

The Friars' Bookshelf

The Church Incarnate. By Rudolf Schwarz. Translated by Cynthia Harris. Regnery. 232 pp. \$7.50.

The Church Incarnate is a rare book, a profound exposition of the meaning of architecture in its sacred function of church building. Its author, Rudolf Schwarz, is one of Germany's greatest living architects. So it is indeed a rare occasion when an artist of such stature combines with intensity of creative vision the ability to communicate by written word his insights and discoveries.

Departing from the common trend of much modern Church architecture, in which functional formalism predominates (shapes smoothly blended, now to startle, now to serve), the author searches for the fundamental meaning of forms and surfaces as they build, not streamlined serviceable frameworks, but rather the sacred space therein contained, the space where the sacrificial act of Christian cult takes place.

Redeemed mankind's relation to God, though objectively and dogmatically hopeful, has throughout history assumed varied modalities, sometimes anguished, other times confidently familiar, occasionally fatalistic. The spiritual climates engendered by these modalities have inevitably shaped the plans of its temples.

All such plans can be reduced to six basic designs, six fundamental structures whose hollows embody the plight of man in the face of eternity. These are not merely elemental geometric shapes out of which beautiful constructions can rise. Rather they are vital spatial relations which, using the universe as platform, represent, as natural images, the ineffable kinship of man to his Maker. Their symbolism is not, therefore, arbitrarily imposed upon them by the human artist whose function is best described as revealing the meaning that God, from all eternity, had placed in the component forms of the plans.

The Church Incarnate is a difficult book. Profound in content, it demands thoughtful reading and meditation. Though primarily intended for architects and those who are seriously interested in archi-

ture, it cannot be called an art book in the technical sense. A work that reaches so deeply into the meaning of sacred space in the act of Christian worship can as readily be classified as theology. Moreover, the last two chapters of the book constitute a brilliant summary of what should be the living principles of all Christian building: appreciation for architecture as a God-given activity involving the whole man and religious consideration of the intrinsic meaning of forms as they give flesh to the Mystical Body of Christ in the stage of history. This alone suffices to recommend the book to the general public of college level.

S.G.

The Thought and Art of Albert Camus. By Thomas Hanna. Regnery. 204 pp. \$4.50.

The thought of Albert Camus, the 1957 winner of the Nobel Prize for literature, presents many more difficulties for the critic than does his art. This is ultimately the reason why the title of Thomas Hanna's *The Thought and Art of Albert Camus* is somewhat misleading; relatively little space is given to a discussion of the French-African author's art, most of the book being devoted to an examination of the development of his thought through a rather full textual criticism of his works. Thus, Hanna's book attains some mark of success by reason of method; he quotes extensively, and most important, the quotations are arranged in chronological order. More properly, therefore, this volume presents a history of Camus' ideas, as revealed in both philosophical and literary productions.

Mr. Hanna begins his examination by strongly insisting that Camus is not to be identified with the French or German school of Existentialism. While admitting that Camus reveals certain secondary characteristics of the existentialists, *viz.*, opposition to classical philosophy, conviction that truth is found "by a subjective intensity of passion," fascination with the "risk" which is human freedom, concern with the significance of death, etc., he shows with much cogency that a marriage of minds between Camus and the existentialists was rendered impossible during the engagement by reason of his thought resting on a "certain conception of human nature." This Sartre and other existentialists deny by asserting the famous dictum "existence precedes essence," *i.e.*, man exists without knowing the reason why; he determines what he shall be, and thus, makes his own essence.

After this preliminary distinction has been made, Mr. Hanna proceeds to an examination of Camus' philosophical development,

from the early experimentation with the notion of the Absurd, i.e., man's confrontation of a world which is irrational, to the more positive position of Revolt, man's discovery of a value within himself which impels him to fight against injustice and oppression. How far he can go in this struggle for even partial success finds vague expression in Camus "philosophy of limits." Finally there is a treatment of the novel by which Camus is best known to English speaking readers, *The Fall*.

An examination of this line of thought is difficult at best, and when there is no attempt made to form some critical judgment concerning the validity of Camus' position and its relation to classical Western philosophy and theology (for Camus is a religious thinker *without* God), understanding becomes almost impossible. This is Mr. Hanna's major defect, and it is one which leaves the reader with the strong doubt that Mr. Hanna is able to form such a judgment. Camus, in the company of many European thinkers who have witnessed the devastation of two world wars, cannot reconcile the problem of evil, both moral and physical, with the reality of God. His is the problem of Ivan Karamazov. Yet all his writings reveal an intense yearning for happiness, or what he calls "unity," the desire of establishing order in the life of man and in the universe. The question that one of the characters in his novel *The Plague* asks, "How can one become a saint without God?" shows the utter pathos of his search. He is defeated before he starts, because he runs along the path of a blind alley. Mr. Hanna makes a grave error when he states that Camus' recognition of universal guilt in *The Fall* sounds new depths in the "philosophy of Revolt." In a real sense such a philosophy collapses with the recognition of guilt, for Camus' Revolt has its basis in a concept of human innocence. Mr. Hanna is right when he points out that this notion of complicity in evil creates dreadful tension and anguish, but he nowhere states the reason for such consequences. The fact is that Camus' thought derives much from Christian tradition, while he himself denies that tradition; he is attempting to fight a battle which can only be won by the supernatural weapon of grace, and "supernatural" is a word that he has yet to admit into his vocabulary.

There can be no doubt, however, that Albert Camus struggles in an honest pursuit; his sincerity is his power. A fellow citizen of Africa understood this pursuit in suffering and his understanding opens the avenue of solution. St. Augustine's words, although written in 399, seem to have even greater value today than they did in his own time.

Where are you going, to what bleak places? Where are you going? . . . What goal are you making for, wandering around and about by ways so hard and laborious? Rest is not where you seek it. Seek what you seek, but it is not where you seek it. You seek happiness of life in the land of death, and it is not there. For how shall there be happiness of life where there is no life? (*Confessions*, IV, 12)

Augustine has the answer to Camus' problem, and we might add, gives the critical judgment, the lack of which seriously detracts from Thomas Hanna's work and makes it a book for the experts alone to ponder.

M.M.C.

Dante Lights the Way. By Ruth Mary Fox. Bruce. 356 pp. \$4.95.

A new book on Dante inevitably raises the question: why another? Surely by this time scholarship must have exhausted both sources and interpretations of the author's works. And perhaps such is the case. However, literary masterpieces are not easily set aside as closed cases. They may fall from favor, or be taken for granted, but sooner or later they return to circulation, demanding as much attention as if they had just been written.

To those who never read the *Divine Comedy*, or to those who never fared beyond the *Inferno* etchings by Gustave Doré (which illustrate most editions), *Dante Lights the Way* will serve as a marvelous introduction. This book opens to the modern reader the treasure of medieval philosophy and theology as embodied in the greatest love poem of all times. A monument to wisdom, the *Divine Comedy* displays the full repertory of Christian values integrated in an organic vision of the universe as valid today as it was six hundred years ago.

It is Miss Fox's conviction that the modern world can find in Dante much more than a highly imaginative piece of art. For his God-centered universe is the only place where man can live a truly human life. To return to it is not a throwback to obscurantism but a restoration of reality.

Dante Lights the Way is not a milestone in Dante criticism, but it is a very good book, priceless for those who are not acquainted with him, and very satisfying for those who are.

S.G.

Dali, a Study of His Life and Works. By A. Reynolds Morse. New York Graphic Society. Greenwich, Conn. \$15.00.

Salvador Dali is perhaps the most popular of contemporary

painters. Unlike his fellow artists, his admirers are not limited to the salon crowds, reproductions of his works appearing in most unlikely places, anywhere from magazine ads to the walls of a monastic refectory. And this is not hard to explain.

For among all the artists who can be labelled modern, he is the only one who has not rejected the convention of three-dimensional space. With few exceptions the perspective in his canvasses is as methodical and scientific as that of any Renaissance artist. In addition, his unusual subject matter fascinates with its nightmarish developments, every detail painstakingly sketched with photographic realism. This combination was bound to please many, since it affords, with little sacrifice, the luxury of modernity safeguarded by familiar, reassuring landscape.

The New York Graphic Society has presented a comprehensive collection of Dali's varied production in a richly illustrated edition (seventeen color plates and over ninety black and white reproductions). An accompanying text attempts to discover a line of organic development in the artist's life and creations—an effort not simplified by the artist's own captions.

The excellence (by now proverbial) of Mr. Dali's draftsmanship is evident on every page, as is mastery of color. But the cumulative effect of one hundred finely drawn, beautifully colored hallucinations might jolt the spectator into a more rational consideration of art not at all favorable to Salvador Dali's subhuman excursions.

Though his religious paintings are for the most part free of the more decadent type of treatment, they nevertheless rely heavily on sensationalism for their effect: unusual perspectives, theatrical lighting, disconcerting suspensions, etc. Like DeMille films they are spectacular, colorful and highly profitable. His admirers should remember that it takes more than Biblical subject matter to constitute religious art.

S.G.

Atlas of the Early Christian World. By F. van der Meer and Christine Mohrmann. Translated and edited by Mary F. Hedlund and H. H. Rowley. Nelson. 216 pp. \$15.00.

Readers familiar with Fr. Grollenberg, O.P.'s *Atlas of the Bible* (*Dominicana*, March 1957) will know what to expect in this sister Atlas produced by two eminent scholars of the Dutch Catholic University of Nijmegen, and now offered to the English-speaking world. For those who do not know the earlier volume, it is enough to say that both are far more than atlases, for both, over and above their

complement of painstakingly detailed and accurate maps, incorporate a well-written, scholarly text and a wealth of carefully chosen illustrations (620 in the present book). Each atlas succeeds triumphantly in evoking, not merely the geographical background, but indeed the full picture of the *world*, the cultural, ethnographic, socio-economical, geopolitic setting for Old Testament and now Early Christian times.

The Early Christian World is the unit set upon for the new atlas. It is the story of Christianity's encounter with the Graeco-Roman civilization of antiquity, with the Empire. Thus it excludes, *a parte ante*, the New Testament and Apostolic period (to be found in the *Atlas of the Bible*, though but sketchily developed) and *a parte post* the Barbarian migrations. To be sure, neither of these periods can offer that richness of archeological documentation which is such a well-known characteristic of Graeco-Roman Christianity, and which indeed is the backbone of this book.

The Church within the Empire is the precise object of the study. The church of the Martyrs; the Church of the converted Empire, after 313; the Christian civilization of Byzantium, in its great moment under Justinian—this is its chronological sweep. Nor is this its only dimension: while concentrating on the great monuments of Rome and Italy, the authors' attention ranges to the outlying provinces—to the East, to Africa, to Gaul and Spain. Several chapters are devoted to a topical account of Christian doctrinal themes and religious life, as witnessed by the ever-rich symbolism of Christian art and explicated in the writings of the early Church fathers. In a final chapter we see the great names of early Patristic literature from Ignatius and Clement to Gregory the Great.

The instrumentalities of this presentation, as mentioned above, are maps, pictures, and text. The 42 separate maps record just about every conceivable fact that has a topographical reference. It is in its illustrations that this Atlas surpasses Fr. Grollenberg's, in amplitude, originality, and meaningfulness. Not that the earlier work lacked any thing, but rather, the ethos of this book had so much more to offer. The text, of course, is not planned as a self-sufficient account; rather it explains the pictures and relies on them to fill out its story. We have not mentioned the Patristic texts appropriately scattered throughout the book; they are an asset, though perhaps for their brevity they seem the least successful feature. The book is rounded out by a 27-page index of places and persons, covering both the maps and the text-plate section.

The approach is scholarly, yet the book's appeal is not primarily to scholars—practically all doubtful and controverted material is

scrupulously excluded. This makes, of course, for certain lacunae in the chain of the story. Notably missing is an account of the recent discovery under St. Peter's Basilica of what is believed to be the original grave of the Prince of the Apostles. Perhaps the authors (of whom Dr. Mohrmann at least has been consulted by the Vatican) did not feel that the full significance of this discovery had been clearly established.

The *Atlas of the Early Christian World* should be warmly welcomed in many quarters. Every scholar, every university at work in this period will be delighted with it. In seminaries and theological faculties, it will be of tremendous help in disciplines—Patrology, Church history, archeology—which form an essential part of the *Ratio studiorum*. What life and color it will bring, especially, to the archeology class, a book which brings the Early Christian World so close to the reader. Anyone, in fact, who possesses the least shred of interest in the first triumphs of our Faith, or even in the sheer beauty of a well-planned and well-printed book, will find this latest Nelson offering both delightful and instructive. J.B.B.

Carpaccio. Text by Terisio Pignatti. Skira, Inc. 119 pp. \$5.75.

Vittore Carpaccio may not be a major figure among Renaissance painters, but his works are coveted by all major galleries. Though this interest is primarily a historical one, stemming from the artist's position as the last of Venetian Quattrocento painters, recent studies have verified the intrinsic merits of his creations, revealing Carpaccio as a highly gifted master of color and perspective.

In the series "The Taste of Our Time," Skira has published a generous armful of Carpaccio's best works (fifty-four color reproductions). The joy of discovery escorts the spectator through the artist's enormous canvases, here reproduced in miniature, jewel-like prints. An accompanying analysis by Professor Pignatti details Carpaccio's artistic development matching the clarity and accuracy of the reproductions. Though his historical interpretation can be fully appreciated only by those already familiar with Venetian painting, his criticism of individual canvases will enlighten old and new lovers of Carpaccio's vision of Venice and the world. S.G.

Christ and His Sacraments. By T. C. Donlon, O.P., F.L.B. Cunningham, O.P., and A. Rock, O.P. Priory Press. 630 pp. \$4.95.

The "Theology for Laymen" movement needs most of all not

apologetes, nor even skilled teachers but texts and other literature. Without that literature the movement begets a certain enthusiasm but no really enduring enlightenment about the wisdom of the faith. Yet really helpful texts in the field are a rarity, despite the large number of theologians engaged in the work for a considerable number of years.

Gradually the Priory Press of Dubuque (an undertaking of the Dominican Fathers) is producing what promises to be a balanced, doctrinal, and completely practical series of college texts in sacred doctrine. *Christ and His Sacraments*, the most recent volume of the series, corresponds to the Tertia Pars and Supplement of St. Thomas' *Summa Theologiae*. This is not just an addition to laymen's books on theology; in its own right it is an important book on Christian Theology.

The seventeen chapters of the work consider basic Christian mysteries: the Incarnation, the Redemption; the mystery of Mary and of Christian sacramental life; the Church, and that eternal life to which the sacraments and the Church bring us.

Some chapters contain most remarkable theological writing. Chapter 1 on both the Scriptural basis of the dogma of the Incarnation and the history of that dogma is notable for its precision, relative fulness of treatment, and brevity. Chapter 2 on the nature of the Incarnation must be one of the most striking and illuminating expositions of that mystery ever published in our country.

On the other hand certain chapters contain hardly more than a rather lifeless outline of St. Thomas' teaching, an outline lacking the force of St. Thomas' own thought. This is, to some degree, remedied by the pleasantly informal tone of the presentation and practical applications of the doctrine suggested by the authors throughout the book.

As a text, the book's value is much enhanced by very adequate subdivisions of the matter, by eye-catching outlines, by several devices to emphasize both the marvelous order and the outstanding conclusions in the matter presented.

Naturally, different aspects of the work would unfavorably impress different reviewers. Chapter 8 on Mary and Chapter 16 on the Church seem to this reviewer quite deficient. Parts of the section on the Church might conceivably more puzzle than enlighten a student, and the treatment on Our Lady is neither profound nor well-organized. Occasionally one encounters in the book an ambiguous proposition.

Defects however, are very minor. This work definitely fills the

need for a reliable, readable and very satisfying college text on the mystery of the whole Christ. L.P.

Holy Teaching. The Idea of Theology according to St. Thomas Aquinas. By Victor White, O.P. Blackfriars. 22 pp.

Holy Teaching, Aquinas Paper No. 33, is a fresh, skillful and professional commentary on the Prologue and First Question of St. Thomas' *Summa Theologiae*. Fr. Victor White, O.P., reads the text of St. Thomas with "somewhat different spectacles" to grasp the meaning and establish its relevance to current theological thought. Comparing Fr. White's work with that of the great commentators, we find originality without innovation, freshness without novelty. His fundamental thesis, ably supported throughout the paper, is that St. Thomas conceived of *sacra doctrina* as kerygmatic, evangelist or pastoral rather than as academic, speculative or scholarly. St. Thomas is concerned primarily with the learner and has adapted the *Summa* precisely to fit his needs. Moreover, says Fr. White, the learner is not just the beginner in a formal course of theology, but every man who approaches the *veritatis catholicae doctor*. Not that the *Summa* is intended to be read by the beginner, as is usually assumed, but rather, "the *doctor* or teacher is the reader for whom the book is designed, the *incipientes* are among those whom he has to teach."

Individual articles of the First Question are exposed by Fr. White in a lucid and interesting manner. Skillful use of semantics serves to strengthen his argumentation. Obviously familiar with and respectful of the opinions of other commentators, he does not hesitate to stand alone when he feels the sense of the article demands it. For example, he translates *scientia* in the second article not as science, but as "knowledge and not opinion, view or sentiment," maintaining that not until the fourth article does St. Thomas treat of *scientia* as it has been traditionally accepted. Rather than seeing *sacra doctrina* as something of speculative interest only, the modern reader is persuaded to perceive it like St. Thomas—as a "matter of profoundest existential concern . . . which . . . demands total commitment and engagement." Fr. White also has an interesting discussion of the role of philosophy in *sacra doctrina*: to meet the subjective requirements of the learner and not as an end in itself. Because of his view that St. Thomas intends the *Summa* for all—believer, non-believer and half-believer—Fr. White reasonably accounts for the generous use of natural philosophy. Indeed, Fr. White's insistence of the "I-Thou" relationship throughout the *Summa* explains many things in it which previous

commentators have not been able to account for adequately. The "somewhat different spectacles" give a somewhat different look to a somewhat old friend.

W.J.B.

Irrational Man. By William Barrett. Doubleday. 278 pp. \$5.00.

"Philosophy not ordered to man's ultimate end, not ordered to the knowledge of God, is vicious" (St. Thomas Aquinas, *Summa Theologiae* II-II, 167, 1c, ad 1 et 3). This is just another way of saying that the cult of philosophy for philosophy's sake is as wrong as that of art for art's sake. It is the central core of truth in what William Barrett has to say in *Irrational Man*.

By knowledge man attains, by love he strives. This dynamic aspect of man's striving for something always beyond his reach is what justifies the name "wayfarer" in Christian tradition—man is a wayfarer, a *viator*, on his way to somewhere else. This truth has been glimpsed by the Existentialists, has been reached for falteringly in their descriptions of human "Being" and "authentic existence." Barrett's book, which echoes the thought, is divided into four parts: The Present Age, The Sources of Existentialism in the Western Tradition, The Existentialists (Kierkegaard, Nietzsche, Heidegger, and Sartre), and Integral vs. Rational Man.

In the polemical emphasis of the Existentialists on the "human situation," and in Barrett's ringing castigation of "professional" philosophers in England and America who have no impact on society as a whole, a genuine philosophical need is underscored. The Existentialists have achieved genuine insights. Professor John Wild of Harvard has listed several of them in his *The Challenge of Existentialism* (ch. VI; Indiana University Press, 1955). It is even his contention that Existentialism has focused attention on the most gaping lacuna in traditional philosophy, the lack of an application of the principles of Ethics, Politics, Economics, etc., to the problem of culture, the problem of man in his world. But as Professor Wild further pointed out, errors have generally accompanied the Existentialist insights: irrationalism, exclusive homocentricity, rootless freedom for its own sake, and situationality in ethical matters. All these are to be found in Barrett's book. For instance, although he does say, "A good dose of intellectualism—genuine intellectualism—would be a very helpful thing in American life," yet elsewhere, in fact consistently throughout the book, he declaims against reason as such.

Barrett's contention is that, at this crucial point in history, rationalistic technology and bureaucracy threaten to destroy mankind.

In his eyes man's salvation lies in Existentialism, in a reappraisal of thought in terms of human "Being," of genuine "authenticity"; we would say, in terms of a proper goal for man's striving. Mr. Barrett, however, occasionally employs a prophetic tone that strikes one as somewhat melodramatic; many thinkers before him have emphasized the need for a reawakening of the "man of vision" in Western thought, as opposed to the "man of power." There is room, however, for a much stronger criticism on the point of imprecise generalization. This is, in fact, a rather galling general characteristic of *Irrational Man*. Akin to it is Barrett's mistreatment of St. Thomas—we can say without reservation that all his quotations from St. Thomas represent only half-truths. A really startling example, moreover, of the imprecise generalization is the statement that the "will to power" has dominated *all* Western thought—how utterly absurd to accuse the medieval theologians of philosophizing out of a Nietzschean will to power!

Irrational Man may produce salutary results in American philosophical circles because Mr. Barrett writes well, has considerable status as a philosopher, and is making a worthwhile point. But all this does not prevent *Irrational Man* from containing more than its share of the bad tendencies in Existentialism.

R.M.D.

The Political Thought of St. Thomas. By Thomas Gilby, O.P. The University of Chicago Press. 357 pp. \$5.00.

"It may be the mark of a great work to rise above history," writes Father Thomas Gilby of the English Dominicans. He promptly adds "it is well to set it back in its period to know what the author meant." Such is the aim of this study. It achieves uncommon success.

This is not grave scholarship. Few political texts of St. Thomas are cited at length. They had been previously collated by the author (*St. Thomas Aquinas-Philosophical Texts* (1951), *Theological Texts* (1954)). This is rather a skillful and forthright interpretation by a salty thinker who has predigested the entire Thomistic corpus.

In a sense this is a revisiting of the scene, and a reworking of the materials, of his *Community and Society* (1953). Here again Father Gilby is concerned with the birth and early development of the national state. He confines himself chiefly to the 13th century which witnessed the birth pangs, and to the materials of that century and its predecessor, which bear hard on St. Thomas' political thought. for it was a product of the age. In fact it was almost "a period piece

which exercised little influence on the history of the later middle ages."

The first part of the book deals with the "Influences" on St. Thomas. The Theologians (with traditional Augustinian disdain for the state—not a good in itself, but *propter peccatum*); The Jurists, (riding the crest in the "era of the great lawyer popes"), who "almost, but no quite, succeeded in committing the Church to a temporal theocracy . . . the doctrine of the papal *plenitudo potestatis*" (which "was not generally accepted by the theologians," and from which "St. Thomas stood apart.") Then, the Landed Men and Wanderers. These were the Friars—the Franciscans, and the Dominicans (who were "vagrants with a difference; for they were canons and accredited preachers of orthodox theology as well"). Finally, the Philosophers. Here attention is focused on the gradual and early introduction of Aristotle to the West—often through Arabian interpreters, and the storm that was being brewed in Paris to greet the impending "Christianization" of Aristotle.

These four categories are paralleled in the unveiling of the political thought of St. Thomas which constitutes the bulk of the book. Most significant of his contributions, the author holds, were "his biological reading of law and his lack of morbidness about the instinctive motions of the human organism." He was the first to take a stand against the thesis of political Augustinianism that "secular authority was a substitute for lost innocence." For St. Thomas "the political order was beautiful and worthy for its own sake . . . the opportunity, not the trial, to Christian virtue." Here, of course, his debt to Aristotle was great. But the fundament was his assessment of the effects of original sin. "He did not think that actual or 'wounded' human nature was profoundly unlike 'pure' human nature—had it ever existed." (St. Thomas did not, of course, undervalue the loss by original sin of the gifts of original justice.)

Justifiable respect is paid to the most original and fundamental of St. Thomas' political tracts—his organizational gem on Law in the *Prima Secundae*. "It was the merit of his jurisprudence to put the field in order." And to insist upon the key function of practical wisdom (Prudence) in lawmaking and administration. The author makes fully clear why it is futile to approach this area of St. Thomas' work in isolation from his basic philosophical and theological foundations. The analysis is superbly handled.

Those familiar with Father Gilby's previous works know the quick charm of his style, the tang of his language, his fond irreverences. Thus, St. Thomas was "like other schoolmen, a plagiarist and

a nimble one." St. Isidore's *Etymologia* was "a stonemason's junkyard in which fragments of social doctrine were heaped rather than arranged." The Friars—"official tramps blessed with pontifical approval."

Dominicans will be particularly struck by the persistent thread throughout the narrative of their history, institutions and personalities. Not all will take with smiling nod his listing of Bucer and Thomas Gage as authentic Dominican eccentrics. Nor will all (outside the *studia*) agree that "the Dominicans seem to stem as much from him (St. Thomas) as from St. Dominic." But few will regret the overall product.

Almost every page is underpinned by a useful list of up-to-the-minute background sources. The book is finely outlined and well indexed. It may be recommended to all who even suspect they might have an interest in the field. A.B.

The Primacy of Love. By August Adam. Translated by E. C. Noonan. Newman. 217 pp. \$3.25.

When first confronted by a news account in which a certain movie, play or book is described as immoral, the majority today inadvertently chalk it off in terms of unchastity, some breach of the sixth commandment. Yet Christian morality obviously embraces far more than the sixth commandment and a transgression of the Moral Law can evidently involve far more than a sin of impurity. Why then this confusion and equation of immorality with unchastity in the modern mind? Why this narrowing of the term morality to the seeming exclusion of the greater part of the Moral Law? Such are the factors which prompted Dr. Adam to write this book and such are the questions which he has undertaken to answer.

The early chapters are devoted to the historical development of the sexual question, i.e. how did this preoccupation with matters sexual to the exclusion of the rest of the Moral Law come to its present state of preeminence? Its philosophical roots are to be found in Platonism and Neo-Platonism, its religious roots in Manicheanism; later refinements were added through contact with Nominalism, Luther (whose teaching on marriage and original sin "forecast the direction and further development of what was to become the sexual question,") Puritanism, the "cradle and vehicle of the sexual question of modern times," Kant and the Enlightenment. After thus noting that the question arose outside the Church, the author (chapter 3) takes up the influence which the problem exercised on the Church and

how by way of reaction against the Reformers, it gradually seeped into some of the sermons and writings of perhaps over-zealous apologists who, not wishing to be outdone in zeal for virtue began extolling Chastity as queen of the virtues and unchastity as the worst of the vices—shunting all other branches of morality into the background.

So far, so good. Up to this point the development has been largely historical with the appropriate commentary to drive home the point the author is making. However, in Chapter Six, the author's treatment of the question of *parvitas materiae* and the Sixth Commandment leaves much to be desired. Some of the statements are confusing, some misleading, and others, as they stand, clearly incorrect. Thus for instance on pp. 137-138: "Sins of licentiousness *only become grievous* when they offend against love, as for instance, in the breaking of the matrimonial vows or seduction." At face value, this seems to overlook completely for example the unnatural sins against Chastity. On p. 145: "The passion inherent in the urge lessens perception and hinders will power. As we have seen above, St. Thomas gives these very reasons for pronouncing unchastity a *minor* transgression." The choice of words is not a happy one and certainly misleading. The 'above' referred to by Dr. Adam is pp. 138-139 where he is arguing from the *Summa* (I^a II^a, q. 73, a. 5.). Now while in that context St. Thomas does say that spiritual sins are of greater guilt (*majoris culpa*) than carnal sins, it is not a legitimate illation that he is therefore teaching unchastity to be a *minor* transgression. On pp. 149-150 he does somewhat less than justice to those whose doctrine he opposes on this point (*parvitas materiae*) when he states: "Later morality, with its theory of *parvitas materiae*, regards both offenses (a young man who, genuinely attracted forgets himself in a moment of passion but is fully prepared to stand by the consequences—and a confirmed debauchee who looks upon every female as fair game and seeks his own satisfaction without any deep affection and with no sense of responsibility whatsoever) as completely equal under the title of *actus completus*." These are some of the questionable statements which have not gone unchallenged (cf. Jan-Feb. issues of *The Priest*, "The Primacy of Love" by Father Martin Gounley, C.S.S.R.) and which though confined to one chapter yet unfortunately tend to throw unfavorable light on the remainder of a book which does have some very fine points. A few minor errors might also be noted, e.g. listing Wisdom (p. 146) as one of the Cardinal virtues and citing a quotation (p. 93) from "q. 24, art. 1, of the II^a II^a" when it is actually from q. 25, art. 1. Read with due care in Chapter Six, a profitable book for those interested in Pastoral problems.

J.T.

Religion and the State University. Edited by Erich A. Walter. The University of Michigan Press. 321 pp. \$6.50.

Responding to a query of the Danbury Baptists Association in 1802, Thomas Jefferson interpreted the Constitution as building a "wall of separation between Church and State." The unfortunate employment of a metaphor to assure this small religious body that the Constitution forbids the lawmakers of this nation to enact legislation declaring a religious sect as the established church of the people of the United States quieted the Danbury Baptists. But unfortunately the metaphor became a fundamental concept or principle for those who have literally built a wall between Church and State.

Profound educators have witnessed to the paralyzing effects imposed on college students in state universities which follow the rigid interpretation of the separation theory. It is indeed consoling to know that some educators are now deeply concerned with the role of religion in the formation of the student attending a state university. The essays published under the editorship of Erich A. Walter in *Religion and the State University* offer to parents, college administrators, public officials, and religious leaders an excellent compilation of views on religion in all aspects of university life. Fr. John Courtney Murray, S.J., advances a Catholic viewpoint on the making of a pluralistic society. Legalwise, Paul G. Kauper proposes a thesis, for which there is a basis in the Constitution, advocating the inclusion of theology in the state university curriculum, though not as a compulsory course. Professor Helen C. White reveals the place of religion in state university education and upholds the religion department in the University of Iowa as a goal to be pursued by other state universities. The President of Hunter College, George N. Shuster, attacks the pretentious role of religion in some state universities and offers some modern, moderate proposals. In fact, President Shuster's essay challenges Thomists and Scholastics, at least implicitly, to present theology to the student not in the language of a medievalist, but as a St. Thomas of the twentieth century lecturing to the students of today. He cites the success of Romano Guardini, Yves Congar, O.P., Joseph Pieper and others in their mission to the modern intellectualists by means of such a prudent transition.

This book demands to be read and heard because it is the voice of men of all denominations admonishing the nation that while it may be practical to know the philosophy of Communism and atheism, it is eminently and essentially more practical for the college student to know first the doctrine of his Creator who made him and sustains him through every moment of life on earth.

V.DiF.

Freedom of Choice in Education. By Virgil C. Blum, S.J. Macmillan. 230 pp. \$3.95.

"Liberty at a *price*—this is not liberty. This is the suppression of liberty," (p. 121) emphasizes Father Blum, Professor of Political Science at Marquette University. Profound research and intensive study of the relation of "Federal aid" to "private educational institutions" are much in evidence in *Freedom of Choice in Education*. This scholarly presentation is keyed to one problem and its practical solution: "the certificate or tax credit plan," i.e. proposed government subsidy to parents or students to enable them to pay in part the tuition at the private school of their choice. More than adequate exposition is given the present constitutionality of educational relief, the demands of true democratic freedom, and the operational mode and the effects of the tax credit plan.

"The U.S.S.R. challenge to world freedom is a challenge to America to solve its educational problems" (p. 1). The paramount importance of the individual distinguishes the free from the enslaved society, but the centrality of the individual today is being challenged. "Catholic parents, and many Protestant and Jewish parents as well, who send their children to religious schools of their own choosing, cannot but feel the injustice inflicted upon them when public assistance is refused to the institutions they build for performance of an acknowledged public service" (p. 139). Will Herberg, who wrote the Foreword to this volume, offers these words in support of Father Blum's proposal. "Justice," he writes, "is entirely on the side of those who call for public support to parochial and other religious schools performing a public function."

The manifold advantages resulting from the acceptance of the "tax credit plan" both for the individual and for the nation are clarified by the author. New opportunities and greater challenges for the gifted students and the greater ability of our schools economically and intellectually to effect the development of the nation in a way consistent with the constitutional guarantee of freedom of mind and freedom of religion are but two of the most desirable effects to be wrought through this plan (p. 203). Testimony for the defense is drawn from such eminent educators as Dr. Will Herberg, Ernest Barker, Bernard Idlings Bell, and others of equal stature.

The scholarly presentation, profuse footnotes, and complete subject and quotation index make this work a *must* for every student and professor of Political Science. Father Blum's reflective analysis of American educational and political traditions will, of necessity, be of special concern to parents, educators, and legislators. A.F.C.

Education for American Democracy. By Edward J. Power. McGraw-Hill, 1958. 415 pp. \$5.75.

"It is man in the age of technology who stands most in need of that consistent and uniform education based on absolute truth and on God as the center of existence, an education which only Christian faith and the Catholic Church can provide. We must, therefore, continue our traditional ideal of education in these new times." The editors at McGraw-Hill have made an auspicious beginning toward fulfilling this mandate of the late Holy Father by inaugurating a Catholic Series in Education. They envision a set of education textbooks written within the framework of Catholic thought and pedagogy which are abreast with modern thought and methods.

Professor Power's book, an introduction to education in the United States, is the first in this series. The presentation of material for an introductory course consonant with Christian thought is the aim of the author, who, as an assistant professor at the University of Detroit has personally experienced the need of such a work. He is concerned primarily with the principles of American education in public and private schools as they have evolved parallel with the progress made in American life and thought. The material is presented in a logical and appealing manner. There are four main parts: Educational Ideals, Organization and Administration of Education in the United States; Education Programs and Teachers; and finally, Contemporary Issues and Special Problems. Individual chapters in these sections are followed by questions, exercises, readings and references designed to stimulate further inquiry on the part of the student. Illustrations, graphs and statistical data are profusely given in order to complete a picture which today is very much in need of recoloring. The author has also added an appendix of court decisions outstanding in the contribution they made, and are making, to the modern structure of education in the United States. This book is of immense practical value to educators, both Catholic and non-Catholic, who are deeply perplexed by the confusion in modern education. We look forward to the appearance of the complementary texts with great anticipation.

C.M.J.

The Origins of Man. Twentieth Century Encyclopedia of Catholicism III 29. By Nicolas Corte. Translated by Eric Earnshaw Smith. Hawthorn. 144 pp. \$2.95.

This book investigates the problems of man's origins. It is a synoptic study of what has been proposed and expounded in ancient myth-

ologies, in ancient and modern philosophies, in modern scientific works (especially in the fields of astronomy and human palaeontology), and lastly, in the light of facts contained in divine revelation and Catholic theology.

Nicolas Corte has succeeded in his attempt to analyze the efforts of the past and present in this vast field. His treatment in the sections on mythology and philosophy is quite brief, but nevertheless he has provided an adequate survey. Unfortunately the teachings of the existentialists and naturalists have not been specifically considered. Nor is the question of *Evolutionism* studied here, since a special volume of The Twentieth Century Encyclopedia is devoted to it.

Broad in scope, *The Origins of Man* gives the reader a keen insight into the pivotal questions in this intriguing area of study. The work evidences admirably the spirit and discipline prescribed for such studies by Pope Pius XII in the Encyclical *Humani Generis*.

A.M.B.

The God of Reason. Twentieth Century Encyclopedia of Catholicism I 15. Regis Jolivet. Translated by Dom Mark Pontifex, O.S.B. Hawthorn. 127 pp. \$2.95.

Monsignor Jolivet has been with the Catholic University of Lyons since his graduation from the *Grand Séminaire* there in 1914 and he has held the office of Dean of the Faculty of Philosophy since 1932. In this present work he sets forth a history of the debates concerning the "proofs" or "lack of proofs" for the existence of God, extending throughout the period from pre-Christian times to the present day, inclusive of the current position held by the Church according to his understanding.

In the "Introduction" one decries Cartesian tendencies and the subscription to the Gilsonian understanding of "Faith and Reason." The work itself follows a threefold division: The Moral Way, The Metaphysical Way, and The Nature of God. The "Moral Way" is primarily an historical survey, leaving the actual proofs to the second section, "The Metaphysical Way." Inevitably, Saint Anselm's proof for the existence of God is first in view and receives judgment worthy of the crime of confusing the logical and ontological orders. However, one perceives another 'crime' in this work, one of a much subtler nature. In searching for the truth contained in the Anselmian proof the author staggers the opinions in such a manner that the unwary reader might easily assume that Descartes, Saint Thomas, Blondel, and Sertillanges are in complete agreement!

Descartes asserts that the inception of the proof is not the word "God," but a real and objective essence or nature. The Angelic Doctor tells us in his *Contra Gentes* I, x, the third objection: It is evident that God exists, since essence and existence being the same in Him, he cannot not-exist. Blondel asserts that the idea of God is "auto-affirmative" and that the ontological proof, defective in us, has in itself its necessary force, or, to speak more accurately, that what is auto-affirmative is the very essence of God. What is left in Saint Anselm's proof, concludes Sertillanges, is a deep awareness of God and though it is not a proof in the strict sense, there is, in anticipation of proof, a strong and imposing systematic construction of the hypothesis of God (pp. 47-48).

We must note, as the author does elsewhere, that Descartes considers the proof in the real order due to an innate concept of the essence of God which would not be there unless it had a cause proportionate to it, God. The author also states that the reason for the "auto-affirmation" referred to by Blondel is due to this "obscure and confused" notion of the essence of God. However, he fails to mention that Saint Thomas and Sertillanges following Thomas deny any such intuition of the nature of God and make the statements quoted only under the presupposition that a demonstration through effects has preceded, i.e., after it has been demonstrated that God is Subsisting Being. This failure is due, we believe, to the choice of texts cited by Monsignor Jolivet. It is odd that he chose to quote an *objection* from the *Contra Gentes* and, relative to Sertillanges, the sentence preceding the quote used by the author from *Les grandes theses de la philosophie thomiste* states explicitly that if we affirm God existing, it must be only in virtue either of an intuition—but that suggests *ontologism*, or by a demonstration, which is refused. The "subtle crime" mentioned above is not the misquotation of texts by the author, but the arrangement of these texts in such a manner that the reader reads himself into unwarranted difficulties.

A.F.C.

Biblical Criticism. Twentieth Century Encyclopedia of Catholicism VI 63. By Jean Steinmann. Translated by J. R. Foster. Hawthorn. 124 pp. \$2.95.

The chief purpose Biblical Criticism is to restore the sacred texts to their original state, "their primitive purity." The task is necessarily complex. As Pere Jean Steinmann points out in his admirably concise introduction, Biblical Criticism, is divided into many branches: textual and literary criticism, historical criticism, etc. Its very turbu-

lent history is obvious from even a cursory reading of the historical section of this book. Today, Biblical Criticism happily enjoys not only greater understanding but the hearty approval and encouragement of the Church. This has been due in large measure to the incalculable contribution of Pere Lagrange, "one of the greatest figures in the history of the Church."

Pere Steinmann divides his work under two main headings—the History of Biblical Criticism and its Present State. The consideration of the Present State of Biblical Criticism is regrettably too general to be adequately satisfying and too vague to fulfill its purpose. However, there are chapters deserving of careful reading and reflection, especially the author's observations in Chapter XII concerning the Semitic mind and the Hebrew language. Although at times a bit too apodictic about matters that are mere probabilities and opinions, e.g. dates, authors, interpretations, etc. the book on the whole is general enough to be agreeable and particular enough to answer—"What is Biblical Criticism?"

Psychical Phenomena. Twentieth Century Encyclopedia of Catholicism III 36. By Reginald Omez, O.P. Translated by Renee Haynes. Hawthorn. 144 pp. \$2.95.

Psychical Phenomena attempts to answer the question "Does a science of parapsychology really exist?" Fr. Reginald Omez, a French Dominican and a recognized authority in parapsychology, examines the whole gamut of the marvelous, the unusual and the mysterious from premonitions, poltergeists and stigmata to paranormal healing, telepathy, extra-sensory perception, and even to subliminal advertising. Fr. Omez not only states the Church's position toward these phenomena but strives to phrase his explanation in terms which will appeal to every reader, specialist or not.

As a history of parapsychology, *Psychical Phenomena* is quite adequate, particularly when it is realized that this field has less than five works published in English by Catholic authors. In addition, many interesting cases are cited, e.g., Theresa Neumann and the swaying madonna of Assisi. Since, however, parapsychology is still in its infancy, few definitive answers can be given. *Psychical Phenomena* suffers from the lack of a comprehensive index, which deficiency, it is hoped, will be soon remedied. A selected bibliography of English authors (both Catholic and non-Catholic) is also included.

P.M.O'S.

The Excavations at Qumran. A Survey of the Judean Brotherhood and its Ideas. By J. van der Ploeg, O.P. Translated by Kevin Smyth, S.J. Longmans. 233 pp. \$4.00.

The Dead Sea scrolls discovered in 1947 have been the subject of a veritable flood of literature, some of it scholarly, some "sensational," and most of it controversial. Even the experts have had a hard time simply keeping up with all that is being published in scholarly journals, while the non-professional is at a loss to know where to turn for unbiased information. Father van der Ploeg, a Dutch Dominican Scripture scholar, here presents a calm, objective synthesis of all that has been learned or theorized about the scrolls to date. His book is designed to give the non-professional a clear understanding of what the scrolls are in themselves and what their significance is for Christianity.

He begins with the story of the actual discovery of the scrolls, and how they became world-famous. Then follows a sketch of the pertinent Jewish history during the last centuries before Christ, locating the scrolls in their historical context. The next three chapters deal directly with the community of Jewish "monks" who produced the scrolls: its nature and origin, its place in Jewish society and thought, its own history, its religious doctrine and practice, its organization. The final chapter concentrates on the connection between the scrolls, the New Testament and Christianity.

Though the Dead Sea scrolls have now been studied for over ten years, relatively few certainties can be deduced from them, as compared with the plethora of mere possibilities and probabilities they allow. Unfortunately, much of the popular literature on the subject has exalted conjecture to the status of certitude, broadcasting many false ideas about the scrolls and their implications. In quiet contrast, Father van der Ploeg never permits his assertions or explanations to exceed what is strictly warranted by the facts, and in general he follows the theories currently gaining favor among the experts and most likely to be accepted ultimately by all.

Catholics, Protestants or Jews looking for an orderly, dispassionate account of the Dead Sea scrolls and their meaning, written by an expert for the general reading public, will find it in *The Excavations at Qumran*. The translation is very well done, hiding all evidence of the fact that it is a translation.

C.J.

The Christian Approach to the Bible. By Dom Celestin Charlier. Translated by Hubert J. Richards and Brendan Peters. Newman. 299 pp. \$4.00.

This is not a book for the many but for the few, the few who are interested enough to put forth the effort to understand it and thereby profit from it. Dom Charlier's language, explanations, concepts, approach are all directed to these "few." To the ordinary person desirous of knowing a little bit more about his Bible without too much trouble, this book may lead to utter confusion and discouragement. The one clear impression he may be left with is that the Bible is a very difficult book to read and better left alone. But to the careful and attentive reader *The Christian Approach to the Bible* will give a great deal of profit.

Does the Bible need to be popularized? This is a question Dom Charlier's first chapter answers by showing that the Protestant seizure of the Bible to promote their cause instilled in Catholics a "hands off" attitude toward the Book of books. Some went so far as to call it a "Protestant book." When once again comparatively few Catholics interested themselves in the Bible, they travelled to the extreme, (in imitation of their Protestant forerunners) and treated Scripture as a biologist would treat a frog, neglecting its Divine character. There were also Catholics of the opposite extreme who let themselves go in whatever direction the printed word of the Bible moved them caring little whether they understood the text or not. Somewhere in the middle lies the virtue.

Two important elements of the Bible itself, the understanding of which are necessary in forming a sensible Bible reader, are given due emphasis in Dom Charlier's work. The first is the "Semitic mentality," the instrument through which God chose to share His secrets with us. Western Christians while spiritually Semites, are culturally Greeks. To better understand the Bible we must also become Semites culturally. Emphasis must be put more on the concrete, particular, moral and less on the abstract, universal, and intellectual. The second element is the "theandric" nature of the Bible. This simply means that the Bible has two authors, God and man, and in the study of the Bible the role of each must be taken into account. To say that God alone is the author is to destroy God, for the Bible is anything but the perfect product of a perfect being. To say that man alone is the author is to deprive man of his destiny, for without a *divine* revelation men could never know of the Trinity, Grace, the Incarnation, the Redemption and most would not know of God's existence and Providence. The Bible

then is the product of both God and man—a fact which must never be forgotten.

Perhaps the section which most commends itself is that entitled “Meditative Reading” (pp. 276-280) where Dom Charlier gives some very practical pointers on a method for reading the Bible. He insists first of all that a prospective Bible reader have “a sense of History, a sense of literary form, a sense of the gradual growth of revelation, a sense of faith, and plain common sense.” Liturgical, continuous, meditative, doctrinal, and sapiential are the author’s descriptive adjectives for the varied facets in this one method of reading the Bible. An excellent introduction, the careful reading of which will enhance its value tenfold.

J.V.B.

The Acts of the Apostles. Text and Commentary. By Giuseppe Ricciotti. Translated by Laurence E. Byrne, C.R.L. Bruce. 420 pp. \$8.00.

In this latest commentary, Fr. Ricciotti has been able to give free play to that historical method which he emphasized by design in his commentary on *The Letters of St. Paul*, but there the rich, complex doctrinal content had constantly to interrupt the flow of the historical narrative. Ricciotti’s original Italian translation of *Acts* was made directly from the Greek, with clarifying phrases set in brackets. The copious and scholarly notes comment on the text verse by verse. There are eight chapters of introductory material, the two most important being Chapter II—a thorough discussion of the Eastern and Western recensions of *Acts*, and Chapter VIII—a summary and critique of modern, non-Catholic exegesis of *Acts*. As though sensitive to the recent allegations of some that Luke was not a physician and used popular rather than professional medical terms, Ricciotti pounces on every possible indication of Luke’s medical background; sometimes the conformations adduced are very telling, but at other times they are painfully forced. There is an excellent discussion of *glossolalia* or the gift of tongues (pp. 65ff). Unlike Martindale, S.J., Ricciotti sees many indications of Luke’s dependence on St. Paul in concepts as well as in words. Against certain modern opinions Ricciotti repeats in an emphatic manner his earlier assertion that the death penalty in Judea always required the permission of the Roman governor; cfr. pp. 129, 130.

It is a careful, scholarly and highly interesting commentary. The present format—verse by verse comment—highly advantageous for purposes of precision and completeness, may, however, discourage many from profiting fully from its riches. It is to be hoped that

eventually the sections of general interest and value may be republished as a continuous narrative more on the order of the author's *Life of Christ*, but, of course, on a much more modest scale. W.S.

The Faithful at Mass By William S. Abell. Helicon Press. 118 pp. \$2.75.

The greatest structural force of this little book is that one "not versed in the prayers and actions of the Mass may use it at low Mass for a period of time, and thereafter return to the Missal with more assurance and with greater fruitfulness." This is especially verified in the second section of the book. The left page contains the text of the Mass with general rubrical indications, its counterpart presents pertinent spiritual reflections and explanatory notes. It is more than simply spiritual reading. It is a learning while you pray. This is especially understandable since *The Faithful at Mass* is an outgrowth of instructions for the author's own children. In its own way, then, it bears the 'good-housekeeping' label.

The first forty pages of the book present a background for the devotional considerations outlined above. Mr. Abell has tried to draw out the nature of the Mass and its historical development. His approach is eminently one of simplicity. He has underscored the good to be done and occasionally frowns on unhappy practices such as the distribution of Holy Communion before the celebrant's own communion. The approach possesses the merit of a layman's appeal to layman. Its concepts are expressed in a way not above the man without a college diploma.

Were the author's name and preface to be omitted, it would be easily surmised that the text was written by a devout layman. The telltale marks of lay authorship are the extreme reserve in expression and filial dependence on secondary sources. Overlooking these understandable drawbacks, there is a well-founded hope that many good folk will derive much profit from *The Faithful at Mass*. L.T.

The Light of the World. By Benedict Baur, O.S.B. Herder.

Volume I: The Advent and the Christmas Cycle. 278 pp. \$4.75.

Volume II: The Easter Cycle. 383 pp. \$5.50.

The Light of the World has as its primary objective "to increase the reader's acquaintance with the feasts of the Church and with her teaching as found in the missal, so that these may become a fruitful background for mental prayer and a help and protection for a Christian life." This lofty ideal of Archabbot Baur has been singularly

realized in these, the first two volumes of a trilogy bringing to light the wealth of spiritual doctrine that abounds in the liturgical texts of the Mass. The result is a work of eminent practicality.

For in the soul's quest for perfection there is no better path to follow than that illumined by Christ, and which the Church sets before the faithful during the liturgical year. Following the Temporal Cycle, Fr. Baur gives special emphasis and consideration to the Sunday Masses as these are the focal points of each week, for they set the spirit which pervades and animates the weekday Masses. Focusing the mind's attention on the essential spirit of the Sunday Mass and tracing its evolvment and development as the week progresses, he has opened the door to a keener and deeper insight into the Christo-centric liturgy, and its role in the life, development and spiritual maturing of the soul. *The Light of the World* offers wholesome spiritual nourishment in the form of liturgical meditations.

Since a work on spiritual development is measured by the degree in which it correlates men's lives with that of the Son of God, *The Light of the World* deserves a unique place among the many works on meditation. It has a universality in its message transcending the limits of a particular age or individual. It can be used profitably by men and women of all walks of life in their quest of Christ-like perfection.

C.McC.

Perfection in the Market Place. Compiled and edited by Francis Wendell, O.P., and Regis Ryan, O.P. Rosary Press. 168 pp. \$1.00 (paper).

A certain skepticism creeps into the judgments of readers habitually cajoled towards "must" books. This attitude is understandable. It is even pardonable if leeway is left for the occasional "real McCoy." *Perfection in the Market Place* cannot be neglected without imprudence by the Dominican Tertiary. Even though without a personal copy, the Tertiary should be familiar with its contents. The reasons are weighty. In order that charity find its fulfillment it must be effective as well as affective. However, the best practical means for the realization of the perfection of charity in the concrete are not always clear. *Perfection in the Market Place* is directly ordered to removing impediments. Have you ever wondered what is the Tertiary's obligation to study? How a Chapter can work more closely with the Dominican Fathers in a particular locale? If a telephone committee would be a practical aid for a chapter in contacting its members at the time of a death? Many such issues are answered or raised for immediate consideration in this Tertiarian handbook.

The results of the combined energies of the workshops at the First National Third Order Congress are recorded here for study and application. Nine papers delivered at the Congress by Dominicans, cleric and lay, are included. After each address the addition of pertinent questions point up the most essential elements. Perhaps one of the most outstanding papers is that of Albert Drexelius, O.P. on "The Why and the How of the Apostolate in the Third Order." He tells, by way of exemplification, of Buffalo Chapter work in sponsoring for the Feast of Christ the King an annual festival whose proceeds are sent as relief to Dominican missionaries abroad; the five sewing groups that turn out items for the cancer patients of the Dominican Sisters of the Sick Poor; the discussion groups. Perfection is "doable" in the market place. It is done!

If Dominicans can help one another, if Dominicans can join hands to lift a depressing world, then the recent Congress and its follow-up via *Perfection in the Market Place* are as silvered surfaces of supernatural gold.

L.T.

The Sanctifier. By Luis M. Martinez, late Archbishop of Mexico City. Translated by Sr. M. Aquinas, O.S.U. Saint Anthony Guild. 322 pp. \$4.00.

This work by the late Archbishop of Mexico City is a comprehensive volume on a much neglected subject. Treating of the Trinity, the most profound of the mysteries and the central dogma of our Faith, Archbishop Martinez has given a theological treatment of the "forgotten Person of the Trinity" in such a unique and simple manner that the affective life of the reader is necessarily moved to a deeper and more penetrating love for the Holy Spirit. He is profound in his simplicity. One sees, as far as the mystery permits the human mind, how the Love which is God operates in the soul of man through the bestowal of His Gifts and Fruits; how the soul comes to an appreciation of its greatness by the indwelling of the Holy Spirit. "At times we do not realize the riches that God has given us; we are not aware that we possess in our souls a most perfect world, more excellent and beautiful than the exterior one, because we have grace which makes us resemble God. We also bear within us the theological virtues, which put us in intimate contact with divinity; the moral virtues, which order and dispose everything in our lives; and the gifts of the Holy Spirit, which keep us in communication with Him and enable us to receive His holy movements."

The supernatural life of the soul can best develop when it has

a sound and doctrinal knowledge that is analyzed, penetrated and applied. This, in essence, is what *The Sanctifier* presents to those who are seriously concerned with their progress in perfection. Here we have a down to earth presentation of the Angelic Doctor's teaching regarding the Holy Ghost and His inhabitation in the souls of the just. A more firm foundation could not be sought.

The first part, based on St. Thomas (I, QQ. 38, 43), is a broad and general conspectus regarding the Holy Ghost and His operations in the individual soul. Followed by a detailed and profound examination of the Spirit's influence through His Gifts and Fruits as found in I-II, QQ. 68, 70, this doctrinal trilogy is completed with a consideration of the Beatitudes in their relation to each individual soul (I-II, Q. 69).

The Sanctifier is recommended not simply as a good book to be found in every library of spiritual works but a positive asset for any sincere person earnestly seeking perfection. A course of safe, doctrinal preaching for the priest, it will serve as a tremendous aid to seminarians in studying the tract on the "Holy Ghost." Religious will find in it a font for profitable spiritual reading; the laity will rejoice in the solace and consolation derived from a deeper knowledge of that Love which is God.

C.M.J.

Sisters What to Know. Winfrid Herbst, S.D.S. Liturgical Press. 288 pp. \$3.00.

Sisters What to Know is a twofold collection, the first consisting of articles written by Fr. Herbst over the past ten years for *Sponsa Regis*, a monthly spiritual review for Sisters; the second made up of questions and answers taken from the author's *Convent Queries* column. The order of the book is chronological, assuming that of the publication of the articles. Yet, for the benefit of the reader there is attached an analytical index running from "A to Z"—covering everything from Absolution to Zeal for souls. Almost every phase of a religious' everyday life is touched upon—prayer, work, recreation, etc. All are cast in a very "down to earth" mould guaranteed to stimulate attention, and to provide the religious with a sound practical knowledge applicable to his own life. Fr. Herbst wrote "this unpretentious book" to aid religious souls in realizing their ideal of coming closer to God. The conscientious reader cannot fail to benefit in his own spiritual life, for it is the very unpretentious and conversational mode adopted by the author that makes the reader alive to the value of duties and the activities of everyday life that have perhaps fallen into the rut of routine.

X.McL.

The Catholic Church and Salvation. In the Light of Recent Pronouncements by the Holy See. By Joseph Clifford Fenton. Newman. 190 pp. \$3.25.

In *The Catholic Church and Salvation* Monsignor Joseph C. Fenton undertakes to explain and analyze the Church's own statements on the doctrine of salvation and its relationship to the Church. Basically he is concerned with a dogma which is commonly summed up in a deceptively simple phrase: outside the Church there is no salvation. Only recent years have brought home to the American Church the very real danger of its misinterpretation. Witness the extremely rigid views of the St. Benedict Center group and the resultant tragedy. Moreover, it is a fact that the American Catholic mind, unconsciously conditioned by the indifferentism of its Protestant milieu, too often is inclined to the other extreme in its understanding of this basic doctrine of salvation.

For a proper understanding of any revealed truth it is above all necessary to look to the Church for guidance. In the first section of his work Monsignor Fenton selects eight official pronouncements of the ecclesiastical magisterium which, taken together, provide a complete summary of the official teaching of the Church on this subject. Each of these pronouncements, clearly and perceptively analyzed by the author, form a separate chapter. The second section deals with the theological and historical background of the doctrine, considering first the concept of salvation itself, then salvation relative to the basic concept of the Church. The final chapter is a valuable summary of the historical accidents behind some of the inaccurate renderings of the doctrine, especially regarding the misunderstanding of St. Robert Bellarmine's distinction between the soul and body of the Church.

This work, which has obvious apologetic value, fills a very definite need. It is the more fortunate that it has come from the capable hands of Monsignor Fenton, a distinguished theologian as well as a recognized authority on the magisterium of the Church. We might note, however, the misleading sub-title. The first five of the eight pronouncements are as "recent" as 1215, 1302, 1442, 1854 and 1863.

J.M.C.

The Challenge of Bernadette. By Hugh Ross Williamson. Newman. 101 pp. \$1.95.

Pope Pius XII spoke of our age as the dawning of a new era. History will perhaps discover that 1858 holds the key to this era, for it was a year of wide-sweeping intellectual revolution. Darwin,

Marx, and Wagner sprung their theories on a civilization already in crisis. In France rampant materialism prevailed while masonry controlled the political situation. Renan's life of a purely human Christ shocked the Christian world. Once more the Church witnessed a relentless persecution that was not without martyrs.

This skeptical world of 1858 was challenged on its own terms. In February of that year the Mother of God appeared to Bernadette, not only confirming the dogma of her Immaculate Conception, but opening at Lourdes a fountain of miracles that has streamed on to our times. The invisible reality of God's power over the universe was made manifest by the miracles which ensued. And this was the challenge of Bernadette: to accept the apparitions and all they imply—nothing less than the whole gamut of Catholic doctrine, on the basis of these miracles.

Why Mary chose Bernadette, and Lourdes, in this particular year of 1858 are questions Mr. Williamson's book tries to answer. He offers fresh and stimulating insights into a subject that has been discussed many times. However one must take exception with his singular estimation of Mother Vauzou. His conclusions do not correspond to the traditional biographies of Bernadette, (that of Father Petitot, O.P., and Msgr. Trochu's) nor are they consonant with the testimony given at the process of canonization. It is hard to see how Mother Vauzou's sharp reprimands could be strained into a semblance of kindness, and it is painful to see this semblance manufactured at the expense of another sister's character. There are other instances of Mother Vauzou's unkindness which Mr. Williamson does not attempt to explain away. Apart from some rather inexact opinions the book is important and timely for the twentieth century.

Bernadette's challenge was first aimed at the unbelieving world of 1858. It is still a challenge to the world of 1959. A.M.E.

Church History. Vol. I: Christian Antiquity. By Karl Bihlmeyer and Hermann Tüchle. Translated by Victor E. Mills, O.F.M. Newman. 438 pp. \$8.50.

This is the first of a protracted three volume translation by Victor E. Mills, O.F.M. from the thirteenth German edition of the "Church History" by Doctors Karl Bihlmeyer and Hermann Tüchle. The original work was prepared by the renowned F. X. Funk, famed for his pioneer studies in the documents of the early Church. Like all scholarly works, constant revision was necessitated by the steady gathering of new information from later historical research. This exhaustive

task was undertaken by Dr. Bihlmeyer and, after him, Dr. Tüchle and they have given us an edition containing the results of the latest research complete with a thoroughly up to date bibliography.

Their purpose was merely to state the facts, the necessary foundations for the formation of sound judgments. This book is a concise presentation of facts, not an historical synthesis—synthesis being a task which the authors leave to the teacher. They have so acted believing that a textbook can give only the starting point for synthesis and reflections. By distinguishing between teacher and textbook, they put a considerable burden on the professor, but one which the conscientious teacher will undertake with enthusiasm.

The work obviously is a textbook of inestimable value to the professor as well as the student, containing as it does comprehensive bibliographies. Layman and cleric alike will find this three volume history of invaluable service broadening their knowledge of the Church.

Salient points include a scholarly exposition of the task, method and division of Church History together with helpful material on its sources and auxiliary sciences. One would have to look far and wide for a history which treats with such conciseness and clarity, a period wherein the Church was torn by heresy and schism. Its clear and readable style, and its system of finer print for supplementary and less vital material combine to make this a truly excellent work.

F.M.H.

The Young Ones. By Bishop James E. Walsh, M.M. Farrar, Straus & Cudahy. 213 pp. \$3.50.

Forty years ago James Edward Walsh, a young champion of the Faith, stepped on China's shore—a shore as yet untouched by the godlessness of the Red Tide. But it was not long after the young priest's arrival that the fetid waters of Communism began to rise, and he was to see the day when the hammer and sickle of the "agrarian reformers" would be directed to the destruction of the very roots of religion.

Today, as a result of systematic purgation by Communists, only a handful of missionaries remain in China. At their head is the now experienced and mature champion of forty years ago, Bishop James Edward Walsh, the only American Bishop in China. Refusing to admit to any of the trumped up charges leveled against him, Bishop Walsh has not been coerced into seeking an exit from China. Thus

he is able to remain among the people whom he loves, although this now means imprisonment for him.

The Chinese people have captured Bishop Walsh's heart, but those for whom his heart has a special fondness are the children of China. Fascinated and enthralled by their loves and sorrows, their deeds and antics, he has captured the intense drama of childhood and family life in his book *The Young Ones*. Although his essays contain no political overtones—they had to be sent out one chapter at a time to avoid confiscation by the Communists—*The Young Ones* is far more than a superficial sketch of interesting persons.

It is a penetrating insight into the very character of Chinese life, especially the life of China's children. Bishop Walsh's vibrant pen touches upon a variety of subjects: the Peter Pan existence of a child, stark poverty, the pangs of loneliness, the deep seated love of a young girl. Each story is a never-to-be-forgotten voyage into the hearts of the young, hearts that still pulsate with the Christian way of life. The inherent spirituality of the Chinese is clearly revealed in their devotion to the Sacred Heart and the Blessed Mother and in their intense love of the Mass.

Bishop Walsh relates these stories in a striking and delightful manner which gives *The Young Ones* distinctive charm and fascination. It is a book within the intellectual orbit of the whole family—a source of enjoyment and profit to all.

C.McC.

Three Who Ventured. By Myles Connolly. Lippincott. 248 pp. \$3.75.

Modern psychologists and centuries old spiritual writers are agreed that self-knowledge is the beginning of self-mastery. Everyman has a vocation to be something in life, but in order to achieve this "something" he must first be himself. In *Three Who Ventured*, Mr. Connolly, a skilled poet and short story writer—the author of the famous *Mr. Blue*—has used this truth to bring unity to these otherwise unrelated stories of three men with utterly different views of life but on a common journey toward eternity. Dennis, an imprudent priest under episcopal censure; Mann Timothy, a devoted family man with deep-rooted faith which triumphs over tragedy; and John Martin, broken down playwright who passes from drink, immorality and murder to repentance and reconciliation, are the main characters.

Engrossing and indeed powerful as Mr. Connolly's stories undeniably are, his thoroughly likable characters seem rather incredible, the denizens of a twilight world half real, half fantastic. One wonders

if he is perhaps playing on the "fairy-tale" instinct so strong even in sophisticated adults?
A.M.E.

Literary Distractions. By Ronald Knox. Sheed and Ward. 232 pp. \$3.50.

Literary Distractions, a collection of lectures given by the late Msgr. Knox, are indicative of the manifold talents and wisdom that he brought to the English literary scene during the past fifty years. The essays offer a keen analysis of the various elements which distinguish good literature. But, in fact, one scarcely realizes that it is an analysis at all. For Msgr. Knox is talking about people he knew and loved—the English "greats": Dr. Johnson, Chesterton, Belloc and others. Through his perceptive and oftentimes humorous insights, we are given an expert's appreciation of the factors that enabled these men to write so well and so enduringly.

However, that is but one part of the analysis. Other essays in this collection include lectures which reveal Msgr. Knox's own approach to the intricacies of good writing. Among those found in this section are such diverting titles as: "French without Tears," "On English Translation," and "Detective Stories." Needless to say, he is thoroughly familiar with all of these diverse subjects and has discussed them with his customary understanding and clarity. *Literary Distractions* is a worthy testimonial to the amazing literary erudition and consummate artistry of Msgr. Knox.
J.K.

Saints and Snapdragons. By Lucile Hasley. Sheed & Ward. 214 pp. \$3.00.

It is an infrequent occurrence when a reviewer happens upon a book that is at once genuinely humorous and intellectually satisfying. Lucile Hasley, in her familiar, vivid style, has combined both of these elements in her latest work, *Saints and Snapdragons*. It is a series of highly personalized essays on various trends and situations that characterize our modern American way of life. The subject matter of the essays ranges all the way from the problems confronting the layman (herself!) studying Theology, to the difficulties involved in securing the services of a plumber. But whether Mrs. Hasley is exposing the inherent silliness of "togetherness" or skillfully poking fun at the rage on mood music, her writing always reveals a keen sense of balance and considered judgment.

One of the best essays, at least to this reader, is entitled, "Let Nothing You Dismay" which is a short Christmas fantasy devoted

to the activities of a family preparing for the holiday celebration. After chuckling throughout the story, you suddenly realize that it is no laughing matter at all and it almost makes you want to cry instead. The book also has a decidedly contemporary bent not only in its topical selections but also in its refreshing use of current idiom. *Saints and Snapdragons* makes for an enjoyable and profitable reading experience. J.K.

The English Religious Heritage. By Conrad Pepler, O.P. Herder. 444 pp. \$4.95.

English spirituality is a unique blend of the fiery and poetic soul of the Celtic monks evangelizing down from the north, and the "precise and staid exactitude" of St. Augustine's Roman Benedictines working up from the south: giving that "special character of undemonstrative yet highly imaginative fervor to English Christian life." It is a healthy spirituality, robust and bracing, yet far gentler and considerate of human frailty than the "more violent and spectacular forms found on the Continent." On the other hand, if "the northern air preaches moderation in penance" and avoids the excesses of the warm-blooded south by a sound common sense (English Anchoresses might even keep a cat—just one!) this is still no doctrine of mediocrity or a false and naturalistic humanism.

Fr. Pepler offers his work as an introduction only. He is generous with quotations, but really wants us to meet the mystics in person. His book, originating as it did in articles for *Life of the Spirit* and Study Week-ends at the Cenacle Convent, Hampstead, has wonderful artistic unity in published form. After several introductory essays (in one of which the often misunderstood roles of Ascetical and Mystical Theology are clarified) the author chooses the decidedly clever approach of using one mystic to exemplify each of the stages of the spiritual life according to the classical division. William Langland and his *Piers Plowman* illustrate the first Conversion from sin; the *Ancoren Riwle* teaches us the purgative Way; Richard Rolle introduces the Illuminative Way; the *Cloud of Unknowing* and Mother Julian of Norwich describe the Unitive Way. A final section on the more famous English mystic, Walter Hilton, and his *Scale of Perfection* summarize the doctrine *in toto* with a theological and analytical precision which truly foreshadows "the consummate skill of St. John of the Cross."

Of special attractiveness are several pronounced emphases: the utter adaptability and variability of any merely external rule to fit

individual circumstances, which the *Ancren Riwele* urges against excessive rigidity; the marvelous balance between the objective spirituality of the Middle Ages and the subjective spirituality of post-Renaissance and modern times caught by these predominantly 14th century masters; the vivid imagery and insight of their matchless prose; (concepts such as "the lump of sin"). One could go on and on. The book does have minor defects, but such are dwarfed by its manifold excellences.

Fr. Pepler has no wish for us to abandon the great French and Spanish masters of the spiritual life. He would simply reclaim this precious treasury of English mystical writings, which have so long been read (often incorrectly) and used by Non-Catholics as spirituality, studied by scholars of Middle English as literature, exploited by "dabblers in mysticism" as novelty, but practically ignored by Catholics. Let us hope Fr. Pepler's zeal and painstaking labor in preparing this introduction will be repaid with abundant fruit. Q.L.

Gibbon and Rome. By E. J. Oliver. Sheed and Ward. 198 pp. \$3.50.

Mr. Oliver, a graduate in the School of Modern History, Christ Church, Oxford, has noted in his brief list of sources (p. 195) that: "This study has been largely based, as will be all too evident to those familiar with Gibbon material, on relating his *Autobiography* to *The Decline and Fall of the Roman Empire*." It is difficult to see why Mr. Oliver has added the qualification "to those familiar with Gibbon material" for his shrewd, if non-professional, attempt to penetrate Gibbon's psyche through the *Autobiography* could scarcely be a secret to any reader. The results of his psychoanalysis are suggestive but seldom really convincing. Admittedly, however, Mr. Oliver's task is not an enviable one. The famed 18th century English historian has often been called the perfect representative of his age and those who have studied his achievement have often enough been content to picture him as a prototype who embodies common traits and attitudes. Gibbon himself strove consciously to be a man of the world and to imbibe deeply of that urbane, cosmopolitan culture which was so largely the by-product of the French Enlightenment. If he wrote an *Autobiography* it was chiefly to express his contentment with himself and his world. Even when he wished to indulge in a sort of Rousseauvian self-analysis the Enlightenment's overemphasis upon the purely rational at the expense of the psychic rendered him incapable of it.

In *Gibbon and Rome*, E. J. Oliver has ripped off bits and pieces of the mask to reveal the "true" Gibbon. Then, working with a person

rather than a classification, he has tried to relate Gibbon's "personal" qualities and experiences to his historical productions, chiefly *The Decline and Fall*. Since he is often working in near total darkness Mr. Oliver has usually preferred to enumerate a taxative list of possibilities rather than to commit himself wholeheartedly to a single theory. It is hardly possible flatly to disagree with him for somewhere in the book additional, and sometimes conflicting, analyses have also been given their place. Nowhere is Mr. Oliver's tortured search for possible factors and motives more evident than in the chapter "Oxford Monks" where he explains why Gibbon, who spent barely a year at Oxford, held that venerable institution in ill-repute.

Some of his observations in "Oxford Monks" are interesting and to the point, but they should have been evaluated and separated from rather far-fetched possibilities which have been thrown in "just in case." This is a general criticism valid for most of Mr. Oliver's painstaking excursions into Gibbon's soul and then out again to trace possible causes to known effects many of which have already been quite adequately explained by relating his historical writings: (1) to the spirit of the early Enlightenment typified by Bayle and Le Clerc; (2) to the method of the Jansenist historians of Port-Royal, especially Tillemont.

In his evaluation of Gibbon the historian the author is entirely conventional, and is satisfied to borrow heavily from Christopher Dawson's "striking," "illuminative" Introduction to the Everyman edition of *The Decline and Fall* not merely for ideas but sometimes for phrasing as well. He places Dean Milman (1791-1868) in a false light, however, when he takes ironic note of how the Dean, the editor of the 1838 edition of *The Decline and Fall*, found an example of Gibbon's indulgence to the Bishops of Rome "excessive" (p. 6). Actually, Milman's own treatise *History of Latin Christianity* (1855) was a balanced, sympathetic study and helped to foster an impartial study of medieval life and institutions; cf. *The Oxford Dictionary of the Christian Church* p. 901. Oliver's statment (p. 163) that: "Gibbon was the heir of long prejudices against the Byzantine Empire which *remained* lively in the eighteenth century" is quite misleading (*italics mine*). In the preceding century Byzantine studies had flourished under the impetus of such great scholars as the Jesuits Labbe and Poussines; the Dominicans Jacques Goar, Francois Combefis and Michael Lequier; also Du Cange, the founder of Byzantine historical studies, and Fabrot, Mabillon, de Montfaucon, Anselmo Banduri of Ragusa etc. This upsurge of interest in Byzantine studies received a severe setback in the 18th century primarily because of the immediate

rather than *inherited* influence of the Enlightenment. (Ostrogorsky, *History of the Byzantine State*, 1957; pp. 3-6). It should also have been more clearly emphasized how Gibbon's contempt for Byzantine civilization effectively discouraged research in that field for nearly a century.

One can quarrel too, with the validity of Oliver's claim that Gibbon presents for the modern a lucid picture "of what happens in the disruption of civilization and the emergence of a new world" (p. 192). In an earlier lecture to the British Academy (1934), apparently not utilized by the author, Dawson points out very well how Gibbon's failure to appreciate the processes of sociological change makes his analysis of the causes of the decline and fall of the Roman Empire to lack not only profundity but clarity as well. It is very much to the point to indicate here that Oliver's suggestion that Gibbon's scrupulous examination of human motives in his writings reflects his earlier disillusionment in both love and religion is open to serious challenge. As Dawson has indicated, Gibbon's concern for motives arose fundamentally from his belief, derived from the Enlightenment, "that human nature is always the same and that all historical events can be explained by a certain number of constant psychological motives which were the same among the Greeks and Romans as they are today" (Dawson). Here we have an outstanding instance of the tension the author has left unresolved between his "psychoanalysis" and the conclusions of those who have studied Gibbon primarily according to his intellectual milieu.

It should be said to Oliver's credit, though, that he has isolated more precisely than Dawson Gibbon's own judgment as to just how far Christianity was the cause of the decline of the Roman monarchy (p. 125).

When Oliver speaks of the degree to which oriental influences affected the Eastern Empire he is, as is not uncommon for him, speaking by second hand (p. 165). His few general remarks on this thorny question should be taken with extreme reserve and compared to the conclusions of a first-ranking Byzantinist, George Ostrogorsky in his *History of the Byzantine State*, p. 29, n. 3: "Direct influences from the East were, however, of secondary importance; they were never determining factors in Byzantine civilization. . . ."

Oliver in praising Gibbon's conscientiousness and accuracy as an historian echoes the near-unanimous verdict of competent scholars. Yet, the late Msgr. Knox, never afraid of sticking out from the crowd, cites with some chagrin Gibbon's gross misuse of a quote from Mosheim on the matter of the proper relationship of the Al-

bigenses to the Paulicians, and closes his remarks with this pungent advice: "Those who are interested in the value of Gibbon as an historian are invited to re-read the passages quoted at the beginning of this note"; cf. *Enthusiasm* pp. 90, 91.

Whatever its drawbacks *Gibbon and Rome* has succeeded in making its hero appear a bit more likeable than the conventional caricatures have shown him to be. More important, the fusillade of theories Mr. Oliver has discharged has scored more than one good point and future biographers and essayists of the Gibbon theme will be obliged to take them into serious account. W.S.

Three Cardinals: Newman, Manning and Wiseman. By E. E. Reynolds. Kenedy. 278 pp. \$5.50.

Under the inspired leadership of John Henry Newman, Nicholas Wiseman and Henry Edward Manning, English Catholicism in the nineteenth century finally emerged from its dark night of persecution and oblivion. *Three Cardinals* is a portrait of these extraordinary men. The author, Mr. E. E. Reynolds, well known for his two highly successful biographies, *St. Thomas More* and *St. John Fisher*, traces the principal characteristics of the cardinals with his accustomed skillful strokes. He chiefly relies upon comparison of the cardinals' "personal characteristics and achievements, . . . their intellectual and religious developments, . . . and their relations one with another." Little time is spent on detail, but none of the highlights are neglected—the delicate tesserae in Reynolds' mosaic triptych of three cardinals.

Newman is "the pearl of great price." Reynolds manifests him courageously advancing his superior ideas for a Catholic England (as time has proven), despite many misunderstandings at higher levels. That Newman suffered in these circumstances is evidenced by his regarding himself "under a cloud," and his concern was all the more exacerbated by his delicate sensibility. Newman's ideas have been well preserved in his own writings, and Reynolds indicates their contents and the occasion for penning them.

The author should be warmly commended for re-introducing Wiseman to the scene. Often lost in the personality differences of Manning and Newman, Wiseman here appears in his proper perspective, as the enthusiastic, albeit overly optimistic, restorer of the English hierarchy. His wide vision and bold ideas successfully launched a much-delayed ship, and in spite of some grumblings and minor mutinies, the bark of Peter moved forward. Reynolds' portrait of Manning, Wiseman's successor in the see of Westminster, is that of an

able, if aggressive, administrator of the English Church. Shortcomings he certainly possessed, especially in his relations with Newman, but Reynolds benignly assigns these to his burning concern for the Church, rather than petty jealousy.

Although author Reynolds adds nothing new to the knowledge of these men, he has succeeded in bringing into one volume—for a clearer and more intelligible view—three men whose influence is still keenly felt among English Catholics. The reader might possibly wish that the author had expatiated rather than hinted at differences between one and the other of the three. His comparisons are often little more than statements of fact. But in truth, further analysis would have made *Three Cardinals* unmanageable, and destroyed its present popular value.

M.P.O'S.

The Puerto Ricans. By Christopher Rand. Oxford University Press. 178 pp. \$3.75.

Ever since Puerto Rico fell to the United States as booty from the Spanish-American war, New Yorkers had casually noticed the growth of a Spanish-speaking community among them. The fact was not given much importance till in the past ten years their number reached the staggering half-million mark. Suddenly Puerto Ricans were in the news (mostly the tabloids), and as the city became Puerto Rican conscious, the Puerto Rican "problem" was born fifty years old.

Harmonious integration of this foreign element has been attempted by educational, economic, and religious programs. But these are bound to fail unless the person at which they are aimed is humanly understood, unless the Puerto Rican is seen in the round, with all the idiosyncrasies of his national character.

Christopher Rand has made this task fairly simple by his penetrating profile of the Puerto Ricans in New York. A small masterpiece of modern journalism, it traces with meticulous objectivity the growth of the Puerto Rican community in the Bronx and Harlem, the gradual shaping of its character as its national values clash with the hostile city around it, and the hectic adaptation that is still going on. In six short chapters, the author has telescoped an incredible amount of information, and without romanticizing the Puerto Rican, he has drawn a portrait full of warmth and sympathy. Mr. Rand's level of journalism transforms mere press-reporting into an art form, his work easily ranking with John Hersey's *Hiroshima*.

The book is recommended to all readers, but especially to those who come in contact with Puerto Ricans in any way whatsoever.

Priests and Sisters whose apostolate includes the care of Puerto Ricans will find it exceptionally illuminating. S.G.

Thomas Gage's Travels in the New World (The English American). Edited and with an introduction by J. Eric S. Thompson. University of Oklahoma Press. 379 pp. \$5.00.

Travelling Dominicans have been very much in the literary news of late. Using the *Evagatorium* or journals of Friar Felix Fabri, the lovable 15th century German Dominican pilgrim to the Holy Land and Sinai as her meat, Miss H. F. M. Prescott completed the second of two delightful historical novels, *Once to Sinai* (1958), sequel to *Friar Felix at Large* published in 1950. The bemused and amusing Friar Felix was excellent copy and, despite his great humility, made the front pages of some of our most distinguished review media. Attended with hardly less fanfare was the release of the 10th English edition of the Dominican apostate, Thomas Gage's, *The English American*, his own vivid but calculating account of his twelve missionary years in Spanish America (1625-1637), written for the edification of his fellow Puritans. If Fabri is loved at first sight, the most sympathetic reader has to tear away an ugly crust to find the slightest redeeming quality in Gage, and this is almost as true of his life as a Dominican as it is of his years as a Puritan divine. He was quarrelsome, nursed grudges, his vow of poverty seems to have intensified his love of money, and, finally, as a zealous Roundhead and patriotic witness for the State, at least so far as outward show can tell, he sent three of his fellow priests to their deaths.

Gage was a most observant traveller, with an eye for significant, interesting detail, and he could recreate dramatic scenes with considerable effect. His account is of great psychological and historic interest, too, since he was the first non-Spaniard to study Spanish America at first hand and then to write of what he had seen. In his modernization of the text Mayan scholar J. Eric S. Thompson has shown both psychological insight and literary skill, leaving just enough of the antique flavor and venom of the original to afford Gage's 20th century readers a direct and authentic experience of the man.

Thompson admits that Gage, at least after his recantation sermon preached at St. Paul's, London, was a scoundrel capable of dastardly lies and vicious cruelty. His life as an apostate would seem to be a particularly lurid exemplification of the maxim *corruptio optimi pessima*—words which have been applied perhaps a bit too glibly to fallen clerics down through the centuries. Thompson would have

us consider Gage as a worthy object of an "understanding and a compassion that is more than transient." This is a plea for charity to which his own brethren should be the first to respond.

Thomas Gage, member of a staunch English Catholic family, went in his early teens to study with the Jesuits at St. Omer's in French Flanders. After five years residence there he severed all association with the Society under unfriendly circumstances—the beginning of a lifelong Jesuit-baiting. Then about 18, Gage enrolled at the College of San Gregorio, Valladolid, Dominican staffed, and later entered the neighboring priory of San Pablo, where he was received to the Dominican habit and pronounced his vows. In 1625 he was at the priory in Jerez, Spain, where he volunteered for the Philippine mission—the only non-Spaniard in a group of thirty friars. On arrival in Mexico Gage heard unpleasant rumors of conditions in the Philippines and with three others fled without permission to Guatemala. Here he and his fellows were received with open arms by the Spanish Dominicans eager for reinforcements to keep the fast-growing Creole Dominican faction under thumb. At least that is Gage's version of the story, and we know from other sources that there was real friction between the two groups.

Gage stayed for three years in Guatemala City leading the life of a student-teacher, deeply immersed in his books and reluctant to leave them for sleep, preaching or the hearing of confessions. The highlight of his teaching career was a fractious disputation in which he upheld the doctrine of St. Thomas and all Thomists, as he said, in defending the proposition that Our Lady was conceived in original sin against the Jesuits who "stamped with their feet, clapped with their hands, railed with their tongues, and condemned it with their mouths for a heresy . . ." (p. 177). Perhaps as a reaction to his intemperate study, he suddenly decided he would prefer the active ministry of an Indian parish, and this is how, in fact, he spent the remainder of his twelve years in the New World. He soon began, however, to hoard together his stipends for a return to England on his own, since his superiors in Guatemala showed themselves unwilling to give the needed permission for him to depart.

Thompson pictures Gage as a dedicated man of high ideals, typical of the English Catholics who were then studying on the continent, whose ardor was later doused by the insouciance and laxity of many Spanish religious who had come to the New World more as escapees and adventures than as true apostles. Thomas speaks continually of how he was scandalized by the readiness of all too many priests to turn the ignorance and crass superstition of the Indians to their own

financial profit—and this while he himself was adding to his own store of coins. Whatever the truth of all of this, it is very possible that Gage, still green and ill-prepared for the insidious dangers of such a missionary life, isolated as he was in a series of Indian villages, went to seed both intellectually and spiritually. The superstition and formalism of the simple natives in their Catholic worship may well have insinuated its way subtly into his own soul to dim the flame of true devotion and religious spirit.

The difficulty with such hypotheses is that we cannot always be certain when Gage is interlarding his account with material he knew would flatter Puritan conceits, and when he is describing himself as he really was. Further, was his father's hostility toward him the real reason why Gage turned his back on England, his natural mission field, to go to the fabled marvels and allurements of Spain's overseas possessions where a friar could sometimes live in slothful luxury if he so desired? If Gage came to the New World to save heathen souls why did he prefer books to preaching and the hearing of confessions? We must know, too, the precise reasons for his morbid hatred of the Jesuits, the details of his quarrel with Middleton, the English Provincial, the extent of his resentment toward his family because they would not give him his alleged share in his father's estate. Still, Thompson does well to try to understand Gage's character through his masterpiece *The English American* despite the fact that visibility is sorely tried by the heavy flak of bitter religious polemic. Though there are strong reasons for doubting that Gage informed against priests not out of any malice but to quiet a troubled and bewildered conscience—witness his easy switch from being a devotee of the Church of England to a Puritan "Preacher of the Word"—one would have to be cynical indeed not to be impressed by Thompson's charitable efforts to arouse sympathy for a wayward soul. W.S.

John Amos Comenius: Selections. Introduction by Jean Piaget. UNESCO: Columbia University Press Official Distribution Agent for the United States. 183 pp. \$3.25.

UNESCO has published *Selections* from the writings of the Czech educator and theorist John Amos Comenius (1592-1670) in commemoration of the third centenary of the publication of the *Opera Didactica Omnia* 1657-1957. The extracts taken from Comenius' *The Labyrinth of the World and the Paradise of the Heart*, the *Great Didactic*, the *Pampaedia* and the *Panorthosia* provide a brief, useful summary of his thought on ideal teaching methods, international co-

operation in education (hence his interest for UNESCO) and the formation of a universal, tolerant Christianity as one benefit of the new world civilization that would result. Comenius, the last bishop of the Bohemian Brethren, responded to the cruel outrages he suffered in the Thirty Years' War not with bitterness but with pleas for a universal Church to function under a universal consistory.

Jean Piaget, director of the International Bureau of Education, has written a thoughtful Introduction which is primarily devoted to searching out the sense in which Comenius may correctly be called modern. Not individual theses but the fundamentals of his thought must be examined. These fundamentals, in turn, can only be appreciated in relation to their sources, principally Francis Bacon (his influence has often been overstressed), Neo-Platonism and Tommaso Campanella, a Dominican in the Platonist tradition. It is here, I think, that Piaget has failed his readers. Neo-Platonism is too broad a term, Campanella's system too vague and exotic to be meaningful without considerable elaboration. If some reading outside this Introduction is not done on these topics, Comenius' pansophy: "the doctrine of the progressive achievement of the 'world of ideas' within the superimposed worlds whose parallel strata form the universe" will remain for all but the most knowledgeable little more than a label. Perhaps, however, the failure was inevitable considering the necessary restrictions of an introduction and the amorphous quality surrounding Comenius' theory of the harmony and parallelism existing between mind and nature.

Piaget's central conclusion is clear enough, however. Many of Comenius' teaching methods, especially his stress on adapting instruction to the stages in student development, the necessity of the potential learner's spontaneous interest, and the personal experiencing of truth, while modern in content proceed from his philosophic speculation and not from a precocious developmental psychology. Other modern conclusions of his philosophy of universal education: equal educational opportunities for women and the lower classes; special care for retarded children; the banishment of corporal punishment.

W.S.

Medieval Religious Houses: Scotland. By D. E. Easson. Longmans. 204 pp. \$10.50.

The pre-Reformation monastic establishment of the British Isles has long excited the interest and wonder of scholars. Hardly had the dust settled on the cruel destructions of Henry VIII and Cromwell, when a gentler breed of men assaulted the ruined walls and

cloisters—the antiquarians. Some were little better than antique collectors, connoisseurs of curios, while others had a deep esteem for the monkish past and an efficacious desire to keep its memory alive. Their labors bore fruit in the publication of many texts and monographs, monumentally culminated by Dugdale's famed *Monasticon Anglicanum* (1655-73). All in all, few branches of medieval history have been so thoroughly and enthusiastically explored.

Yet the older writers had their shortcomings, easily summed up in the word "unreliability." Often misreading the fragmentary remains in their possession and filling in *lacunae* by the sheer force of their rich imagination they put monasteries where none had existed and obscured the traces of some which had, giving credence to legend and hearsay. With the advent of exact scientific history, there soon came a call for revision. And this is the work undertaken by Dr. Easson, with all the tools of his trade and with the meticulous care which characterizes British scholarship. Actually the present volume rounds out, for Scotland, the similar study of Professor David Knowles, *Medieval Religious Houses: England and Wales*.

A monasticon, of course, is simply a list of all monastic houses—here the concept is broadened to include all other religious foundations, e.g., hospitals and colleges—with the essential facts and documentation. It can be with or without pictures, and this is without, in spite of an intriguing dust-jacket. (Another *desideratum* would be an index of names.) Positive assets of Dr. Easson's work, besides the careful accuracy of the listings, are the fine maps drawn by R. N. Hadcock and the author's introductory surveys of previous attempts at cataloguing, and of the general conditions of Scottish monastic history from the reign of Saint Margaret to the Reformation, conditions adversely affected by the continual chaos of the medieval Scottish nation. In sum, *Medieval Religious Houses* is a definitive work in its field.

Definitive studies can be dry. This one is, pretty much, and dear to boot. It is not a book to curl up with for a few pleasant hours of monastic Romanticism, but a cool, concise instrument for scholars. These will appreciate and use it, and not only the purely religious historians, but devotees of cultural, economic, and political history and of the many specialized fields for which the story of the monasteries has relevance.

J.B.B.

The Course of Modern Jewish History. By Howard M. Sachar. World Publishing Co. 617 pp. \$6.00.

The flourishing state of Jewish scholarship is indicated by the

numerous modern studies written on Jewish themes and recording with exhaustive detail and commentary every conceivable facet of Jewish history from the French Revolution to the present. The very wealth of this material suggested to Mr. Howard M. Sachar, former member of the Dept. of History at the University of Massachusetts, and now in Israel on a fellowship to study Israeli foreign policy, the need of a work of synthesis which would bring together in a single volume the most significant results of this vast research project.

When Mr. Sachar says repeatedly that Jews as international bankers, as social reformers, as intellectuals, educators, artists, scientists, exerted an influence out of all proportion to their numbers, he is not indulging in an over-enthusiastic chauvinism but is stating the plain, unadorned truth. But why did the Jews so often display far greater ingenuity and dynamism than their apparently sluggish and unimaginative Christian neighbors, content with a very imperfect *status quo*? Their minority status, the very disabilities imposed on them by the "superior" Christian majority drove on the Jew, particularly the gifted Jew, to prove the equality of his manhood and for special services rendered to win coveted privileges from the grateful Gentile overlords.

In the Mercantilist Age the successful trader and banker won the right to live outside the squalid, slumbering ghettos. For this right he was willing to take risks which seemed unreasonable to his Christian counterparts. After the French Revolution, when with a change in their corporate status, Jews at last broke out of the chrysalis of their ghetto-life, they strove frantically for economic security and admittance as celebrities to Gentile society. If money would not open doors, fame invariably did. Jews had always had a great appreciation of intellectual and cultural values, but with the widespread secularization of the Jews, especially those in Western Europe, the historic Jewish identification of piety and learning was decisively repudiated. Freed of the traditionalism of the ghetto, and yet often a pariah and outcast in Gentile eyes, the modern Jew was unshackled by the dogmas, prejudices and inhibitions of the compact Christian majority. Mr. Sachar feels, too, that the potential Christian leader and scholar was often handicapped by his religion's overemphasis on the after-life while the Jew, unbeliever as much as believer, inherited "an ancient people's sanctification of life" on earth. Whether the Christian's supposed pre-occupation with after-life would, indeed, impede him in any legitimate mundane pursuit is a highly involved question, and one which cannot be evaluated purely by statistics. We should not reject out of hand the very real possibility, though, that devout belief in eternal

beatitude or what sceptics call "the pie in the sky," might quiet man's frantic search for a paradise on earth and accidentally restrict, thereby, his creative achievements.

In comparing the Christian and Jewish outlook on life, Jacques Maritain points out that while the Christians welcomed the supernatural truth of Christianity in its relation to heaven, they neglected the realization of justice in social life; the Jews, however, while rejecting the supernatural truth of Christianity, remained the self-appointed promoters of justice in collective life. This is a judgment in which Mr. Sachar would readily concur. Samuel Gompers, Trotsky, Brandeis, Harold Laski, Jewish leadership in the Socialist movements both in Europe and America, witness in a variety of ways and according to different concrete circumstances to the Jew's "austere social conscience." Brandeis had a decisive role in fashioning the spirit and content of Roosevelt's New Deal, and Harold Laski in England, in shaping the blueprint of the British Welfare State, perhaps affected English life more profoundly than any other theorist in that nation's history.

The Eastern Jews who emigrated to America from, say, 1880 to 1920, were often radical in their social thinking, yet fervent in their religious allegiance, at least for a time. The concrete successes achieved by organized labor, the New Deal program largely Jewish in orientation, the unique opportunities for economic success, have transformed the typical modern Jew into a prosperous urban dweller, largely materialistic in outlook and thoroughly content with the *status quo*. Third generation American Jews are showing a renewed interest in Jewish folk traditions, but it is difficult to determine yet how far the movement is genuinely religious and how far it reflects a generally felt need of third generation Americans to find roots and a distinctive culture.

All those who blocked the road to Israel's reestablishment, however, are excoriated by Mr. Sachar, notably Ernest Bevin and Arnold Toynbee, who is described as erudite and glib (p. 463). For Mr. Sachar, Nazi genocide was a powerful moral justification for the Jewish State, since European "civilization" could no longer be trusted. Israel, in the first decade of its existence, has become a dynamic source of inspiration to Jewish communities all over the world, and a haven for the remnant—thus more than fulfilling the original hopes of its founders.

A challenge for self-assessment is presented to Christians in Mr. Sachar's *The Course of Modern Jewish History*. Jews antedated Christians in Europe but eventually lost most of their economic and

political independence because of Christian greed and intolerance. Paul III in the frenzy of the Counter-Reformation days created in Rome the first compulsory Jewish ghetto. When most of Western Jewry had been emancipated, Jews in the Papal States (e.g. under Pius VII) had to live in squalid ghettos, wear distinctive Jew-badges and listen to conversionary sermons once a month. Naming names and places, Mr. Sachar maintains that much of modern anti-Semitism was aided and abetted by an aristocratic, "land-glutted" Catholic hierarchy who saw the liberal and socialist Jew as the greatest threat to their anachronistic status of economic and social privilege. Sachar feels that this was especially true of Poland where anti-Semitism is still so intense among the fanatical masses that the wretched handful of Polish Jews who attempted to return to their homes after the War found Catholic anti-Semitism as virulent as ever.

While Mr. Sachar has been guilty of obvious distortion and this is especially true of his account of the notorious Dreyfus Case, there is a great deal more truth in what he says than Catholics might care to admit. European Jews, though a peaceful and creative people, have received from Christians, often from Christians in high places, little else but cruelty and injustice in return. The universal Jewish chorus of admiration voiced for Pope Pius XII at his death makes one feel, however, that when the author accuses the late Pope of showing "ostensible" opposition to Jewish deportations in the last War, but not thereby escaping grave responsibility for the mass extermination of Jews because of his actual indifference to their plight—he is manifesting an intemperate vindictiveness which does not reflect the considered opinion of Jews of good will, particularly those Jews who, unlike Mr. Sachar, had to live through the years of Nazi horror.

A sense of fairness and charity and a prudent regard for the future should have prompted Mr. Sachar to adopt a more positive approach in his treatment of the delicate question of Jewish-Christian relations. If American Catholics have produced Jew-baiters they have also produced their Bishop Shiels. Examples of Christian brutality to Jews abound, but should not the examples of heroic brotherliness be mentioned also—not merely to complete the picture but to encourage and foster mutual love among both Christians and Jews?

In 1951 Mr. Arthur Cohen, then a research-fellow in Theology at the Jewish Theological Seminary in New York, wrote for *Cross Currents* one of the most outstanding statements on Christian-Jewish brotherhood that the present era has produced. In speaking of his hopes for greater mutual understanding and charity he concluded:

Perhaps this reality is inconceivable. Perhaps doctrine,

learned thought, theological necessity, the way of the Ecclesia forbid meeting. Perhaps it is all a fancy to be dispelled in the vindictiveness that it has been the lot of millenia to witness. If, indeed, it is, Christians shall have surely denied the Christ, and Jews will have failed in their struggle to encounter the One.

We earnestly commend this noble document (*Cross Currents*, Spring, 1951, "The Encounter of Judaism and Christendom," pp. 94, 95) to Mr. Sachar's consideration. W.S.

Village Life in Northern India. By Oscar Lewis. University of Illinois Press. 384 pp. \$7.50.

Village Life in Northern India is the scholarly report on the observations and findings of Oscar Lewis, professor of anthropology at the University of Illinois. Prof. Lewis has previously written *Life in a Mexican Village: Tepoztlan Restudied*, and in this more recent book he includes a chapter which compares the isolated mountain-fast Mexican village and the easily-reached plain village near Delhi, India.

Three conclusions in this book are worthy of note: (1) the land holdings of the villagers are too slight to permit them to make an adequate living off the land; (2) within the Jat caste, (the agricultural caste, the members of which are in the majority in the village studied,) there are several factions which could be a source of friction and opposition to governmental efforts toward improving their lot; (3) the Hindu peasant does not have a strong philosophical belief in religious matters, rather his religion is for him only a matter of festivals, fasts and practices.

It is difficult to estimate the importance and influence of this book at the present time. The missionary will get a very good idea of Hindu beliefs and practices; the sociologist will find herein the structural organization of Indian village life and those items which constitute its very *raison d'être*, such as caste, marriage customs, land tenure, etc.; the Indian government planner will find a ready source of important information in view of proposed government projects. This contribution to the field of social anthropology is a welcome addition to any library. A.M.B.

BRIEF NOTICES

Preachers above all, priests and seminarians, religion teachers and students are but a few of the fortunate who will profit from a

Biblical Subject Index. Unlike a concordance, which lists every word in the Bible in alphabetical order, this compact and handy volume lists *subjects* under topical words. Its value is immeasurable; "It may happen that a verse contains the idea of justice, yet the word *justice* is not used. Such a verse would not be found in a concordance, but only in a biblical subject index." This immensely practical book arose out of the author's own needs in teaching theology, and the above mentioned individuals will be ever indebted to Fr. William J. Kiefer, S.M., for putting into print his belief that "a good thing ought to be shared." (Newman. 199 pp. \$4.50.)

It is difficult not to be enthusiastic about Newman Press' new *Doctrine and Life* series. A concentration of doctrine in small pocket size book of less than fifty pages (for pocket size money too!) are a few of the reasons for heartily recommending these four small books. In *The Christian Meaning of Hope* Abbe Roger Hasseveldt corrects the popular notion of the object of hope. *The Lord Is Near* by Msgr. Richaud offers sincere and solid words of consolation for those who, on in years, may be daily experiencing the nearness of the Lord with some misgivings. *Prayer and the Present Moment* by Michael Day, that ardent promoter of "the Little Way," is a simple and practical approach to St. Therese of Liseaux's teaching on the utilization of the present moment for eternity. *Our Lady in Human Life* (Paul Doncoeur) while suffering from certain obscurities, does offer many thoughts which cannot fail to bring home the fact that "there is a place for the Blessed Virgin in our lives." *Doctrine and Life* is not an arbitrary title to this series, and this very doctrine plus size and price are a sure guarantee of success. (Newman. 90¢ ea.)

The Aquinas Society of London has added two more numbers to its growing list of *Aquinas Papers*. In *The Metaphysical Background of Analogy* Bernard Kelly investigates the *real* data that justifies and demands the *logical* device of analogy. This boils down to explicating the fact of the gradational nature of reality, with respect to *being*, and our knowledge of it. Mr. Kelly's monograph is not for amateurs: both the matter under consideration and the terminology presuppose a familiarity with Thomistic metaphysics. (Aquinas Paper No. 29. London, Blackfriars Publications, 1958. pp. 23. 2s.) Of less formidable profundity is David Knowles' *The Historical Context of the Philosophical Works of St. Thomas Aquinas*, wherein he seeks to locate the philosophical thought of St. Thomas in relation to some of its antecedent and concomitant influences. There is nothing new

in the paper, either by way of fact or theory, but it does provide a brief introductory sketch to this aspect of St. Thomas' thought, embellished, here and there, by correlative observations of the author. (Aquinas Paper No. 30. 14 pp.)

Latin-American Catholicism, the most recent of the World Horizon Reports, is a comprehensive study of the Faith in the Latin-American Nations by William J. Coleman, M.M. This brief work contains an up-to-date report on the Church in Latin-America today, touching upon its strength and weaknesses. It is an excellent self-critique, based on the Chimbote Report, a product of most of the Catholic Action organizations in the twenty Latin-American republics which met in 1953 in Chimbote, Peru, to study the state of Latin-American Catholicism—problems and possible solutions. Fr. Coleman's purpose is to acquaint Catholics in the United States with what Latin-Americans say and think about their own Catholicism. His study embraces the formation of the Church in Latin-America, its present state, the causes of its present state, its current needs. The revitalization of the Faith in Latin-America was one of the projects most dear to the heart of our late Holy Father, and this work by Fr. Coleman reveals an awakening spirit among Catholics distressed by the present state of affairs in their own Latin-American countries. Perhaps our day will see what Pope Pius XII so long desired. Clerics, especially those interested in the active missionary endeavors of the Church in Latin-America, can ill afford to by-pass this enlightening and timely study by one thoroughly cognizant of the problems and potentialities of the Church in Latin-America. (World Horizon Reports. Maryknoll Publications: 105 pp. \$1.00.)

The Catholic Booklist, edited for the Catholic Library Association by Sr. M. Reynoldine, O.P. of Rosary College, will be of immense value to all librarians. It lists the best of the books published during the past year under various headings: "Bibliography and Reference," "Fiction," "Fine Arts," "Literature," "Mission Literature," "Philosophy," "Theology," etc. An excellent guide for the selection of the *best* for the Catholic library. (Rosary College, River Forest, Ill. \$1.00.)

Another indispensable reference work is *Dictionary of Papal Pronouncements* from Leo XIII to Pius XII, compiled by Sr. M. Claudia, I.H.M., associate editor of *The Pope Speaks*. A small volume of only 216 pages, it contains brief digests of over 700 pronounce-

ments, all arranged alphabetically by title of the documents, along with a description of contents and source references. It has also a chronological and subject index. (Kenedy. \$6.50.)

Philosophical Library has just published Hans Kuhner's *Encyclopedia of the Papacy*, an excellent reference volume containing brief biographies of all the popes from Peter to Pius in chronological order. Possessing the two almost incompatible qualities of conciseness and completeness, it has the essential facts, dates of pontificate, etc., about each of the popes in one handy volume. The translation is somewhat clumsy in spots but fortunately does not detract from the general attractiveness of the book. In fact, it can also make for fascinating historical reading. (249 pp. \$6.00.)

A Catholic Dictionary is one of those rare books which does not really need publicity. Since its publication twenty-seven years ago, it has rightfully established itself as a standard reference work of the highest caliber for Catholics and non-Catholics alike. This third edition embodies over a hundred new revisions. Topics such as the new Eucharistic legislation and the recent change in the Holy Week liturgy suggest that the editor has done his utmost to bring the work into complete accord with the latest Pontifical reforms. Clear, concise, and complete regarding Church doctrine, it also contains much practical information about the general calendar of the Church, ecclesiastical abbreviations, mode of addressing Church officials, etc. The publishers have every right to assert that it will "prove to be even more valuable than the previous editions." (Ed. by Donald Attwater. Macmillan. 552 pp. \$5.95.)

To see the great virtues, love of God and love of neighbor in action is certainly desirable and needed in an age wherein vice, love of the world and selfishness are so much in the limelight. God's saints are saints precisely because virtue reigned in their lives, and a study of them provides, not only an incentive to lead good lives, but also a guide on how it is to be done. *The Saints and Your Name* although written to help supply that need for readers at the Junior High School level, can be read with profit by persons of all ages. The short biographical sketches of seventy-three saints are written in a pleasing style, highlighting the particular qualities and works for which the saint is noted. Worthy of special note are the illustrations, beautifully and simply executed by Johannes Grueger, which con-

tribute to the book's general appeal. (By Joseph Quadflieg. Translated by Margaret Goldsmith. Pantheon. 159 pp. \$3.00.)

"The pastor must not fail . . . to instruct the parties on the sanctity of the sacrament of matrimony, the mutual obligations of husband and wife, and the duties of parents toward their children" (Canon 1033). This basic information required of every couple contemplating marriage is explained in a condensed, yet clear exposition comprehensible to all in *What Every Bride and Groom Should Know*. Fr. Buetow with an eye to the sublimity of the sacrament of Matrimony has elevated his instruction with quotations from Sacred Scripture, papal pronouncements pertinent to the state of matrimony, and the liturgy of the nuptial Mass. Thus, this brief instruction is certain to give an appreciation of the dignity of married life conferred upon it by Christ Himself. Of particular note is the bibliography wisely appended under the title "Suggestions for Further Reading" which includes books and pamphlets treating of every phase of married life. (Bruce. 75¢.)

Late Dawn is the autobiography of Elizabeth Vandon, an English artist who was truly "a child of her age." Chiefly because of her atheistic parents, her excellent education was not coupled with any sort of moral training and she soon fell prey to modern, secularistic society and its worst vices—free love, alcohol and, finally, narcotics. This short, readable biography chronicles the whole sordid story, but more than that, conveys the author's feelings and inner experiences as only an intelligent and reflective person could. How Miss Vandon finds her way through the maze which she had built around herself and emerges (in 1949) into the light of a "Late Dawn" makes for very absorbing reading. A unique story, about a unique person, told in a very distinctive style. (Sheed and Ward, 184 pp. \$3.00.)

BOOKS RECEIVED — SPRING, 1959

MEDITATIONS IN LENT. By Sebastian Bullough, O.P. Blackfriars. 29 pp.

THE ROSARY (Picture Back). Fides. 63 pp. 50¢.

THE BLESSED SACRAMENT. By Father Faber. Peter Reilly Co., 463 pp. \$3.95.

A STRANGER AT YOUR DOOR. By John J. Powell, S.J. Bruce. 120 pp. \$2.50

COVENT READINGS AND REFLECTIONS. By Bruno M. Hagspiel, S.V.D., Bruce. 274 pp. \$4.25.

HANDBOOK OF CEREMONIES FOR PRIESTS AND SEMINARIANS. By J. B. Muller, S.J. Revised by A. C. Ellis, S.J. Herder. 482 pp. \$6.50.

- EVE AND MARY. By Peter T. Dehau, O.P. Translated by the Dominican Nuns of La Crosse, Wisc. Herder. 269 pp. \$3.95.
- HEAVEN ON EARTH. *Walking in the Presence of God according to Clare Fey, P.C.J.* Ed. by Joseph Solzbacher. Trans. by S. M. Colman, P.C.J. Newman. 116 pp. \$2.50.
- WHY I BECAME A MISSIONER. Ed. by Geo. L. Kane. Newman. 246 pp. \$3.25.
- DIRECTORIUM SPONSAE. SHORT ADDRESSES FOR NUNS. By Leopold Bertsche, S.O. Cist. Newman. Vol. I. 229 pp. \$2.00.
- PRIEST'S MANUAL FOR FORTY HOURS DEVOTION. St. Anthony Guild. 92 pp. \$2.50.
- 1959 NATIONAL CATHOLIC ALMANAC. Ed. by Felician A. Foy, O.F.M. St. Anthony Guild. Distr. by Doubleday. 692 pp. \$2.75 (cloth). \$2.25 (paper).
- ACROSS THE NIGHT. ADVENTURES IN THE SUPRANATURAL. By J. E. Jacoby. Philosophical Library. 110 pp. \$3.75.
- DE CONSTITUTIONE SANCTI PII PAPAE V "Romani Pontificis" 2 Augusti 1571. By Royanna Puthota, S.J. M. D'Auria Pontificius Editor (Neapoli). 115 pp. 2.00.

Doubleday Image Books—Spring, 1959

- THE IDEA OF A UNIVERSITY. By John Henry Cardinal Newman. \$1.35.
- PLAYED BY EAR. By Daniel A. Lord, S.J. 95¢.
- MY BELOVED: THE STORY OF A CARMELITE NUN. By Mother Catherine Thomas. 75¢.
- DARK NIGHT OF THE SOUL. By St. John of the Cross. 75¢.
- THERESA OF AVILA. By Marcelle Auclair. \$1.35.
- ST. PETER THE APOSTLE. By William Thomas Walsh. 95¢.
- THE LOVE OF GOD. By Aelred Graham, O.S.B. 85¢.
- WOMAN OF THE PHARISEES. By François Mauriac. 75¢.