whole Thomistic system of moral and psychological principles of which it forms a part. In *The Moral Theory of Behavior* Dr. Barta has incorporated into his exposition entire blocks of Thomistic principles, taken from the *Prima Secundae* of St. Thomas' *Summa* as a "Philosophic Correlation" and a "Psychologic Correlation." Upon these he bases, respectively, a "Philosophic Hypothesis" and a "Clinical Hypothesis." Originally given in lecture form at least twice, Dr. Barta here sums up his theory briefly, effectively utilizing concise summaries and outlines throughout the booklet. We might well add that his approach to the entire problem is practical throughout, the approach of a doctor interested in curing his patients. Ultimately he rests his case on the fact that his method has proven successful, not only in his personal practice but also in that of several other doctors. (As noted above, the original lecture was repeated, and the booklet is in its third printing.) Again this is evidence of a realistic and Thomistic—though not exclusively so—attitude; a healthy attitude, therefore, because psychiatry, in so far as it is a science, belongs among the practical sciences.

All these aspects of *The Moral Theory of Behavior*—its basic Aristotelian principle, its substructure of Thomistic moral principles, and its healthy practical attitude—are more than enough reason for praise, but they should not blind us to the fact that the theory in its present form has not yet been definitively tested. There are difficulties connected with it. The basic tenet of temperament as a learned attitude based upon invincible ignorance, for instance, remains in the hypothesis stage, needing further philosophical and clinical substantiation.

In short, *The Moral Theory of Behavior* can be welcomed without reservation as a beginning in the positive, realistic examination into the vast researches and unsifted findings of modern psychiatry.

R.M.D.

**Crucial Problems of Modern Philosophy.** By D. J. B. Hawkins. New York, Sheed and Ward, 1958. pp. 150. \$3.00.

Any criticism of this small book should be concerned primarily with the question as to whether or not its author has done philosophy a service in presenting an old thesis in a new garb. For the central theme of *Crucial Problems of Modern Philosophy* is one that Dr. Hawkins has been propounding over a number of years. All that is new in the present book is the form the arguments take, that of a historical essay. The essentials of Hawkins' thesis, as presented here in a historical mode, are that modern philosophy, though fundamentally sound in the questions it has asked, is at present producing only the most negative of results; that the basis for any more positive philosophizing is to be found in the tradition of a "perennial philosophy"; and consequently that the modern philosopher must return to this tradition (or create a new one along the same lines) especially by the rediscovery of metaphysics. This last, the possibility of metaphysics, is, in Hawkins' opinion, to be discovered by the realization that what is known as Empiricism is not truly empirical; philosophers included in this category or deriving from it have always failed to note two things. First, that man is not merely a disembodied intellect or mind. Second, that we humans can have immediate insights whereby we formulate propositions that are genuinely informative without being either "expectations" with no justification other than "instinct" (Hume) or synthetic products of a "creative" mind (Kant).

In calling this work a historical essay we should emphasize the word "essay." It does not pretend to give an extended treatment of all the doctrines of the philosophers considered, but a sketch of the doctrines of each which have bearing on an attitude of empiricism *versus* metaphysics. The philosophers so treated are divided into two groups; the first (Part I) includes: Descartes—the father of the problem; Locke, Berkeley, and Hume—the traditional British Empiricists; and Kant—the formulator of the classical refutation of metaphysics. Hawkins looks favorably upon the major question raised by Descartes: How can we be clear about anything when experience presents us with such a muddle of confusion? While he grants that this is a legitimate question, Hawkins criticizes Descartes' answer on three points, the most important of which is that our primary experience of self is not, as Descartes said, of the self as disembodied mind. This criticism, taken up again, predominates in the chapter on the traditional British Empiricists. In treating next of Kant, Hawkins gives us an admirable exposition of how Kant's "synthetic *a priori*" developed from Hume's rejection of causal propositions. His main

criticism is that Kant did not *prove* the impossibility of an ontology but rather based this as a conclusion on a gratuitous assumption.

The second group of philosophers (Part II) is contemporary: Moore and Russell, Wittgenstein, the Logical Positivists, Existentialists, and Communists. In these chapters Hawkins' main purpose is to show that none of these philosophers has transcended his antecedents, that nearly all of them retain either Humian or Kantian prejudices, or both.

Part III of this essay is called "The Basis of Reconstruction" and includes two important chapters: "The Enlargement of Empiricism" and "The Possibility of Metaphysics." Here Hawkins is at his best, and most realistic. However he also shows his "modern" roots and is either unorthodox or unclear on several points. A point he seems to have missed, in regard to metaphysics, is the fact that it is not merely a search for real definitions but is a genuine science in the Aristotelian sense.

All in all, an excellent little book, not earth-shaking, but valuable as a new formulation of Hawkins' often repeated attempts to convince British philosophers of the value of philosophical Realism.

R.M.D.

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**The Priestly Life.** By Ronald Knox. New York, Sheed & Ward, 1958. pp. 176. \$3.00.

The late Msgr. Ronald Knox was very much the gay magician taking sheer delight in any new-found outlet for his talent. An appreciative audience, and he always had one, seemed to be an irresistible catalyst to his ingenuity. His friend, D. B. Wyndham Lewis, has listed a most impressive repertoire—scholar, theologian, man of letters, wit, poet, satirist, parodist, classicist, polemicist, author of detective stories, preacher. . . . Yet his new roles were not always as entirely different as they might at first seem. Often enough he put his previously learned techniques quietly to work in the background as props.

This is certainly the case with the present collection of retreat conferences for priests called *The Priestly Life*. It has wit and piety, common sense and striking originality. And if a poet is one who wrestles with standardized language, who breaks through conventional forms to make a direct sharing of his insight, then there is much of the poet's craft here, too. For the matters discussed are, for priests at least, ordinary enough, but under Msgr. Knox's skilled pen they seem a revelation.

Unlike most preachers, his highly literate translation of the Old Testament made him as familiar with the Old Testament themes as with those of the Gospels and Epistles. With the precision of a theologian and with an artist's skill Msgr. Knox has fused Old and New Testament stories into the development of his message. "Profile of St. Paul" is perhaps the most striking instance of this. Here, too, the author holds up for our attention the sometimes forgotten virtues of frankness, audacity and holy pride, so necessary to the priest of God.

This is not a book to read and be done with. The topics are of day to day importance and incidence; topics which the priest cannot afford to neglect in his daily meditation.

A highly useful book—both for private application and for source material in any preaching to priests. M.K.

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**The Beginning of the English Reformation.** By Hugh Ross Williamson. New York, Sheed and Ward, 1957. pp. 113. \$2.50.

Like Gilbert Keith Chesterton, Hugh Ross Williamson had repudiated the principles of the Protestant Reformation long before his conversion to the Catholic Church. In his recent autobiography, *The Walled Garden* (Macmillan), Mr. Williamson wrote: "In fact I have some sympathy with those, who since my conversion, have said that I was never 'really' in the Church of England at all" (p. 146). This present study, then, in its assault upon the Protestant myth of how the Reformation in England happened, does not represent a sharp change of viewpoint. What had compelled him to submit to the Church in October, 1955, was, in fact, his belief that Convocation's approval of "limited intercommunion" with the Church of South India, spelt the total and irrevocable triumph of the Protestant Reformation in the Church of England.

Mr. Williamson had not always been so enlightened about the truth of the Reformation story in England. Like so many others he had been victimized by the anti-Catholic propaganda which passed as history in English schools. He had accepted S. R. Gardiner as an authority and had believed the Protestant perversion of historical facts. (*The Walled Garden*, p. 112; p. 184). Only after many years of historical research did he free himself from the web of lies first spun by official Tudor propaganda more than 300 years before. *The Beginning of the English Reformation* has been written for those countless thousands still held tight by the strands of this web, and who do not have the desire or the means to free themselves. Mr. Williamson's own experience shows, however, that even when the

facts are at hand, conversion need not follow, for faith is "a gift dispensed by the mercy of God and in no way attainable by any intellectual process" (*The Walled Garden*, p. 184).

With all his power as a journalist and polemicist the author bluntly describes the decisive role played by lust and Mammon in the imposition of the continental heresies upon the believing English masses. Mr. Williamson has an obvious preference for the broadsword over the stiletto. But if Protestant sensibilities get rather rough handling at times, we can, perhaps, trust convert Williamson to know the best approach to the Protestant mind, particularly the English Protestant mind. The comparison between the Tudor government and the present Soviet system, however, even if somewhat apt, is not calculated to win friends and influence people. The contrast between Teresa of Avila, the reformer, and Luther, the reformer (p. 5), if less odious, is also less valid, for Luther was fundamentally and always a heretic, not a misguided reformer.

The analysis of the causes and occasions of the English Reformation is quite sound. The most serious defect is that Mr. Williamson has under-valued the long-standing conflict between English nationalism and Papal internationalism. To say that the purpose of Provisors and *Praemunire*, passed by the English parliament during the period of the Babylonish Captivity and the Great Schism, was "to safeguard the good government of the Church in England in a time of unpredictable chaos abroad" (p. 12), is to tell only a part of the story. If Provisors and *Praemunire* fell into disuse, this was because concordats more acceptable to the interests of the monarchy had been successfully negotiated with the Pope. As the facts were to show, Henry VIII's friendliness to Rome was largely dependent on Wolsey's ability to keep Papal and Tudor policies on parallel lines. When the divorce case caused the two lines of policy to diverge, the monarchy reverted to precedents set in the 14th century. That the conflict led to a complete break was Henry's own doing, since he asked the Pope to make a concession no Pope could make, but the rupture itself should properly be seen as a climax, not an isolated event without historical progenitors.

St. Pius V, not Paul V, excommunicated Elizabeth I (p. 40). The statement that the English people at the time of the Reformation's appearance "understood the faith they practiced" (p. 8), needs the serious qualifications Msgr. Hughes gives it in his Chapter, "Catholic Life and Thought," *The Reformation in England*, Vol. I.

Mr. Williamson, whether defending his right to be a conscientious objector in World War II, or debunking the Gunpowder Plot



story, or fighting a rear-guard action to frustrate Dr. Fisher's efforts to "Protestantize" the Church of England, has always been a man of integrity. If he sometimes overstates his case, it is because he is one for whom the truth makes a difference. W.S.

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**History of the Byzantine State.** By George Ostrogorsky. Translated by Joan Hussey. New Brunswick, New Jersey, Rutgers University Press, 1957. pp. xxi, 548. \$12.50.

Most Byzantine studies reach the American reader either directly or indirectly via the customs house. Having to import from Europe has, however, at least one redeeming feature: many of the books have already been polished up with friction paper vigorously applied by the specialist critics. George Ostrogorsky's one-volume *History of the Byzantine State*, added in 1957 to the distinguished Rutgers Byzantine Series, is a case in point. It appeared in its original German version in 1940. In the second German edition, 1952, Professor Ostrogorsky took advantage of the many corrections and improvements suggested by his reviewers. This edition also incorporated the important advances made in Byzantine research in the intervening twelve years. In 1956 the first English edition was published in Great Britain (Blackwell). Joan M. Hussey, a distinguished Byzantinist in her own right, who is at present preparing an expanded and revised edition of Volume IV of the Cambridge Medieval History (1923)—"The Eastern Roman Empire (717-1453)"—was the skilled translator. To Dr. Hussey's translation, in which Ostrogorsky included the latest improvements of his text and notes, Rutgers' American printing has added numerous illustrations, a new and larger map section, and excellent text decorations by Mr. Fritz Kredel.

Faced with the perplexing task of recounting more than a thousand years of history in half as many pages, Dr. Ostrogorsky could not even consider the arrangement of his material under special headings. But even if he were left with a choice, he would still have used a chronological order since one of his primary intentions is to show "the interdependence of political, ecclesiastical and cultural events," a purpose best achieved by fusion rather than classification. Despite the obvious benefits of such a method, Dr. Ostrogorsky spreads so vast a landscape that it is often difficult to preserve a sense of continuity which is more than merely chronological. A page of recapitulation now and again would have immeasurably improved the book's utility, because few readers will take the time themselves

to make the necessary tie-ups. This defect is somewhat offset by the author's trenchant comments in which, with a master's skill, he sets whole sections of the Byzantine superstructure into proper position.

Dr. Ostrogorsky's text supplies a good general summary of the outstanding events of Byzantium's long history. In a narrative necessarily so concise the description of the kaleidoscopic changes in the ruling dynasties is bound to be more successful than, say, an analysis of the theological controversies. Since Belgrade has been the center of Dr. Ostrogorsky's researches, the book is especially valuable for its synthesis of important works which have appeared in the Slavic languages. Besides, the author is especially strong in economics and sociology, features of the landscape often blurred or blacked out entirely in general surveys. Beyond question, however, the book's outstanding contribution is made in the excellent bibliographies and summaries of primary sources introduced into the text in their appropriate places. Sometimes in the text, but particularly in the copious footnotes, the reader will find indispensable evaluations of key studies. Ostrogorsky's knowledge of Byzantine literature faithfully reflects the co-operative work of Byzantine scholars which is being carried out today on an international scale.

Historians are not as self-revealing as they once were, and yet their personal outlook often influences decisively their approach to their material. Generally self-contained, on the topic of the Eastern Schism Dr. Ostrogorsky gives several enticing but incomplete signs of a strong personal reaction which he has allowed to creep into his narrative at several crucial points. He adopts a fatalistic attitude towards the break between East and West. Their development was along different cultural and political lines (p. 52) and when during the iconoclastic controversies Constantinople withdrew from the West while Rome "turned its back on Byzantium" (p. 163), the final rupture was an historical necessity (p. 200) and a mere question of time (p. 295). While Francis Dvornik in his monograph *The Photian Schism* deplores the loss of spiritual unity and assigns its primary cause to a lack of sufficient patience and mutual understanding, Ostrogorsky sees the supposedly common religious life shared by Old and New Rome as a regrettable fiction and hails Photius as one who championed the most vital interests of the Byzantine Church and Empire (p. 205). It would appear that for Ostrogorsky there was and is an essential difference, an antithesis, in fact, between the Christian religion in its specifically Greek form and that Christianity called Roman Catholicism. What others might call spiritual *disunity*,

Ostrogorsky would call *variety*, a true image of perhaps more fundamental social and cultural differences. It is a small point but significant that the saints both of the East and West are deprived of their titles.

The Byzantine is a fascinating period—one unusually rich in elements of human interest and historical lessons. The reader could hardly hope for a better one-volume introduction than Dr. Ostrogorsky's—another Tolstoy's *War and Peace* but in the austere historical manner and on an even grander scale. W.S.

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**Spain's Struggle for Freedom.** By Lawrence Fernsworth. Boston, The Beacon Press, 1957. pp. viii, 376. \$6.00.

*Spain's Struggle for Freedom* is an ambitious project. In it Lawrence Fernsworth attempts an account of the Second Spanish Republic, the Civil War and the Franco regime. By way of preparation Mr. Fernsworth essays a somewhat extended (107 pages) outline of previous Spanish history. All of this material is of a highly complex, controversial nature. But the fact that the author had been a reporter in Spain throughout the period of the Second Republic and the Civil War seemed to qualify him to write an authoritative, competent study. An examination of the book unfortunately reveals that Mr. Fernsworth is beyond his depth. The student of Spanish history will immediately detect grievous errors and deficiencies; the general reader could not proceed very far without realizing that something was amiss.

Since it will not be possible to indicate all the errors of fact and interpretation, it should prove particularly enlightening to examine, if only in small part, the author's coverage of the Military Directory of Primo de Rivera, the Second Republic and the Civil War. This period is Mr. Fernsworth's specialty and one has a right to expect a high degree of accuracy here. This expectation is not fulfilled.

The author's version of the genesis, life and death of Primo de Rivera's Military Directory (pp. 1-3) is threadbare and almost entirely erroneous. His estimate of Alfonso XIII is somewhat distorted (pp. 124-128). He calls the execution of Francisco Ferrer in 1909 "one of the darkest blots on Alfonso's early life on the throne." Fernsworth indignantly explains that Ferrer was a harmless *pacifist* whose only crime was his advanced thinking. Whether the conviction itself be just, Ferrer had long been a theoretical anarchist and was famous for his "Dynamite forever!" manifesto. Mahatma Gandhi would hardly have recognized in Ferrer a kindred soul. (Cfr. (1)

Gerald Brenan, *The Spanish Labyrinth*. Cambridge University Press, 1950: pp. 34f., 74-87, 165; (2) Professor E. Allison Peers, *The Spanish Tragedy, 1930-1936*. New York, Oxford University Press, 1936: pp. 1-12; (3) Peers, *Catalonia Infelix*. New York, Oxford University Press, 1938: p. 160.)

Mr. Fernsworth's analyses of the municipal elections of April, 1931 (pp. 14, 74), the national elections of November-December 1933 (*passim*), and the national elections of February-March 1936 (p. 149) are all incomplete, superficial and misleading. The reader has merely to compare his versions with any standard, reliable account. Special attention must also be drawn to his descriptions of the Madrid riots of May 10-11, 1931 (p. 131) and the disturbances at Casas Viejas and Castilblanco (pp. 147, 148), for they are a fantastic muddle. In addition, accurate, pertinent details have been omitted. (Cfr. Peers, *The Spanish Tragedy* pp. 56, 87, 88, 131.)

Contrary to his policy of omitting references and documentation, he cites Claude Bowers *My Mission to Spain, Watching the Rehearsal for World War II* (New York, 1954) to attempt to prove that the terrorist activities of the period Feb.-July, 1936 were "exceedingly one-sided" i.e. the Rightists were the chief culprits (p. 187). "Rumours" of Leftist anarchy were false. Actually most authorities Right and Left agree that Gil Robles' appalling enumeration of the public disorders presented to the Cortes without challenge July 16, 1936, is essentially accurate and that both sides were deeply involved. Fernsworth seriously underplays Socialist responsibility for the 1936 anarchy and Civil War. But this is typical of his unreliable, superficial approach. (Cfr. David T. Cattell, *Communism and the Spanish Civil War*. Berkeley, University of California Press, 1955: pp. 17, 18; Brenan, *The Spanish Labyrinth*: pp. 311-314.)

Such pockmarks are all the more regrettable since Mr. Fernsworth might easily have avoided them simply by consulting any one of the standard reference books listed above. He might, for instance, have used Mr. Gerald Brenan's *The Spanish Labyrinth*. Though he had been an enthusiastic supporter of the Loyalist cause, seldom did Brenan, reporter for the Manchester Guardian, allow polemical intent to sabotage his systematic, scholarly approach. While Mr. Fernsworth seems to be unaware of Mr. Brenan's second edition (1950) in which that author indicated several important modifications of his original conclusions, he acknowledges Brenan's first edition (1943) to be a "highly documented report" and follows it in certain accidents rather closely. It is a pity that Fernsworth did not see fit to use this "highly documented report" more fully and share in its ob-

jectivity and depth. He might then have avoided the twin pitfalls of oversimplification and a certain recklessness which are indelibly imprinted upon nearly every page of his superficial polemic.

It is consistent with Mr. Fernsworth's unscholarly approach that in treating of Communist influence in Spain he did not utilize Mr. David T. Cattell's *Communism and the Spanish Civil War* (1955) an *indispensable* source. Carried out under the guidance of Philip E. Mosely, Director of the Russian Institute at Columbia University, this doctorate reflects thorough, disinterested research. How many mistakes might have been avoided if only our author had read and profited from Mr. Cattell's excellent study. Even that portion of Mr. Fernsworth's material which is free of error was out of date before it appeared in print, because based on incomplete or discredited data. As examples, he gives us misinformation about: Communist representation in the Cortes prior to 1936 (p. 178); the attitude of the Second Republic toward the renewal of diplomatic relations with Russia (pp. 210, 317); Communist membership in the Civil War cabinets (p. 212), particularly that of Largo Caballero; the direction of Soviet interference in the Spanish government during the Civil War; the origin and nature of the dissident Spanish Communist groups (p. 216). (Cfr. Cattell pp. 13, 21, 31, 103, 111, 118, 216, 217 n. 3.)

If Mr. Fernsworth's ignorance of Cattell's study *Communism and the Spanish Civil War* was unfortunate, his failure to consult *Spain the Church and the Orders* by E. Allison Peers (Burns and Oates, 1945; popular printing) has proved disastrous. Peers, a convinced Anglican as he called himself, had long and intimate contact with the Catholic Church in Spain from 1917-1936. As an historian he was above reproach, capable and thoroughly honest. It is hard to believe that Mr. Fernsworth would not have used non-Catholic Peer's learned and exhaustive monograph of the pre-Civil War Church in Spain had he known of it, for the sources he was compelled to use were poor indeed. Conversations in public conveyances and hotels, popular rumours and the shouts of frenzied mobs were the best he could find.

Some mention must be made of Chapter 17: "Franco and World War II: The Big Lie," (pp. 244-252) which supposedly covers Spain's foreign policy from the end of the Spanish Civil War to the Allied victory in 1945. While it is difficult to make a choice, this is probably the poorest chapter in a book which abounds in poor chapters. Mr. Fernsworth preferred not to use Carlton J. H. Hayes' *War-time Mission in Spain 1942-1945*—an unpardonable omission. Yet,

the author was faced with a problem; he dared not attack openly a trained scholar of Hayes' stature. So, silence on the matter, and the hope that his readers would not notice the difference. Mr. Fernsworth never makes a clear statement of basic American policy toward Spain; he makes no mention of the extremely delicate situation faced by Franco at the outbreak of the World War when he was compelled to adopt a policy of appeasement to the Axis not so unlike that of Turkey, Sweden and Switzerland; he forgets to tell his readers that Count Jordana replaced Serrano Suner in the Foreign Office in Sept. 1942, from which time Spanish policy slowly but surely became pro-Western; after misrepresenting Franco's early policy of "non-belligerency" he neglects to mention that Franco later adopted a policy of "benevolent neutrality" toward the Allies beyond what the exigencies of the altered fortunes of war demanded. Fernsworth says nothing of Franco's meeting with Hitler at Hendaye, Sept. 1940, or of Franco's strategy in making conditions for his participation in the war which he was confident Hitler would not accept. Spain's neutrality was of infinitely greater value to the Allies than to the Axis; the list of Allied benefits derived from this supposedly pro-Axis program, in Hayes' judgment, far outweighed any help or comfort given to Germany and Italy. Contrary to Fernsworth, the Blue Division was sent to the Eastern Front by Spain primarily to fight Communism; Franco had earlier contemplated sending troops to Finland to fight the Reds but lacked both armament and transport. (Cfr. Hayes pp. 16, 31, 63-65, 69, 70, 92, 103, 122-126, 187, 298-302.)

While a complete rewriting is obviously needed to make this book serviceable, it is to be hoped—if there should be a second edition—that, at the very least, author and press will collaborate to make good the book's grossest shortcomings. W.S. and M.A.

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**The Man Has Wings.** New Poems and Plays by Francis Thompson. Edited by Terence L. Connolly, S.J. Hanover House, Garden City, New York, 1957. pp. 153. \$3.50.

Father Terence L. Connolly, S.J., curator of the Thompson Collection at Boston College, has selected 74 hitherto unpublished poems and two short plays of Francis Thompson from the poet's notebook and manuscripts. He has placed the poems under seven divisions and includes a set of notes which gives pertinent data helpful in understanding the poems.

The admirer of Thompson's poetry finds in this selection famil-



iar themes developed by the poet in his greater works. There is the profound mystery of God bringing good out of evil, even using the devil for this purpose (in "The Schoolmaster of God," probably the best poem in this collection); the theme of peace "beneath the surface-seas of pain"; his favorite song of life arising out of death (in "Genesis"); and the purgative value of suffering (in "A Passing Song").

Here too are included poems of light verse, showing Thompson's sense of humour, a mood not often identified with him. The poet's views of Victorian England both political and social, and his esthetic theories complete this section. The plays are entitled *Napoleon Judges* and *Man Proposes But Woman Disposes*. The former is a somewhat overly dramatic tragedy, the latter, a witty drawing-room comedy. Both are too wordy for dramatic appeal.

There are poems in this volume, which approach the stature of Thompson's other work. The rest are interesting as experimental attempts. This is not a book to begin the study of Thompson, but one of great value to those who like to explore a poet's development.

B.D.

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**Poland:** A Volume in the Mid-European Studies Center Series. Oscar Halecki, Editor. New York, Frederick A. Praeger Co., 1957. pp. xviii, 601. \$10.00.

*Poland*, a volume in the Mid-European Studies Center Series, supplies a schematic history of Poland's political and cultural development and a very detailed analysis of Communist rule beginning with the formation of the Lublin Committee. Oscar Halecki, Professor of History, Fordham University, and Adjunct Professor of History, Columbia University, is editor, and the contributors are distinguished Polish scholars, of whom many are exiles from their homeland. Politics and Culture (Education, Religion, Literature) are given relatively brief but adequate coverage. Fullest development is given to the Polish economy under the Communists. Certain of the more technical aspects of the economy will be of interest only to the expert. But other topics, notably Agriculture, Consumers' Goods Industries, Labor, Social Insurance and Health Service should have a wider appeal as rich sources of sociological data. The Appendix contains biographical sketches of "Leading Figures of the Communist Regime" (somewhat outdated), "A Brief Chronology," April, 1943, to March, 1956, and a list of Treaties and Agreements. Since the original manuscript was finished shortly before the Poznan uprising, a final section "Re-

cent Developments" (20 pages) gives a non-interpretative outline of significant political, economic and cultural changes since June, 1956.

Dr. Halecki himself has written an excellent chapter entitled "Historical Background." In it he sets the book's outstanding themes:—since its establishment as a nation Poland has been thoroughly Western in its political and cultural orientation, profoundly Roman Catholic in its religious beliefs. Political events have tended to heighten the influence of the Catholic Church in Polish life. After the partition of Poland (1772) by Austria, Russia and Prussia, the Catholic Faith became a focal-point of unity and Catholicism a badge of patriotism. Since the transferral of millions of non-ethnic Poles to Germany and Russia following World War II, Poland has become 96% Roman Catholic as against approximately 75% in 1939. Today as perhaps never before in Polish history the Catholic Church is looked to as the champion of Polish traditions. The Polish people see in the Catholic Church their strongest hope for a successful resistance to a Russification which would wipe out 1000 years of Polish history as a member of the Western community.

The paradox of communism is that the 20th century working man is viewed as so much raw material out of which the mythical super-man of the future is to be formed. In Poland, Russia has sought to apply the relatively modern principles of dialectical materialism side by side with her age old policy of imperialistic exploitation. Both programs have worked to Poland's ruin. Human rights have been forced to accommodate themselves to a ruthless economic time-table of progress.

Political philosophers have a great deal to learn from this book. The story of communism in Poland shows that a higher court of appeal than legal instruments is needed to safeguard human dignity. While the precise form political experimentation may take has varied widely in different countries, all genuine movements for human betterment derive their validity and strength from the Judaeo-Christian tradition. Only this tradition sees man as a part of nature, and in his supernatural destiny infinitely superior to nature. This is the lesson which Poland is teaching us, and the dimensions of this lesson are clearly outlined in this scholarly and thoroughly Christian study.

W.S.

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**A Priest and His Dog.** By Jean Gautier. New York, P. J. Kenedy and Sons, 1957. pp. 124. \$3.00.

By the author's own admission this is not a novel. It is not

simply a story about an unusual dog either; since canine heroism has been sung many times. But this is an unusual book nonetheless. The author, a priest and theologian of note, blends humour, moral reflections and theological controversies concerning animals with the poignant story of Yuni, his dog.

The moral reflections are inescapable for the author and indeed for anyone who considers the communion of man and animal as creatures, as sentient beings subject to passions. For example, the striking similarity between the action of animals under instinct, to some forms of virtue in man leads quite plausibly to the assertion that animals may *teach* virtue to us. The theological controversies are introduced by short, clear summaries, which from the point of view of the story are quite anti-climactic. To discover the author's true leanings on the subject of a "heaven for animals" one must read carefully the chapter on the "Suffering of animals." It has then the function of an *ad hominem* argument . . . or should we say *ad canem*?

The book ends on a practical note: a brief chapter entitled "Ways to Protect Animals," where six rules are given for this, and some of the author's previous heartfelt lines on animal suffering are modified. The citation from the *Summa* (p. 112) should read: Part I, question 75, art 6, instead of question 85, as in the text. J.R.

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## BRIEF REVIEWS

Paperbound books have become one of the most potent weapons in the battle for the post-war American mind. A bare 2,000,000 paperbacks were sold in 1939; today with titles in the thousands, paperbacks are selling in the hundreds of millions. Their influence, potential and actual, on America's thinking habits staggers the imagination. It is an encouraging sign, then, that one of the more popular of the paperback series is Doubleday's "Image Books" which are ". . . making the world's finest Catholic literature available to all . . ." Eight valuable selections have recently been added to this already distinguished series:—St. Augustine's *City of God*, abridged for modern readers, with a foreword by Vernon J. Bourke; Sheila Kaye-Smith's novel *Superstition Corner*; *Saints and Ourselves*, Personal Portraits of Favorite Saints by 24 Outstanding Catholic Authors, edited by Philip Caraman, S.J.; Father Charles Hugo Doyle's

*Cana Is Forever: Counsels for Before and After Marriage*; St. John of the Cross' *Ascent of Mount Carmel*, translated by the distinguished Anglican scholar E. Allison Peers (an especially worthwhile selection); *Religion and the Rise of Western Culture* by the English Catholic historian Christopher Dawson slated to assume an important teaching post at Harvard's Divinity School; *Prince of Darkness and Other Stories* by J. F. Powers; E. E. Reynold's biography of *St. Thomas More* which has already become something of a classic. Whatever may have been the justification of a criticism made in 1956 that the Image series "is not yet of the quality of some of its companion lines" it would certainly be invalid today.

*Laybrother, Artist and Saint*, by Jerome Wilms, O.P., is a welcome addition to the negligible information in English on a saintly and talented Dominican, Blessed James of Ulm. Written principally with the Dominican laybrother in mind, the book is devoted to a series of meditations revolving around Blessed James' outstanding virtues and a concluding section entitled "Glorification" which embraces topics such as mystical favors and trials, miracles, etc. The book is completely Dominican in character and tone and therefore exercises a limited appeal for those outside the Order. (Trans. by Sister M. Fulgence, O.P. London, Blackfriars Publications, 1957. pp. viii, 153.)

The title *Marriage Is Holy* adequately expresses editor Caffarel's message—the sanctifying qualities, the Christ-centering power of Marriage. It is a forthright attempt to see the reality of Marriage in terms of God, Grace, man. The solutions to the psychological, economic and social difficulties associated with married life are sound, concrete, practical. *Marriage Is Holy* was originally written in French. It is the outcome of group conferences participated in by young couples hopeful of finding solutions to difficult questions by facing their problems *together*. On the more perplexing of these problems, where no solution was in the offing, a priest was consulted. Every page manifests the realistic approach. The synopses and discussion pages at the end of the book will help interested readers to adopt a similar plan. Intense yet optimistic in tone, *Marriage Is Holy* should be profitable reading—perhaps an all-important first step toward making grace dynamic in the problems of marriage. (Trans. by Bernard G. Murchland, C.S.C. Chicago, Fides Publishers, 1957. pp. 219. \$3.75.)

Because of his vast experience and keen interest in the field of

the lay apostolate in the United States, Father Louis J. Putz, C.S.C., is a man to be listened to. In *The Modern Apostle*, Father Putz succeeds in his attempt "to present as broad and as nontechnical an approach to the lay apostolate as possible." After treating of the mission of the laity, he very successfully indicates a number of the ways in which this mission can express itself. His applications are well chosen as they emphasize the "ordinary" and "obvious." Most aware of the necessity of the spiritual predominance of any apostolate, Father Putz includes in his work a meditation on the "Gospel in Action," and finally, an examination of conscience for the lay apostle. (Chicago, Fides Publishers Association, 1957, pp. 148. \$2.95.)

*Queen of the Universe* is a collection of reprint essays on the Assumption and Queenship of Mary. The contributors' list is indeed impressive: St. John Damascene, Cardinal Spellman, Bishops Sheen and Wright, Dominicans Garrigou-Lagrange and Gerald Vann, and Caryll Houselander, not to mention the two basic Papal documents *Munificentissimus Deus* and *Ad Caeli Reginam*. In all, eight Papal pronouncements have been included. This anthology, as well as its predecessor on the Immaculate Conception, *The Promised Woman*, have the express purpose of remedying the limitations of previous works on Marian subjects. The editor feels that American Marian literature is at times inadequate, subjective and sentimentalized—a condition not infrequently due to poor translations of European works and the feeling that for those who love Mary, style or precise theological terms are unnecessary. Another aim of this series is to make profound technical works (often foreign) available to the popularizers and ultimately to their readers. (Ed. by Stanley G. Matthews, S.M. St. Meinrad, Indiana, Grail Publications, 1957. pp. xiv, 258. \$4.00.)

*Follow Christ* is a vocational magazine geared to answer some of the questions that would occur to an eighth or ninth grade student about religious life in general, the priesthood, brotherhood or sisterhood. The questions which are answered in this magazine have been submitted by students of that age. Such queries as: "What is a seminary?"; "How do I know that I have a vocation?"; and others, serve as an introduction to some 50 or more communities. The articles on the particular communities range from three pages to two or three paragraphs. In broad outline form, these articles give a rather representative view of the different communities' field of action. Since at least fifty groups are found within the 134 pages, and the magazine

is dedicated to children of junior high school age, much more could not be expected. Pictures depicting the life of prayer, study and play are used throughout the magazine.

*Follow Christ* can be an effective introduction to a more detailed study of a particular community. (By Grail Publications, St. Meinrad Archabbey, Inc., St. Meinrad, Indiana, 1957. pp. 134. \$0.75.)

*Manual for Novices* gives a thorough treatment of the "basic principles—doctrinal, canonical, moral and ascetical—of the three vows of poverty, chastity and obedience." It isn't a treatment of the interior life, of the sacraments, or of prayer. Only the vows, their corresponding virtues, the religious state, and profession are presented, and that in a style that is clear and very readable. The author, Fr. Felix D. Duffey, C.S.C., known in the fields of psychiatry and psychology, is aware of the problems that the religious life poses for young men and women entering religion from the contemporary American scene, and he gives forthright answers; for example, his development of the vow of chastity neglects none of the fundamentals. The book is recommended for novices and postulants. (St. Louis, B. Herder Book Company, 1957. pp. xvii, 232. \$3.50.)

*The Jewish Book Annual* (1957-1958) published by the Jewish Book Council of America, under the sponsorship of the National Jewish Welfare Board, tells what transpired last year in the Jewish literary world and catalogues bibliographies of Jewish creative effort. Several of the articles are of general interest and contain important literary evaluations:—"Impressions of Contemporary Jewish-American Poetry" by Charles Angoff; "American Jewish Translations of the Bible" by Bernard J. Bamberger; "Chagall in the Anglo-Saxon World" by Alfred Werner. Mr. Angoff points out that Whittier and Longfellow have written more authentic poems on Jewish themes than have most American Jews who largely are "Broadway Jews" or ersatz Bohemian Jews for whom Jewish traditions are a *terra incognita*. The Jewish Publication Society is preparing a new translation of the Bible for American Jews to satisfy the same reader needs met by the Catholic Confraternity edition and the Protestant R.S.V. The article "The Tragic Fate of Yiddish Writers in Soviet Russia" by Alexander Pomerantz is unfortunately in Yiddish but J. Edgar Hoover's best-seller *Masters of Deceit* (Holt, 1958) contains a special chapter on "The Communist attack on Judaism," pp. 255-270, which supplies a good general survey. Inevitably much of the book makes direct or indirect mention of the 20th century pogroms. Cardinal



Michael Faulhaber's efforts on behalf of the Great Synagogue in Munich (1938) receive special mention. In July, 1957 Pius XII gave a special audience to the members of the American Jewish Committee in which he deplored racial discrimination and the persecution of the Jews in various countries of the world. One of the members of the American Jewish Committee said they had found a great friend in the Pope and the unprecedented audience was regarded as opening "a new chapter in the Vatican's attitude toward Jewish problems" (pp. 184; \$3.00.)

The recently published *The Insight of the Cure D'Ars*, by Msgr. Francis Trochu, presents abundant, and truly remarkable evidence of the extraordinary gifts which the Patron of Priests possessed, and used so well in his quest for souls. Coming in the wake of the condensation of Msgr. Trochu's *Life of the Cure D'Ars*, it is a splendid preparation for the centenary of the saint's death, to be observed in 1958. So succinct, and almost off-hand, is the style of these fifty selected stories that one could easily lose sight of their miraculous character. But if they are read with the care and reverence they merit, they will furnish an "insight" into the character of this saintly priest from whose humble life we can glean so much of wisdom and encouragement. (Trans. by V. F. Marlet. Westminster, Maryland, The Newman Press, 1957. pp. 103. \$1.75.)

*Early Christian Baptism and the Creed*, by Joseph Crehan, S.J., is a scholarly study of the sacrament of Christian initiation, as revealed by the faith and practice of the early Church. The author's concern is to re-examine and re-present all that the first three centuries of Christianity can tell latter-day scholarship about Baptism itself and certain related matters, especially with reference to the origins and development of the early creeds. Of the questions thus treated, his answers are based on a detailed study of all the pertinent texts from Sacred Scripture and patristic literature. The book, aptly subtitled "A Study in Ante-Nicene Theology," was written by 1948, first published in 1950, and now offered in a paperback edition. It is for professional scholars only—the many Latin and Greek quotations, frequently untranslated, being but one feature that will discourage other readers. (Westminster, Md., The Newman Bookshop, 1957. pp. x, 189. \$0.85).

In writing his popular life of St. John Bosco, Lancelot Sheppard "consulted almost all the biographies of any value that have appeared

in the last sixty-five years," utilized the archives of the Salesian motherhouse and visited the places of importance in Don Bosco's early life. In addition, he interviewed four clergymen, including the late Cardinal Bourne, who had known Don Bosco personally. Don Bosco's own *Memorie dell'Oratorio* was the principal source for the early chapters dealing with the saint's youth and the foundation of his Congregation. Mr. Sheppard judged it prudent to supply the data of the preternatural phenomena and miraculous events of Don Bosco's life without any attempt at interpretation. If the biographical portrait the author has drawn is not as warm and intimate as his previous study of the French mystic Barbie Acarie the fault is to be found more in the subject than in the artist. Don Bosco the man will always be more or less obscured by his ceaseless activities in the apostolate and by the many startling signs of divine favor. (Westminster, Maryland, The Newman Press, 1957. pp. viii, 196. \$3.50.)

"The name 'Protestant' is a battle name. . . ." Such is the very first sentence of Virgilius Ferm's *Pictorial History of Protestantism*. This initial idea seems greatly to have affected the author for something equal to the heat and passion of the battle field must have clouded his judgment and historical sense. We could hardly expect him to give an equal hearing to the Catholic side of the Protestant Revolt but we have every right to suppose historical accuracy wherever the Catholic position is involved. But such is not the case.

In the treatment of the early stages of Protestantism, the discerning reader will find an abundance of over-simplification, distorting selection of facts, outright errors and even apparent contradiction. For example, on page 6, Dr. Ferm states that Wycliffe (c. 1320-1384) "denied the Catholic view of the Lord's Supper (transubstantiation)"; on page 10 he states that in 1564 at the Council of Trent "the doctrine of transubstantiation was *adopted* (reviewer's italics)." In point of fact the doctrine was *reaffirmed* at Trent, having been explicitly defined, using the very term "transubstantiation," at least as early as the Lateran Council of 1215!

Much more could be said in criticism of this work but the sensational blurb on the dust-jacket is sufficient warning of the type of history to be expected: "(See) Johann Tetzel, the Pope's representative to Germany, responsible for the sale of indulgences by which sins could be forgiven for a price." However, we might note that the pictures afford an interesting highlight, though there is an offensive preponderance of crudely anti-Papal cartoons. (New York, Philosophical Library, 1957. pp. xi, 368. \$10.00).

*English Romanesque Lead Sculpture*, or more precisely, cast-lead baptismal fonts of the twelfth century: this is the subject, rather *precieuse* indeed, of a recent offering from Philosophical Library. Just sixteen of these fonts survive, much defaced over the years and probably never very beautiful, but author George Zarnecki has given us a thorough, competent study (with eighty-one excellent photographs) which will undoubtedly be a welcome addition to our knowledge of iconography and medieval metal-work. Unfortunately it has some serious typographical errors and is priced for an extremely restricted public. (New York, 1957. pp. vii, 46. 12mo. \$4.75).

*Ten Greek Plays* provides stimulating fare for students of classical literature, or for any lover of the drama. Here are sparkling translations in the modern idiom by masters of Greek scholarship. L. R. Lind of Kansas University, collector of the plays and partial translator, has provided a general introduction, plus a helpful bibliography, glossary, etc. Each play also has a special introduction, often by its translator. Mr. Lind ably demonstrates his contention that Greek plays are not a game of mere "living statues." The proud crescendos of Prometheus' spirit, the limpid accents of Antigone's noble soul, the lurid horrors of Clytemnestra's tortuous depths arise in succession from the pages, and the statuesque strophes of choric song bring the Attic theatre to us across the ages. We must take occasional assertions in the introduction with at least two grains of salt. But our only real regret is the choice of the *Lysistrata* as representative of Aristophanes, when there are so many others equally as rollicking, far more imaginative, and not so savoring of the "adult motion picture." (Boston, The Houghton Mifflin Co., 1957. pp. 419. \$1.15; paperback.)

## BOOKS RECEIVED — SUMMER, 1958

- MELODY IN YOUR HEARTS. A Sequel to Why I Entered the Convent. Ed. by Rev. George L. Kane. The Newman Press, 1958. pp. xiii, 173. \$3.00.
- THE GREAT WEEK. By Dame Aemiliana Lohr. The Newman Press, 1958. pp. 211. \$2.75.
- OUR LADY OF LOURDES. By Msgr. Joseph Deery. The Newman Press, 1958. pp. xiv, 266. 70 illustrations. \$4.50.
- GIVE ME SOULS. A Life of Raphael Cardinal Merry del Val. By Sister M. Bernetta Quinn, O.S.F. The Newman Press, 1958. pp. ix, 277. \$3.75.
- HOLINESS OF THE PRIESTHOOD. Meditations and Readings for Priests. By Josef Staudinger, S.J. Trans. by John J. Coyne, S.J. The Newman Press, 1958. pp. 546. \$4.75.
- LIVING THE INTERIOR LIFE. By Wendelin Meyer, O.F.M. Trans. by Colman J. O'Donovan. The Newman Press, 1958. pp. \$3.50.
- EUCCHARISTIC REFLECTIONS. By Msgr. William Renya. Adapted by Winfrid Herbst, S.D.S. The Newman Press, pp. 404. \$4.75.
- ASK AND LEARN: Questions and Answers on the Life of the Church. By Rev. Robert Kekeisen. The Newman Press, 1957. pp. xii, 293. \$3.50.
- THE GIFT OF GOD. Come, Holy Spirit. By Msgr. John T. McMahon. The Newman Press, 1958. pp. 175. \$3.25.
- SAINTS OF THE MISSAL. Vol. I. Jan.—June. By Benedict Baur, O.S.B. B. Herder Book Company, 1958. pp. 283. \$3.95.
- A PEOPLE'S MASS FOR DOMINICAN CHURCHES. Blackfriars, 1958. pp. 30.
- COMPANIONS FOR ETERNITY. By A. Carre, O.P. Fides Publishers. 1958. pp. 54. \$0.65 (paperbound).
- MY DEAR PEOPLE. Occasional Sermons after old Capuchin fashions. By Venantius Buessing, O.F.M. Cap. New York, Joseph F. Wagner, Inc., 1958. pp. xii, 275. \$5.00.
- LIFE AT MY FINGERTIPS. By Robert J. Smithdas. Doubleday and Company, 1958. pp. 260. \$4.00.
- MY OTHER SELF. By Mr. Clarence J.ENZLER. Milwaukee, The Bruce Publishing Co., 1958. pp. ix, 166. \$3.50.
- LIVE IN THE HOLY SPIRIT. By Rev. Bruno M. Hagspiel, S.V.D. Milwaukee, The Bruce Publishing Co., 1957. pp. 170. \$3.50.
- CATHERINE TEKAKWITHA. By Mrs. Frances Taylor. New York, Sheed and Ward, 1957. pp. 159. \$3.00.
- CHRIST IS GOD. By J. P. Arendzen, D.D. from Whom Do You Say? New York, Sheed and Ward, 1958. The Canterbury Series. pp. 95. \$0.75.
- THE POINT OF CATHOLICISM. By Cecily Hastings, from Questions and Answers. New York, Sheed and Ward, 1958. The Canterbury Series. pp. 90. \$0.75.
- STE. ANNE DE BEAUPRE: A Land of Miracles for three hundred years, 1658-1958. By Rev. Eugene Lefebvre, C.Ss.R. St. Annes Bookshop (Ste. Anne de Beaupre), 1958. pp. 185. \$2.00.
- CONFESSIONS WITHOUT A HEARING AID. By Rev. Charles Carty. Radio Replies Press, St. Paul, Minn. \$0.15. (Pamphlet)
- LIGHT IN SILENCE. A Novel by Claude Koch. New York, Dodd, Mead & Co., 1958. pp. 312. \$3.50.
- THE ANGELS. By Pascal P. Parente. St. Meinrad, Indiana, Grail Publications, 1958. pp. 158. \$3.00.