

philippine studies

Ateneo de Manila University · Loyola Heights, Quezon City · 1108 Philippines

The Catholic Way
by Theodore Maynard

My Way Of Life: The Summa Simplified for Everyone
by Walter Farrell, O.P., S.T.M. and Martin J. Healy, S.T.D.

The Sacred Heart Encyclicals of Pope Leo XIII and Pope Pius XI
Introduction and Outlines by Carl J. Moell, S.J.

Review Author: Ralph B. Gehring

Philippine Studies vol. 1, no. 3 (1953): 292–294

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of sufficient reason. When men make mistakes, it is not the evidence of reality, but passion, bias, prejudice or temperament which, wittingly or unwittingly, has influenced their judgment. Critical reflexion on one's motives for assent will usually reveal the error. Reality, however, is so vast and complex that man will never completely unveil the "mystery" of being.

Fathers Hasset, Mitchell and Monan present the above doctrines in a familiar and at times colloquial style, remembering that their text is for beginners in the study of philosophy. They likewise avoid the thesis-form students often find repulsive, and offer instead a series of easily read chapters, each preceded by inviting quotations from well-known authors and provided with summaries to facilitate repetitions. The text is intended for a 45-hour course and is impeccably printed.

Impeccability cannot be predicated of the Authors' entire effort, however. This text frequently sins by a loose use of words and by an absence of judicious qualification which will certainly cause the student difficulty, as, under the influence of the Authors themselves, he becomes more discerning. Partially as a result of these inaccuracies, there are minor contradictions between earlier and later parts of the book. The teacher will be able to remove them, and perhaps the better students also will be able to do so, particularly if they make use of the lists of suggested readings (all, incidentally, from accessible works), but it would have been much better to have obviated such defects in the composition of this, in general, praiseworthy first edition.

RALPH B. GEHRING

THE CATHOLIC WAY. By Theodore Maynard. Appleton-Century-Crofts, Inc., New York. 1952. Pp. xvi-302. \$3.50

MY WAY OF LIFE. Pocket Edition of St. Thomas. The *Summa* Simplified for Everyone by Walter Farrell, O.P., S.T.M. and Martin J. Healy, S.T.D. Confraternity of the Precious Blood, Brooklyn, N. Y. 1952. Pp. vi-630. \$1.35.

THE SACRED HEART ENCYCLICALS OF POPE LEO XIII AND POPE PIUS XI. Anniversary Edition. Introduction and Outlines by Carl J. Moell, S.J. The America Press, New York. 1953. Pp. 72. \$0.25.

The Catholic Way, says its "Explanation in Lieu of a Preface," is written "from a layman's point of view," and is "an account of what the Catholic Church means to a layman, or should mean to a layman." However, the author's "primary purpose is not to present Catholic doctrine," which has already been well presented; he

has "something different in mind," namely, a description of the Catholic way of life, which, as far as he is aware, "has not been attempted before."

Mr. Maynard has lived almost forty years of Catholic life since his conversion from Protestantism in 1915. With more than thirty books to his credit, he is one of the most prolific Catholic authors in the United States today. His *Catholic Way*, however, is not always the "inspiring analysis" which its jacket says it is, nor is it often "warm" nor always "reassuring". The average layman, Catholic and non-Catholic, will find in it a wealth of detailed information, rarely incorrect, but only inattention, or a knowledge he cannot be expected to possess, will preserve him from certain confusions and even from positive errors. Thus he will read that miracles may be due to the operation of unknown laws "in some instances" (p. 45); that those baptized outside the Church may have a relationship to it, only, it seems, "if they are in a state of grace" (p. 62); that the Church "deals gently with sins, so long as they are sincerely repented" (p. 77); that "among Catholics of the Eastern rites there is not the same degree of worship paid to the Blessed Sacrament, except during Mass itself" (p. 121, footnote); that diabolic possession "can occur only because of a yielding of the will" (p. 161); that democracy is "the form of government most consonant with Catholicism" (p. 176); etc.

Now the Church has never, to our knowledge, declared democracy to be the form of government most consonant with Catholicism. She has, however, declared that no one form of government is best for all circumstances, and that the form of government should be adapted to different times and peoples. As for diabolic possession occurring "only because of a yielding of the will," we wonder what proof Mr. Maynard can adduce. There are many recorded cases in which diabolic possession seems to have occurred in opposition to the will of the person possessed. The *same* degree of worship, i.e. divine, is paid to the Blessed Sacrament by Catholics of the Eastern Uniate rites, as is paid by Catholics of the Latin or other Western rites. The only difference, as Mr. Maynard undoubtedly meant to say, is in the external manifestation of such divine worship. The Church, of course, deals gently with *sinners*, not with sins. Those baptized outside the Church, whether in grace or not, have a *relation* to it, as truly as those within it. So also have those who have not even been baptized: The Church is "Catholic", universal, and no one is excused from hearing its voice, or, having sufficiently heard it, from obeying it. Miracles, finally, are never due to unknown laws of nature. Miracles, in their very notion, are divinely produced effects, outside of or in contradiction to physical laws.

There are undoubtedly good and even quotable passages in *The Catholic Way*, but they do not seem to compensate its defects.

If "Catholic living takes the pattern that it does" from Catholic doctrine, greater care may justly be demanded in the expression of that doctrine. Had Mr. Maynard attempted less, or more assiduously cultivated the books, "some of the most recent and best by laymen," whose primary purpose is to present Catholic doctrine, and had he likewise given to his individual chapters the limpidity and order of his table of contents, he would have described the Catholic way of life more usefully for his readers and more creditably to his literary and his Catholic self.

My Way of Life is quite another work. Here the average layman need fear no doctrinal errors, no confusions, and this not only because the author is St. Thomas Aquinas but also because his translators and paraphrasers, Frs. Farrell and Healy, have portrayed his thought with an accuracy and a clarity equal to those of the great Doctor himself. The *Summa Simplified for Everyone* is a terse, forceful and vivid "representation" of a supernatural theology and a rational philosophy of life, possessing the admirable quality of satisfying heart and mind. The publishers have given it a format slightly larger but just as attractive as that of their editions of the Sunday Missal. Evidence of the public's appreciation is the volume of sales—second largest in the Catholic bookstores of the United States, according to *America's Booklog* for June.

Carl J. Moell's edition of *The Sacred Heart Encyclicals* will be a useful instrument for Colombiere Circles, study clubs and other groups desiring authoritative explanations of the Sacred Heart devotion in handy form. Besides Leo XIII's *Annum Sanctum* (on Consecration) and Pius XI's *Quas Primas* (on the Kingship of Christ), *Miserentissimus Redemptor* (on Reparation) and *Caritate Christi Compulsi* (on Prayer and Expiation in the present distress of the Human Race), there is also a four-page excerpt, unmentioned in the pamphlet's title, from Pius XII's *Summi Pontificatus* (on the Unity of the Human Race).

RALPH B. GEHRING

THE WARRIOR SAINT. By R. V. C. Bodley. Little, Brown and Company, Boston. 1953. Pp. 302. \$4.00.

This is not another book on St. Ignatius Loyola. The subject of the biography is Charles de Foucauld, "viscount, libertine, hussar, explorer, Trappist monk, hermit in Palestine and missionary in the Sahara." His life (1858-1916) was extraordinary in many ways. In his youth and early manhood he was extraordinarily lazy, gluttonous, vain, petulant, purposeless, irreligious. Deprived of his commission in the French Cavalry on the occasion of a notorious affair with a prostitute, he began at last to show signs of maturity. Later readmitted to the army when trouble broke out in North Africa, he