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CONTENTS

DOMINICANA *is indexed in the Catholic Periodical Index*

FRONTISPIECE 4

THE RICH POOR ..... Nicholas Halligan, O.P. 5

IRELAND'S LIBERATOR ..... Clement McKenna, O.P. 14

THE DISCIPLE IS NOT ABOVE THE MASTER .. Augustine Dooley, O.P. 20

ST. THOMAS PAYS US A VISIT ..... Quentin McSweeney, O.P. 24

MEDIEVAL TRANSCRIPTIONS ..... Thomas Aquinas Collins, O.P. 29

GIFTS OF THE HOLY SPIRIT ..... Robert Prout, O.P. 34

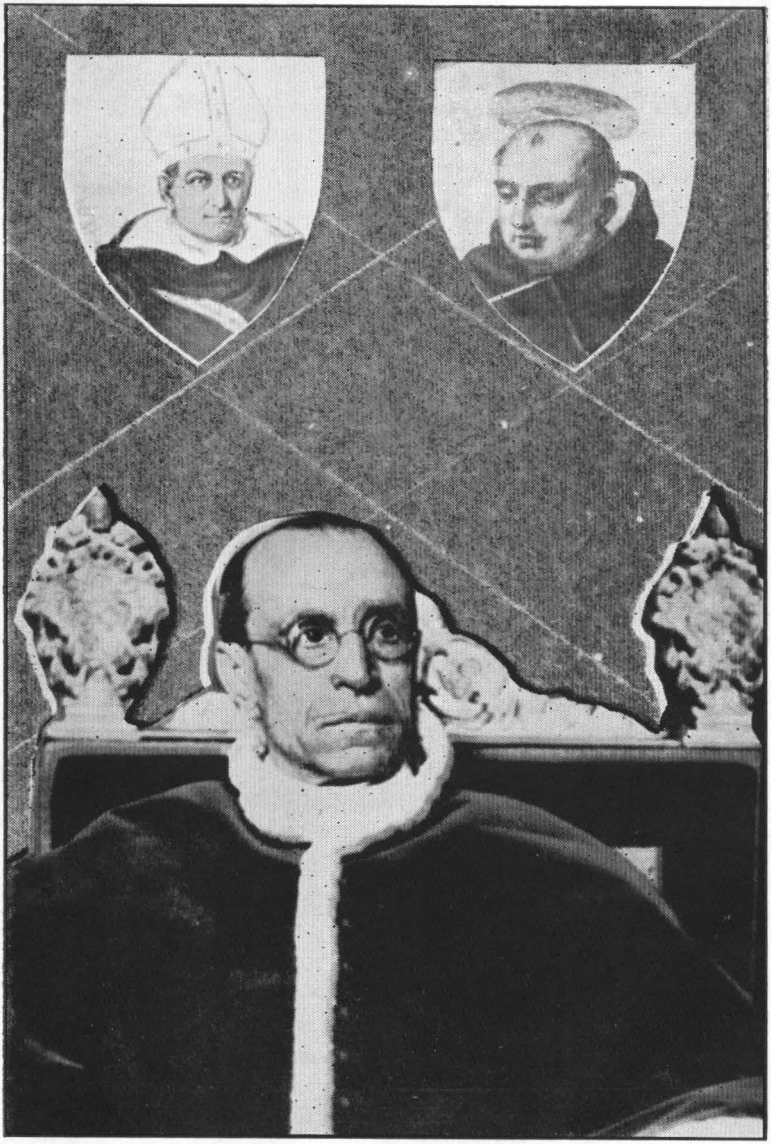
FALLING APPLES,
ST. THOMAS AND CHARITY ..... Antoninus Jurgelaitis, O.P. 38

OBITUARIES: Brother Denis Delaney, O.P. 42
Brother Dominic Glynn, O.P. 43

FRIARS BOOKSHELF 44

CLOISTER CHRONICLE 73

J.M.J.D.



DEFENDERS OF THE DIGNITY OF MAN

DOMINICANA

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THE RICH POOR

NICHOLAS HALLIGAN, O.P.

IN THE THIRTEENTH CENTURY, those twin lights of the Church, St. Dominic and St. Francis, founded their institutes on the solid basis of evangelical poverty. Both Patriarchs recognized the value of a life of poverty if the work to which they were consecrated—the preaching of the doctrines of Faith and the call to penitence—was to be successful. They not only required poverty of the individual members of their Orders, but they also renounced the right to temporal possessions for their Orders corporately. In this they were characteristically Christ-like, for poverty was the condition of Christ's life. It was the leaven permeating His teaching. Into this living, vibrant tradition St. Thomas Aquinas was born on entering the Dominican Order, and under its influence he soon grew to perfection. In a number of writings his keen, analytic mind set down in the beauty of scholastic clarity and succinctness the thought of the Christian ages on the position which detachment from material goods holds in the scheme of Christian living. In reading these passages, we can perceive how far the modern world has parted from the spirit of Christ, how true religious poverty is a folly comparable to the Cross.

Christ, who had "not a place where He may lay His Head,"[1] prescribed for the generality of His followers a life of poverty, at least in spirit. That is to say, no one can hope to enter Heaven who places his affections in temporal external goods. For the Jews, success in this life was considered the mark of divine favor. In the Christian way of life, solicitude for the goods of this life, riches, is

[1] Matthew, VIII, 20.

outlawed. In the designs of Providence, riches are for man's prudent use, to aid him in reaching Heaven and to help his fellow men do likewise. The ultimate foundation for this obligation of detachment is, of course, contained in the First Commandment. No temporal good of this life, is to be compared with the Sovereign Good, Who is God. The Old Testament unceasingly proclaimed this truth, exhorting the Israelites to place their whole trust, hope and affection in God alone. It was a teaching re-iterated by Christ. He said: "But seek first the Kingdom of God and His holiness, and all these things shall be given you besides,"[2] and; "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven."[3]

If we look for a more proximate source of poverty of spirit, it will be found rooted in true humility and fear of the Lord. Poverty of spirit is nothing more than the abandonment of one's own excellence and greatness caused by pride or the possession of temporal goods. It springs from the virtue of humility by which we justly estimate ourselves, that all we are and all we have is from God—"and what hast thou that thou hast not received? And if thou hast received it, why should thou boast as though thou were not a receiver?"[4] It receives its driving force or motivation from the gift of fear of the Lord, filial fear, by which we show due reverence and subjection to God," because he who reverences God and is subject to Him, does not take delight in things other than God."[5] For St. Thomas[6], this despisal of earthly goods is a prime step in the perfection of the spiritual life which consists in the perfect participation in spiritual goods. Not that perfection is achieved by this detachment, but it is the road to perfection. St. Thomas followed St. Augustine who considered humility and fear to be the parents of poverty—"Fear of God is suited to the humble, about whom it is said: Blessed are the poor in spirit."[7] "It must be said that poverty of spirit properly accords with fear. For since to show reverence to God and be subject to Him pertains to filial fear: that which follows from this subjection pertains to the gift of fear. From the fact that one is subjected to God, he ceases to seek to be esteemed great either in himself or in something other, but in God. For this would be repugnant to a perfect subjection to God. . . And therefore, from the fact that one perfectly fears God, it follows that he does not seek to be

[2] *Ibid.*, VI, 33.
[3] *Ibid.*, V, 3.
[4] I Corinthians, IV, 7.
[5] II-II, q. 19, art. 12, ad 2um.
[6] *Ibid.*, ad 1um.
[7] In Lib. I De Serm. Domini in Monte (cap. IV).

considered great in himself through pride, nor does he also seek to be esteemed great on account of exterior goods, namely honors and riches; both of which pertain to poverty of spirit, according as poverty of spirit can be understood as the breaking down of a haughty and proud spirit, as Augustine explains, or as also the abandonment of temporal goods, which is done in spirit, that is, by one's own will, through the incitement of the Holy Ghost, as Ambrose . . . and Jerome . . . show."[8]

In inculcating this withdrawal of the affections from earthly things, Christ often sounded the dangers which lay in riches and the solicitude for the things of this world. "Indeed, I tell you that it is difficult for a rich man to enter the Kingdom of Heaven. I tell you further: It is easier for a camel to pass through a needle's eye, than for a rich man to enter the Kingdom of God!"[9] This does not mean, of course, that one cannot be well off and still attain Heaven, because Christ immediately added: "With men this is impossible; but with God all things are possible."[10] St. Thomas explains Christ's meaning in this way: "This should be understood of him who actually possesses wealth: for He says of him who places his affection in riches, that this is impossible, . . . when He next states (24): 'It is easier for a camel to pass through a needle's eye, than for a rich man to enter the Kingdom of God.' And, thus not simply the rich man is said to be blessed; but 'he that is found without blemish and has not gone after gold.' And this, indeed, because he has done a difficult thing: whence it goes on: 'who is he and we will praise him? For he hath done wonderful things in his life,' namely, that being placed among riches he did not love riches."[11] Therefore, since in the nature of things, care and anxiety always accompany material possessions, the owner will experience parallel difficulty in maintaining a poverty of spirit. He must rely heavily on help from God with whom "all things are possible."[12]

As we shall see later, St. Thomas points out that Christ did not teach that all the cares and troubles of this life can be avoided but not to be "anxious about tomorrow, for tomorrow will take care of itself. Quite enough for the day is its own trouble."[13] If the duty of the present moment is faithfully accomplished, trust in God for the future will banish all undue anxiety and solicitude. Only in this way

[8] II-II, q. 19, art. 12, corpus.
[9] Matthew, XIX, 23.
[10] *Ibid.*, 26.
[11] II-II, q. 186, art. 3, ad 4um c. fin.
[12] Matthew, XIX, 26.
[13] *Ibid.*, VI, 34.

will one's spirit escape the inevitable downward pull of material goods.

A large percentage of Christians in every generation have said with the rich young man in the Gospel: "All these I have observed; in what am I still deficient?"[14] They received their answer and unlike the Gospel character have surrendered all their possessions and advantages in order to possess a treasure in Heaven. To imitate Christ more perfectly and gain Heaven more surely, they have become poor in fact, the more easily to be poor in spirit. They have taken the vow to preserve the virtue. A life of such actual deprivation received its sanction from Christ Himself. Poverty, obviously, is nothing new. Except in certain instances in the Old Testament, it has always been the sad lot of a certain portion of mankind, the result of God's curse on the race of Adam. As such, and this we well realize today, enforced poverty like its opposite, too much wealth, has been the occasion of much evil. "A superabundance of wealth and want seem to be shunned by those who choose to live virtuously, inasmuch as they are occasions of sin. For as abundance of wealth is the occasion for being proud; poverty is the occasion of theft, lying and perjury. Because Christ was not capable of sin, for this reason, . . . they were not shunned by Christ. Not any poverty is the occasion for theft and perjury, . . . but only that which is contrary to the will, to avoid which a man steals and commits perjury. But voluntary poverty does not have this danger: and such poverty Christ chose."[15] Voluntary poverty assumed for Christ's sake is an instrument of perfection. The early Christians in Jerusalem realized this as we learn from the Acts of the Apostles.[16] Their mode of common life was special and not prescribed for all Christians, as St. Thomas remarks, anticipating the so-called reformers of later ages and modern Communism. "For all to live in common from the money realized from the sale of possessions is sufficient, but not for a long time. And thus the Apostles instituted this manner of life for the faithful in Jerusalem, because through the Holy Ghost they foresaw that they were not to remain long together in Jerusalem, both because of the persecutions and injuries they would receive from the Jews, and also because of the imminent destruction of the city and the nation. Therefore, it was not necessary to provide for the faithful except for a short time; and on this account, it is not written that they instituted this manner of life when they went to the Gentiles among whom the

[14] *Ibid.*, XIX, 20.
[15] III, q. 40, art. 3, ad 1um.
[16] Acts, IV, 32-37.

Church was established and was to endure."[17]

For St. Thomas, poverty, like riches, is something indifferent by nature. It receives its morality solely from the purpose for which it is used. "And because neither riches nor poverty nor any exterior good is of itself the good of man, but only as it is ordained to the good of reason, there is nothing forbidding some vice from arising from any of them, when they do not come into man's use according to the rule of reason: nor on this account should they be judged simply bad, but their bad use; and thus neither is poverty to be abandoned because of some vices which sometimes accidentally proceed from it."[18] "Riches are good insofar as they assist in the use of virtue. If this mode is exceeded so that the use of virtue is impeded, they are no longer to be computed as good but as bad. Whence it happens that it is good for some who use them for virtue to possess riches; for some other who are withdrawn from virtue by them, either through too much solicitude or too great affection for them or even because of the arrogance springing from them, to have them is evil. . . . Therefore, such poverty is praiseworthy, when a man, unshackled from earthly cares, has more leisure for divine and spiritual things; in such a manner that with it [poverty] he has the faculty of supporting himself in a licit manner, for which much is not required; and the less solicitude the manner of living in poverty requires, and not the greater the poverty is, the more praiseworthy is the poverty; for poverty is not good in itself, but insofar as it frees from those things which impede a man from aiming at spiritual things: whence, the measure of its goodness is in accordance with the manner in which a man is freed by it from the aforesaid impediments. And this is common to all exterior things, because they are good insofar as they are of advantage to virtue, not indeed in themselves."[19] "Riches are a certain good of man according as they are ordained to the good of reason, not however, by their nature; wherefore, nothing hinders poverty from being better, if through it one is ordained to a better good."[20]

The absolute poverty to which the religious binds himself clears the ground for building the skyscraper of perfection which is charity. "The state of religion is a certain exercise and discipline through which the perfection of charity is attained. For which it is necessary that one totally remove his affection from earthly things: . . . From

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[17] C. Gentes, IV, 135, resp. 1ª.
[18] *Ibid.*, 134, rep. 5ª.
[19] *Ibid.*, 133, passim.
[20] *Ibid.*, 134, resp. 4ª.

the fact that one possesses worldly goods his affection is lured to the love of them . . . And thence it is that to acquire the perfection of charity the first foundation is voluntary poverty, in order that one live with nothing of his own, as the Lord says, (Matthew, XIX, 21): 'If thou desirest to be perfect, go, sell thy possessions and give to the poor, and thou shall possess a treasure in Heaven; and come, follow Me.' "[21]

St. Thomas intimates that this counsel of Christ cannot be undertaken lightly, since it requires that they become "men perfect in virtue, such as they ought to be who pursue voluntary poverty."[22] For poverty escapes the realm of the ordinary offerings and sacrifices of religion. Like its companion vows of religion, chastity and obedience, it is a true holocaust. "The renunciation of one's own riches is compared to the bestowal of alms, as the universal to the particular, and a holocaust to a sacrifice."[23]

The Angelic Doctor proves that evangelical poverty really effects what it purposes, namely, to remove the obstacles to perfection arising from the possession of material goods. "He who leaves all he has for Christ's sake does not expose himself to danger, neither spiritual nor corporal.—For spiritual danger arises from poverty when it is not voluntary: because from the desire of amassing wealth, which they feel who are involuntarily poor, a man falls into many sins, according to the passage in I Tim. (VI, 9): 'But those who desire to be rich fall into temptation and snare.' However, this desire is removed by those who pursue voluntary poverty; but it is more dominant in those who possess riches, as is evident from the aforesaid.—Also corporal danger does not threaten those who with the intention of following Christ leave all they possess, entrusting themselves to divine providence."[24]

Lest an extreme view be taken, in treating of a virtue, St. Thomas is always careful to emphasize its reasonableness and its proper relationship to other virtues. "The mean of virtue is obtained in accordance with right reason; not according to the quantity of the thing. . . It would indeed be against right reason, if one should consume all he had through intemperance or uselessly. But it is according to right reason that one dispose of his riches, in order to be free for the contemplation of wisdom; which it is written even certain philosophers have done. . . Whence it is much more in accord

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[21] II-II, q. 186, art. 3, corpus.
[22] C. Gentes, IV, 135, resp. 4ª.
[23] II-II, q. 186, art. 3, ad 6um.
[24] *Ibid.*, ad 2um.

with right reason that a man leave all he owns, for the purpose of perfectly following Christ . . ."[25] "Therefore one does not act contrary to virtue through voluntary poverty, when he forsakes all; nor does he act prodigally when he does this for a due end and preserving all the other necessary conditions; for it is greater to expose oneself to death (which one does through the virtue of fortitude, under due circumstances) than to leave all one has for the due end."[26] Nor are the benefits accruing from poverty solely for the individual. The different states in life have been so ordered by Providence that society as a whole may more easily attain its end.[27] "Thus those who assume voluntary poverty in order to follow Christ, indeed leave all for this, that they may serve the common utility, by enlightening the people with their wisdom, erudition and example, or by sustaining them with prayer and intercession."[28]

The reward which the poor of Christ undoubtedly receive in this life is the marvellous care which Divine Providence showers upon them in all their needs. Recalling the promise of Christ[29] that the Father will watch over those who abandon themselves to Him, St. Thomas concludes: "Although the support of those who live on what they receive from others depends on the free-will of the givers, not on this account is it insufficient for sustaining the life of Christ's poor. For it does not depend on the will of one but of many; it is indeed not probable that, in the large number of the faithful, there are not many who should promptly relieve the necessities of those whom they hold in reverence because of the perfection of their virtue."[30]

As we have pointed out, this by no means obviates all cares, but merely reduces them to a bare minimum. "It is an entirely irrational error of those who think that all solicitude about seeking support has been forbidden them by the Lord. For every act requires care; if man should have no care about temporal matters, it follows that he ought not to do anything temporal; which is neither possible nor rational to observe. . . . Man is made of a spiritual and a corporal nature. . . . It is not then a manner of human perfection that he do nothing corporal. . . . To expect help from God in those things in which one can help himself through his own action, and yet to omit this action is the part of the fool and one tempting God. . . . For this

[25] *Ibid.*, ad 3um.
[26] C. Gentes, IV, 134, resp. 6ª c. fin.
[27] *Ibid.*, resp. 1ª.
[28] *Ibid.*, 135, resp. 4ª. Also, cf. seq.
[29] Matthew, VI, 25-34.
[30] C. Gentes, IV, 135, resp. 4ª. Also, cf. 134, resp. 3ª.

is repugnant to the divine ordination and goodness. . . . The Lord commanded that we must not be solicitous of what does not pertain to us, namely, the results of our actions; He did not forbid us to be solicitous of what does pertain to us, namely, of our deed."[31] In religious communities, the necessary care of temporalities is assumed by the institution of procurators. Answering an obvious objection, St. Thomas, perhaps with a twinkle in his eye, seems to sympathize with these officials. "For it can happen through the care of one or many that possessions are procured in due manner; and so the others, who are without the care of temporal things, can freely concentrate on the spiritual, which is the fruit of voluntary poverty. Nor indeed do they lose anything of the perfection of the life who assume this care for the others; for what they seem to lose in the lack of peace of mind they regain in the service of charity, in which indeed the perfection of life consists."[32]

The supreme model of poverty is Christ Himself. He is the Way to perfection, the Truth we must practice, the Life we hope to attain. Just as He demonstrated a perfect obedience by "becoming obedient unto death—even the death of the Cross,"[33] so He exemplified for us perfect humility by assuming abject poverty. This is the virtue which, for St. Thomas, radiates from the Poor Man of Nazareth. "In him who is poor by necessity, humility is not greatly commended; but in him who is voluntarily poor (such as Christ was) such poverty is a mark of the greatest humility."[34] The Angelic Doctor assigns four reasons why Christ should have thus humbled Himself: "First, because this was suited to the office of preaching, on which account He says He has come (Mk. I, 38): 'Let us go elsewhere to the neighboring village-towns so that I may preach there also; for I have come forth for this purpose.' It is necessary that the preacher of the word of God be entirely released from the care of secular things, so that he may be entirely free for preaching; which those who possess wealth cannot do. . . . Secondly, just as He assumed corporal death in order to bestow spiritual life on us, so He maintained corporal poverty that He might bestow on us spiritual riches. . . . Thirdly, lest if He should possess wealth, His preaching would be ascribed to cupidity. . . . Fourthly, so that more greatly would the power of His Divinity be shown, the more abject He seemed by reason of His poverty . . ."[35]

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[31] *Ibid.*, 135, c. fin. passim.
[32] *Ibid.*, resp. 1ª.
[33] Philippians, II, 8.
[34] III, q. 40, art. 3, ad 3um.
[35] *Ibid.*, corpus.

Christ, then, has promised Heaven to every Christian who lives in a spirit of detachment from the things of the world and of firm attachment to God. But, He makes it evident that this is not the perfect way. Some souls He leads along the surer road of perfection through apostolic poverty. These who have forsaken all for His Name's sake, He promises "shall receive a hundredfold, and inherit life everlasting."[36] The benefits of poverty in the spiritual life are thus enumerated by St. Thomas: "Note about the expression: 'I have chosen thee in the furnace of poverty,' that poverty confers many things. Firstly, a recognition of sins. Secondly, the observance of the virtues, (Eccli. X, 33): 'The poor man is glorified by his discipline and fear.' Thirdly, peace of heart, (Tob. V, 25): 'For our poverty was sufficient for us, that we might account it as riches, that we saw our son.' Fourthly, fulfillment of desires, (Psal. IX, 17): 'The Lord hath heard the desire of the poor.' Fifthly, a participation of divine sweetness, (Psal. LXVII, 11): 'In thy sweetness, O God, thou hast provided for the poor.' Sixthly, exaltation, (I Kings II, 8): 'He raiseth up the needy from the dust.' Seventhly, a heavenly heritage, (Matth. V, 3): 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.' "[37]

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[36] Matthew, XIX, 29.
[37] Com. super Isaiam, cap. 48.

IRELAND'S LIBERATOR

CLEMENT McKENNA, O.P.

HOW OFTEN is the glamour that is attached to many world leaders today only the temporary glittering of a star that will presently darken and finally pass into oblivion forever? Few men indeed can withstand the passage of a decade; fewer still can take the buffetings of a century and come through still great. To this last select group belongs a man who, during his lifetime, gave all that he had in order that his country might survive. He influenced the fate of that country, and so inspired his people with confidence that he was recognized during his own lifetime and afterwards as the greatest political and economic genius of the early nineteenth century.

A glimpse at Daniel O'Connell seems particularly timely when Americans feel deeply the pricelessness of liberty, for liberty was the pivotal point around which his life revolved. O'Connell's story is the saga of a modern fighter for freedom. By one of those strange but appropriate quirks of fate, he came into the world just when the American colonists were beginning their successful struggle for the liberty he so ardently desired for his own native soil.

He was born on August 9, 1775, in the County of Kerry, in the southwestern part of Ireland, near historic Killarney. For some reason, his rich uncle, Maurice, took him and educated him. It was due to this twist of fortune that the young Kerryman embarked on his educational career. His course of schooling was varied and interrupted by the turbulent times. In 1792, a memorable year for Ireland, the Catholic Relief Bill was passed, sounding the death knell for many of the more vicious Penal Laws. This enabled young O'Connell to undertake those studies which would lead to the profession of Law, heretofore barred to all Catholics. Accordingly, in that same year, he transferred from St. Omer to Douai, where he was to study rhetoric and philosophy. In January of 1793, however, with the advent of the French Revolutionaries on their march through Belgium, he fled the city. Subsequently he studied on his own, until the May of 1798, when he was admitted to the Bar. This climaxed a casting process which was to bring Ireland and her patriot into intimate contact for fifty turbulent years.

The Irish Court at the time of O'Connell's debut was notoriously

base and corrupt. Sycophancy and nepotism brought their inevitable rewards; inefficiency and bigotry were flagrant. What would have deterred the less resolute furnished stamina to his efforts. The Kerry Barrister handled himself with extraordinary astuteness and boldness. Many times his audacity threatened him with disaster but he invariably came through unscathed. The keen brain behind his boldness was to save him from peril innumerable times during his career.

During the winter of 1800, O'Connell saw the necessity of declaring himself on the leading question of the day—the parliamentary union of Great Britain and Ireland, better known simply as "The Union." The question was bitterly contested for years, and its settlement in 1800 completely destroyed every vestige of freedom that an Irishman might have. How the youthful lawyer's great heart swelled within him when, in his maiden political speech, he aligned himself to the cause for which he was to exhaust himself. Now the war was on in earnest; stately courtrooms and public arenas were transformed into theatres of political warfare. The need for leadership becoming imperative, O'Connell assumed the toga which placed him at the head of a new movement—a radical movement inasmuch as it was opposed to the former weak-kneed activity which had gained absolutely nothing for Ireland.

The year 1813 saw O'Connell beleaguering the courts by his wit, his eloquence, and his sarcasm. Day after day he entered their halls and spoke as no Irishman had previously dared to speak. He jeopardized not only his own freedom, but also that of his entire following. Time and again he assailed his opposition; repeatedly he hurled his sarcasm at the presiding justices. The end of the year witnessed some success, for he had defeated the acceptance of a compromise which, though it offered many privileges, would have killed Ireland's fight for its own independence.

All was not too serene, however, for during the next few years O'Connell suffered severe attacks upon his character. Gift bearers seldom walk alone; frequently they are pursued. Scarcely any man has felt the touch of glory without having left another with the sting of jealousy. In the early days of his career, perhaps in his earnestness, O'Connell overstepped the bounds of patriotism and unwittingly placed himself in the field of Theology. The unsound counsel of years past, "sins against morals are less than sins against faith," now rebounded unexpectedly and in a way that hardly enhanced his public usefulness. This statement was used to support the accusation that he once had illegitimate relations with a certain Eleanor Courtney. As it turned out, the charge was false.

In 1823 O'Connell conceived a plan so gigantic that few thought it possible. He wished to enroll all the poor and down-trodden in Ireland into a vast army. Each person, no matter how wretched, was to give one farthing each week to finance the fight for freedom. While enemies ridiculed him and friends pitied him, maintaining that the scheme was impracticable, he went through with his plan with characteristic courage, and the income from that small tax in one year amounted to fifty thousand pounds. His "Army of Beggars" was responsible for the doubling of his party's activities, enabling him to fight case upon case and introduce bill after bill. His success was almost miraculous; this was the beginning of his public political career. For the next few years until 1830, he divided his time between the Courts and his "Army," veering, nevertheless, more and more to politics, both local and national. He was elected to Parliament, but refused to take an oath which declared that the King was the head of the church, and that the Mass was an abomination. Success would not be without sacrifice; and a seat in the gallery was to be preferred to apostacy. The Patriot returned to Ireland to continue the fight locally. In 1830 he brought his legal career in the courts to a glorious finish, when he successfully defended a group of men who were on trial for being implicated in the Doneraille Conspiracy. He so ridiculed the evidence that all were freed, even though before his arrival some had already been found guilty.

From now on O'Connell decided to devote his entire energy to politics; and his primary intention was to work for the repeal of "The Union," and the restoration of absolute political liberty to the Irish people. His success for the first few years was as amazing as had been his success in the Courts. They were the years during which he reached the peak of his public life. He exercised tremendous influence on the settling of problems and bills and was the chief reason for Catholics being admitted to offices from which they had been barred for over two hundred years. In 1836, however, his influence began to wane. He was attacked chiefly because he seemed to renege on his former steadfastness. ". . . he was not a humanitarian; he was a realist occupied with the *present* conditions of his own country. . . . he was a political revolutionary first and foremost. He was a social revolutionary only in that he would first provide something to revolutionize."[1] He quarrelled privately and publicly much more frequently. His chief object of animosity was Lord Robert Peel, who for more than thirty years had always felt the brunt of O'Connell's

[1] O'Faoláin, Seán, *King of the Beggars,* pp. 273-274. The Viking Press, New York, 1938.

anger. At one time he had been a mere Secretary, and as such had to suffer the sharp rebukes of the Patriot's tongue. Now he was Prime Minister, and it was for him to decide whether O'Connell might continue or not. As a result, the Irishman's remarks were tempered to such an extent that even Peel had no strong grounds for reprisal.

During this decline we can obtain a better insight into his inner self. His wife died in 1837, and he was so bereft with grief at losing her that he thought of retiring to a monastery. This was not a passing fancy, nor was it an attempt to escape reality; rather he became the subject of a real resignation to the Divine Will; and this desire to devote himself wholly to God's work was, perhaps, the result of a comparison of the passing glory of this life with that glory that knows no end. Although he never entered a monastery, his letters and papers from that time on seem to contain some hidden meaning, which showed that religion had become a consciously predominant force in his life.

But the end had not come yet. Like a flare that, having been reduced to sparks suddenly bursts forth again, in 1840 he started anew a fight against the many petty laws passed by the British Parliament; laws which tended to make life even more unbearable for the Irish people. Constantly he fought enactments which the indomitable Peel tried to foster; night after night he appeared at famous "Monster Meetings" before crowds numbering from a few hundred thousand to nearly a million people.[2] Time and again he hurled threats and dares at the government, and goaded them to declare war. In 1842 Peel reached the limit of his endurance and retaliated by passing laws which forbade the Irish people to own weapons, and which allowed English soldiers to invade Irish homes on any pretext whatsoever. Two years later the crisis came; O'Connell was convicted of conspiracy and incitement to sedition. The unfavorable verdict was reached in February and passed in May. The sentence was not unaccompanied; for, unknown to anyone, even to himself, he was suffering from a disease of the brain. When his mind failed him, his actions became more and more senile. Thus, when he began his prison term, all resistance seemed to have left him. His friends fought a terrific battle on his behalf, but he was strangely apathetic. A reversal of the Court's decision by the House of Lords, however, granted him freedom and provided the necessary stamina for a last effort.

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[2] *Ibid.*, p. 305.

Freedom now meant very little to him. His ship of politics had been scuttled both by his own mad actions and those of his son, John. The great Liberator in his last years went on insulting not only his friends in Ireland, but also the peoples of France and America. The potato famine of 1845 seemed to arouse him. Again he took to the forum on behalf of his beloved "Army of Beggars" which had been increasing steadily. Throughout the following year he appeared at different times in Commons, cajoling, beseeching and threatening. In February of 1847, he appeared for the last time. He was far from the flashing, fiery, brilliant orator; old, tottering and mumbling, he gasped out a few words asking for compassion upon his cherished Ireland. A few days later he fell into his final illness. His physicians advised that he take a tour, in the hope that restful travel would prolong his life. He was persuaded to travel to Rome where he was promised an audience with the Holy Father. The laborious journey was begun; traveling was necessarily slow and it was not until May that they stood upon the threshold of the Eternal City. In Genoa his strength failed him completely, and he lingered in a pitiable state until the fifteenth of May. In late evening of that eventful day, breathing the sacred name of "Jesus," the Irish hero entered into his Eternal Courtroom.

Ireland's storm-center was dead, but even his opponents could not help regarding him with mixed feelings. Sydney Smith, the English critic, perhaps best expressed their sentiments when he wrote that: "the best way to deal with Daniel O'Connell was to hang him up and then erect a statue to him under the gallows." The gallant Irishman had fought well, and though he was not to live to see his native land independent, yet he would certainly rejoice at a breath of air in the freer Ireland of today. His step would be light, yet sure, as he would promenade through the Courts of Dublin; then, perhaps on Upper O'Connell Street, he would be gladdened to hear more than one Irishman pay his respects with that highest Irish compliment: "Daniel O'Connell, you are Ireland's own!"

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THE DISCIPLE IS NOT ABOVE THE MASTER

AUGUSTINE DOOLEY, O.P.

AMID the present scenes of suffering and death the one bright and cheery spot is the presence of the Church. The one supporting and encouraging sound comes from her authoritative and infallible voice. It is this voice destined ever to guide the nations and to save the world, which, well heard and faithfully obeyed, constitutes that impregnable strength of unity against which even the gates of hell can never prevail. No wonder, then, if the enemies of the Church, who are at the same time hostile to well-ordered society, have always endeavored, if not to stifle that mighty voice, at least to weaken its authority and moral power. On their standard they bear the "I will not serve," which is the motto of him who was the first to rebel against God.

We cannot deny that their efforts have been to some extent successful. The present persecution of the Church in war-torn Europe furnishes us with a sad but undeniable proof of this fact. Our churches, priests, and religious, have been delivered up to the hands of the rabble, mocked, derided, bruised, crowned with thorns, forced to bear the cross of suffering and death. But, however much we may be afflicted at this spectacle, we will not despair. The sacred cause of truth and justice, though trampled under foot, and crushed for a time, must and will ultimately triumph over reckless falsehood and cruel oppression. The base arts of the slanderer and persecutor sooner or later recoil with fatal effect on their own heads. The indignation which they have temporarily excited against the innocent and the virtuous, ultimately falls, with a hundred-fold force, on themselves. Truth, obscured and hidden for a time by the dark clouds of hatred and misrepresentation, always breaks forth again with renewed lustre and splendor even as the sun breaks forth from the clouds which have for a time concealed its beams. Persecution can no more blot out the truth than clouds can blot out the sun from the heavens.

It has ever been so. The pages of history proclaim the fact in unmistakable language, that falsehood and brute violence have never yet destroyed a good nor firmly established a bad cause. And though falsehood and the shoutings from the Babel of Error in their fierce and unprincipled grappling with truth gain the sympathy of the ig-

norant masses, and even for a long time seem to retain the mastery, the benevolent Author of truth and the annals of history bear testimony to the insincerity of that cry. There is nothing new under the sun. Human nature has always been the same in every age; the same in its passions, in its prejudices, in its capacity both for good and for evil. If we examine the history of the Church we will find that the present spectacle of war and persecution, which at first struck us as new and startling, is really neither new nor startling. Similar events have occurred hundreds of times before, and under circumstances of much deeper atrocity. There have been many instances in the past, in which the efforts of slander and of brute force to crush the truth, have been marked by much greater ruthlessness and wide-spread ruin. The Church has in past ages triumphed, again and again, over much more formidable opposition than She experiences today. She has come out unscathed from much more fiery ordeals. She has triumphed over devastation and ruin, over time and revolution, over barbarian invasion and the desperate efforts made for three hundred years by the all-powerful Roman Empire to crush Her. Is it likely that the puny efforts of a few paltry dictators will now overcome Her? He whose word can not pass away, though heaven and earth may pass away, has built His Church upon a rock, and has pledged His eternal veracity that "the gates of hell shall not prevail against it."

Christ himself no longer suffers in the flesh, but in His mystical spouse, the Church. "When I shall be lifted up," He said, "then will I draw all men to me." It is the same with His Spouse. She has felt the kiss of many a Judas on Her cheek; Sadducee and Pharisee alike hate Her; She has been led before the rulers of this world and they have pronounced sentence upon Her: and the sentence is death. With this sentence ringing in Her ears, it is then that the divinity within Her shines forth with naught to dim its brightness. It was just such a sentence that was passed upon Christ by His persecutors, who, in their fiendish triumph, consigned Him to the tomb. Yet they could not prevent the exercise of His power over death, and His glorious resurrection. In spite of all the watchfulness and precautions of His enemies, He arose again as He had clearly predicted, on the third day. He arose to die no more; His triumph was permanent and eternal. In Him truth triumphed over error, innocence over slander, virtue over persecution. His meekness and patience under suffering and death, and His glorious triumph over His enemies prefigured what was subsequently to happen to His disciples and to His Church. The Church might expect to be slandered, to be persecuted,

to be nailed to the cross with her divine Founder; like Him, She was to bear all these outrages without a murmur and like Him, She was to arise again, with renewed life and vigor, from the tomb to which Her enemies had thought in the folly of their hearts, that they had forever consigned Her. What has been will be again. Persecution has ever been the heritage of truth. It was the lot of Him Who was Himself "the way, and the truth, and the life." He foretold that it should be the lot of His disciples; He led us to expect it as a matter of course; he consoled us under its anticipated or present pressure with the golden declaration: "The disciple is not above the Master."

To the Catholics of Germany, Russia, Poland, and of those other countries, who are at present bearing the yoke of the godless, we would advise them not to be discouraged or downcast by the present sad plight of the Church and the inhuman suffering of Her children. If the storms and vicissitudes and persecutions of nineteen centuries have not overcome our Church, the present ordeal will not bring its destruction. If the Diocletians, Neros, Julians, Luthers, and the Calvins could not destroy our Church, is it likely that its destruction will be brought about by such pigmies as the Hitlers, Stalins, Mussolinis, and Hirohitos? She bears a charmed life. Though daily doomed to death, yet She is fated not to die. What do we now suffer which those who nourished the Church in its infancy did not suffer a hundred-fold? If we are misrepresented and slandered, so were they. If we are assailed with lies and falsehoods, so were they. If we are branded as fifth columnists and enemies of the State, so were they. If our churches are burned and our altars desecrated, so were theirs. If public opinion is down upon us, so it was with them. And if they were not cast down, so we ought not to be; for as surely as they triumphed, so surely shall we.

There is a story of a torpedoed ship which yields an illustration that we may use here. The crew had to leave the sinking vessel and take to the life-boats. There was a heavy swell, and great care in rowing and steering was necessary in order to keep the over-laden boats on an even keel. The danger arose, not from the ordinary waves, which they rode over easily, but from the treacherous waves of the cross-currents. Night was approaching, and the courage of the survivors began to wane when they thought of what would be their fate in the darkness, if they were no longer able to see those cross-current waves. To their great joy, however, when it grew dark they discovered that they were in phosphorescent waters and that each dangerous wave rolled up crested with light which made it clearly visible. So it is that the Church's persecutions carry in them-

selves the Light which takes away their peril and terror. The night of sorrow comes with its own Lamp of Comfort. The hour of weakness brings its own divine strength. Impregnable and indestructible in the fortress which Her divine Founder has erected for Her, and in the armor which He has thrown around Her, the "gates of hell" cannot "prevail" against her, because He has predicted that they should not prevail.

Thus has it been with the Church since its foundation. The present suffering of her children is not new. Near two thousand years ago hatred and malice made use of the same weapons which they make use of to this day. They used calumny and falsehood. Her divine founder, Jesus Christ, was the victim; His children need not wish to escape. They are to be tried that they may be purified. They are to be trampled under foot, that the precious odor of their patience, and humility, and purity of heart, like the sweet scent of a bruised flower, may arise and fill the earth with its heavenly fragrance. Persecuted, yet not exterminated; calumniated, yet not destroyed. In the midst of storms, and danger, and death, the persecuted stand firm, sharing the immortality of the Church in whose bosom they were nourished. God is with His Church and Her children. And though we see the garments of His Spouse sprinkled with blood, we also see that Her progress on earth has been steady and manifold. There is no corner of the world to which her missionaries have not penetrated, carrying learning and civilization, and preaching the Gospel of Jesus Christ by the pure and holy light of Catholicism. She has turned the idolator from his idol, and the pagan from the worship of his helpless deities, and in their place, the cross of Christ flourishes. Her Vicar of Christ was an exile from the See of Peter, not over a hundred years ago, and her enemies were prophesying the end of the Papacy; today he is recognized as the greatest moral power on this earth. And though nations stand afar off, watching, he still reigns from the Vatican in the Name of his Divine Master.

Such is the Church—the great and holy family of God, the ark of salvation, the peaceful and invincible army which wages warfare with the powers of hell, and marches on through all the centuries—ever on to the conquest of paradise. She will continue to add to victory, and She knows that at the last the enemy shall not prevail against Her. But to the last the battle must be kept up, no truces may be held. If for a moment vigilance be relaxed the watchful enemy advances. Laws and customs and manners and languages

and the forms of government may change from age to age, but the Church, built on a Rock, stands unshaken and unchanged in the midst of the ebb and flow of the tides of time.

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SAINT THOMAS PAYS US A VISIT

QUENTIN McSWEENEY, O.P.

THIS PAPER posits an imaginary situation—one similar to that of *Brother Petrarch's Return.* Suppose, if you will, Saint Thomas being permitted by the Omnipotent God to live again among men, not in the spirit as he actually does still, but just as he was several hundred years ago—truly a man among men.

Now that Brother Thomas is with us once again in the flesh, let us show him what has happened since he last walked and talked among the great and small of the thirteenth century. Due to the limits of this paper we must restrict our remarks and the Saint's comments to the field of Philosophy only.

Do you think our medieval Brother is surprised at 1943's human beings and their conduct? Not at all. Thomas knows too much of human nature, a nature that has always been and ever will be flexible and subject to innumerable influences. He is puzzled, however, at the number of conclusions men of science have drawn from principles they have spun from no more than fanciful dreams. Moreover, he is a bit irked at the causes of the wholesale ignorance, or rather denial, of elementary knowledge; the abortion of knowledge that was "horse-sense" even in those medieval days. Brother Thomas seems to take everything in a calm stride. Nothing philosophical is too big for him to analyze. Even after he has been driven in our newest type of "horse-less carriage" he does not express great wonderment. "New dress on ancient principles," he says, "but it is still the same old story of 'quidquid fit, causam habet.' Gas engines are strange causes, but still, causes."

About this time we take him to Camden, N. J. where he is shown the latest type of microscope. First, we explain, as best we can, all about the structure, function and real purpose of such mechanisms. At this he mentions how glad Master Albert would have been to examine and use similar equipment back in the "old days" at Cologne and Paris. Then the laboratory technicians take over the conversation to explain that the newest microscope, which is such only analogously, has a magnetic field for its lens, a vacuum medium, and the trick of the whole thing is turned by playing electrons upon a fluorescent screen. At this point one of the more enthusiastic men proudly

boasts that the device will soon give us the ultimate components of this little planet called Earth. "Why even now," he offered, "we can photograph such things as filterable viruses, which heretofore have escaped the grasp of the highest powered light-microscope."

Then, for some reason of his own, Aquinas turned the laboratory into an uproar with one word. "Stultissime," I think he said. When we asked him at least to apologize to the gentlemen, he calmly explained all about matter and form being the ultimate constituents of every created body. And since the *materia prima* is wholly potential, no microscope will ever be able to isolate the 'building-blocks' that God in His infinite Wisdom saw fit to use when He created the universe. Needless to say, the scientists were standing open-mouthed as we followed Brother Thomas out the door.

Our medieval visitor has been reading steadily these past few days. We have seen him at all community exercises but aside from these he is using every minute to pore over the philosophies that have sprouted up since his teaching days. The patience he shows towards both the insipid and the really vicious is remarkable. Today being "Gaudeamus," though, he relaxed a bit from his usual procedure. So several of the brethren took advantage of the opportunity to beseech the Saint to explain what some of the newer philosophies of the twentieth century were all about. The Schoolman merely grinned and shook his head. "Sorry," he ventured, "but some of the doctrines, in fact too many of them, are inexplicable. Why only last night I came across a definition of the 'world' by one of the modern physicists, a certain Dutch astronomer named de Sitter. According to him the world is a 'four-dimensional continuum of space and time, forming the surface of a sphere in five-dimensional coordinates.' In a footnote this eminent but over-imagining scientist naively confessed that such a sphere in those surroundings is absolutely incomprehensible."

"What shall we do to combat this type of inconsistency?" asked one of the more perplexed Brothers. The Medieval Doctor, answered, "What can you do in such a situation? Present that which is reasonable and objectively evident—nothing more than commonsense. Does not our Father McNabb say that Philosophy is just 'organized good sense'? Then, too, pray that your adversaries will pull their heads out of their idealistic clouds long enough to meet you on ground that is familiar to both of you."

The conversation continued for a time and the gist of Thomas' words was that we should never concede a fraction of an inch where Truth is concerned. "Your doctrines, our doctrines, Mother Church's doctrines, you know, cannot be tampered with. Preserve them intact

for they represent and are Eternal Truths." In this vein the Saint continued till time for Office.

After supper he seemed eager to resume the same trend of thought. "Look," he remarked, "at the misguided men who today style themselves psychologists. Take but two as examples. These I have in mind are known as Behaviorists, or Misbehaviorists as Mr. Wickham so acidly but nonetheless correctly labeled them. They are fairly representative of the 'soul-less' school of Psychology."

"The first of them defines instinct as 'an inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least to experience an impulse to such an action.' Needless to say, Mr. McDougall is a bit cautious. He foresees objections from the start so he acts like a crab, shuffling backward, all the time encasing his concept of instinct with words and phrases, with more words and more phrases. The heart of the definition is lost in a maze of ravellings such as is that thing called the core in a golf ball. Would it not be far more simple and clear to say, just as all Scholastics maintain, that an instinct is a sensory power by which brutes know what is good for the individual and the species without repeated experience?"

"Your contemporary," the Saint went on, "G. K. C. you called him, 'hit the nail on the head' in his criticism of many present-day psychologists. This type of scientist, your English convert said, 'can go on talking and inventing terms for hours on end with hardly a movement of the grey matter inside his skull.' It seems to me," the Saint further elaborated, "that what you need in such matters touching on brevity and clarity are more men like Chesterton and Mr. Belloc. Wasn't it the latter who very tersely wrote that 'Two came from the left, and two came from the right—making four in all'?"

Time really flies when we talk with the Saint—the first bell for Office sounded just as he finished Mr. Belloc's condemnation of long-winded nonsense. So, all we could do, as we walked towards the *De Profundis* corridor, was to console ourselves by looking forward to the next discussion on 'soul-less' Psychology.

Because it was raining, this discussion took place in the Library where the brethren have been accustomed to gather after the community exercises when the weather does not permit of outside activities. "As was mentioned before," Brother Thomas began, "defini-

tions are not what they used to be. But along with that particular abuse even terms are now stretched beyond recognition. In this regard the second 'psychologist' is a most flagrant 'stretcher'. Perhaps it is understandable to some degree since he caters to men's emotions and the sordid side of their imaginations alone rather than to their intellects. The man in question, a Mr. Freud, though he denies the existence of such a thing as a psychic process, off-handedly proceeds to speak of them: 'When I termed one of the psychic processes the primary process in the psychic apparatus, I did so . . . insofar as it is only a theoretic fiction.' With that kind of terminology as a foundation he constructed his whole 'science'!

Foolish isn't it?—you will have to look long and closely to find even a morsel of true wisdom in that fellow's writings. Regarding most of his 'popular works' it seems as though Freud is spinning words and definitions from his own erotic imagination, just as a spider constructs its web. In the latter's case, though, the result is a work of art worthy of admiration."

As Brother Thomas finished his remarks dealing with the Austrian Doctor he became silent. Shortly, however, he resumed speaking: "Do not misunderstand me, Brothers, we have always to remember Christian charity even in philosophical controversies. I am not condemning these fellows themselves so much as the vicious doctrines they preach. Too, your adversaries' tenets contain germs of truth —and 'Truth . . . is divine.' Moreover, the Church accumulated THE PHILOSOPHY not from Herself, nor by a blind and stupid eclecticism. Rather, Her's was and still is a two-fold plan: assimilation of the wholesome, and rejection of the erroneous."

Having finished telling us how the Church gathered Truth from all sides, Saint Thomas unexpectedly rose. "Brothers," he said slowly, "my visit with you, in the flesh, is about over. As Our Lord once said, 'I have to be about My Father's business'; so I, too, have other duties that now call me from your companionship. But till we meet once again I would like to enumerate a few points of philosophy that have been in existence from the time when Almighty God first breathed His Likeness into a lump of earth. These doctrines are simple—so simple that every average man and woman accepts them fully. On the other hand, they have proved stumbling blocks to men of pride and false learning. These doctrines, handed down (at least implicitly) from the time of our First Parents, are only a few in number. Despite their brevity, they are extremely profound. Further, they will serve you immeasurably in any and all philosophical studies.

You must believe them, Brothers, or else you have no reason for existing as rational beings."

As he was yet speaking, Thomas walked to the blackboard where he wrote the following:

"Every man and woman must accept:

'The fact that there is a God;
The existence of an external world;
The validity of our external senses;
The validity of our intellectual processes;
The principle of causality;
The principle of free-will;
The existence of spiritual, . . . immaterial beings;
The doctrine of personality;
The principle of substance and accidents;
The principle of the goodness of beings;
The principle of the brotherhood of man.'"

Finishing the last sentence, Saint Thomas turned to the group and said, "Remember these rules and the ship that is your rationality will never be broken on philosophical rocks.

"Speaking of rules of guidance reminds me that there remains one point more to be stressed. Never forget the importance of prayer in your studies! Not only because the human intellect is pitifully weak, do I emphasize this need, but also because the simple fact of the matter is that 'to serve God is to reign' (even as Philosophers). To neglect the Omniscient is to run the risk of being thrown in the same boat with the fool who said 'There is no God.' I see no reason to develop this any further since you know only too well what happened to him." With these final words the Saint started for the stairway. But before he could leave the room, the brethren asked for his blessing. This he humbly gave—a last gesture as he left the room.

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MEDIEVAL TRANSCRIPTIONS

THOMAS AQUINAS COLLINS, O.P.

I THINK it was Carlyle who wrote that of all the wonderful and worthy things that man could make here below the most wonderful and most worthy are the things called Books. Today, books are as much a part of our daily life as a war communique, or a tax bill. It is practically impossible to conceive of an existence without them; even Junior, to whom latin books are a special kind of plague, would not part with his comic books, or sport stories. Yet, writing materials were once so precious, that even the texts of Holy Scripture were sometimes scraped or washed off in order that the materials might be used over again. Fortunately, the underlying texts were never completely obliterated, with the result that many of them have been made legible through the application of chemicals, and the use of violet rays. Since the original is generally of greater value to the scholar, many important texts have been preserved by these restorations.

Printed books as we know them are only five centuries old, though manuscript volumes existed for centuries previous to the invention of printing. These shall be considered below. In the preservation, by duplication, of the many original and valuable works which they cherished in their libraries, the medieval monks rendered a priceless service to their Church, and to future civilizations. William Dana Orcutt observes, "It has been said that more than half the literary work of Europe was executed in religious houses."[1]

The story of these transcriptions and duplications is an interesting one. In the beginning, the religious who had been given the task of a copyist as part of his daily religious life began his work each day with a parchment stretched out on the desk before him, and beside it lay the original text. For as long as five or six hours a day, he continued at the laborious work of transcribing, and then carried on his regular religious schedule. The modern student who complain of a few hours of note-taking can appreciate the drudgery of this daily task. But even when the monk was finished with a particular work, he had only added a single copy to his library, for there were no carbon sheets for these copyists. Despite their difficulties,

[1] *Master Makers of the Book,* New York, 1928, p. 13.

these transcribers were faithful and loyal to their work. One of the most famous accounts of the determination to finish a transcription is narrated in the story of the death of Venerable Bede. "Through that day till eventide he lingered, when the boy (Vulberche by name) said to him again, 'There is still, Dear Master, one more sentence not yet finished.' 'Write quickly,' he answered. Shortly afterwards, the boy spoke again, 'Now, that sentence is finished.' 'Well hast thou spoken,' he replied, 'it is finished.' "[2]

Since the single work produced by each scribe was not adequate to the demands from the ever increasing number of monasteries, the *Scriptorium,* wherein many copies of the text could be produced at the same time, came into being. A large group of monks, sometimes as many as twenty-five or thirty, would sit behind their desks, each provided with a sheet of parchment. High upon a platform, with the text to be copied in his hands, sat the official reader. When all were ready, the reader began to read slowly his text, and a new edition had begun. The size of the room determined the number of books in each edition, for if thirty monks could be seated behind their desks, then the new transcription would contain thirty volumes. Obviously, the *Scriptorium* was a decided advantage to the large monasteries especially, since they could spare the monks from other duties, and thereby substantially increase their number of precious volumes. Marginal notes have preserved for us something of the majesty, and of the misery, too, of the life of a copyist. Hear, for instance, the lines ascribed to Columcille, "My little dripping pen travels across the plain of shining books. On the page it squirts its draught of ink of the green-skinned holly." But other notes are not so fanciful. "What a pity for any to be like me with no friend but a dog, with no servant but his own hands, and nothing in the shape of a goblet but his shoe." Or again, hear his woeful lament, "Alas, O my hand, that thou hast written on white parchment! The parchment thou hast made famous, but thou, what will thou become—the bare extremity of a bundle of bones."[3]

As we picture to ourselves the score or more of monks huddled over their parchment, and carefully transcribing the reader's text, we can easily understand how errors occasionally crept into the text. For men do grow weary, even dutiful monks, and their hands become tired and cold. As the reader droned on, words and phrases must have occasionally escaped the ear of his listeners, or perhaps they mis-

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[2] *Venerable Bede,* Dublin Review, 1935, No. 394, p. 81. Article by Fr. Bede Jarrett, O.P.

[3] Green, A. S., *History of the Irish State.* London, 1925.

interpreted him. Thus did text differ from text, though both were written in the same room, under the same reader. True, they made parchment famous, while they remain the gallant troops of a forgotten army whose pens marched to a glorious victory "across the plain of shining books."

Besides these faithful workers who transmitted to us so much of our literary and cultural heritage, other specialists arose who presented to the world exquisite manuscripts of intricate systems of interlaced patterns. "Looked at from a little distance, a page of one of these manuscripts resembles a harmonious mosaic or enamelled pattern in soft concordant colors. Examine it closely, even with a magnifying glass, and the eye wearies itself in following the intricacy of its pattern, and the hand strives in vain to reproduce its accuracy even for a few inches of its course."[4] The decoration of the volumes, and the transcription of the text were, as a rule, two separate functions. The scribe who was copying the Holy Scriptures, for instance, would leave blank spaces at the beginning of the chapters in order that the illuminator might add his designs when the text had been completely copied. Some of these illuminators would light up an entire page with their skillful use of Byzantine gold ink, made by themselves from pure Oriental gold. The most famous examples of manuscript illumination are the *Lindisfarne Gospels,* and the *Book of Kells.* The former was written by Eadfrith, Bishop of Lindisfarne, in honor of St. Cuthbert, the great Saint of Lindisfarne who died in 687 A.D. We are told by Aldred, who wrote the translation between the lines of the latin text, that Ethilward bound it, and Billfrith the anchorite wrought the ornaments on the outside. At first, this precious work was kept at Lindisfarne with the body of St. Cuthbert, but when a Danish invasion in 875 drove away the monks, they took both the body of the Saint, and the book of Gospels with them. Its subsequent history is recounted by Kenyon in romantic tones.

"For several years they wandered to and fro in northern England; then, in despair, they resolved to cross over into Ireland. But the Saint was angry at being taken from his own land, and a great storm met the boat as it put out; and as the boat lay on its side in the fury of the storm the precious volume was washed overboard and lost. Realizing the Saint's displeasure, the monks put back, in a state of much penitence and sorrow for their loss; but at last the Saint encouraged one of them in a dream to search for the book along the shore, and on a day of exceptionally low tide they found it, prac-

[4] Kenyon, Sir Frederic, *Our Bible and the Ancient Manuscripts.* New York, fourth ed., 1939, p. 183.

tically uninjured by its immersion."[5] Kenyon further contends that there is no need to dismiss the story as a mere medieval legend, since it was the custom of the Irish monks to carry their precious volumes in special cases or covers, and there is also the significant fact that several pages of the work show evidence of injury from some sort of immersion. At any rate, its illumination and script, with interlaced ribbons, spiral lines, inter-twined birds and beasts, are a perfect example of Celtic art. "The characteristically Celtic motif of inextricable interlacement is found in an endless variety of patterns. Five full pages, in addition, are covered with that finely proportioned tessellated pattern unparalleled in any other school of art."[6] Its only rival for beauty and perfection of design is the famous *Book of Kells,* considered the finest example of Irish manuscript work in existence. The *Golden Gospels* of Charlemagne, written in gold letters, and beautifully decorated have a gorgeousness all their own, yet critics do not hesitate in assigning it a place after these two masterpieces.

Despite these examples of Medieval specialists in the art of illumination and transcription, it is evident that the vast majority of work done by scribes, working alone or in the *Scriptorium,* was far inferior to our conception of a book. As a matter of fact, the art did not come into its own until secular scribes perceived that they must devote themselves entirely to the study of manuscript decoration if they were to realize their ambition of working in the libraries of the princes and nobles. For the most part, these professional scribes worked under far more favorable conditions than did the monk, whose hours in the Scriptorium were only part of his religious duties. Moreover, the nobles spared neither money nor time in providing their scribes with every means possible, in order that their libraries might boast of magnificent volumes. Federico III, Duke of Urbino in the middle of the fifteenth century, for instance, is said to have had as many as forty scribes working in his library, transcribing famous Latin, Greek, and Italian masterpieces. We must not forget that the attitude of nobles like Federico towards books which they had watched come into being under the skilled pens of their artists was quite different from that of a modern librarian, who views with pleasure the volumes fresh from the printing press. To the former, their books were a part of themselves, something to whose production they had contributed. These nobles had their books bound in such splendor that sometimes even jewels were actually inlaid in the binding. Duke Federico, according to Vespasiano da Bisticci, his

[5] *Op. cit.,* p. 186.
[6] *Lindisfarne,* Dublin Review, 1935, p. 245.

book agent, had books bound in crimson, with silver clasps, and used only the finest vellum for their pages. In his account, the agent adds these significant words, "nor could you find a single printed volume in the whole library, for the Duke would have been ashamed to own one."[7]

Words such as these make us wonder if we, who seldom advert to the true value of books, have not lost something of this sense of possession because of the perfection of the printing press. We no longer consider our books as part of ourselves because we have so little to do with their production. To the medieval scribe, laboring with tired eyes, and fingers cold and cramped, the words of Carlyle would have meant a great deal, for to him, a book was among the most wonderful and most worthy things that man could make.

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[7] Orcutt, William Dana, *Master Makers of the Book*, p. 12.

GIFTS OF THE HOLY SPIRIT

ROBERT PROUT, O.P.

WHEN many good-living Catholics read or hear anything about the gifts of the Holy Ghost, they have a strong inclination to pass it by with the same feeling they would a tombstone in a graveyard on a dark night. Not that the gifts are so many tombstones but that the mere mention of them seems to affect us in much the same way. A surprising number of otherwise alert and staunch Catholics would bog down pitifully if too many embarrassing questions about the gifts were put to them. Those same people would offer the questioner a cautiously whispered reminder that the gifts are for saints and saintly people and not for "ordinary Catholics such as you and I!" If by "ordinary Catholic" is meant one who is in the state of grace, the preceding statement so helpfully offered is false. The gifts are the peculiar heritage of every Catholic whose soul is in the hands of God through grace and not in the power of the devil through mortal sin.

Why is it a fact, which we will readily enough admit if we are honest with ourselves, that we do not feel comfortable in the spiritual order? We find it almost impossible to breathe easily in that atmosphere. Our reaction is akin to that of a boy adopted from the slums into a rich family who finds it very difficult to keep from tripping over the rug in his newly-found and terrifying home while he is courageously serving tea to some all too observant guests. We would like very much to fall off our high horse and hit the lowly but familiar earth with a reassuring bump. That satisfying and degrading descent would follow without hesitation were it not for the inner voice of God's love impressing upon us the fact that we can never again be satisfied with the slums.

Grace has lifted us up to a supernatural plane. We have been adopted into God's family. We are sons of God and brothers of Christ. Yet we have not got that old familiar feeling that we delight to experience in our earthly home when, for instance, we sink into a favorite armchair with a comfortable grunt or put our feet on the desk at the office. We act like strangers in the mansion of our Father. We move in a strained atmosphere and the anguish springing from our slum-child background is, at times, almost too grievous for us to bear. Is that the best God can do? We hesitate to voice that

query because we are certain that everything God does or permits is for our happiness. And so we are left with an irritating but God-given problem on our unwilling hands. We have a very vehement desire to enjoy God as much as possible in this passing moment of our existence. We want to live His life to the fullest extent. But that 'fish-out-of-water' feeling, which perhaps we have never submitted to the glare of the footlights of consciousness, has always swung into action like a monster steamer across the path of a speed-boat, whenever our efforts were bent along those lines. Much as we would like to feel at home among things spiritual, our best efforts do not seem able to effect that happy state. We are painfully aware of our own inadequacy and the maddening thought of it almost drives us to despair. And it is entirely natural that such reliance on self should lead to disaster, for we are not even self-sufficient in the natural order much less in the spiritual order. We are forced into the conclusion that we need something besides grace if we are to pursue a happy domestic life in God's family. That "something" which we need so badly is the Holy Ghost Who through His gifts leads us, the adopted children of the Father, along the way of divine life and enables us to enjoy its prerogatives, in a word, to live the life of God minus the feeling that we do not belong.

If the privilege of living God's life was due to our nature, such helps as the gifts would be superfluous. But we are not natural members of God's family. We are, as it were, transients seeking permanent residence in the divine household. Our adoption into it through the merits of Christ is due solely to the goodness of God. As adopted slum-children we find it impossible, relying on our own powers, to act in a manner befitting a son of God. In that situation even a slum-child would recognize that the most prudent course we could follow would be to ask some member of the family for his help. He could tell us exactly what to do and how to do it, and even help us in the doing of it. That is precisely the rôle of the Holy Ghost. He is the divine guide Who leads us ultimately to the complete enjoyment of our patrimony. Through His gifts we can come to know what actions are most pleasing to God and how we are to perform those actions if they are to be God-like. Not even a prudent guess could discover these things to us without His help, for the mask of matter obscures our vision of the eternal as effectively as a brick wall. With His help, our own floundering and confused efforts begin to take on a unified and determined mein. The aurora of awkwardness which has always dogged our spiritual actions, like a terrier worrying a fox, begins to fade and finally disappear as dew before the morning sun.

The Holy Ghost is helping us to feel at home.

There is a common opinion, frequently seen in works on the gifts, that the Holy Ghost through the influence of the gifts does most of the work and we are more or less passive under His guidance. The opinion is correct but the statement of it can be easily misunderstood. The Holy Ghost does not substitute for us. If the acts which we do are not our own they are of no advantage for our salvation. While it is true that under the gifts we are more acted upon than acting, it is entirely false to suppose that the Holy Ghost picks us up like a child to help us over the rough spots. He holds us by the hand enlightening and strengthening us, but we do the walking. Everyone has seen a mother proudly display her child's ability to walk. She holds his hand while he walks, so that the rugs and chairs which keep continually getting in the way will not bowl the little fellow over. Imagine the resentful indignation of both mother and child if you tried to carry him instead of letting him walk! It would be conceived as nothing less than an insult if you attempted such a rash action. And so it is with God. He would never insult the nature He has given us by doing things for us. He must do them with us.

The gifts, then, are habits which make us submissive under the influence of the Holy Ghost to divine movement. As part of the complement of the soul in grace, they dispose us to act in a divine way infinitely above our unaided powers. We can neglect them, or fail to recognize them even when we stumble over them (as we often do), or use them. In fact, we can do with them what we can do with any other habit. There is only one thing our human perversity has never managed to attain. We cannot turn them into bad habits. They cannot exist with serious sin and even venial sin dulls their edge. Like every other habit their intensity can be increased through acts which follow their inclination. Through their constant use our souls are habituated to divine acts. We begin to live here the life we hope to live forever hereafter.

All of us have a more or less clear notion of spiritual joy. If we see things in their true perspective we realize that a moment of spiritual joy is worth years of temporal pleasure. That knowledge does not have much effect upon us as the world will sadly testify. But the gifts of the Holy Ghost give us a practical grasp of its truth. With such supernatural habits as the gifts functioning in the armory of our soul, we are always on the alert for the slightest sign of God's pleasure. And not only do we recognize it but through the gifts we are capable of fulfilling it. Under their guidance the breathing of

the Holy Ghost upon our souls is amplified until it sounds like the roar of a blast furnace. The most commonplace actions of ours become fired with the spark of divinity.

We slum-children now see our Father's mansion through different eyes. It is true that we do not completely possess the treasures we find there but we do recognize their worth. We have secured the constant help of a member of the divine family. He has shown us the way and helped us along the path. He has transformed us into a loving, trustful son. We no longer look upon our heavenly Father as a stern, inflexible taskmaster, but as a kindly, loving, and lovable Father, whose interests are ours, whose life we live. We feel that we are wanted, that our adoption has fructified into loving sonship, that our actions are approved and not censured. We appreciate the full meaning of our membership in the divine family. We feel at home.

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FALLING APPLES, SAINT THOMAS AND CHARITY

ANTONINUS M. JURGELAITIS, O.P.

SPRING may not be the proper season for writing about falling apples, but it is always an appropriate time to write about Saint Thomas Aquinas, whose Feast Day is exactly two weeks before the first day of Spring. Instead of apples, falling baseballs might be used in the title, or even falling bombs. In either case Saint Thomas' teaching on Charity would not have suffered. Baseballs would not have appealed to so many people, falling bombs might have made the reader turn the page in horror, so falling apples were selected as the means of introducing an interesting lesson from Saint Thomas on Charity about which it is always in season to write or speak, and by which it is always necessary to live. To set the stage for this scene depicting a flash of Saint Thomas' greatness, it will be necessary to ask a few questions. First, have you ever noticed an apple falling? Second, have you ever noticed that a falling apple gains in speed as it approaches the ground? It is important to answer this question truthfully, that is, have you yourself ever noticed this fact? Perhaps not. Last, have you ever stopped to think why this happens? Perhaps not. Yet, this common, well known fact of the accelerated motion of falling bodies contains within itself a tremendous secret, which, once discovered, becomes a key to the workings of both Nature and Grace.

A falling apple's downward motion is an invitation beckoning the one who sees it to approach and explore the mysterious realms of the causes of things. The history of the study of the falling apple takes the student back to ancient Greece, when Wise Men, or Philosophers, stopped in wonderment at this phenomenon of nature and swamped themselves with questions as they pondered the fundamental reason for this fact. These men forced themselves to answer, and in answering they made great progress in the knowledge of nature. Falling apples were not too insignificant to attract the attention and hold the minds of these great men.

Men were studying this problem two thousand years after the fall of Greece. Sir Isaac Newton, as the story goes, was awakened rudely, in fact, too rudely, one day as he slumbered at the foot of an apple tree, when a wind-blown apple struck him on the head. Doubtless, the pain of the bump on his head prevented scientific wonder

from arising in his mind at that time; however, after the pain subsided, he did begin to wonder and inquire. The results of his laborious inquiries led to the formulation of the theory of universal attraction which bears his name. We must then give credit to the early Greeks for having first noticed this phenomenon and intelligently naming its cause. To Sir Isaac Newton and the English physicist Atwood must be given credit for determining experimentally the rate at which falling bodies increase in speed. But far greater honors must be given to one who has not yet been mentioned in the foregoing sketch of the history of the problem. Saint Thomas Aquinas, foremost Wise Man, or Theologian, of the Middle Ages, and surely of all ages, gave many hours of his time to the study of the problem. He explained its causes more clearly than the Greeks did, and found in it not only a secret of Nature, but also, a secret of Grace. For Saint Thomas the movement of a falling apple was a signpost pointing the way to successful living, to progressive and heroic loving, to a perfect union with God through Charity.

It matters little whether Saint Thomas himself discovered this fact, or read about it in the books on natural science he studied at the University of Naples (1236-1243). What does matter is the fact that, struck with wonder, he began to ask the question: "Why does it fall faster?" After some study the Angelic Doctor discovered the law which governed the movement of falling bodies. He stated it thus: Heavy bodies move more swiftly as their descent is greater.[1] This answer might have satisfied a careless student. It did not satisfy the Angelic Doctor. He could see something more fundamental in the problem, but could not as yet put his finger on the full answer. More thought brought more light, and he found what he sought—the principle underlying the motion of falling bodies. It may be stated as follows: Every natural local movement becomes more rapid as it gets closer to its end. The next step the Angelic Doctor had to make, was to test the universality of his principle. He asked the question: "Does this principle apply to all of Nature's movements?" To answer this question it was necessary for him to observe the various kinds of natural motions, such as growth, or alteration, and even natural motions of the soul as fear, joy, hate. His observations resulted in a forceful conclusion:[2] Every natural motion is more intense or rapid at its end.

An apple cast upwards diminishes in speed, because its motion is not natural, but violent; but, in its downward natural course it will

[1] S. Thom. Aq. Comm. in I de Coelo, c. viii; lect. 17.
[2] *Summa Theologica,* I, II Q. 35, a. 6.

gain in speed with every second it is moving. In motions from quantity to quantity, which are called growth, one can notice the much faster rate of growth just before the plant, for example, has reached its full stature. This accelerated increase in growth immediately before its natural term is reached can be noticed also in children, who seem to grow up into adolescence almost over night. In those motions from quality to quality, or in alterations of any sort, the principle of the Angelic Doctor holds true. For example, it is amply justified in the act of boiling an egg, that is, in the heating of the water, where the natural motion of heat, continually increasing, increases more rapidly as it nears the boiling point. Spiritual motions, such as joy or fear or hate, become more intense as they near their term, the object to which they tend, which they hate, or fear.

By now the problem is amply clarified: we have the reason for the greater motion, we have the law which governs the speed of falling objects, we have a universal principle, a key to all of Nature's motions. Yes, for a philosopher, the problem is solved. But Saint Thomas was not a mere philosopher; he was a theologian, who thought of God continually, whose task it was to order all things to God. He could not leave this principle bent earthwards. No! He must aim it Godwards.

Saint Thomas saw the connection immediately. Was not man's most necessary duty to return to God from Whom he came? Did not this duty impose on man the necessity of tending toward God? Is there any reason why the principle should not be applied to this motion towards man's supernatural end, once God has freely given to man the first impulse? The only obstacle would be the utter difference between the order of nature and the order of grace, but a glance at this obstacle showed Saint Thomas that it was not a hindrance at all, for grace does not destroy nature but rather perfects it. On this declaration, that grace perfects nature, the Angelic Doctor set his principle drawn from things he observed in nature. If the principle that every natural motion is more rapid or intense at its end, functions in natural, human things, it will also function in supernatural, divine things in a more perfect manner.

How does human love begin? How does it progress? Father Farrell explains: "Not infrequently a chance breeze blows back the curtains from the windows of our soul, a passerby is given an unexpected glimpse of the depths of that soul, and friendship begins. Perhaps the immediate occasion is no more than a smile, a kind word, an understanding glance."[3] The progress of this friendship or love

[3] Farrell, W., O.P., *A Companion to the Summa,* III, p. 93.

depends on more than a fleeting glimpse; progress in love depends on deeper knowledge. One must be constantly near the one beloved to know him or her better, and as the knowledge grows, love reaches forth more ardently. That is why an occasional meeting is enough for friendship although soon, more frequent meetings are necessary to satisfy the love which seeks union with its beloved.

Does divine Love or Charity proceed in the same way? If it does, we have really reached the end of the lesson. To quote Father Farrell once more:[4] "In somewhat the same way the favors of God or the high hopes He offers us, push back for an instant the veils that hide His face; we get an unexpected view of the depths of the riches of God." God's riches make man stretch his arms to Him Who alone can give them. Thus does divine love begin, with God's gift. Through God's continual giving love progresses. These gifts, secret, powerful, active gifts serve to bend man Godwards, drawing him into closer and closer union with Him. At first there is much reliance on human things in the march to God, but with time, with greater knowledge and love, man's reliance is placed in God alone, his only concern is complete union with Him. As man marches closer to God, he can realize more and more clearly that God is attracting him more powerfully with each succeeding step. If we consider what takes place in man's progress in love, in charity, we shall see the striking parallel between falling apples and loving hearts. The nearer the apple approaches its term, the ground, the faster is its motion; the closer the heart of man gets to its term, God, the more intense will its love and activity be. Apples and hearts differ in this, though, that apples cannot resist the power of the earth which attracts them, while man can resist God's attractive power.

We have reached the end of the lesson from Saint Thomas Aquinas on falling apples and charity. Not only have we found the answer to the problem of the falling apple, but we have learned a principle, which is a key to the motions of both nature and grace. There remains but one thing more, a thing which demands some courage. That one thing is this: Make the experiment with God's gift of charity; dare to live close to God, received in Holy Communion; see for ourselves whether closeness to Him will make the motion of our love for Him more rapid and more intense.

[4] *Ibid.*

✠ BROTHER DENNIS DELANEY, O.P. ✠

The Province of St. Joseph was saddened at the passing of its oldest laybrother on Thursday, February 4, when Brother Dennis Delaney died suddenly in Saint Dominic's Priory, Washington, D. C.

He was born in Schuylkill County, Pennsylvania, on June 21, 1862. His parents, Patrick and Julia (Flynn) Delaney were natives of Ireland. After completing his grade school education, Brother Dennis began a life of hard work in the coal mines of his native state. He was thirty seven years of age, and living in Philadelphia when he was attracted to the religious state.

Brother Dennis' life in religion began at St. Dominic's Priory, Washington, D. C., in 1899. The constitutions of the Order at that time required a period of tertianship before the candidate for the laybrotherhood entered the novitiate. This period of preparation he made at St. Dominic's. On August 30, 1902, at St. Rose Priory, Springfield, Ky., he received the habit of the Order, retaining the name he had in the world. After pronouncing his vows a year later, he returned almost immediately to St. Dominic's in Washington, where he remained for the next forty years.

The Dominican laybrother shares in a very special way the apostolate of the Order. It is his vocation to participate in the preaching office of the priest by his good example. "Brother Dennis realized his vocation, not only by his example, but also by an undying love for the Mother of God. Her Rosary was his favorite prayer. Yet to say the beads was not enough for him. Like a true son of Mary, he preached the Rosary in his own little way, by making beads that others might share his prayer" was the tribute of Reverend James F. McManus, O.P., who preached the eulogy.

The Solemn Requiem Mass was celebrated at St. Dominic's Church, Washington, D. C., on Monday, February 8, by the Very Reverend R. J. Dewdney, O.P., Prior, assisted by the Very Reverend W. D. Marrin, O.P., as Deacon, and the Very Reverend B. P. Shaffer, O.P., as Sub-Deacon. The students of the Dominican House of Studies, Washington, rendered the music for the Mass. Burial was in the Dominican plot in Mount Olivet Cemetery.

The deep sense of loss felt by the Province, his brother, relatives, and friends, is shared by *Dominicana*. May his soul rest in peace!

✠ BROTHER DOMINIC GLYNN, O.P. ✠

Brother Dominic Glynn, a lay-brother of St. Albert's Province, died on Tuesday, December 1, at Hotel Dieu Hospital, New Orleans, Louisiana. He was seventy-five years of age and had been a son of St. Dominic for forty-two years.

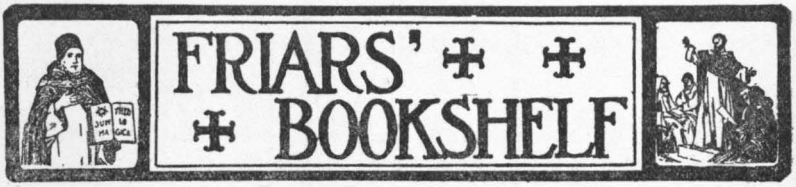
Andrew Glynn was born in Killucan, County Westmeath, Ireland, on May 15, 1867. His parents were David and Margaret (Plunket) Glynn. He received his elementary education in his native town and, at an early age, came to this country and settled in New York City. Receiving the divine call to the religious life, he entered St. Joseph's Priory in Somerset, Ohio, on November 13, 1894 as a postulant. Concluding his tertianship he was admitted to the Novitiate at St. Rose Priory, Springfield, Kentucky, where he made his religious profession as Brother Dominic on April 8, 1900.

During the long years of his religious life Brother Dominic's principal characteristic was his devotion to duty. At Somerset, Ohio, he was indispensable as a "field worker" for *Rosary Magazine* until, in 1914, his health obliged him to undertake less arduous duties. He was transferred to Holy Rosary, Minneapolis, Minnesota, where his zeal and devotion were felt for more than a quarter of a century. In 1940 Brother Dominic was assigned to St. Anthony's Priory, New Orleans, Louisiana.

On Thursday, December 3, a Solemn Requiem Mass was sung for Brother Dominic at St. Anthony's Church, New Orleans, by the Very Reverend Gregory R. Scholz, O.P., Prior, assisted by Rev. J. H. Conway, O.P., as Deacon, and Rev. W. H. Albertson, O.P., as sub-Deacon. The eulogy was preached by Rev. G. W. Roach, O.P. Burial took place in the Dominican plot, Saint Joseph's cemetery, Ponchatoula, where the committal services were read by the Rev. L. F. Vander Hayden, O.P.

To his Dominican brethren and to the relatives and friends of Bro. Dominic, *Dominicana* extends its sympathy.

May he rest in peace!



The Rosarian's Handbook. Edited by the Reverend Dominic Dolan, O.P. pp. 152. The Apostolate of the Rosary, 141 E. 65th St., New York. $1.50.

In the provident design of God, the Blessed Virgin Mary is the Mediatrix through whom His graces descend to us and our prayers return to Him. Since the Rosary is the most popular, efficacious and richly indulgenced of devotions to Mary, this handbook will have a universal appeal to all Catholics and a more particular one to all who are enrolled in the Rosary Confraternity, or engaged in the zealous propagation of the Rosary. The beautifully designed and illustrated little volume is chock-full of information and helpful advice. Here at last is the much-needed compilation, in practical and handy form, of the vital information on the Rosary and the Confraternity.

We are introduced first of all to the address of Pope Pius XII on "The Rosary for Married Persons" and the encyclical of Pope Pius XI on the "Holy Rosary of the Blessed Virgin Mary." There follows a section containing the formula for the diploma signifying the erection of the Confraternity in a church, the apostolic constitution of Pope Leo XIII on the laws, rights and privileges of the Confraternity, and a selection of proposed by-laws for Rosary societies. Next comes a list of the promises of the Blessed Virgin to those who recite the Rosary, and various prayers to Our Lady of the Rosary, including three forms of novena prayers. Rosarian ritual and custom for Mass, the reception of members, Sunday procession and its hymns, procedure for monthly meetings, and sections on the Rosary Society candles and roses, the Rosary during Mass, for the family, for the dead, and a list of Rosary indulgences follow next in order. The formulas for these rituals are given in Latin, and the volume concludes with brief accounts of the famed apparitions of Our Lady of the Rosary, the manner of saying the Rosary, and a description of the Rosary Altar in the Church of St. Vincent Ferrer, New York.

Father Dolan deserves high praise for the grand volume he has compiled. It would be difficult to over-estimate the worth of this

little volume, and the benefit it will be to all priests and members of the Rosary Confraternity in the spread of the Rosary apostolate.

T.K.N.

The Way of the Blessed Christ. By Rev. Vincent Kienberger, O.P. pp. 260. Longmans, Green Co., N. Y. $2.25.

The Way of the Blessed Christ is, as Archbishop Samuel Stritch says in the foreword: ". . . a book written for pious souls. . . . Others will not understand it." From the beginning right up to the end, Father Kienberger has poured forth upon the written page all the love which has been stored in his heart. Few authors have so eloquently expressed their true feelings.

To fully analyze the book, it would be necessary to consider each chapter, so completely has the author treated his subject. The whole book is divided into thirty-three chapters, to represent the thirty-three years which Christ spent on this earth. Each chapter is then divided into four sections, to facilitate the meditation period of one hour on each topic. It should be noted especially that Father Kienberger, in the final section of each meditation, applies one particular point which will deal with the Holy Eucharist, the pivotal point around which he has studied, laboured and lived all his life. Now the fruits of that labor of love are evident in this volume. Each chapter is complete in itself. One incident in the earthly life of "the Blessed Christ" is fully treated; yet just as the magnificence of a tapestry is had only through a view of the entirety, so too the whole theme of the book is not realized until the final chapter.

Ordinarily one would be startled to see such a number of references to the Bible, but under the able pen of Father Kienberger each passage is so ingeniously interwoven into the text that an amazingly unified smoothness is obtained. The exquisite word-pictures of Christ and His surroundings leave the reader breathless; but that which will be noticeable to all will be the loving manner in which the author treats of Christ as He is still with us in the Sacrament of Love.

The Way of the Blessed Christ cannot be classified with the usual run of meditation books, most of which bubble over with pietistic platitudes. Both the layman with his simple meditation, and those whose lives are more intimately bound up with meditating, will find the book eminently suitable. It should go down as a leading meditation book of the year; it is a work which deserves unstinted praise.

C.McK.

The Maritain Volume of The Thomist. Essays in honor of Jacques Maritain's Sixtieth Birthday. Sheed and Ward, N. Y. 1943. pp. 1-374 with illustrations, appendix and indices. $3.50.

As cosmopolitan as the modern Thomist to whom this outstanding tribute is dedicated is this Maritain issue of *The Thomist,* published by Sheed and Ward for the Dominican Fathers of St. Joseph's Province. Contributions range from humanistic essays to more serious essays theological and philosophical in tone; two etchings of the great philosopher and a motet in honor of the angels are an indication of the diversity of efforts that comprise this tribute to one of the great names in the Thomistic revival.

Selection of favorite essays is a difficult task when there are so many contributions of merit. No one standard would be adequate as the reader will discover. Yet some articles will sound a more challenging note than others. You'll notice, for instance, how divergent are Father Osbourn's stimulating application of divine causality in terms of human operation and Doctor Adler's moderate positivism in his reconsideration of the five proofs for God's existence. Father Brennan's study of culture should open a few eyes to the real values which St. Thomas knew so well as the only permanent bases of progress. Dr. Hutchins' analysis of Edmund Burke neatly removes another idol. The study of Claudel, the article by Dr. O'Meara on John Dewey, make the contemporary scene very much alive.

To the Editors, the publishers, and the Committee are due congratulations for an outstanding collection in honor of one of St. Thomas' great followers. By all means meet Maritain in *The Thomist* issue dedicated to him on the occasion of his sixtieth birthday. A life, just as long and just as fruitful, can be easily predicted for *The Thomist* which has proved its worth to the title of being the contemporary treasure house of St. Thomas. D.L.

Old Principles and the New Order. By Rev. Vincent McNabb, O.P. pp. 246. With foreword by Maisie Ward. Sheed and Ward, New York. $2.75.

The present work carries the strong, undiluted savor of a follower of Him Who told His disciples: "You are the salt of the earth." One does not make a meal out of salt. Hence this book is to be used to season our other, ordinary intellectual fare, to be digested slowly, and to be returned to often. For it offers a vivid refutation of the ideology of the modern, mechanistic, and money-mad world in the light of the Gospel message. And the indictment is all

the more telling for the charity with which it is delivered. Father McNabb is no pessimist, but he cannot refrain from alarm at the condition of the world today. He is likewise anything but a hater of modern business men, but he does hate their business. Where principles are involved he is adamant. And he sees the principles of Christ and Modern Capitalism as irreconcilable.

From the ordinary person, he insists, we can expect only a normal degree of holiness. But modern city life, stemming from an economic policy of production for profit and treating the worker as just another machine, has thrown in the path of the average man temptations which are usually beyond his power to resist. Hence the spread of birth control, divorce, immoral literature, and other forms of escape from the drudgery of life. The only escape that is legitimate and final, however, is to flee the occasion of sin. This implies a flight from the city itself. He sees the return to the land as a necessary condition for the salvation of highly industrialized countries, especially his own England. Even the land has been commercialized by large-scale farming for profit. What he wants is a return to the state of numerous, small-scale but intensive farmers producing for consumption only, and aiming at as much self-sufficiency as possible. Only thus will man regain his human dignity and the forgotten privilege of being his own master; only thus will he be enabled to work out his salvation. This is not a return to "things primitive but to things primary." It is not a case of discarding all the advances man has made, but it does demand that a proper balance be struck, that the prevalent philosophy be rejected and that man be restored to the position his fellowship with Christ requires.

It is remarkable what the author can draw from the Gospel parables even in support of his attacks on large-scale farming. Clearly he has meditated long and deeply to garner his "old principles." There is more than a discussion of the principles, too. The book goes on to discuss practical cases of people whom he has been instrumental in establishing once more on the soil. The hardship in transforming city workers into farmers is not minimized, but the gratitude of these people and their appreciation for their new life indicate that the sacrifices entailed were well worth making. R.P.S.

Jefferson Himself. A Personal Narrative of a Many-sided American. Edited by Bernard Mayo. Houghton Mifflin Company, Boston. $4.00.

This volume is hewn from the letters and writings of Jefferson himself. It forms a full and complete life of a truly great man. The

editor has succeeded in focusing attention on what is significant and condensing into one continuous narrative, simple, readable, and abounding in interesting detail, the most important material from the monumental writings of the Sage of Monticello. Mr. Mayo has collected materials for photographs, drawings and plans that generously illustrate the man and the genius of the man.

The editor makes no claims to originality. He makes use of the best material available and places the writings of Jefferson into one complete and practical bundle. This arrangement works itself into a life story. The Jeffersonian masterpieces are made more masterful by this masterpiece of arrangement. Farmer and statesman, philosopher and diplomat, architect and inventor, are all pictured here for us in a clear self portrait. The intrigue of party politics and the pitfalls of foreign affairs that threatened the young Republic are set forth in a new light. The Washington society of the early days, which sought to make itself a nobility, is quickly put on an equal footing with the rest of men. Jefferson is presented as the ardent foe of Bureaucracy. One wonders what his thoughts would be were he to return to earth today and see his pet peeve run riot. We cannot read this work without contrasting our present setup with the plan envisaged by the founding fathers. Here, indeed, is much food for thought.

This is the most readable and best arranged work on Jefferson produced to date. It is an autobiography, and a history well annotated. Thoroughly Jeffersonian, it presents the man in the book rather than the man behind the book. To Bernard Mayo the average reader, as well as the student of History, owes a debt of gratitude for a work well done. It is a historical work, true to the facts and planned in a manner that will sustain a lively interest from cover to cover. We anxiously await the time when the editor will present us with the lives of other famous men pictured in the same Mayo manner. N.S.T.

Constantine the Great. Lloyd B. Holsapple. pp. 469. Sheed & Ward, New York. $3.00.

This new biography of the first Christian Emperor offers us Constantine the Great, stripped of the legends which have veiled him from even the well-informed. The author maintains that "Constantine has emerged from the hands of the scholars in a series of unrelated portraits that seem to have no conceivable connection with one another." He proposes to reveal the real Constantine in his true historical background. Since a figure of Constantine's magnitude was

necessarily profoundly influenced by his age, his latest biographer devotes fully three chapters to his portrayal of the fortunes of the Roman Empire, from the reign of Augustus to that of Diocletian. The reader will appreciate this when the author begins to analyze the influences which moulded the Caesar who found it difficult to render to God the things that were His.

Mr. Holsapple is fully cognizant of the political, economic, and cultural significance of the fourth century, but he insists that the religious aspect is of far greater importance. He well notes that this age of the beginning of the Christian Empire, of the Fathers, of the great Oecumenical Councils and spiritual recovery, has received only brief considerations, and then relegated to the unimportant and negligible. He laments that those scholars who have seriously studied the period have been, for the most part, free-thinkers or anti-Christian, and therefore have neglected the most important aspect, the religious.

The life of Constantine is presented with precise and ample detail. To some, there may seem to be excessive detail, yet a history of genial generalities is a history not only sterile, but dangerous and deceptive. In this biography we follow the life of a great character of another age in his rise to military power, in his final ascension to the throne of a great empire, in his conversion to the religion of the Christian. History lovers will welcome this picture of a man and an age sixteen centuries past. Everything is here: the triumphal entry into Rome, the conversion and Edict of Milan, the intrigues of Maxentius and Licinius, the ghastly murders during that year at Rome, the erection of the capital at the mouth of the Bosphorus, and the attempts to make a dream come true, to unite the empire under the banner of Christ.

Constantine is examined like a miniature, and there is revealed the weakness as well as the strength. He made many mistakes, did Constantine, and these are not condoned, for "many of the results of Constantine's conversion and of the policies which he adopted proved baneful in the ages which followed." Yet, we must, I think, subscribe to the tribute which his biographer pens at the close of his chapter on Constantine's relations with the Church, "His conversion emancipated the Church from persecution and set it on the way to victory over paganism. He was the first emperor to recognize the intrinsic power and truth in the Christian religion, and to visualize the Empire as one day united under that religion. For that wisdom and vision, if for nothing else, he is deservedly called 'the Great'."

T.A.C.

Nova Scotia, Land of Co-operators. By Rev. Leo R. Ward, C.S.C. pp. 207. Sheed and Ward. $2.50.

This latest work of Father Ward's is original in many ways. Acting as reporter the author visited Nova Scotia, a country which he describes as a "land of cooperators." In many of the small towns "cooperatives" have been established. The author lets the people themselves explain this new system of economic management.

The cooperative movement is an attempt on the part of the people to remedy the evils of present-day social and economic life. Rather than fostering individual enterprise, in this newly devised system the welfare of the community is considered first. A community store and a credit union are two of its principal products. It is an effort to apply the true spirit of Christian life by promoting cooperative action for the common good.

Throughout this book, the author records the opinions of various members of a community regarding the errors of present-day living and how these errors can be solved. In the establishment of cooperatives and credit unions, they are convinced they have found a remedy for the social and economic evils of today. Father Ward invaded their quaint homes and learned how the cooperative movement functions within the family. Useful household articles are made. Study clubs have been organized and special attention is being given the papal encyclicals. Many of the people have built their own houses. Working together in pairs and groups they have assembled modern dwellings which they have eventually come to own. Perhaps what is more important than anything else they have done, each member of the community is an important person, an owner of property with its freedom from insecurity. The people of the small towns of Nova Scotia are doing new things and are thoroughly happy in doing them.

The system of cooperatives is a step in the right direction toward bringing about a happier and more secure manner of life. Since it is founded upon Christian charity it should do much in removing the evils of modern social and economic life. Father Ward has given us an intimate knowledge of one way in which democracy can be successful.

J.W.

A History of Social Thought. By Rev. Paul Hanly Furfey. pp. 468. The Macmillan Company, New York. $2.75.

Father Furfey's latest work is a very ambitious undertaking. It is an attempt to recount in one introductory volume the universal history of social thought from a Catholic viewpoint. Such an attempt

is something new in the field of social history. That it has been undertaken by a competent Catholic should be a source of real gratification to all Catholics interested in the social sciences.

The thought which naturally suggests itself—how can the real history of what man has thought of group human life from the first dawn of civilization till now be compressed in a few hundred pages —is the key to the work. It is not exhaustive, but it is an introduction, an introduction which accomplishes its purpose, for it does arouse a curiosity to learn more. No one period or phase of the story of man's social thinking is comprehensively handled; but the major trends and their underlying causes are treated. Very wisely, the author does not base his study primarily on the writings of *ex professo* social thinkers. Rather he begins with the *de facto* constitution of human society at various periods and, reasoning from that, points out the ways in which men have conceived that society. This is especially true of the earlier chapters, for obviously the writers of the earliest days are least known to us, while some remains of the social organization of these days can still be found. Precisely because this work is factual, based on real human activity, it has a very charming and human quality. It is history; it is man in action, man trying to solve the very problems which we are trying to solve today. Because it is so human, it is a very readable book.

The language and style add greatly to this readable quality. Technical terms are largely omitted or, when used, are clearly explained. There is a conciseness in the style, a directness and a simplicity that carry the story at a quick pace. This, of course, makes the book attractive for those who will use it as an introductory text. The foot-notes (located at the end of the book where they belong) will be very valuable. There is besides a fine bibliography, though it lists almost exclusively works in English. The short criticisms of the works listed serve as a helpful guide to the student.

A few individual sections draw special notice. The chapter entitled "The New Testament," which considers the Christian idea of society as enunciated in the Scriptures, is one of real beauty. The social outlook discussed therein is of course one that has a beauty in itself; the author's exposition of it is solid, vigorous, exalted, yet very practical.

In a later chapter, when discussing the Protestant contribution to social thinking, Dr. Furfey is not so fortunate. He says (p. 201), "It is important not to overestimate the significance of the Protestant Reformation. After all, the Protestants retained many of the traditional dogmas of the Church. It represented therefore a less com-

plete break with the medieval synthesis than did the growing spirit of naturalism." As a matter of fact, naturalism and Protestantism are not radically opposed to one another as Dr. Furfey seems to imply. It is significant that the reformers, in the language of the Church, have been called pseudo-supernaturalists. For them, justification and the whole supernatural order are in man by extrinsic denomination only; the supernatural, for them, is never something within man, an intrinsic modification of his being. The idea that justification comes by faith alone is ruinous to the Catholic notion of society. Catholicism has always viewed society as "other-worldly," ordained to God, its Author and End. Yet, as Fanfani writes, "once the idea was admitted that salvation was independent of works . . . a Protestant was only acting in a logical manner if he accepted the rational order of the world as it resulted from the free operation of man . . . the obstinate attempt to prescribe other-worldly limits to the world is a remnant of doctrines that Protestantism seeks to overthrow." (Amintore Fanfani, *Catholicism, Protestantism, Capitalism,* p. 198) Protestantism cannot logically attempt to make of this world the seeds of heaven; therefore in its social thinking this section of so-called Christianity must part company with historical Christianity. Hence, it is of very great significance indeed in the history of social thought. It and naturalism together are the cause of the individual and group selfishness which has created the tremendous social problems which are still unsolved.

Again, when considering the Industrial Revolution, Dr. Furfey implies that the evils resulting from the factory system were not so terrible as has been represented. It is well to bear in mind that the evils were quite terrible. He himself writes later, "In England in the early nineteenth century, a fourteen hour working day for young children with about an hour off for meals was considered good practice. In rush periods this limit was often exceeded and it sometimes happened that children were worked nineteen and a half hours for weeks at a time." Carlton J. H. Hayes in his *Political and Social History of Modern Europe* (vol. 2, pp. 85 and 86) shows quite clearly that the lot of English workers at this time was far more terrible than that of the slaves in British colonies. In the face of this, the warning not to exaggerate the evils of the system does strike one as superfluous. Such flaws, however, are quite incidental; the story of man's social thought is, as a whole, a conspicuously successful attempt to do a very difficult job. T.U.M.

A Latin American Speaks. By Luis Quintanilla. pp. i-xiv, 1-268, with Index. The Macmillan Co., N. Y. 1943. $2.50.

Luis Quintanilla, born in Paris in 1900, the former Counselor of the Mexican Embassy in Washington, D. C. and Lecturer in Political Science at George Washington University, received his Licentiate in Letters from the University of Paris and the Doctorate in Philosophy from Johns Hopkins University. Doctor Quintanilla recently became Mexico's Minister to Soviet Russia. His career has been equally brilliant, whether in Mexico, Europe, or the United States. An accomplished linguist, the author is perfectly at ease with the idiom of his neighbors north of the Rio Grande.

A Latin American Speaks is a plea for Pan-Americanism, for an immediate union of the Americas. Doctor Quintanilla maintains that our notions of the Latin Americans and their ideas concerning us need revision. Until we see each other as we are, we can never understand one another. After humorously portraying the typical resident of the United States as he is visualized by the Latin Americans, and delineating our mistaken conception of those living in the republics to our south and southeast, the author presents the chief bone of contention—the Monroe Doctrine of 1823. In the decades following its birth, the Monroe Doctrine became increasingly distasteful to Latin Americans since it fostered Yankee Imperialism and all that is implied in that odious term. Doctor Quintanilla levels five indictments against the Doctrine: "it is *unilateral, inefficient, perverted, unpopular, outmoded.*" Strong words, but the author clearly proves the justice of such sharp judgment. However, the fact has been known for some time among the citizens of the United States. The idea that the Latin Americas were exploited by their good neighbors to the north, is hardly novel.

While the book is an excellent and interesting work from a linguistic standpoint, especially when we consider that the author is not using his mother tongue, it contains superficial treatments of some fundamental facts. Doctor Quintanilla admits three principal features among the Latin Americas: Latin languages, the Catholic Church, and Roman Law. He then inconsistently proceeds to "erase" the Catholic and Spanish traditions as forces of unity and culture. His arguments, taken from numerous Latin American writers, add up to ineffectual and shallow conclusions. For a man who asserts that his is a French and Revolutionary tradition, he goes to a great deal of pain, and does a lot of quoting to prove something that is so patent, according to him. Perhaps even he is beginning to believe that there is such a thing as a Spanish and Catholic tradition south of

the Border. At any rate, the eminent Doctor, for all his assertions of a *freethinking* tradition, does not prove his thesis.

Maintaining that he has "tried to remain resolutely fair and sincere," the author repeatedly lapses into condemnations of whatever is at variance with his own opinions. His views on Franco are extremely biased, and the Church fares little better according to his analyses. Besides, Señor (or rather Monsieur Quintanilla, since he seems to prefer Renan and Voltaire as his cultural forebears) is too free with some ideals we of the United States hold dear. For example, any true and intelligent citizen of this country must resent the indiscriminate linking of the great names of George Washington and Abraham Lincoln with that of Jurez and other so-called "liberators."

Aside from the treatment of the Monroe Doctrine, Yankee Imperialism, and the author's style, there is little else to recommend the book, despite the testimonial of Vice President Henry A. Wallace.

Q.McS.

Spiritual Readings. From Mother St. Paul's Meditations. pp. 308. Longmans, Green and Co., Inc., London, England and Toronto, Canada.

During her life as a Religious, Mother St. Paul published over a dozen books. Most of her readers are not strangers to her *Christi* series which has been for them a storehouse of fruitful meditations and spiritual readings. Though her collection was very worthwhile, her readers wanted the choicest selections from each of her books compiled so as to facilitate the use of them. This present volume fulfills that desire.

This book contains meditations for every Sunday of the ecclesiastical year together with some for the principal feast days. The meditations for the Christmas season are taken directly from Mother Saint Paul's latest work, *Nativitas Christi,* in which she revised the spiritual thoughts she had previously published for that particular season. In the foreword to her book, is found a brief summary of the Ignatian method of Contemplation as drawn from that Saint's *Spiritual Exercises.* A careful consideration of these thoughts will aid the readers to use this book with greater advantage. Also included are "Rules for Spiritual Exercises for Overcoming Oneself" taken directly from the third Chapter of the *Imitation of Christ.* These rules can be used advantageously before using not only this book but also the other publications of Mother Saint Paul. They are rules which have been and will ever be reiterated by Masters of the Spiritual Life for beginners and travelers on the road to perfection.

Very warmly indeed, then, do we recommend this new collection of Spiritual Readings of Mother Saint Paul to all our readers and to the public in general. Since they are based on extracts from Holy Scripture and extracts from such saints as John Chrysostom and others, the readers may be assured of their firm Catholic foundation.

H.H.

Understanding English: An Introduction to Semantics. By F. A. Philbrick. pp. 205. The Macmillan Company, New York. $1.50.

The young science of Semantics is a modern answer to the acute modern problem of the "tyranny of words." Although still on probation, this science should find many men of good will who are only too glad to give it a hearing.

Professor Philbrick's *Introduction* is a tasty sampling of this new field and it succeeds in stimulating this favorable bias into mild enthusiasm. The reader soon becomes aware that a great deal of common sense has been incorporated into its maxims. The first parts seem calculated to make students and readers in general propaganda-proof. These discuss the subtle rhetorical devices by which clever writers can form reader-opinions without the reader being aware of what is happening. This feature alone makes the *Introduction* valuable and, indeed, necessary to every class of the reading public.

The concluding chapters are apt to dampen the enthusiasm of those familiar with traditional logic and scholastic philosophy. They are, to be sure, interesting and provocative, but the general impression is that Semantics is laboriously trying to rediscover the logic behind language while at the same time dismissing or at least ignoring the ancient and traditional science of Aristotle. In this, the Semanticist is a victim of his own problem. The babel of modern terminology is the offspring of the diversification and confusion of modern thought, which for the most part has turned its back on ancient and medieval philosophy. It seems rather a pointed rebuff that Semanticists should clothe in new terminology the old and familiar principles they have rediscovered.

In keeping with the author's admonitions about book reviews, we refrain from censuring one or two unsatisfactory *details* of philosophical import. As a guidance course for college freshmen (for whom the book was designed) it supplies a needed discipline for intelligent reading. As an *introduction* to Semantics, however, it is regrettable that nothing at all is said about the greater outlines and scope of the science.

M.R.

The Discovery of Freedom. By Rose Wilder Lane. pp. 262. The John Day Company, New York. $2.50.

This book commences with several false statements: that space is sunlit, that the world and every substance in it is really only energy, and that all forms of life have consciousness. It concludes with the probably equally fallacious, wishful thinking (desirable as this goal is) that America will set the whole world free. In between, there are similar falsehoods and half-truths too numerous and tedious to catalogue. This is mentioned as an indication of the perplexity of the reviewer when he faces a work of this sort. There is much that is good in it, but so much of the good is vitiated by exaggeration and error. The book sins by excess rather than defect. It was written, the publishers say, "at white heat." That accounts for the great readability of its racy, vigorous style. Unfortunately, it also destroys the author's objectivity of thinking. Her fundamental thesis is that man is by his nature free, that historically and practically he has generally failed to realize his own power and dignity, and that Judaism, Christianity, and Mohammedanism were responsible for his growing recognition of it. This movement culminated in the American Revolution. She foresees that this Revolution will ultimately spread triumphantly throughout the world.

So far, so good. But when she confuses the use and abuse of authority and singles out authority itself as the foe of freedom, when she confines her interest to the purely material welfare of the world and judges religion only on the basis of what it has done to secure food and freedom for people and prefers Islam to Christianity, when she advocates a return to *laissez faire,* to the philosophy of Thomas Paine, and defends all the evils of the English colonial policy and the American frontier on the ground that they have succeeded in enriching the world materially and politically, her judgment goes awry. She cannot prove that man is free *because* rather than *in spite of* these evils. She envisages a world in which that government is best which governs least, and that not by the use of force nor even by the governmental initiation of measures for the common good, but by moral suasion only, leaving the individual free to work out his own progress, and the devil take the hindmost. That would be splendid in a world of saints and wisemen. She seems unaware that the world in which we live has been visited by Original Sin. In her attempted proofs of her theory she oversimplifies history, neglecting such factors in modern progress as the necessary previous accumulation of knowledge through the centuries before man could advance to such a stage, and the immense new resources opened to the world by the

discovery of America. She likewise paints too dark a picture of the achievements of past ages, too rosy a one of America's present, and blithely ignores such facts as that Islam was propagated purely by force.

This book will be welcomed for its insistence on the free will of man, for its timely defense of democracy and its strictures on Communism and Fascism, and for its highly entertaining style and unity of message, but it can be recommended only with the gravest reservations for those able to discern the sparks among the reeds.

R.P.S.

Shakespeare and the Nature of Man. By Theodore Spencer. pp. 223. The Macmillan Company, New York. $2.75.

This volume, comprising the Lowell Lectures of 1942, offers intriguing reading to all lovers of Shakespeare. It is the highly successful attempt of a ripe scholar to trace the growth of the Bard of Avon as a dramatist, with special emphasis on his view of human psychology and the world of reality. In this it is a welcome change from the prevalent flow of more specialized treatments of Shakespeare. The broadness and attraction of its theme will make it of interest to even the general reader and at the same time offer him an enjoyable opportunity to become better acquaintd with the place and significance of Shakespeare in English letters.

The culture of Shakespeare's day almost universally agreed in viewing creation as a static, well-ordered hierarchy of three highly interdependent worlds: the astronomical universe, man who was a little world in himself, and the political sphere of which the king was the center as the sun is of the solar system. It is this background of thought that the author first portrays. It was essentially the outlook of medieval Scholasticism, with later additions of Neo-Platonic and Renaissance thought. And it was of prime importance in the molding of Shakespeare since it was the cultural background into which he was born.

Shakespeare was likewise the heir of a dramatic convention stemming from the Miracle and Morality plays. The growth, importance and influence on Shakespeare of this technique are treated in the second section of this book. Lastly, and of greatest interest, comes the account of Shakespeare's reaction to the philosophy and dramatic technique of his time, of his first tentative steps towards a new view of life and a new type of drama. The growth of Shakespeare's outlook is at the same time a revelation of the growth of the man himself.

Into the ordered universe of Shakespeare's predecessors, the seeds of discord had already been sown and were rapidly sprouting in the form of upheavals of all three worlds. Copernicus and Galileo had given the deathblow to the ancient astronomical concepts. Machiavelli, the disruption of the feudal system, and the first birth-pangs of incipient democracy and of world-empire following upon the discovery of the New World, had dealt as harshly with the idea of monarchy. And the religious upheaval of the Reformation and the scepticism of Montaigne had disordered the microcosm that is man. Thus the young Shakespeare made the acquaintance of evil. In his early comedies the thought did not weigh too heavily upon him. But he later became more and more pre-occupied with the problem of evil. Instinctively he felt the need of a new vehicle to treat of this new problem, and set about the writing of his great tragedies. At first he localized evil in the forces of the external world, as in Hamlet. In Othello his thought had progressed to the point of attributing evil a greater place in man's life, and tracing it to the unfortunate misrepresentations that false appearances give. But in King Lear and Macbeth evil is seen to be within man himself, traceable to his free will and so powerful that it seems that evil must triumph. Shakespeare has seen through the beautiful outward appearances of man to the evil that lurks beneath. He has become aware of the conflict of the ideal and the real. He grows more and more to believe that the evil is the ultimate thing. But in his last plays he sees finally that the good must win, and returns to a profounder, relieved, and almost worshipful acceptance of the good and true and the reality of things as they are. Or as the author puts it: "A development that ends with acceptance, with regeneration, with a vision that sees human life as it is and sees it redeemed."

The author has written a soundly thought out book: one that will like wise stimulate thought on the part of the reader. It abounds with scintillating insights into Shakespeare's plays. He shows a wide acquaintance with medieval culture, with the technique of the drama, and with the best modern works on Shakespeare, but the weight of his erudition is not at all a burden on the attractiveness of his style. The book seems destined to occupy an authoritative spot among Shakespearean analyses. T.K.N.

Between Hitler and Mussolini, Memoirs of Ernest Rudiger Starhemberg. pp. 281. Published by Harper & Brothers, New York.

Ernst Rudiger Prince Starhemberg is the head of one of Austria's oldest aristocratic families. He is the descendant of one of

Christianity's saviours, Rudiger Graf Starhemberg, who defeated the Turkish Hordes at the very gates of Vienna. *Between Hitler and Mussolini* covers the most critical period of Austrian history. In a behind-the-scenes description of how a democracy can be weakened and ruined from within, the Memoirs give us a lively and emphatic avowal of the author's resistance to the tentacles of the Nazi Octopus. There is little doubt that in time to come Austria will be pointed out as the striking example of how hatred, bitterness, deep disappointment, and intrigue within the state led to national suicide. Internal unrest coupled with propaganda of the Nordic Gospel of the blood myth tended to blind even true patriots to the real danger of the Pan-German Movement.

At the end of World War I, after his regiment was disbanded, the Prince became a member of the German Free Corps. He played an active role in their reign of terror. As a personal friend of Adolph Hitler he accompanied him in the Munich Putsch of 1923. Back again in his native Austria, Starhemberg became the organizer of the Fascist faction there. As Minister of the Interior, Vice-Chancellor, Leader of the Heimwehr, and Director of the Sports and Youth Movement, he played an important part in his country's destiny. As the strong man of Austria he cultivated democratic feelings and soon became the bitter enemy of the Hitler movement and an ardent advocate of national independence. He stood between two dictators, Hitler and Mussolini, before the days of the Axis. He was the constant target of both; each one striving to lure him into their camp. His many conversations with the Duce show the incompatibility of the present Axis alliance. Mussolini frequently reveals his anti-German feeling and personal contempt for Hitler together with a grave fear of growing Nazi strength. The intrigues of the inner circle of the government are unveiled. Dollfuss, Schuschnigg, von-Papen, Fey, and Schmidt are painted in a new light, giving the whole story of the Austrian tragedy a new and startling significance.

The Memoirs give the reader a story of frustration and apparent truth. Many critics have held the Prince responsible for the destruction of the Parliament and the downfall of Austrian democracy. A later age alone can judge whether his methods were right or wrong. We are too close to the actual events to pass an impartial judgment or make a proper interpretation. However, we may be sure of a few things. During the decade preceding the Anchluss, he was the most ardent defender of Austria's independence and the irreconcilable enemy of union with the Reich. His is a first hand knowledge of Austria. As noble, soldier, statesman, and ruler, he had every oppor-

tunity to observe the fall of the Austrian and the rise of the German. He became an exile after the occupation, lost his nationality, and saw his properties confiscated. It has been said that actions speak louder than words. If this be so, then Starhemberg's actions (not related in the Memoirs) subsequent to Austria's fall speak volumes and give credence to his claims. He has been continuing his struggle for Austria as a member of DeGaulle's Free French Air Force.

The reader will find this book filled with patriotic fervor. With the Axis tyranny rampant in Europe today to give it significance, this work relates the struggle, futile yet relentless, of one against many. *Between Hitler and Mussolini* is well written and will command the interest of the reader until the last page. All Americans can take a lesson from this book. The underground methods of the Nazi system are not restricted to one side of the ocean.

Without a strong and wide-awake America, all this could happen here. N.S.T.

The Church's Play. By Grace Hurrell. pp. 98. Sheed and Ward, New York. 1942.

In recent years teachers of religion and liturgy in primary and secondary schools have sought some suitable means for teaching their students about that central act of Catholic worship—the Holy Sacrifice of the Mass. Due to the deficient methods used in the past, many Catholics never realize the true meaning and the unequalled beauty of this sublime act of religion.

In her endeavor to furnish school teachers with a textbook suitable for their students, Miss Hurrell has devised the unique method found in *The Church's Play.* Within this small but well-planned volume, we find the entire liturgical year and the Mass itself presented in dramatic form. It reminds us of the religious plays of the Middle Ages, which proved so useful in bringing to the minds of the faithful the principal mysteries of Catholic faith. This book is of genuine value and will, we feel certain, be deeply appreciated by teachers of religion. We heartily recommend it to them for their students.

One defect we feel should be brought to notice, however. The illustrations used in the text are not such as will appeal to those for whom the book is primarily intended. We regret that these representations of God and His creatures were not such as to cause admiration in those who intend to use the book. Abstracting from this one feature, however, we feel this book will prove itself to be very necessary if a teacher wishes the students well informed on the Liturgical Year and the Holy Sacrifice of the Mass. H.H.

Second Sowing. By Margaret Williams. pp. 495. Sheed and Ward. $3.50.

While a satisfactory history of American Catholicism may yet remain to be written, it is certain that in late years very satisfactory lives of individual American Catholics have been a great step in the right direction. And, while *Second Sowing* in all probability will never be included in the category of the very satisfactory, it nevertheless remains an interesting biography of Mother Mary Aloysia Hardey of the Society of the Sacred Heart.

The scene of the story takes the reader over the north, east, south, and west of the United States; the time consumes almost the whole of the nineteenth century—from 1809, the year of Mother Hardey's birth, to her death in 1886. Through the journeyings of the heroine delightful bits of early American history, some of them pertinent and some not, are brought to the attention of the reader. Although not very exact, they do in a measure add to the interest of the story.

Besides the accounts of Mother Hardey's experiences in the founding of convents and schools, the author makes the little known but true observation that the devotion to the Sacred Heart of Jesus is not something which sprang up suddenly in the seventeenth century. In giving the justification for the Society of the Sacred Heart, the author points out that the devotion is as old as the Church and was extensively practiced and preached by the great contemplative and mendicant Orders long before the time to which it is erroneously and commonly ascribed. This is just an example of the informing and readable anecdotes of the book.

The influence of Mother Hardey and her Society upon the education of American women is certainly of great importance, especially in these days of crack-pot educational theories and practices. Our modern educators would do well to inquire into the tried and true pedagogical systems of the Catholic Church, of which the Society of the Sacred Heart is but a part. The psychology of Mother Hardey is given much attention by the author, almost to the exclusion of her interior and spiritual life. This fault, the dominant one of the whole book, tends to give a superficiality to the entire story, inasmuch as it deals to too great an extent with the exterior and material aspects of the subjects life. The book should probably be classed as fair, nothing more or less. A.D.

Kwangsi—Land of the Black Banners. By Rev. Joseph Cuenot. pp. 279. Herder Book Co. $2.75.

Never can it be said that foreign missioners are subjects of faint-heartedness. Every book that has been written about them confirms the fact that every one of them has been imbued with the true Apostolic spirit.

Kwangsi, China, has very appropriately been named the "Land of the Black Banners"; the Black Banners were the soldier-bandits of this section of China. Due to the fact that the country has always been overrun by these bandits, missionary activities have been rendered practically null and void. Kwangsi has always been a headache to missioners; no matter how hard they have worked, or how much suffering they have had to undergo, there has never seemed to be any result. But they are not discouraged; they know that in His own good time, God will see that the results will appear. When that will be, whether twenty years, or two hundred years, only God knows. Father Cuenot had said in his preface: ". . . I have undertaken to review briefly the work of saving souls in Kwangsi . . . and to bring before the reader the roses and thorns of the apostolate." And he has done that very thing, in a gripping story which begins with the martyrdom of Blessed Chapdelaine in 1856, and ends with a story of the field under Bishop Albouy in 1940. It is a story of hardship and peril; of some joys but of many more sorrows. Yet the author has insisted that never for one moment have the missioners doubted but that Kwangsi will some day become Christian.

A story that is as old as Christianity itself, yet with all the modern advantages and disadvantages, it should serve to make Catholics realize that their church is truly Catholic and Apostolic.

C.O.P.

Poetry and Life. A new Anthology of English Catholic Poetry. Compiled by Frank J. Sheed. pp. i-xvii, 1-187, with Table of Contents and Index of first lines. Sheed and Ward, N. Y. 1942. $2.50.

The epidemic of Catholic this, that, and the other, often leaves the poor reader quite bewildered, especially when so many ne'er do-wells grace the table of contents. This anthology at least is free from that defect as most of its writers were Catholics in a more or less practical fashion. The basis of the anthology is truly Catholic; a poetic resume of the truths of the Bible is something new and worthwhile. Not quite so new or universal is the naive introduction that borders on over-simplicity; the critic is not so successful as the compiler.

Such an artificial grouping as this necessarily is uneven and won't please everybody. The somewhat heavy Anglo-Saxon selections stand out like massive rocks against the fragility of Alice Meynell, Father Hopkins and Coventry Patmore. Included are short selections from the Tyburn Martyrs, such as Blessed Robert Southwell. A supplementary list of cognate selections would have enhanced an otherwise satisfactory contribution to Catholic letters.

Crescent Carnival. By Frances Parkinson Keyes. pp. 807. Julian Messner, Inc., New York. $3.00.

The ancient charm and heritage of old New Orleans have always held an attraction for the novelist, and, fortunately for the novel reading world, Mrs. Keyes has also succumbed. The story begins in the proud old Creole section of that city in the year 1890 and develops from there up to the present war. It is the love story of three generations of two families, one Creole, the other American. The three generations really supply three plots but are so interwoven that no unity is lost.

Estelle Lenoir, Queen of the 1890 Carnival, daughter of an old and aristocratic Creole family, and Andrew Breckenridge, wealthy American plantation owner and play-boy occupy the first third of the story. The heroine turns down the hero when he asks her in marriage, due to the over-anxiety for propriety of her family, and to his apparent recklessness. The second part involves the daughter of Estelle and the son of Andrew but ends like the love of their respective parents. The third and last part of the story concerns the granddaughter of Estelle and the grand-son of Andrew and likewise terminates in a stalemate as far as the interrelationship of the two families is concerned.

The book (like every novel) has several faults, chief among which seems to be characteristic of the authoress—too many characters and too long a story. The latter can no doubt be resolved on account of the time consumed by the whole story, but we feel that many of the confusing and apparently unnecessary characterizations could have been omitted. Otherwise it is a very readable tome and will, no doubt, appeal especially to feminine readers. F.X.F.

Gay Legends of the Saints. By Frances Margaret Fox. pp. 169. Sheed and Ward, New York. $1.50.

This book presents positive propaganda for the education of the Christian child. Since our Catholic schools are instituted primarily

for forming the child after Christ, no one should feel diffident in recommending this book whose whole subject matter is the lives of the saints, they who above all men copied Christ. Besides showing the child sanctity in its exquisite and unique gayness, this book of twenty-seven legends should prove an excellent substitute for the rough papered, water colored, misnamed "comics" which have been the seven-days-a-week, insidious intellectual dirt for our American youth. Each legend is graced with an illustration depicting some phase of the story. These pictures but swell the volume of humor and happiness contained in these delightfully written little tales.

H.L.

Poems of the New World. By Alfred Noyes. Introduction by Lord Halifax. pp. 134. J. B. Lippincott Company, Philadelphia. $2.50.

Alfred Noyes, one of the foremost living English poets, has had a wide experience of America and its life in the years he has spent here as a teacher and lecturer. This, with his gifts of mind and tongue, makes him well fitted for the particular task he sets himself in this book: to interpret America to his fellow Englishmen through the medium of poetry. These thirty-six poems are the collection of all he has written on America. Some of them have appeared previously in print. They cover a wide field of varied interest. Here are tales of Southern California and Maine, Indian and New England legends, thoughts on democracy in the American Revolution and in the present war, reflections on Grand Canyon and the installation of the hundred-inch telescope at Mount Wilson Observatory. Refugee children, Junipero Serra, Washington, and Drake mingle familiarly in these pages. As to the poetry, need we say more than that it is Noyes at his usual best? As always it is the thought or the tale he is unfolding that leads us on till we awake with a start to the beautiful language in which it is couched, so unobtrusive and perfectly matched are the subtle nuances of rhyme and meter.

F.G.R.

The Path of Humility. By the author of "Spiritual Progress." pp. 292. Newman Book Shop. $2.00.

Gaining entrance into the interior life is slow and very difficult. This has been true for over nineteen hundred years, and it will ever be true. Those who wish to live with Christ must take up the Cross of Christ, and must cultivate His virtues, the most fundamental of which is humility.

The Path of Humility is a spiritual book in the strictest sense of the word; it is not light reading. It is designed to show that the transformation from pride to humility can be effected in five weeks, granting one meditation each day, complete cooperation with Divine Grace, and plenty of hard work. The book considers in detail every possible aspect of humility and its vice, pride. Throughout, the author makes numerous references to the lives of the King and Queen of humility, Our Lord and His Blessed Mother. The language is simple; the tone necessarily severe, yet kind.

The author is to be complimented on a brilliant study of a very delicate subject. *The Path of Humility* will be of utmost utility and importance to spiritual directors, and is especially recommended to those chosen few who have the privilege of being near and dear to Christ; those who have taken up His Cross and are daily following Him. J.L.R.

Dogsled Apostles. By Alma H. Savage. pp. 226. Sheed and Ward. $2.75.

Such is the title conferred on the heroic missionaries who ventured into Alaska to preach the gospel during the middle of the last century. This book was inspired by the aged and saintly Joseph A. Crimont, S.J., Bishop of Alaska for 25 years and a missionary there for almost half a century.

We have described for us the activities of the Russian fur traders; the exploits of several missionaries from the same country; the coming of the Oblate Fathers, especially the arrival of Father Seguin in 1862, the first Catholic Priest to arrive at Fort Yukon. Then followed closely the arrival of the Jesuit Fathers under Archbishop Seghers. Their trials, hardships, and privations are touchingly portrayed on the pages that follow: the treacherous martyrdom of Archbishop Seghers, the heroic sacrifices of Father Lucchesi during the epidemic, the zeal of Fathers Munroe and Jette. The reader will marvel at the fortitude of the Sisters who aided in the various missions. Their isolation, drudgery, hardships and poverty form a "twentieth-century design in living." The lives of the Eskimos and Indians are very faithfully pictured, showing how they live mainly from the soil and sea. How the introduction of whisky, tea, coffee, and soft foods is responsible for shortening the life span of the inhabitants is also told.

Miss Savage's style is informal; vivid descriptions and easy-formed sentences retain the reader's attention. Many bits of humor have been introduced, to offset the seriousness of the work described.

Dogsled Apostles will make known to the world all the material and spiritual good that was done and is still being done by the Apostles of the frozen north. Heretofore their praises were unsung; Miss Savage has sung them well. L.A.M.

Mary of the Magnificat. By Elizabeth Hart. pp. 58. Sheed & Ward, N. Y. $1.00.

Mary's Magnificat is the most sublime prayer and sacrifice of praise ever offered by a creature to the Creator. No man could ever exhaust the depth of wisdom and love contained in its mysteries. Fittingly Mother Hart has chosen this beautiful canticle as the beacon-light and theme of her story on the inner life of Mary, the Virgin Mother of God. What St. Luke's Gospel records of Mary fills but a few pages. Yet in its conciseness there is a wealth of meaning. In her enlargement of the Gospel narrative the author gives us a fascinating picture of Mary in the settings of the Annunciation, Visitation, Nativity, and Presentation. What the Gospel omits in probable detail, the author supplies in this concise harmony of narrative and meditation. The intimate human touch makes the Gospel story really live.

Mary's children will find in this little book abundant material for meditation on the virtues, privileges, actions, thoughts, hopes, and joys of our Blessed Mother. The familiar tale of Jesus, Mary, and Joseph becomes new, refreshing, and different. The story it tells and the way it is told gives this work its value. Its pages should enkindle and foster our devotion to Mary, our way to Christ. True devotion to Mary magnifies and glorifies God. J.T.S.

Morality and the Social Order. By Ludwig Ruland, D.D. pp. 280. B. Herder Book Co. $2.50.

Morality and the Social Order is the third volume of Ruland's *Pastoral Theology* adapted into English by T. A. Rattler, O.S.A. It treats of the subjects usually found in manuals of moral theology under justice and the seventh commandment, and adds some timely topics like the Jewish question, position of women in society, patriotism and advertising.

As is to be expected a great part of the work is devoted to the question of property because of the importance of this tract especially at the present time. However, in a book of this type we would look for a lengthier and more complete treatment of the questions of wages, labor and labor unions, problems which occupy so prominent

a place in the social order today and need to be discussed from the moral angle.

The doctrine is that accepted as traditional by modern Catholic moralists, and is sufficiently exposed to be helpful to the student. At the same time it is not so detailed as to afford distraction to the general reader.

Father Rattler has succeeded in the difficult task of rendering a technical work into another language. He is to be congratulated on the smoothness of the translation, which makes easy reading.

C.I.L.

His Father's Business. By Rev. Robert Grewen, S.J. pp. 100. America Press, New York. $1.50.

Here is a book designed to give retreatants, priests, and religious, and men in the armed forces brief and practical reflections helpful to the spiritual life. There has been a wide demand for a book that would summarize the matter of an eight day retreat by presenting the basic truths of the Catholic religion in a form suitable for meditation and as either a preparation for or a review of a retreat. Now an experienced Retreat Master meets this request with a series of fifty meditations, based on the *Spiritual Exercises* of St. Ignatius Loyola. These are brief meditations, each about a page and a half long. The author has a knack for fine writing and good illustration of his point. Wisely, he has kept the articles brief, practical, and pointed to one main thought. There is much ripe fruit for meditation presented in attractive form in these pages. We wish for this book the widespread success it deserves.

The Shining Tree. By Lucille Papin Borden. pp. 277. Macmillan Co. $2.00.

Mrs. Borden has avoided over-sentimentality in her story. That the title and the plot render the book a chiefly Christmas-time one, nevertheless the principles of mercy which are contained in it are applicable all the time.

The authoress gives us a story of a tiny refugee from Manila, who lands in the big Penn Station and is unknowingly rebuffed by her worldly, rich grandfather. She is blinded and shocked, and is befriended by a young paperboy, who brings her to his boarding-house where she is immediately "adopted" by the strange assortment of boarders: a young physician with an inferiority complex, a violinist, and a beautician among others. They are all under the able

protection of a gruff but kindly Mrs. Smithers, in a not-too-smart section of New York City. As the story unfolds itself we are able to obtain a glimpse into the lives of the various characters, seeing their joys and their sorrows, their successes and their failures. They are all now striving to one end—trying to give Xandra a happy Christmas. When the story ends, all is well; and we can see how each has been rewarded a hundred-fold for their charity toward one of His little ones.

Mrs. Borden has avoided over sentimentality in her story. That should be sufficient to recommend it to readers. In a story which has a plot of pathos, it takes great talent to avoid running in the usual line of over-sympathy. She has applied in a charming manner true Christian principles of justice and love. It deserves to be well received. C.McK.

The School of Mary. By Rev. John A. Kane. pp. 248. St. Anthony Guild Press, N. J. $2.00.

The Blessed Virgin Mary has always been an ideal subject for meditation books. That is the reason perhaps why so many attempts have been made to write about her. Many tend toward that sickening sentimentality which is so difficult for reason to follow. Many also are written in the manner of a text-book, cold, formal, and factual. A few, very few, unite sentiment with reason in such a way as to produce something readable and lovable.

Father Kane should be commended on his attempt to write a book of meditations on Mary. It should appeal to those who enjoy facts, presented in true syllogistical order. But to all those millions of Mary's children whose hearts are burning within them out of love for their Mother, we are afraid that the book will appear too cold and formal. It seems to lack that spirit of warmth with which most Catholics wish to be imbued when thinking of our heavenly Mother. If the author has intended his book to be apologetical, then he has succeeded; otherwise it seems to fall short of a real meditation book.

The World's Great Catholic Literature. Edited by George N. Shuster. pp. 438. The Macmillan Company, New York. $3.00.

Here is an anthology presenting in chronological order selections from the great Catholic prose of all countries and all ages, with the exclusion of living writers. It offers a grand panorama of Catholic thought as it includes over two hundred selections from nearly as many authors. Essays, letters, short stories, extracts from biographi-

cal, theological, and philosophical writings are all included. Many of these are difficult to find elsewhere, and this convenient source will be highly appreciated. The limitations set by the author work some hardships. Thus we have Chesterton and Broun represented, but not Belloc, as he is still living. The stringencies of space present other difficulties. Thus St. Thomas Aquinas is dismissed with half an article on the conditions for a just war. Of course, such an anthology is primarily intended to whet the appetite for more by enticing the reader to examine the original works. It also intends to present a coherent view of the extent and variety of Catholic literature. Within the scope of its purpose, then, this compilation is an admirable success. We welcome it as a needed and splendid addition to Catholic letters.

A Book of Simple Words. By A Sister of Notre Dame de Namur. pp. 240. P. J. Kenedy and Sons, New York. $2.00.

The best work by far to come from the pen of this Sister of Notre Dame is her present volume, *A Book of Simple Words*. Simple words, for all words are simple when they begin to speak of the majesty of Christ; and it is precisely about the God-Man that this book deals. It is the story of Christ from the crib of Bethlehem to the cross of Calvary. It is along this path that we learn of Christ, of His love, of His virtue, of His suffering, of His holiness. The author continually points these out to us, to get us to know Christ and His life story better. She confesses that we do know the Gospels, but wonders whether or not we really know Christ. By reviewing the life of Our Lord it is hoped that a better understanding of Him will be obtained. Many continue to be strangers to Him. To overcome this, to fill this void in the life of men, is the main purpose of the book; to know Christ better, and having learned of Him, to begin a serious attempt to imitate Him, is the message she inculcates. The important and interesting facts of Christ's life, particularly His miracles, are well presented in a style adapted to all.

One of the finest uses of the book is, of course, in employing it in daily meditation. It is well paragraphed, and each paragraph is ripe with spiritual reflections. The important things which we must know and follow in order to progress spiritually, have all been carefully selected and arranged. The entire work is overflowing with Biblical quotations and stories put down in a manner which is easy to grasp and understand. These give it an unusual appeal and freedom from tiresomeness. The author's hope that a line here and there

will open up vistas of unexplored regions, attracting souls to venture further in their pursuit of Christ crucified, should be more than realized. B.D.K.

Niagara. By Rev. Edward F. Garesche, S.J. pp. 30. The Vista Maria Press, New York. $1.00.

This slender little volume contains the best bit of modern Catholic poetry to come our way in quite some time. It comprises four short odes on the grandeur and inner significance of America's mightiest cataract, as viewed by the poet in the four different seasons of the year.

In the foreword, the author regrets the modern neglect of the ode as a poetic vehicle, and offers his poem as a proof of the suitability of this medium. Certainly his own high success affords abundant testimony to the truth of his contention. He has captured Niagara in the only poetic form that seems adequate to encompass the majesty of his subject and the spirituality of his interpretation of it. For he views Niagara as Nature's symbol of the eternal priesthood of Christ. He hears in the thundering of the waters a perpetual litany of praise, singing the power of God. To him, the snow clad banks are surplices, and the constant mist is wafted incense about the altar whereon the waters immolate themselves in an endless sacrifice, at once the Priest and Victim; while the burgeoning forth of new life in the springtime mirrors the Resurrection. He has the penetrating insight and the lyric tongue of the true Catholic poet. At all times his deft mastery of subtle rhythm and vocabulary is equal to the sublimity of the theme and the delicate variations of mood and meter which it demands. F.G.R.

We Wish to See Jesus. By Paul L. Blakely, S.J. pp. 144. The America Press, New York. $2.00.

In his latest book, the third of a series, Father Blakely brings forth another group of his simple reflections on the Sunday and Feast Day Gospels. As in his two previous works, the author follows the cycle of the liturgical year—proceeding from the expectation of Advent to the joys of Christmas, from the sorrows of Lent to the glories of Easter, and so on through the year with the words of Christ ever before him. From each Gospel a lesson that is very suitable to the present, distraught era has been taken. New and unsuspected applications for the Gospel stories have been presented with a treatment simple, but scholarly. This book written by one versed

in things spiritual can be of great benefit to the reader, especially as an aid in his own meditations. It is most readable and can be perused with value by all. We recommend *We Wish to See Jesus* to both the layman and the religious. J.T.D.

Little Stories of Christ's Miracles. By Nita Wagenhauser. pp. 104. Saint Anthony Guild Press, Paterson, N. J.

Christ's life is recorded in the Gospels for our instruction and imitation. In particular was He concerned that He should be introduced to children. With stories of simple tenor and not too pretentious pictures, Nita Wagenhauser presents a book of fifteen chapters, each the story of one of Christ's miracles, in order that the little ones may know Him better. The book might well be considered by the Sister who is confronted with the really difficult problem of how to tell her pupils about Our Lord, for here she will find excellent assistance in these simply written accounts in the story form so dear to the child's heart. H.L.

BOOKS RECEIVED

Reviews may appear later

A New History of Music. *By Henry Prunieres.* The Macmillan Company. $5.00.

We Stand With Christ. *By Rev. Joseph C. Fenton.* Bruce. $3.75.

The Our Father. *By Most Rev. Tihamer Toth.* B. Herder Book Company. $2.75.

The Twilight of Capitalism and the War. *By Walter John Marx.* Herder. $2.75.

Soul Clinic. *By Two Sisters of Notre Dame.* Frederick Pustet Company. $2.00.

Understanding Fiction. *By Cleanth Brooks, Jr., and Robert Penn Warren.* F. S. Crofts & Company. $1.75.

The Following of Christ. *By Gerard Groote.* America Press.

Praying With the Poverello. *By Sister Mary Aloysi Kiener, S.N.D.* Pustet. $1.50.

The Psalter. *By Rev. L. C. Fillion, S.S.* B. Herder Book Company. $2.50.

Hope of Life. *By Sister Monica.* P. J. Kenedy & Sons. $1.35.

Shining in Darkness. *By Rev. Francis X. Talbot, S.J.* America Press. $2.00.

Here Come the Penguins. *By Sara Maynard.* St. Anthony Guild Press. $0.50.

The Epistles and Gospels in the Catholic Church of the Greek Rite. Prosvita-Enlightment, McKeesport, Pa. $1.50.

The National Catholic Almanac. St. Anthony Guild Press. $1.00.

The Better Life. *By Rev. Kilian J. Hennrich, O.F.M.* Wagner. $2.50.

A HARMONY OF THE GOSPELS. *By Rev. Newton Thompson.* B. Herder Book Co. $2.50.

CHAPTERS IN RELIGION. *By Rev. C. A. Prindeville, C.M.* B. Herder Book Co. $2.00.

WHEN THE VEIL IS RENT. *By Most Rev. Francis C. Kelley.* St. Anthony Press. $1.50.

PAMPHLETS RECEIVED

OUR SUNDAY VISITOR PRESS, Huntington, Indiana:

THE SEARCH FOR GOD. *By Rev. John A. O'Brien.* $0.10.
MAKE THE MASS LIVE. *By Sister Mary, I.H.M.* $0.10.
YOUTH AND CHASTITY. *By Rev. Paul Tanner.* $0.10.
LITTLE PRAYERS WITH PLENARY INDULGENCES. *By Rev. Francis Mutch.* $0.10.
FIGHT FIRST! MARRY LATER. *By Rev. Frank Gartland.* $0.10.

CATHOLIC HOUR SERIES. Our Sunday Visitor Press, Huntington, Indiana:

THOUGHTS FOR A TROUBLED TIME. *By Rev. John Carter Smyth, C.S.P.* $0.15.
WE ARE THE CHILDREN OF GOD. *By Rev. Leonard Feeney, S.J.* $0.15.
THE VICTORY OF THE JUST. *By Rev. John F. Cronin, S.S.* $0.15.
CONQUERING WITH CHRIST. *By Rev. John J. Walde.* $0.20.

THE MARYKNOLL BOOKSHELF, Maryknoll, New York:

MARYKNOLL MISSION PLAY CATALOGUE. Book One: For Children. 3¢. Book Two: For Young People. 6¢. Book Three: For College Groups and Adults. 8¢. Book Four: Musical Selections. 3¢.

POPE PIUS AND POLAND. The America Press, New York. $0.10.

THE GROWTH OF GOOD WILL. *By Everett R. Clinchy.* The National Conference of Christians and Jews, New York. $0.10.

MARYKNOLL MISSION LETTERS. Field Afar Press, New York. $0.50.

SCAPULAR INSTRUCTIONS. The Carmelite Fathers, 338 E. 29th St., N. Y. $0.10.

A SALUTE TO THE MEN IN SERVICE. *By Rev. Daniel A. Lord, S.J.* The Queen's Work, St. Louis, Mo. $0.10.

THE SPANISH-ENGLISH CONFESSOR'S GUIDE. *By Rev. A. D. Spearman, S.J.* Saint Anthony Guild Press, Paterson, N. J. $0.60.

THE LITURGY AND VICTIM SOULS. *By Rev. P. Raphael Rossman, O.S.B.* Sponsa Regis, Collegeville, Minnesota. $0.10.



SAINT JOSEPH'S PROVINCE

CLOISTER SYMPATHY

The Fathers and Brothers of the Province extend their prayers and sympathy to the Very Rev. V. F. O'Daniel, O.P., on the death of his brother; to the Very Rev. J. A. McHugh, O.P., on the death of his mother; to the Rev. M. A. Snider, O.P., and the Rev. D. Schneider, O.P., and Brother Timothy Dittoe, O.P., on the death of their fathers.

APPOINTMENTS

The Rev. F. N. Georges, O.P., has been appointed Editor of THE TORCH and Provincial Director of the Blessed Martin Guild, the Blessed Imelda Confraternity and the Angelic Warfare of St. Thomas Aquinas. The Rev. R. E. Vahey, O.P., has been named Provincial Director of the Rosary Foreign Mission Society and the Rev. F. N. Wendell, O.P., is Provincial Director of the Third Order. The Rev. W. F. Cassidy, O.P., is to assist in the promotion of the Rosary Foreign Mission Society.

CHAPLAINS

The Rev. L. F. Boppell, O.P., the Rev. J. P. Morrissey, O.P., the Rev. W. B. Sullivan, O.P., and the Rev. J. D. Kearney, O.P., have received commissions as chaplains in the Army. The Rev. J. B. Briggs, O.P., the Rev. C. B. Morrison, O.P., and the Very Rev. Walter Farrell, O.P., are serving as chaplains in the Navy. At a reception given by the Gallery of Living Catholic Authors, the 1942 Literary Award for the outstanding book of the year was made to Father Farrell for his *Companion to the Summa.*

ORDINATIONS

On February 13, 14 and 15, the Most Reverend John McNamara, D.D., conferred First Tonsure and the Minor Orders on Brothers Hubert Horan, O.P., and Augustine Dooley, O.P., in the National Shrine of the Immaculate Conception, Washington, D. C.

EXAMINATION

On November 28, the Rev. R. E. Brennan, O.P., passed the *ad gradus* examination at the House of Studies in Washington. Upon the appearance of *Essays in Thomism* of which he is the editor, Father Brennan was named to the Gallery of Living Catholic Authors.

SAINT ALBERT'S PROVINCE

ELECTIONS

The Very Rev. J. A. Driscoll, O.P., has been re-elected Prior of the House of Studies at River Forest. The Very Rev. J. W. Curran, O.P., has been named Subprior.

The Very Rev. G. R. Scholz, O.P., was re-elected Prior of St. Anthony's Priory, New Orleans, La.

CHAPLAINS

The Rev. J. I. Reardon, O.P., and the Rev. R. H. Grant, O.P., have been appointed chaplains with the Army.

SISTERS' CHRONICLE

The Dominican Sisters of the Sick Poor, New York, N. Y.

The General Chapter of the Congregation opened July 9, 1942. His Excellency, the Most Rev. Francis J. Spellman, D.D., Archbishop of New York, presided at the elections held on the following day.

The Very Rev. M. L. Heagen, O.P., conducted the first annual retreat, June 29 to July 8; the second retreat, September 3 to 12, was directed by the Rev. J. M. Smith, O.P.

St. Cecilia Convent, Nashville, Tenn.

Sister Maria Goode, O.P., died at St. Cecilia Convent October 23, after a short illness. Sister Maria was in the twentieth year of her religious profession.

Sister Camillus Baldwin, O.P., passed to her eternal reward November 21. The Rev. J. T. Mulvin, O.P., of St. Louis Bertrand's Priory, Louisville, Ky., sang the requiem Mass for the deceased. On November 1, Sister Camillus had observed the golden jubilee of her religious profession. His Excellency, the Most Rev. William L. Adrian, D.D., Bishop of Nashville, celebrated the Mass and preached the sermon on this occasion.

The Rev. Edward Dowling, S.J., of St. Louis University, conducted the academy students' retreat, February 10 to 12.

Miss Dorothy Scudder and Miss Gene Cabaniss received the habit February 28 in the St. Cecilia Chapel. His Excellency, the Most Rev. William L. Adrian, D.D., Bishop of Nashville, presided at the investiture ceremony and preached the sermon.

Sisters Rosemary Cunningham, Margaret Mary Hessler, and Virginia Kern made their first profession March 7.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

The Rev. J. A. Manning, O.P., of St. Joseph's Priory, Somerset, Ohio, conducted a retreat for the Sisters at Our Lady of the Elms Pre-School, December 18 to 24. Another retreat, December 25 to 31, was given at St. Vincent's Mission, Akron, by the Rev. L. A. Arnoult, O.P., of the Dominican House of Studies, Washington, D. C.

The Rev. M. A. Murray, O.P., of Somerset, was chaplain at Our Lady of the Elms Convent during the Christmas season.

At a recent sociological convention held in Cleveland, Ohio, December 27 to 29, Sister M. Bernice, O.P., assistant principal of St. Vincent's High School, took part in a panel discussion dealing with the importance of sociology in the high school program.

Sister M. Yolanda, O.P., died January 3 at Our Lady of the Elms Convent. She was in the fifty-sixth year of her religious profession. Sister Yolanda came to Akron in 1893 and established the first Catholic school in the city at St. Bernard's. The Rt. Rev. Msgr. G. N. Habig, Dean of Canton, celebrated the requiem Mass. The Rev. S. P. Lux of Akron, and the Rev. J. H. Rohner of Lorain, were deacon and subdeacon, respectively. The Rev. Hilary Zwisler of Akron spoke eloquently about Sister Yolanda's long and fruitful career. All four priests were her former pupils during the years she taught in Akron, Barberton, and Youngstown.

Immaculate Conception Convent, Great Bend, Kansas

The Rev. Peter Kaub, chaplain of St. Rose Hospital, Great Bend, attended the "Liturgical Week" conference held at St. Meinrad's Abbey, Ind., October 12 to 16.

On January 1, the Rev. Peter Kaub succeeded the Rev. V. F. Kienberger, O.P., as chaplain at the Immaculate Conception Convent.

On January 6, the Rev. I. J. Strecker, ordained December 19, assumed his new duties as chaplain at the St. Rose Hospital.

Sacred Heart Convent, Houston, Texas

Sister M. Benedicta Echenrode celebrated the golden jubilee of her religious profession December 8, the feast of the Immaculate Conception. His Excellency, the Most Rev. C. E. Byrne, D.D., LL.D., offered the jubilee Mass. After the Mass, His Excellency extended his congratulations and read the Holy Father's blessing. The Rev. Father Nigh presented a copy of the Pope's message to the Jubilarian.

Exposition of the Blessed Sacrament continued throughout the day as requested by His Excellency in a circular letter in which he exhorted all to unite in prayers for Peace.

Sister M. Ignatius Jacob pronounced her first vows December 8.

A special Christmas novena was held at Holy Rosary Church before an outdoor crib erected by the pastor, the Rev. F. L. Vander Hayden, O.P. The school children sang the carols.

Love of the Mass was the theme of the play supervised by the Dominican Sisters and presented as the closing program of the school for 1942. Forty Hours devotion, December 29 to 31, terminated the year's spiritual exercises at the Mother House.

The Rev. W. J. Conway, O.P., conducted the retreat for the high school pupils of St. Agnes Academy, Houston.

Sister M. Francis Graml was called to her eternal reward January 16, after forty-seven years spent as a teacher in the academies and parochial schools of the Galveston diocese.

St. Mary of the Springs, Columbus, Ohio

Sister M. Winifred Lynch died October 27, after a long illness.

Sister de Chantal Nichols celebrated the golden jubilee of her religious profession December 20. The event was marked by the attendance of two of her former pupils, the Rev. J. R. McAvey, O.P., and the Rev. B. U. Fay, O.P., both of whom were ministers at the jubilee Mass.

His Excellency, the Most Rev. John T. McNicholas, Archbishop of Cincinnati, paid the community a visit December 21.

Dr. Herbert Schwartz, Washington, D. C., spent several days at St. Mary of the Springs giving interesting and instructive lectures to the Sisters.

Dominican Sisters of the Perpetual Rosary, Camden, N.J.

The Tertiary-Perpetual Rosary Retreat took place December 13. There was a large attendance of Tertiaries and Perpetual Rosary members. In the afternoon, the annual meeting and reception of new members of the Perpetual Rosary was observed. All renewed their consecration to Mary as her Guards of Honor.

The Rev. J. S. Moran, O.P., Director of the Perpetual Rosary, conducted the

retreat and instructive conferences were given by the Rev. W. T. Condon, O.P., of Holy Name Priory, Philadelphia, Pa.

On January 3, a large number of Perpetual Rosarians took part in the first monthly Perpetual Rosary Hour Pilgrimage of the year. The devotions consisted in the recitation of the fifteen decades of the Rosary, singing of Rosary hymns, followed by the indulgenced prayer to Mary's Immaculate Heart, and concluded with Benediction of the Most Blessed Sacrament.

Dominican Sisters of the Perpetual Rosary, Rome, Italy (American Foundation)

Miss Maria Maddelena Zugno of Brescia, Italy, received the habit September 24. Miss Zugno took the name Sister M. Catalda of the Precious Blood. The Most Rev. Philip Caterini, O.P., Procurator General of the Order, presided at the ceremony and preached the sermon.

Congregation of the Most Holy Cross, Everett, Washington

Sister M. Artemia Beatty died November 3 at St. Joseph Hospital, Aberdeen, Washington, in her fifty-eighth year and the thirty-first year of her religious profession.

Sister M. Albertina and Sister Mary Jean attended the Catholic Book Fair in Spokane, Washington. Sister Mary Jean spoke on the history of silhouette making.

At the Catholic Northwest Library Conference of the Washington-Oregon area the Dominican Sisters were represented and took an active part in the two-day program.

An inter-community project which has attracted wide attention is the book of Christmas legends for children, *Littlest Angel* written by Sister Maryanna, O.P., of St. Mary of the Springs, and illustrated by Sister Mary Jean, O.P., of the Everett community. The book was published in November by the Edward O'Toole Co., and enjoyed extensive sales in the few weeks it was available before Christmas.

The Rev. V. Lamb, O.P., of Ross, California, has been named resident chaplain at the Mother House. Prior to his arrival, January 9, the convent was attended by the parish priests.

The Rev. J. L. Asturias, O.P., of Seattle, gave the mid-year retreat at the Mother House and presided at the ceremony of final vows taken by three Sisters.

Congregation of St. Thomas Aquinas, Tacoma, Wash.

Miss Josephine Ramaglia received the habit January 4, taking the name Sister Mary Celeste. On the same day Sisters M. Emmanuel M. Innocentia, and M. Timothy made their temporal profession.

Sister M. Mechtilde celebrated the silver jubilee of her religious profession January 26

The graduates of the Congregation's two accredited high schools, Holy Rosary (Seattle), and Aquinas (Tacoma), will have an opportunity to continue their education in the newly established Tacoma Catholic College recently opened by the same Congregation. The Sisters' college was formerly the residence of the late Mr. and Mrs. J. P. Weyerhaeuser. The new Tacoma Catholic College's gardens were designed by Olmstead of Boston and executed by F. B. Meade and James Hamilton, architect, of Cleveland. Excellent views of Puget Sound and Mount Ranier prompted the choice of the Weyerhaeuser Estate as the site of new college.

Dominican Sisters, Amityville, L. I., N. Y.

The Rev. Charles Demjanovich, brother of Sister Miriam Therese, who wrote *Greater Perfection,* lectured on the life of his sister.

The Rev. Edward Koechel, M.M., recently returned from Japan, spoke of his experiences in the missions of the Far East.

The Rev. D. E. Casey, O.P., gave an interesting illustrated lecture on Dominican missions in China.

Sister Patricia, Dorothea, and Januaria have gone to their eternal reward within the past few months.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

January brought the news that eleven Maryknoll Sisters were on their way to the interior of China from Hong Kong, where they have been interned for many months after the fall of the Crown Colony.

It is thought that the Sisters will join other members of their community in one or several of their houses scattered throughout the Kongmoon, Kaying, Wuchow, and Kweilin areas of South China. In all of these territories, reenforcements are sorely needed, particularly in Kweilin, where the Sisters are working day and night among the thousands of refugees from North China.

To meet the high cost of living, Maryknoll Sisters in Free China have planted gardens and report harvesting good crops of green vegetables, sweet potatoes, and peanuts. The peanut patch is considered especially important since it serves the double purpose of enriching the Sisters' meatless diet and of providing a treat on holidays for Chinese boys and girls.

In the Kaying Vicariate, the Sisters have in some cases been without word from their families for two years, and they in turn have been unable to send letters because of prohibitive air-mail rates, one letter received bearing postage amounting to $7.20. There is no regular mail communication between the Maryknoll houses in China, although letters are occasionally brought from one house to another by refugees.

It happened one day in Hawaii that Maryknoll Sisters, unable to procure workmen, because of war demands on their time and skill, attempted, with the aid of some pupils to make much needed repairs on St. Augustine's School at Waikiki.

Perhaps it was one of the boy helpers who told the tale at Pearl Harbor close by, but regardless of how they learned of the Sisters' activities, a group of U.S. Defense Workers came to the school the following day after their labors at the Harbor, and took it upon themselves to do the entire repair job. There was enough painting and carpentry to engage the volunteers (all from Brooklyn, N. Y.) for many days, and they worked faithfully and diligently until the work was finished.

One day, during a period when food was especially scarce in the Islands, the young men arrived with a large bag of potatoes for the Sisters. Frequently they brought other donations of food; and "off and on," wrote one of the Sisters, "they would leave an offering in an envelope for our mission work."