

THE NEW COLOSSUS

by Emma Lazarus.

Not like the brazen giant of Greek fame,
 With conquering limbs astride from land to land;
 Here at our sea-washed sunset gates shall stand
 A mighty woman with a torch, whose flame
 Is the imprisoned lightning, and her name
 Mother of Exiles. From her beacon-hand
 Glows world-wide welcome; her mild eyes command
 The air-bridged harbor that twin cities frame.
 "Keep, ancient lands, your storied pomp!" cries she
 With silent lips. "Give me your tired, your poor,
 Your huddled masses yearning to breathe free,
 The wretched refuse of your seeming shore.
 Send these, the homeless, tempest-tost to me,
 I lift my lamp beside the golden door!"

—ERNEST A. SMITH '51



- BOOK REVIEWS -

GOD'S UNDERGROUND

Father George as told by Gretta Palmer

New York, Appleton-Century-Crofts-Inc., 1949 (296 pages)

In 1941 the Nazis occupied Jugo-Slavia. Father George, a Catholic Croat priest, was on their black list. Immediately he went underground with the Christian youth organizations of his country. In spite of constant dangers of death and the influence of the atheistic doctrines of Fascism, Nazism, and Communism, Father George, in various disguises and with the help of underground friends, for three years kept the light of faith burning brightly in the minds and hearts of the youthful zealots of his overrun and harassed country. Late in 1944, Father George's work as spiritual adviser to his young friends became too dangerous. He joined a group of partisan militia as a medical doctor. (He had been a doctor previous to his study of theology). Early the next year

the partisan group, of which he was a member, was attached to the Red Army of the Ukraine and became subject to Russian orders and discipline. Through the instrumentality of a Red Army Officer, who was a secret believer in Christianity, Father George obtained a military pass which took him into the Soviet Union. For six months, Father George, still wearing the partisan uniform, and still posing as a doctor, travelled about western Russia with the purpose of learning about the hopes and beliefs of the Russian people. At the end of this time he decided to return to his native land, but on his way home he was arrested and jailed in Prague. Here he underwent a trial on trumped-up charges. He won his case in this dramatic trial and finally escaped to freedom.

God's Underground is the amazing and intensely interesting story of the experiences of Father George as a priest and doctor under the circumstances mentioned above.

The most astounding fact revealed by Father George in relating his experiences is, that, in spite of a ruthless thirty years attempt on the part of the Communist minority in Russia to crush the Christian religion, it is still secretly believed, practised and cherished by probably one-third of the Russian people.

Father George tells us that he found in Russia secret seminaries training young men for the priesthood, priests secretly ministering the sacraments to the faithful, young and old from all ranks of life, even among the Red Army and M.V.D. officers, still clinging to their ancient faith or, seeing the emptiness of Atheistic Communism, arriving at a knowledge of truth and a desire to worship God.

All this is an amazing revelation to us of the Western world, which hears very little of religious activity behind "The Iron Curtain". However, high church authorities vouch for the authenticity of Father George's story. Monsignor Fulton J. Sheen, who knows the author writes, "Father George is first to make public not only the details of the mysterious spiritual activity inside Russia but also the manner in which he secured this knowledge. There are countless records of political refugees from Russia; here is the first record of a religious refugee."

God's Underground is an authentic story of the strong Christian Fifth Column which exists in Russia. It clearly distinguishes between the Communist minority and the majority of the Russian people. It arouses our love for this fine suppressed majority and suggests that a faith is springing up in Russia which,

warmed by Divine Charity and supplemented by our prayers, will in some future day roll back the Iron Curtain as the stone was once rolled back from the tomb.

—LORNE TRAINOR '49

MICHAEL

A Tale of the Masterful Monk

Owen Francis Dudley

New York, Longmans, Green & Co., 1948, (302 pages)

One of the most popular Catholic novelists of today is Rev. Owen Francis Dudley. His latest novel, **Michael**, is the seventh in a series of books about the Masterful Monk. As in his former books, Father Dudley deals with the problems of human happiness. In **Michael** he tells the tale of a young man who has a feeling of horror for all violence and suffering. With untiring interest the reader follows the adventures of this young man, who, with the help of Father Anselm Thornton, the Masterful Monk, eventually overcomes this feeling and becomes a hero.

In Part I, called "Michael," the Masterful Monk meets Michael St. Helier, a non-Catholic, and becomes his friend and adviser. The meeting takes place on a steamer bound from England to New Zealand. Michael, possessing a rather reserved nature and failing to mingle with his fellow passengers, is considered a snob by them. An accident occurs during the voyage, and a number of sailors lose their lives; this reacts upon Michael to such an extent that he is also considered a coward. But Father Thornton perceives his trouble, and with the aid of a young lady, Gabrielle St. Lawrence, helps him become popular and also converts him to the Catholic faith.

Part II, called "Interim," merely tells of Father Thornton's travels through the United States where he is delivering public addresses. In Hollywood he meets a movie actor who has been on the voyage to New Zealand with him and learns that, because of a talk that they had had together, this man intends to become a Catholic.

Part III, "Michael and Gabrielle," gives us an insight into Michael's life as a gardener at the estate of Gabrielle St. Lawrence's father, a labor he enjoys more than any other because he is interested

in flowers and he claims such a work draws him closer to God. When World War II breaks out, Michael performs an heroic act which makes him very popular. But he refuses an order to drop bombs and is transferred to the City firemen. He loses an arm while performing another valorous deed. After this he returns to gardening and marries Gabrielle.

Because of its interesting plot, and its wonderful portrayal of the Catholic faith, I would not hesitate to recommend Michael to every reader. This novel together with the six other novels which Father Dudley has written is a significant contribution to modern Catholic literature.

—CLARE MACDONALD '52

THE SEVEN STOREY MOUNTAIN

Thomas Merton

New York, Harcourt, Brace & Co., 1948 (423 pages)

Thomas Merton, or Brother Maria Louis to give his name in religion, is one of the foremost of present day poets. His writings are brought to us from behind the ever silent walls of a Trappist monastery at Gethsemani in Kentucky. He is a convert to Catholicism. He borrowed the title for this autobiography from Dante's seven-circled mountain which represented the Purgatorial way.

In the early days of his life and throughout his youth, he accepted Catholicism as a cold and unpleasant feeling, but as he began to see the "light", every path turned to the Church. Throughout this book, he speaks out of the abundance of his heart, and whether we are opposed to his ideas or not, we feel that we must listen to such an influential man.

He was born in Prades, France, in 1915, and spent most of his adolescence in France and England. At the age of twenty-two he came to America never to return to the old world. During this early phase of his life, he lived for the satisfaction of his own worldly and material desires and ambitions, for pleasure and comfort, reputation and success. In those days he did not receive any religious training either at home or at school, and as a result became an independent egotist and fell victim to sensuality.

When he came to America, he continued his studies at Columbia University; and it was during his attendance there that he was converted to the church. During this particular period, he read a great deal and was deeply affected by Catholic writers and philosophers, and by those who wrote concerning Catholicism.

At first, after his baptism, his way of living clung to the same lower brackets as it had before his conversion; but as time went on, through the grace of God he gradually overcame his defects. He felt that God had given him the gift of a vocation to the priesthood, and he attempted to enter the Franciscans, But God had other designs for him. After making two retreats at Gethsemani, he was convinced that God had ordained him for the Trappists, so he entered their order. At this time he was twenty-six. Today he is studying for the priesthood; and he is very happy and thankful to God for calling him to lead a religious life.

Spiritually, by this book, Thomas Merton makes us realize that we have a Faith in us, and a certain standard of morals by which we must rule our way of living, and he makes us feel grateful that we have both. He also reminds us of the abundance of God's love for us, and no matter how often we fall, He always give us the grace to struggle back to our feet and climb over the obstacles to the summit of the seven-tiered purgatorial way to our final goal, the Beatific Vision.

The author is an artist in telling a story. He gives us vivid and lifelike descriptions of life in France, England, America, and finally of the little world of tranquility of his own in the monastery. After you have read this book, you will have a great feeling of admiration for this man, who defeated a deep rooted worldly attitude to devote every minute of the rest of his life to his Divine Creator.

—FRANCIS LEDWELL '51