



BOOK REVIEWS

LATE HAVE I LOVED THEE

by

ETHEL MANNIN

New York

Putnam

1948

350 pp.

"Too late loved I thee, O Beauty of ancient days, yet ever new! Too late I loved Thee." These few but powerful words, written by a convert were instrumental in leading a sinful soul back to the Light. Through the reading of **The Confessions of St. Augustine** the spiritual regeneration of Francis Sable, the hero of this book, is effected. This book is the true life story of Fr. John Sullivan, an Irish Jesuit. Coincidental as it may seem, the conversion of this man was similar in many respects to that of St. Augustine himself.

Francis Sable was born into English aristocracy and grew up amid leisure and luxury. In his early years he attained his ambition of becoming a successful writer. He became a much-talked about author of novels of wit and worldliness. His sister Cathryn became a moderately successful painter. Francis and Cathryn moved to Paris, the center of world culture. There Francis lived a life of idleness and debauchery while Cathryn, not succumbing to the materialistic climate, strived for success in her "tempera painting."

Both are extremely fond of mountain climbing and on one of their holiday excursions in the Austrian Alps they meet Johann and Lotte Amanhauser, two people who exert a far reaching influence on their lives. Johann and Lotte are simple Austrian peasants and are Catholics. Francis and Cathryn stay at the Amanhauser inn. During their visit they become intimate friends of Johann and Lotte and when they leave, Johann, with the help of **The Confessions of St. Augustine**, has convinced Cathryn she should become a Catholic. Later, after Cathryn's conversion, they return to Austria. Cathryn and Johann decide to get married, but first Cathryn wants to fulfill a life-long wish—to climb an Alp with her brother Francis.

During the climb Kathyrn, losing her footing on the rock, falls and is killed. Francis feeling responsible for her death attempts to drown his sorrow in brandy. He is shocked out of his long debauch and is assisted by Johann and Lotte to begin a new life. Johann, an ardent admirer and student of St. Augustine, is effectual in getting him to read **The Confessions of St. Augustine**. Lotte, with whom he falls in love, helps greatly by her understanding and tact. Francis has finally begun his spiritual regeneration. He goes to London to his mother, a convert for some fifteen years. There under the spiritual guidance of Fr. O'Connor, an Irish Jesuit, he advances in the spiritual life. After a retreat in Ireland he decides to give up his writing career and become a Jesuit. As a Jesuit he has a reputation as an excellent teacher and a very holy man. His prayers on behalf of those seriously sick are very efficacious and he is acclaimed by the simple, honest, Irish country folk as a miracle worker. Due to strict mortification and hard work his health failed and at the age of forty seven he died.

Ethel Mannin, in this, her twenty-sixth novel, succeeds in portraying the spiritual regeneration of Francis Sable in a simple yet interesting manner. She is convinced that the Irish people are the only people who are really living their religion seven days a week. In her contrast of the people of England and the Irish people she attempts to support this conviction. This interesting and edifying book is highly recommended to all readers. Perhaps after reading this book some may discover what Francis Sable discovered: "Too late loved I Thee, O Beauty of ancient days, yet ever new! Too late I loved Thee."

—Peter Dunphy '53.

The manner of your speaking is full as important as the matter, as more people have ears to be tickled than understandings to judge.—Chesterfield.

Not in the clamor of the crowded street,
 Not in the shouts and plaudits of the throng,
 But in ourselves, are triumph and defeat.—Longfellow.

INUK

by

ROGER BULIARD

New York Farrar, Straus & Young Inc., 1951 322 pp.

In France, a few years after the First World War, there was an adventurous young boy who, after one day reading an account of a French journalist's exploits in the Far North, convinced himself that his life career lay in the Arctic. That conviction was carried out to the fullest extent by Father Roger Buliard as an Oblate Missionary among the Eskimos in the Far North of Canada. *Inuk* is Father Buliard's own account of his exploits and hardships during the first fifteen years that he worked among the Eskimos.

The word "Inuk" itself means "the Eskimo" and according to Father Buliard they consider themselves as *the* men. To them all other races are inferior, as may be concluded from the fact that they call the white men "Big Eyebrows", and the Indians, "the Lice". The Eskimo lives solely to eat. Consequently, most of his waking hours are spent in the search for food. His moral life, as degraded as it may be, does not concern him in the least. This is evident from the fact that before the missionaries appeared the Eskimos saw no wrong in murder and suicide. As Father Buliard says concerning them, "noble savages or not, they are first-class liars and very clever thieves, and physically, among the dirtiest human beings on the face of the earth".

It was the dream of many missionaries to establish a mission at "the ends of the earth". Father Buliard was the missionary who realized the fulfillment of this dream, when he established a mission at King's Bay, Victoria Island. Included in his congregation were the Eskimos of Pemman Point, the community nearest the North Pole or "the end of the earth."

Before the Eskimo learned about Christianity, they did very little worshipping of any nature but they frequently turned to the witch doctors to influence the spirits. Thus they were not altogether interested in joining a religion in which they were expected to perform acts of worship towards God.

With regard to the question of the Eskimos' survival, Father Buliard maintains that if their number continues to decrease they will become extinct. But on the other hand, if the government could realize the fact that diseases are killing off the Eskimos and provide them with the necessary supplies and equipment to combat these diseases, the population in the Far North would increase.

Inuk is a most interesting and thrilling book written by a man who does not hesitate to express his thought in clear, frank language.

—Arthur Seaman '56.



EDITORIALS

A NEW PROPOSAL

St. Dunstan's College, both faculty and students, has always been interested in measures which would provide better facilities for the student body and contribute to the betterment of the students in general. One of such measures was proposed to the student body during the first term of this year by the Cooperative Life Insurance Company in the form of a plan of group insurance for the students. Although this proposal has not become a reality, it may be of interest to outline the main features of the plan and relate the steps which have been taken thus far to inaugurate it.

The new plan provides life insurance, with coverage of \$2,500 in case of death under ordinary circumstances plus \$1,000 additional coverage if death occurs as a result of accident, for each member of the group. The premium which is paid for this amount of insurance amounts to \$10 which includes a basic charge of \$135 which is required for this Group Policy regardless of the number of members it includes. The plan is open to all members of the group regardless of their present state of health or past health history, because there is no medical examination required. This type of insurance may extend for a ten