



The Faith of a Moralist. By A. E. Taylor. Two volumes. New York: The MacMillan Company. 1930. Pp. Vol. I, xx, 437; Vol. II, xxii, 437. \$10.50.

In the modern world of philosophical thought one of the most conspicuous figures is Professor A. E. Taylor of the University of St. Andrews. Gifted with an acute and penetrating mind, a well-balanced judgement, and a great capacity for clear, hard thinking, he has the exceptional ability of being able to express his thought with unusual clarity. Unlike many of his contemporaries he is alive to the vitality of scholasticism as exemplified in the philosophy of the Angelic Doctor. In his brilliant lecture on St. Thomas as a Philosopher, given at the University of Manchester, 1924, he paid this beautiful tribute to the Prince of theologians: "But if we are not all of us professed Thomists, we are all, I believe, agreed to recognize in St. Thomas one of the great master-philosophers of human history whose thought is part of the permanent inheritance of civilized Europeans and whose influence is still living and salutary." The closing sentence of this same lecture is well worth recalling: "The bad habit of beginning the study of so-called 'modern' philosophy with Descartes is responsible for the generations of mere fumbling in the dark which might have been escaped if the gentlemen of the eighteenth and nineteenth centuries had been willing to do less 'sneering at Aquinas' and more study of him." The influence of St. Thomas on Professor Taylor's thought is plainly discernible in the present work and thus Catholic philosophers cannot overlook this latest production of this prominent non-Catholic thinker.

The Faith of a Moralist contains the Gifford Lectures delivered by Professor Taylor at the University of St. Andrews in the sessions from 1926 to 1928. In the first volume he considers the relations between ethics and divinity. Actuality and value, eternity and temporality, the specification of the good attainable by man, moral evil and sin, the adequate motive for pursuing the good, the destiny of the individual, other-worldliness, and the goal of moral life are treated. These are old problems but they are precisely those that have always concerned the thinking man most deeply. In these discussions he

establishes that the three great implications of the moral life are the three strictly supernatural realities: God, grace, and eternal life. Ably does he refute false theories. When he disagrees, particularly in reference to some Thomistic doctrines, he courteously states the grounds for his own convictions and with an admirable honesty points out that he is viewing the matter in the light of his own interpretation.

In the second lecture we have an indication of great significance to the study of modern philosophical thought. To establish the foundation for the religious and theological implications of morality, Professor Taylor shows that fact and value are not ultimately disconnected and then combats extreme logical nominalism by the Aristotelian doctrine of analogous predication. He remarks, "Under the baneful influences of an evil nominalistic tradition, inherited from the senility of a scholasticism which had lost its vigor, the great Aristotelian conception of the 'analogous' use of predicates has been allowed to fall out of our modern thought, with disastrous consequences." Few indeed are the philosophers outside the Catholic Church who recognize the scholastic doctrine of analogous predication and thus from the above quotation we can estimate the calibre of the scholarly philosopher of St. Andrews.

The most arresting feature of this work stands out particularly in the first volume. Dressed in modern terminology, approached from a modern point of view, reasoned with all the acumen of a deep and profound intellect that is cognizant of scholastic teaching, the vexing moral problems are carefully analyzed. As one could not help but expect, the right and true conclusions are reached in most cases.

The second volume is concerned with the relations of natural theology and the world religions. In the opening chapter the author outlines carefully the question, carefully avoiding over-simplification. His problem is: "What is the right attitude for one who agrees to the conclusions of the first series of lectures to adopt towards positive institutional religion?"

In this second half of his work we find some of his conclusions at variance with Catholic doctrine. The same scholarly mind is at work but in this case the problems are those in which unaided reason is apt to stray from the paths leading to the true conclusions. His reasoning is excellent but does not always take in the full scope of the situation. Thus in his chapter on "Religion and the Historical," he does not give sufficient weight to the worth of historical tradition. The result is evident when he treats, "The Meaning and Place of Authority." Authority is necessary in religion, he maintains, but he

concludes that we must distinguish between authority and formal inerrancy. Consequently he discards papal infallibility as untenable. Despite this we must appreciate and greatly admire the honesty and sincerity of the man in stating his position.

The Faith of a Moralist possesses its shortcomings, especially in the second volume, but the reader will readily agree to the great value of the comprehensive work. Modern philosophy is greatly indebted to Professor A. E. Taylor for this scholarly contribution to the literature of philosophical thought. W. B. M.

Fra Angelico. By Paul Muratoff. Translated from the Russian by E. Law-Gisiko with 296 reproductions in collotype. New York: Frederick Warne & Co. \$10.00.

The illustrations contained in this unusual book explain and justify its cost. These reproductions, in a delightful, mellow finish, show not only most of the known works of Fra Angelico and his studio, but also many products of his school and of contemporaries, which throw light on the development of his career. Even were there no supplementary text this excellent collection would still merit the favorable attention of art-lovers.

Mr. Muratoff gives us a detailed survey of the development of Fra Giovanni's art, in which he makes clear the indebtedness of the painter to other artists of his time. He places the style of the master apart from both Gothic tradition and Renaissance naturalism, in a third category—"Medieval Classicalism." Ghiberti, whose art is described as "a classical diversity of an essentially medieval art," (p. 15) receives credit as the originator of this style, and the one whose influence determined the outcome of Fra Angelico's artistic allegiance. This line carried on through Fra Filippo Lippi and Botticelli, becoming extinct with the new era.

We are disappointed not to find a conclusive estimate of the master's merit and importance as a counterpart to the author's opening reflections concerning the excess of literature on Fra Angelico, where he notes that, "neither in his life nor in his art did anything justify so great a literary interest," (p. 7). If we are to accept the author's own statement that the great Dominican's art rose to be the, "highest and most refined expression" of medieval classicalism, (p. 19) we must either acquire a contempt for medieval classicalism, or acknowledge the friar-painter as a person of singular importance in the history of art.

The author is chiefly concerned with Fra Angelico, the painter. Although he states that, "the fact that he was a monk as well as a

painter can be vividly detected in the character of his productions," he leaves the share of the artist's religious life in the formation of his esthetic, unexplained, except for a rather enigmatic passage on the mysticism of Fra Angelico, (p. 73), which is hardly intelligible as it stands.

The book abounds in obscurities of thought and terminology, due in part to its compression, and possibly in some degree, to translation. Yet if the student bears with these faults he will be rewarded with a good measure of historical and critical information. M. M. McG.

Philosophy and Education, by Rev. Franz De Hovre, Ph.D. Translated from the French Edition of G. Simeons by Rev. Edward B. Jordan, M.A., S.T.D. Pp. xlii-443. New York: Benziger Brothers. \$3.25.

The most unfortunate and at the same time the most conspicuous feature in this translation of Doctor De Hovre's able treatise is the copyright restriction imposed by the publishers, whereby no part of the book may be reproduced in any form without their written permission. Such a display of caution may be defensible but is hardly feasible. It is unfair to the author, the translator, the reviewer, and the teacher. Complete satisfaction, therefore, can scarcely be expected in a review under these circumstances.

This latest work of the eminent Flemish educator, disciple of Cardinal Mercier, deals with the proposition that to discover a man's theory of education, we must examine his theory of life. Hence his theme and thesis find expression in the words of G. K. Chesterton—"There are some people . . . and I am one of them—who think the most practical and important thing about a man is still his view of the universe." (*Heretics*, P. 15). Consequently, Doctor De Hovre sets out to treat of the false theories prevalent to-day in the field of Philosophy and Education. He takes in turn Naturalism, Socialism, and Nationalism, and demonstrates the narrowness, incompleteness and inadequacy of each and all of them. Their viewpoint is narrow, their diagnosis of problems incomplete, and their solution, if any, inadequate. The supporters of all three systems are wanting in a true knowledge of the nature of man, and fall into mistakes and errors because of their failure to grasp principles and interpret them correctly and sanely. All this confusion is traceable to the Protestant revolt, according to Doctor De Hovre.

The final division of the book deals with F. W. Foerster, who, though not a Catholic, has shown the possibilities and worth of Christian principles in their application to the problems of Modern Education. The author agrees with him in his denunciation of Co-education,

the dangers of specialization, and the over-emphasis put upon technique at the expense of a surer knowledge and appreciation of fundamentals.

The volume is primarily a textbook, with its advantages and disadvantages, technically correct in matter and arrangement, with a topical table of contents and an index. Its chief claim to distinction is its practicability in the classroom of the school of education, a fact attested to by the translator, who claims to have used it with success for a year previous to its issuance in this form. M. A. O'C.

Come to Think of It. By G. K. Chesterton. Pp. xliii-272. New York: Dodd, Mead and Company. \$2.50.

The reason why Mr. Chesterton compiled this book of forty-three essays on as many interesting and different subjects seems apparent in Chapter V, "On a Censorship for Literature." "The recurring discussion," he begins, "about a censorship for Literature or the Arts is a good example of the extreme difficulty in these days of discussing anything. . . . Nobody seems able to distinguish one thing from another." He proves this bold and bare statement not only in the essay which follows, but also by the method employed throughout the book. In a fashion which may be properly called Chestertonian, he divides chaff from wheat in the varied matters which fall beneath his kindly eye. The one he consigns to a comical perdition. The other, in tones the more solemn for their very simplicity, he assigns to that realm of common sense which he never permits to be separated from Christian ethics, from the Church, from the God of truth.

But this is not a religious book. Spiritual things are never discussed from a purely spiritual or religious point of view. Still, never is the calm reason of the whole shaded from the sunlight of faith. So, when he speaks of the emphasis of *sense* in Modern Poetry at the expense of *sound*, he cannot refrain from the remark that "in this age of divorce . . . even those, whose beliefs or unbeliefs make them indifferent to the idea that those whom God hath joined become one flesh, may be willing to consider the thesis that the thoughts which man has joined may become one fact." Nor can he withhold a clever reference to the human soul as he concludes the essay "On Change": asking a certain professor to "explain how soon it will be possible to manufacture that minor part of the machinery which has hitherto escaped so many inquiring mechanics; I mean that little thing that actually sees, hears, smells, speaks, and thinks. For, strange and exasperating as it seems, without that one little thing (which nobody

can find anywhere) it will generally be found that telescopes cannot see by themselves, telephones cannot hear by themselves, books cannot write themselves or read themselves; and a man cannot even talk entirely without thinking. Though he sometimes comes pretty near it."

This type of what we may call the *reductio ad Deum* has its more frequent counterpart in the *reductio ad absurdum* which, hurled at the enemy's head with a logical ruthlessness, is nevertheless free from all truculence and always qualified by the writer's irrepressible good humour. Rarely however does he follow up his thrusts at falsehood; rather he renders his victim *hors de combat* by a lightning touch of suggestion, forcing him into a position so pitiful as to cry out for a conclusive *coup de grace*, the stroke which he will not deliver. For prominent among Mr. Chesterton's attributes is his optimism. He never despairs of an opponent's reformation, but seems to imply in nearly every case, as in the conclusion of Chapter XXII, "On the Timid Thinkers," that mistaken men, though beginning "each with his own wild and generally inhuman philosophy," in ordinary circumstances, finally join "the religion of all sensible men."

Many of the essays in this book will be familiar to the reader, as most of them have appeared in the *Illustrated London News*. They have been arranged by J. P. de Fonseka. But it affords a new view of the old Chesterton to read them again, one after the other. For close reasoning, variety, wit, for courageous Catholicity, for Prince Paradox astride the narrow world, we recommend *Come to Think of It*.

J. McL.

A Literary History of Religious Thought in France. By Henri Bremond. Vol. II, The Coming of Mysticism (1590-1620). Translated by K. L. Montgomery. Pp. 451. New York: The Macmillan Company. \$5.00.

It is altogether possible to take an interest in this book even though one be entirely uninitiated. Remembering that the mystic "while very human, enjoys the privilege of intimate and lofty intercourse with God," and knowing that the author's aim "is not to explain mysticism, but merely to indicate these mysterious regions, saying like the ancient map-makers, *hic sunt leones*," you will be delighted by these enthralling excursions. It is a marvelous opus from the hand of the really eminent authority in this field. The style limpid, the story vibrant with human interest, the whole breathing erudition, but always breathing, you will find the good Abbe discerning for you, entertaining you, for he much "prefers precise and living detail to the often unsatisfying generalities of a vast fresco looked on

as a whole." But rather than dilate upon the obvious merits of the work, let us at least name a few of these delightful friends of God.

At the head of this long procession, wherein the interplay of influence and direction abounds, Bremond places Marie de Valence, a "pure contemplative, belonging to no community, fashioned by no human master." Pere Joseph, later the confidant of Cardinal Richelieu, is here the younger man, the master of novices, the mystic, raising his novices to the "sublime heights of seraphic perfection." Madame Acarie, a saintly mystic to whom is due the introduction into France of the Carmelites founded by Saint Theresa, besides raising a family, opened her salon to devout souls whom she initiated in the mystic way, and who later went to Carmel or joined other Orders. Many beautiful and striking characters are seen among the new recruits of the first French Carmel. Jeanne de Saint-Samson, attaining to eminent heights, shows large in the reform of the Carmelite Fathers in France.

The Great Abbesses of the Benedictine Reform pass in vast array. The mystics of Montmartre gives us an idea of how greatly the reform of the Benedictine nuns redounded to the glory of mysticism in that day. The most attractive, Marguerite d'Arbouze, who "in thought and devotion was one with the great Abbesses of old," is seen furnishing her daughters with subjects for meditation from the *Summa* of Saint Thomas. The last chapter, dealing with Saints Francois de Sales and Jeanne de Chantal, is a highly interesting and intensely beautiful recital of the beginnings of the Visitandines. At the end of the volume, the Abbe places some notes on mysticism, summarizing the teachings of theologians. The translation throughout is pleasing, though it must have been an arduous task.

We would say more. This must suffice. Read the book, and catch the gleam, like those who were drawn to take counsel at the grille of a Paris Carmel, and who left the convent "with hearts determined to struggle against themselves and to give God the victory."

G. G. C.

The Evolution of England. A Commentary on the Facts. By James A. Williamson. Pp. x-481. Oxford: The Clarendon Press. 1931. \$6.00.

This volume, by its very title, invites a double standard of criticism, both as to fact and as to philosophy. While, on the whole, it is factually accurate, there are occasional errors, e. g. the statement that one of the chief reasons for the Bull, *Laudabiliter*, of Adrian IV, which the author apparently considers undoubtedly genuine, was the desire of the Pontiff to bring the non-Roman Church of Ireland to

subjection to Rome; and the statement that Charles II was a Catholic at the Restoration. It would be interesting to have the authority for this latter statement but the author, all through the volume, abstains from references and presents no bibliography. While the author, apparently, has no malicious anti-Catholic prejudices, it is quite obvious that he has succumbed to Cecil's brazenly mendacious defence of Elizabethan persecution of Catholics and is in line with the traditional patriotic Protestantism of Burnet, Macauley and Green.

Perhaps the philosophy of the volume may best be judged from the fact that the style gains new verve and the analysis added insight from 1688 on. It is noteworthy that James II appears to better advantage from then on. It looks very much as if between completing the previous chapter and commencing on the Revolutionary period Dr. Williamson had read and profited by Mr. Belloc's *James II*, but had not troubled to re-write the previous chapter. On the whole, this latter half of the volume is one of the very finest analyses of the period, in so short a compass, that we have read. The entire volume, however, will be of real value. The author is primarily concerned with the growth of a people, hence the importance given to social and domestic development. The style is distinctly readable and at times vivid and aids to give an interest to a story that too many historians make as dry as dust. But we really should like to see Dr. Williamson's bibliography.

A. M. T.

The Divine Romance. By Rev. Fulton J. Sheen, Ph.D., D.D., LL.D. Pp. viii-142. New York: The Century Co. \$1.50.

The underlying theme of this little book is the theme of Divine Love. It is a fresh, clear-sighted discussion and explanation of the principal truths of Catholic belief in the terms of Divine Love. Creation, the Trinity, the Incarnation and the Redemption—all are clearly discussed and forcibly explained.

The author begins by establishing the three realities in the desires of man—life, truth and love. These have their origin and their end in the Divinity. They are free gifts of God and should be rendered back to Him. Then an attempt is made to describe the inner life of God. A simplified treatise on the Trinity results. The examples are well chosen, the explanations clear.

From God as He is in Himself we are led on to an investigation into the external workings of the God-head—Creation and the Incarnation. Love goes outside of it itself to create. "Love told the secret of its goodness to nothingness and that was creation." But man, by original sin frustrated the harmony of the moral order.

Hence a Redeemer was needed. Thus the Incarnation—another example of the munificence of the Divine Goodness. God repays the ingratitude of man in the coin of love.

The effects of the Incarnation go on. And love—the love of Christ—continues to abide in the Church which He has established. This love cries out again and again to the souls who “crucify Christ again in their souls” by sin. From the Pulpit of the Cross, Christ calls to sinners. In the final chapter, the triumph of love is shown in the repeated victories of the Church over her enemies. The vitality of the Church is the vitality of Divine Love.

The matter contained in this work, has been, to use the author's own words, “preached from the housetops.” The book is a literary redaction of the series of radio talks by the author under the auspices of the Catholic radio hour. The style is impressively simple. Dr. Sheen seems to have the happy faculty of expressing the most profound thoughts in the simplest manner. The book should have a wide appeal. We feel sure that its message will be written on the “fleshy tablets” of the hearts of the sincere seekers after the Truth.

T. A. J.

An Anthology of Modern Philosophy. Compiled by Daniel Sommer Robinson, Ph.D. Pp. 836. New York: Thomas Y. Crowell Co. 1931. \$4.50.

This new anthology compiled by Professor Robinson is a worthy companion to his previous work on “Recent Philosophy.” Teachers and students of the history of philosophy are perennially confronted with the difficulties of access to the great thinkers' own writings, the place of which no text-book, however excellent, should ever be allowed to usurp. An anthology of this sort, with its careful selections, lucid analyses, diagrams and questions for discussion, goes a long way toward surmounting the difficulty, and both teachers and students will find this book extremely serviceable and often indispensable.

Every anthology, of its very nature, invites criticism on the score of selection. This one might be criticized for its total omission of Scholastic philosophers. Perhaps Professor Robinson believes that, within the period from 1500 to 1900, there were no thinkers in the Scholastic tradition who could be classed with Paracelsus, or Locke, or Hume, or Spencer, or Lotze, as “greatest philosophers”; perhaps they would be an anachronism in an anthology of *modern* philosophy. Both points are highly debatable. The philosophy of the Schoolmen is largely “terra incognita” to the professors of the philosophy taught in many American universities, even though the ignorance that formerly dismissed Scholasticism as unworthy of notice is slowly

being dispelled. For this reason, the omission is probably due far less to prejudice than to lack of familiarity with the field, and we much prefer to endorse the book heartily for what it so excellently does, than to find fault with it for what it might more excellently have done.

The value of the work is enhanced by a series of biographical sketches and bibliographies that are uniformly good. On pages 810 and 811, the author makes the mistake of calling Bruno and Campanella monks; Dominicans are friars, not monks, and the distinction has major importance in the history of philosophy. The book is completed by an excellent index.

G. C. R.

The Things that are not Caesar's. By Jacques Maritain. New York: Charles Scribners Sons. 1931. \$2.50.

The question of the supremacy of the spiritual over the temporal, the mind over matter, the soul over the body, has always been one which has drawn into conflict the worldly minded and men who have an appreciation of both the world and the spirit. In the very interesting and highly commendable work of Jacques Maritain we have a discussion of the question at once thoroughly accurate and brief. This particular work was written on the occasion of the crisis which seriously divided the Catholics of France. Its essential object was to illustrate certain principles which the author considered to be superior to time and circumstance and of universal validity, principles affecting the relations between the spiritual and the temporal which dominate the problems of culture and will always have for the philosopher a privileged interest.

M. Maritain makes his study in a three-fold division. In the first part he treats of the two powers in general. He defines what he means by the Church's direct and indirect power. He shows that man's life is intimately bound up in obedience to the two powers: the spiritual, the Church, and the temporal or the State. The latter is subordinate to the former, for the Sovereignty of the Church is clearly more elevated than that of the State. "To distinguish between the temporal and the spiritual is simultaneously to affirm the subordination of the former to the latter." Render therefore to Caesar the things that are Caesar's, and to God the things that are God's; Were the things that are Caesar's, not God's before they became Caesar's? "Do not the divine words which are the root of the distinction indicate also the subordination?"

In the second part he particularizes and makes practical the principles. Here he takes up the condemnation of the Action Francaise

by the Holy See. He shows that the Pope "had not condemned the Action Francaise movement because it was monarchist or national; he had, on the contrary, made an express reservation of freedom for Catholics to choose any form of government they liked and try to establish it by every honorable means. In this, as in every similar case, The Church intervened in order to preserve the spiritual good. . . ."

In the present crisis of France and the Holy See, he pleads with his countrymen to become imbued with the spirit of obedience of the great heroine Joan of Arc, and not to fall into the disobedient ways of Philip the Fair.

In the third part he points out the moral of the crisis, which he says is self evident. "It is a reminder of the exigencies of the supernatural life, an absolute affirmation of the primacy of the spiritual." In the final pages he contrasts the value of action and contemplation in human life. Action is subject to time, contemplation is the uniting of the spirit to eternity. "Action triumphs over time only so far as it descends from contemplation."

The work is most useful for the scholar. Jacques Maritain has put into his appendices material full of value for any student who desires accurate and authoritative thought on this interesting and live question. His notes also offer invaluable sources. The study should have an appeal to Americans suggesting solutions to many of our present difficulties on the allegiance we owe to Rome and the position of the Church in regard to the political world.

R. G. Q.

The Youth of Erasmus. By Albert Hyma. Ann Arbor: University of Michigan Press. 1930. Pp. xii, 350. \$3.00.

No other scholar of the sixteenth century has been the recipient of such unrestrained praise, or the target of so much unjustified abuse as Erasmus, the prince of humanists. And no other, perhaps, has had such a profound effect upon the generations succeeding his own. Although numerous biographies have attempted to interpret him, he still remains something of an enigma, a figure about which opinions vary almost as much as they did in his own day.

Dr. Hyma believes that the youth of Erasmus, scientifically illuminated and rightly interpreted, may furnish a satisfactory solution to the problem. Morbidly sensitive, egotistic, selfish as Erasmus undoubtedly was, may not these characteristics have been the result, in some measure at least, of an illegitimate birth, an unhappy childhood, chronic illness, and constant companionship with men whose intellectual tastes greatly differed from his own? His entrance into

the monastery at Steyn, and acceptance of the ideals of the *Devotio Moderna*, show his devotion to religion, but his gradual engrossment in classical scholarship caused him to become discontented with the monastic life. A desire for leisure and fame supplanted self-denial and humility.

In the *Christian Renaissance*, Dr. Hyma presented an impartial, scholarly analysis of the *Devotio Moderna*. And in the *Youth of Erasmus* we have another example of his untiring research and attention to detail. The author has not attempted to minimize or palliate the misleading or erroneous statements of his subject; rather, when they have been clearly demonstrated as such by a careful check of the available sources, he calls attention to them, and adduces his proofs. Eight plates and two maps are to be found in the work, as well as two appendices; the first appendix contains seven poems by Erasmus and William Herman of Gouda, six of which are here published for the first time, while the other contains the text of the "Book against the Barbarians" which the author has endeavored to reproduce, as closely as possible, in the original version.

There are however a few minor objections. The author constantly denominates the Franciscan and Dominican friars as monks; and he has left a few phrases open to a double meaning, e. g., "Terrible was the prospect of the trembling sinner if the Church should fail to save him. Hence, the influence of the clergy and the importance of the seven sacraments." Nevertheless, Dr. Hyma is to be thanked and commended for his study. It is a notable contribution to the scientific literature on Erasmus in particular, and the Christian Renaissance in general, and cannot be disregarded by students of that phase of history.

C. W. S.

Art and Scholasticism with Other Essays, by Jacques Maritain. Pp. 232. Charles Scribner's Sons, New York. \$2.50.

At a time when cubism, futurism, *vers libre* and a thousand other novelties are loudly claiming their right to live, when artists (by their own admission) are demanding a release from the formalism of the past, when the layman who merely wants to learn, is bewildered by the invective and destructive criticism of "art critics," it is assuring and in a sense strengthening to find the stormy subject treated by an avowed metaphysician.

M. Maritain in his *Art and Scholasticism* which has been admirably translated by J. F. Scanlan, has given us something to stand on, by restating in an intelligible manner the principles of Aristotle and the Schoolmen of the Middle Ages. Yet the book is not popular in

the sense that it is destined to tickle the casual reader—it is rather a remarkable condensation (and sometimes we wish it were more exhaustive) of a vast subject by one who has thoroughly mastered it.

Art, once again, becomes the *recta ratio factibilium*—an intellectual virtue directing the poet, sculptor, painter, carpenter, shipwright, all in fine, who endow matter with a new form—who make things. The author goes a step further than the scholastics, it is true, by making fine arts a sort of distinct species, differentiated by their end which is beauty, and although the statement is bound to evoke controversy, it does attempt to explain a certain something inherent in a certain class of productions. There are other moot points such as the subservience of purpose or motive to the mere “concretization of beauty,” and the essence of that intangible something which is more than imitation. Although dogmatic, the author has an integral theory which is basically sound.

He tells us that there are hard rules for the artist, that there is no such thing as “Christian art” but that the Christian by reason of his tranquillity can produce work of a higher standard than the man of slimmer hope, that morality has a place by reason of the fact that what pleases is seen [*quod visum placet*] by men who are subject to a moral law.

And there is hope for the world which is running helter-skelter. “Persecuted like the wise man and nearly like the Saint, the artist will perhaps recognize his brethren at last and find his vocation once again: for in a way he is not of this world, being, from the moment he begins working for beauty, on the road which leads upright souls to God, and makes invisible things clear to them by visible.” U. N.

Leopold First. By Comte Louis de Lichtervelde. Trans. by Thomas H. and H. Russell Reed. New York: The Century Co. \$4.00.

Dr. William Lyon Phelps declared in an address at Augusta, Ga., that never in history has literature “been so consistently filthy and rotten as it is today.” Speaking of biography, he said that writers are prone to select a “victim” rather than a “subject.” “It is getting so that a good man is afraid to die.”

We are glad to say that in *Leopold First*, by Comte Louis de Lichtervelde, we have a happy exception to this immoral tendency. The author proves that one can write an interesting and popular biography of a public leader without depending upon the relation of sordid details for the “popularity” of his book.

When writing the life of a national hero it is very easy to allow our heart to run away with our head, but this intensely human story of a "regular fellow" among kings is marked by praiseworthy restraint. The personal, meritorious qualities of the sovereign are brought out in bold relief, without, however, neglecting to recognize the limitations and failings of the man.

In the original work the author passes over the entire early life of Leopold and introduces him to his readers at the age of forty. The translators, however, took the liberty of adding a chapter to the book which helps to set the stage for the advent of Leopold as King of Belgium. In this chapter we find a brief sketch of his early life, as well as a bird's-eye view of the political situation in Europe and especially in Belgium which led up to the Revolution of 1830 whereby Belgium won its independence from the Dutch. A vote of thanks is due the translators for their foresight in clarifying the situation for readers unfamiliar with the vicissitudes of early Belgian history.

The story of Leopold reads like a romance. We see an obscure, penniless son of an unimportant German prince win the romantic heart of Princess Charlotte of England, become the faithful adviser and confidante of his niece, Queen Victoria, and attain fame, wealth and power through personal charm, imposing stature, and keen intellectual ability.

Leopold accepted the throne of Belgium with the understanding that the great powers would guarantee the Articles of the London Conference. The powers accepted him, thinking that he would be nothing more than a figurehead. Both were sorely disappointed. The Prince of Orange, abetted by Russia, Austria and Prussia, broke the armistice imposed by the London Conference and Leopold had a war on his hands before he had occupied the throne two weeks. On the other hand he grew to love his subjects and jealously guarded them against everything that was detrimental to the existence of the kingdom as an independent state.

A good politician, his throne secure at a time when those of Austria, France, and Germany were tottering, he acquired a prestige which the size of his realm could never otherwise have given, and he became the intermediary and conciliator in many European difficulties.

It must be admitted that Leopold was ambitious for himself, his children, and his house, but this ambition although it was sometimes said to be insatiable was not at all vulgar. He was also ambitious for the future of Belgium. His dreams of colonial expansion in Ethiopia, East Africa and Guatemala were brought to fruition by his son.

He had come to the unstable throne of a people who had just won their independence through revolution. At his death he left a strong and united kingdom. He gave a permanent and hereditary character to the State, a thinking head interested in public welfare even for the future. He bound his family to the nation by sentimental ties, the strength of which was not revealed until the Great War.

V. M.

Boccaccio On Poetry. Being the Preface and the Fourteenth and Fifteenth Books of Boccaccio's *Genealogia Deorum Gentilium* in an English version, with an Introductory Essay and Commentary. By Charles S. Osgood. Princeton: Princeton University Press. Pp. xlix, 214. \$5.00.

It is a part of the irony of things that Boccaccio should be remembered chiefly as the author of the *Decameron*, a "vulgar" poet, a novelist, when he had dreamed of something different. To be famous as the literary artist rather than the scholar-humanist would be disappointing to one who had sought as his peculiar boast and glory "to cultivate Greek poetry among the Tuscans." And it is this almost unknown side of Boccaccio that Professor Osgood has revealed. This English version is presented "partly for the historic worth of these books, partly because the ideas which they contain may not be wholly unsalutary in this day, and partly because they lead to an intimacy with that very engaging person, the author."

As Boccaccio states in the Preface, his work was undertaken at the request of an ambassador of King Hugo of Cyprus who desired a compilation of all the facts concerning the pagan gods and the pagan heroes who claimed to be descended from them. Boccaccio tried to refuse the request, suggesting Petrarch whom he ardently admired as one better qualified for the task, and, finally gave his consent only when accused of indolence. Book XIV is a poet's defense of poetry, the "fervid and exquisite invention, with fervid expression in speech and writing, of that which the mind has invented." Book XV is the spiritual and in some cases, the factual biography of a poet—the apology for his life and for his writings. As Professor Osgood says in his Introduction concerning Boccaccio's defence of poetry, "into it he poured his entire self—his thirst for knowledge and his tireless industry; his skill in narrative and his lively imagination; his half-conscious drollery, his delight in beauty, his persuasive humanism, his moral sense, his love of Italy; his eagerness to share his enthusiasms with others; his sympathies, his warm and loyal adoration, and his irresistible charm."

Professor Osgood has so caught the spirit and animation of the Renaissance poet in his translation that he has re-created in English

the effect which the author had created in Latin; although he has given us a work that satisfies all the requirements for a scientific and scholarly study, we find instead of a stilted, dignified, dry rendition, one that is permeated by the general verve and the glamor of the original. The material contained in the Notes and Commentary will satisfy even the most meticulous student, inasmuch as it evidences the author's thorough acquaintance not only with the sources used by Boccaccio, but with practically all the literature bearing upon his subject. A splendid index completes a volume that is well worth attention.

C. W. S.

Stout Cortez. By Henry Morton Robinson. Pp. 347. New York: The Century Company. \$4.00.

As may be surmised from its title, *Stout Cortez* belongs to that very doubtful, not to say spurious class of historical literature known as "Modern Biography." It has many of the defects and practically all of the virtues found in such works. It is sparkingly written, with all the flow of diction and easy, masterful construction which goes to make this sort of biography so popular. It never loses an opportunity to emphasize the dramatic; it is vivid, if not even lurid; it is living, vibrating, and it clothes its characters, scenes, and events with the warmth of life, it even manages to leave, at first sight, an air of scholarship and erudition. It is a glamorous book about a glamorous man in one of the most glamorous times the world has known.

The purpose of the work is to draw before our eyes a moving, talking picture of the man in the scenes which formed the stage of his dramatic action, and to delineate in living colors that action itself. Its success is undeniable, but it had extraordinary material on which to work. We see before us the hero emerging on the scene of the new world after a hectic youth in Spain which showed little or no sign of the mighty deeds which were to come. By a combination of hardihood, work, and guile he rapidly and ruthlessly pushes himself to the front until, in spite of the governor and all legitimate authority he sets out on the conquest of Mexico. No matter how often the story of that conquest is told it never seems less incredible, nor do any of its historians explain how it was possible. The handful of Spaniards conquering hundreds of thousands of Indians, not once but several times; taking and holding the great Aztec Capital; and when at length driven out, retaking it for good—the explanation baffles even the present author, so he scarcely attempts one. But if he cannot explain he can describe, and this he does to perfection, whether his subject be actions, country, or men. Cortez, the devout,

unscrupulous combination of fox and lion, is excellently portrayed; his subordinates and antagonists are equally well drawn. When one finishes the book one has the impression of having seen a play in which the characters themselves reenacted their parts: Cortez, Sandoval, Doña Marina, Montezuma, Guatemoc.

And yet there are defects; lapses which seem to indicate that predominant vice of all modern biography—superficiality. There is not a bibliographical reference in the book, not even a bibliography or list of authorities in the back. Furthermore certain errors which, while slight and of no great offense to the casual reader, are irritating to the scholar have been allowed to creep in with annoying frequency. Such, for example, are the following: "*studio ratorum*" is used on p. 9 for "*ratio studiorum*" and on p. 284 "*Delenda est Mexico*" is used in reference to an event already past instead of "*Deleta*." St. James, Patron of Spain, is called "St. Jacob" throughout (v. g., pp. 19, 56, 238), apparently a thoughtless rendition of the Latin name. Again on p. 15 the Dominican Bishop Las Casas is called a "Jeronimite Friar," and it seems hardly historical to refer to his labors in behalf of the Indians as "fruitless." There is a hopeless mass of contradictions on the question of Cuitlahuac's death: On p. 252 the date is given as the winter of 1518—a year and a half before he became king. On p. 243 he is represented as sending a delegation to Tlascalala in the autumn of 1520, and on p. 256 the delegation is said to have been sent by Guatemoc, his successor.

While the present author seems free from the anti-Catholic prejudice common to most historians of the Conquest his attitude is not satisfactory; it is at least *un-moral* and *un-religious*. Scarce an amour or a massacre in the course of the hero's career seems to have been left unrecorded in a bright, polished style. There seems to be a polite, silent smiling at all religion, which is not inoffensive. We may assure the writer and all readers that though many of the paradoxes on p. 4 may be true, robbery and concubinage were not practiced in the name of the true Faith, and that the Christian chapel is superior in more than cleanliness to the Pagan charnel house; the qualifying "at least" could better have been left out of that sentence on p. 95. The author's frank admiration of Cortez in spite of his vices which are so vividly portrayed suggests an admiration for the vices, especially when one sees such a line as; "his only dissipations—if they can be called such—were women and gaming." (p. 29)

But if one wants a thrilling, colorful story that is instructive in the bargain, one might go much farther and find few better than *Stout Cortez*.

T. R. S.

The Catholic Encyclopaedic Dictionary. General Editor: Donald Attwater. With an Introduction by Francis J. Vaughan, D.D., Bishop of Menevia. Pp. xvi-576. New York: The Macmillan Company. \$4.00.

Common everyday experience has undoubtedly shown the bulk of our readers the need and value of dictionaries and encyclopaedias. Day in and day out, they come across words, or chance upon phrases and statements, whose origin or meaning puzzles them. But happily, such difficulties last but a moment if our readers possess a handy dictionary or a serviceable encyclopaedia.

The *Catholic Encyclopaedic Dictionary* has been prepared to tell Catholic lay-people the signification of peculiarly Catholic terms and phrases in common use in the Church's philosophy, dogma, moral, canon law, liturgy, institutions and organization. It is more than a simple dictionary; it is rather a handy one-volume encyclopaedia, a compact directory of the Church's teaching and manifold activity in the divers spheres of human life. It contains serviceable, and at the same time, brief and clear definitions and explanations of philosophical terms, and theological phrases, especially such as one meets in dogmatic treatises. Liturgical terms, canonical expressions and words pertaining to the Scriptures are treated just as carefully. "Meditation," "Prayer," "Contemplation," and allied subjects evince a particularly splendid development. A list of "Common Ecclesiastical Abbreviations" is given after the Introduction and Preface. Appendix I contains a worthwhile general and particular Bibliography of reliable works treating of some of the principal points of the Church's constitution, doctrine, discipline, liturgy and history, preference being shown for recent books. In addition, "Ecclesiastical Titles and Modes of Address," in addressing a letter, in beginning one or in its body, and in personal speech, are excellently stated in Appendix II.

Just because a host of thoroughly capable Catholic writers cooperated in producing this work—a careful and precise contribution for every library of worthwhile Catholic books—Catholic lay-people and general enquirers can trust fully in its general accuracy and enduring value. The general editor, Donald Attwater, and his competent band of distinguished contributors merit the readers' sincere congratulations and gratitude for this veritable treasure-trove of Catholic teaching and Catholic life.

We read with delight the accurate statement about the *Summa Contra Gentiles*, which "is sometimes most erroneously called the *Summa Philosophica*. At the beginning of the Second Book, St.

Thomas speaks precisely of the difference of method between Philosophy and Theology and asserts that his method of procedure in this book is that of the Theologian."

Of course, in a work of this kind, errors will slip in somewhere, no matter how vigilant and diligent the writers and general editor may be. We note two: the article on "Dominican Rite" is wrong in stating that "after conventual Mass and all hours of the Office *Salve Regina* is sung, with three prayers." It is sung only after Compline in procession and is followed by a versicle, response and *one* prayer. The article on *Hanc Igitur* states that Dominicans make an inclination at these words in the canon of the Mass. They do not. However, at the words *Per eundem Christum* of the *Communicantes*, the prayer that precedes the *Hanc Igitur*, they join their hands and make a moderate inclination to the crucifix. Then elevating and extending their hands, they say *Hanc Igitur*.

Because the title "*The Catholic Encyclopaedic Dictionary*" might influence readers to think that this work was compiled and edited by the Catholic Encyclopedia editorial group (who did edit the *New Catholic Dictionary* in 1929), in order to prevent such an error, the two publishers concerned, after due conference, have agreed to change the title of this work to "A Catholic Dictionary" as soon as the bound stock on hand has been exhausted.

All in all, Catholic readers will find this volume, no matter what its name, a valuable and desirable encyclopaedic-dictionary for an informative study of our wonderful Church, "the only exponent of organized religion possessing a definite creed, an uncompromising ethic, an authoritative and infallible voice."

C. M. Z.

The Flight from Reason, by Arnold Lunn. Pp. xvi-328. New York: Dial Press. \$3.50.

In the 17th century, Francis Bacon, the experimenter who never correctly evaluated experiment, made the grave error of overemphasizing the inductive method of acquiring knowledge. In his attempt to accentuate the value of induction Bacon rejected and ridiculed the deductive or syllogistic process. The *raison d'être* of Mr. Lunn's latest book, seems to be to show that the wise men of the Victorian era adopted a viewpoint similar to that of Bacon, and carried it to extremes at once tragic and absurd.

Mr. Belloc characterizes this movement as "Scientific Negation"; Mr. Lunn tabs it the "Flight from Reason." It is Mr. Lunn's thesis, that the Victorian scholars in attempting to avoid the extremes of

rationalism arrived at the irrational mania for observation. Anything not bolstered up by a wealth of inductive data was to be rejected as false and even unmoral. Such according to Mr. Lunn was the Victorian heresy. This attitude of mind was not confined for very long to the scientific field. By laying violent hands on the deductive method these demagogues of science struck directly at the essential makeup of man. The rise and fall of the geological hammer soon became a gesture of iconoclasm, and the steady flame of the Bunsen burner, the torch of atheism. The Victorian scholar, after denouncing the turgid ipse dixitism of the ancient savants, did nothing more than swear enthusiastically by every casual remark of a favorite scientist; the laboratory with its omnipresent retorts, crucibles and microscopes became for the intelligentsia of the period the bargain-shop of wisdom. Mr. Lunn quite caustically observes that it is possible for the observer behind the microphone and telescope to survey nature, while wearing spectacles colored by personal pride and prejudice.

The book is as powerful as it is fascinating. It is indicative of the sane, wholesome, common-sense attitude of a writer and scholar who would save science from effortless absurdity. Taking as his weapons arguments of sound reason made doubly potent by the judgment of time and the findings of modern science, Mr. Lunn deals sweeping and devastating blows among the few aenaemic offspring of the Victorian Heresy.

He presents in vivid perspective a brilliant picture of an age when the story of "The Surgeon and the Soul" was invested with all the potency of an axiom. Mr. Lunn is clever, but never we think at the expense of being intentionally incorrect. He does, it is true, give vent to several rather sweeping assertions. But these are instances rather of the Homeric nod than of intentional corruption of truth. In his consideration of the famous *Rationes Seminales* of St. Augustine, Mr. Lunn misses a vital point, by failing to draw a clear-cut distinction between the active and passive potencies in corporeal matter. He also seems to have a rather confused notion of the role entrusted to Reason by the medieval theologians. Reason, confronted by problems of the supernatural, is not all sufficient. The orthodox theologian of the medieval times recognized this fact, and consequently assigned the primary and fundamental place to faith.

There is no evidence of the purple patch in this book, though Mr. Lunn's considerations of Darwinism, Psychological Research and Naturalism (which later Mr. Lunn trenchantly terms "Atheism in

evening clothes") constitute the finest chapters in a really fine work. Dr. S. Parkes Cadman contributes the foreword in which he pays a splendid tribute to the genius and ability of St. Thomas Aquinas.

R. G. F.

The Origin and Growth of Religion, by W. Schmidt. Pp. xvi-302. New York: Dial Press. \$5.00.

The religious urge in man, that mysterious, intimate and unquenchable desire to know, serve and worship the supreme Being has, of late, proved itself to be a fertile field for much historical and philosophical speculation.

A great deal of good, bad and indifferent literature, with religion as the theme, has come to the fore in recent years. Father Schmidt's latest work certainly must be given a place among the best of that group, classed as good. Indeed one can scarcely comment on this book without recourse to superlatives.

Father Schmidt sounds the keynote to his thesis when he asserts that the supreme being of primitive culture is really the god of a monotheism and that the religion which includes that supreme being is genuinely monotheistic; in other words, it is Father Schmidt's conviction that behind all the rhapsodizing and fantastic ritual of every primitive, savage cult there stands a solid, certain and fairly well defined idea of one high god. The evidence of research seems to bear out the truth of Father Schmidt's theory. Many will, no doubt, disagree with Father Schmidt's thesis but all must respect it. There may be many who will look in vain for an extended disquisition on the Christian religion and perhaps they may lay aside the book, a trifle disappointed and piqued with Father Schmidt; but if one remembers that he has written a comparative history following along lines that are purely natural, this may explain the omission of any lengthy consideration of revealed religion.

Much of the success of the book is due largely to the fact that the work really is just what it purports to be, viz., a comparative history of religions. Father Schmidt makes no attempt to evolve a psychological theory of religion, neither does he pass judgment on the verity or morality of any of the ancient religions. Of course this does not imply that the learned author neglects in any way the causal nexus between recorded facts which is the formal constituent of all history; moreover Father Schmidt nowise incurs the guilt of erring fashionably and up to date, by mistaking cause for effect; neither does he ever subscribe to that pernicious *Post hoc, ergo propter hoc* fallacy.

Intended as a handbook or manual, it is lacking in several important points. One in particular is the rather sketchy and vague exposition of the general notion of religion.

To properly and justly evaluate this book, might it be sufficient to note that it is a worthy index of the accuracy and scholarship which have won for Father Schmidt international recognition, admiration and respect.

H. W.

DIGEST OF RECENT BOOKS

SCRIPTURE, RELIGION: On the Government of God, by Salvian, a fifth-century Priest of Marseilles has been translated by Eva M. Sanford, and edited in book form with a thirty-page introduction on the life of Salvian by the translator. It is a remarkable piece of work, and has been widely acclaimed for the striking picture it affords us of the state of society at the time of the break-up of the Roman Empire in the West. The author, a provincial aristocrat of Gallo-Roman stock had ample opportunity to know the many-sided life, political, social, and religious, of his contemporaries. The picture he draws is dismal and desolate—perhaps exaggeratedly so at times, but he is showing only the dark side of things, as these are all he has to explain. His thesis is to prove that the evils of the time are results of man's own perversity rather than of God's lack of Providence. It is a lesson which might be pondered well today. His work has been likened to the fierce denunciations of his people by Jeremias the Prophet; some of the lines are strangely reminiscent of Horace the Poet, such as his moaning for the glories of the old generations, and his idealization—amusing at times—of the barbarian invaders. It is an excellent book for the historian, and a better one for the moralist. (Columbia University Press, \$3.75).

The Study of the Sacred Writings is perhaps one of the most interesting, absorbing, and at the same time most difficult of all the Sacred Sciences. Realizing that for the student of the Inspired writings, half the task lies in a proper introduction, Father Prado, C.S.S.R., has compiled and published an excellent text book entitled "*Praepadeutica ad Universam Biblicam.*" This fine work, embodies a detailed treatment of all the preliminary notions requisite for a thorough study of both Testaments. Father Prado divides his subject matter into three books. The first considers the nature of Inspiration, the Canon of the Bible and is very well handled. The chapter devoted to the Apocryphal books merits special commendation. Book the second has to do with the Integrity of the Scriptures, while the third book concerns itself with the various Interpretations of the Sacred Texts. The mechanics of the work are model, notes, references and indices being of the finest grade. It should prove itself to be a safe, sane and certain guide to the student of "the Book" of books. (Marietti Lr. 30).

Rev. Edward C. Hearn's book of sermon-essays, *Family Instructions*, should find a welcome place among the many apologetic works that have recently appeared to meet the awakening interest in things religious and Catholic. It is not a compendium of Catholic apologetics, but in simple, homely terms it treats of some of the fundamentals of religion and Catholicism. In the second part, Father Hearn has shown the Church's consistency through the ages in her teaching on such subjects as Original Sin, the Confessional, Indulgences, Resurrection, Judgment, Purgatory and Eternal Punishment. Catholics will find here the answers to many of the objections that are hurled against the Faith, as well as matter for their

own personal edification. It is our earnest hope that the Catholic families throughout the country will accept this book of instructions, and we feel certain that the lessons they will learn from it will make them better and more valued sons of Mother Church. (Parish Visitors of Mary Immaculate, \$2.50).

The world of today stands in dire need of a restraining, enlightening and guiding influence, and it is rapidly becoming patent to all men of good will, that the teachings of the Catholic Church amply satisfy this need. "**Catholic Teachings**" by Thomas C. B. Healy is a book which should go a long way toward dispelling the doubts of the Believer and the objections and bias of the Unbeliever. The authors intention in writing the work was to instruct rather than to controvert. The book therefore is by no means polemical in tone, but should controversies arise this book will render valuable and telling service to its readers. The mechanical construction of this well turned little book is based on the Baltimore Catechism on which it serves as an excellent commentary. Nearly all the pertinent and provocative questions agitating the present age find ready and cogent replies in the pages of this book. Though the author has not singled out as imperative of detailed treatment the alleged discrepancies between Catholic dogma, Catholic morals and the findings of modern science, nevertheless, the solutions of the difficulties are implicitly contained in the scholarly expositions of the various dogmas and tenets of Catholic Belief. The book should appeal to all men of frank open mind, be they within or without the fold. (Macmillan, \$1.75).

The Rev. J. R. Buck author of that very interesting and charmingly informal little book "A Convert Pastor Explains" has just published a worthy successor to his previous work. It is entitled "**Why do Catholics**" and essays an explanation of the Catholic liturgy, the Mass, the blessings of the Church, the Redemption, the Divinity of Christ and many other points of Catholic doctrine and liturgy. Father Buck, himself a convert, enjoys the happy and penetrating faculty of correctly gauging the mental status of the inquiring non-Catholic who comes seeking entrance to the fold. Consequently, the central figure in this book is the well intentioned unbeliever. Points of doctrine, which to a Catholic may mean very little, due to their obviousness, are accorded special and detailed treatment simply because Father Buck understands and sympathizes with the inquirer. As far as ornateness and polish in style go, this little work may never scale the literary Parnassus but it will prove an aid and guide to the prospective convert, which after all is as it should be. (Bruce, \$1.50).

One of the most splendid books to place in the hands of those contemplating the True Faith is **The Heavenly Road** by Rosalie Marie Levy. Primarily intended to show that the Divinity of Christ is a fact based upon the Messianic prophesies, this little book has been the means of enlightening many Jews and Protestants about the claims of Christianity and the Catholic Church. 18,000 copies in English and 25,000 copies in German have been printed of this fifth and revised edition just from the press. Added features are the short account of the writer's conversion and the imposing list of converts from Judaism. (Miss Rosalie Marie Levy, Box 158, Sta. D., New York City. 25¢).

Every so often, there appears on this long-suffering little globe of ours, a self-styled genuine mystic. Some of these so-called mystics are sincere, many are mere psychic jugglers, plain, ordinary quacks and devotees of Yoggism. Professor Larson is the latest arrival. Of his sincerity there can be no doubt. He simply lacks the knowledge and appreciation of the most important and essential factor of true mysticism, divine revelation. In his book "**With the Door Open**" Dr. Larson presents his theory of perfect mysticism, divested of all theological and metaphysical fringe. The pro-

fessor has, to be sure, a clear-cut idea of natural mysticism but not of supernatural mysticism, and this mainly because he either is ignorant or allows no place to revelation. He is a natural mystic, hence he cuts away from the steadying, stabilizing influence of metaphysics. It is hardly a matter of wonder, therefore, to find Professor Larson ever on the brink of Pantheism. The professor, badly informed as to the concept of Christian mysticism, quotes several times from condemned propositions of Master Eckhart as representative of the Christian ideal. As is to be expected, the professor ignores, entirely, the role played by Grace in the mystic development of the soul. He offers, instead, a queer sort of substitute; he would by a process of soul development (Psycho-technique), consisting in an introspective critique of the data of memory, force an entrance into what he terms "The Reality of Eternity." For the author the essence of true mysticism is something psychic. Genuine mysticism does not consist in running the gamut of psychic states. We do not mean to imply, by this, that the mystic does not experience a peculiar state of consciousness, a consciousness of the nearness of God; but the essence and root of this is to be found in the plenitude of Grace. There are some really worth while thoughts in the book. The translation (the original was written in German) is a splendid piece of work. (Macmillan, \$1.50).

CANON LAW: The second volume *Institutiones Juris Canonici* by Father Matthew Coronata, O.M. Cap., deals with the legislation of the Third Book of the Code, "De Rebus," taking in the preliminary canons of the Book (726-730) and then omitting the First Part, on the Sacraments, begins with the Second Part and treats the remaining five Parts of the Book. It is a brief but accurate commentary, very serviceable for ready reference work either in schools or Rectories. (Marietti, Lr. 30).

LITURGY: "Peregrinus Goes Abroad" by the Reverend Andrew Chapman, is a clear, concise and interesting treatise on the liturgy of the Church. It is written in an attractive manner which makes this book, like its predecessor "Peregrinus Gasolinus," deservedly popular. Since a knowledge of the proper and fitting manner of executing the ceremonies is naturally sought by all, both priests and people, this book will be appreciated for its very many practical suggestions. The first part of this volume is the continuation of the narrative between the "Liturgiologist and the Antiquary" whose acquaintance many of us made in the book "Peregrinus Gasolinus." In the second part, the reader accompanies them on a pilgrimage to Rome, where interesting observations are made pertaining to the liturgy. Their visit to St. Peter's is of especial interest. The third book, entitled "Peregrinus' Note Book," concerns the liturgy, without any admixture of narrative features. The reader of this book must necessarily find his interest in liturgics greatly increased. (Frederick Pustet, \$2.00).

Father Aurelius Bruegge, O.F.M., is to be heartily and deservedly commended for the splendid work he has performed in revising and bringing up to date the *Compendium Liturgiae* of the noted Innocent Wapelhorst. This work by Father Bruegge is the eleventh edition of that indispensable liturgical guide. The author in revising the work of the eminent Franciscan adheres closely to the decrees of the Sacred Congregation of Rites, and is in perfect accord with the new Roman Ritual. An excellent first hand comprehensive explanation of the Pontifical Mass, rendered accessible and very practical by lavish use of diagrams, is an added feature of this edition. In a word, this is a handy, serviceable, up to date edition and should find a ready welcome among the clergy, for it is an El Dorado of liturgical information. (Benzigers, \$3.50).

HISTORY: In "**Political Consequences of the World War,**" Ramsay Muir, in a small yet informative volume, gives a treatment of six elements

leading up to the Great Conflict, to wit—Nationalism, Industrialism, Militarism, Imperialism, Democracy and Internationalism (trends that could be fruitfully compared with Coudenhove-Kalergi's Pan-European Plan). The author then passes to a discussion of Internationalism as exemplified chiefly in the League of Nations, and closes with a review of the disintegration in the British Empire. The book is saturated with political history that proves highly interesting in the easy manner of its portrayal. Serious exceptions must be taken, however, to several inaccurate statements in the chapter covering the League of Nations. The League, formed by the Treaty of Versailles, still remains an organ of the victor-powers (cf. p. 185). Only by one vote did the Committee of the Reichstag recently reject a resolution calling for Germany's withdrawal from the League; nor was the Covenant of the League based on a voluntary meeting of all nations, but on the peace settlement of the Allied Powers. ". . . both powers, America and Russia, hang about the skirts of the League" (p. 185), implies interference upon the part of America, whereas America is generally represented by invitation, and then only in matters affecting the United States. The unwarranted depreciation of America's part in the movement for arbitration is reflected in such statements as ". . . so long as two great Powers, America and Russia, remain outside this movement. . . ." (p. 192). In truth, America has ever maintained a leading role in mediation, conciliation and arbitration, and this very fact is pleaded against her refusal to enter the League. Naval Disarmament instead of being "a relatively simple problem" (p. 197), engages the serious attention of all nations, especially when one reflects on the problem of Sanctions in the League (cf. opinions of Nippold, De Visscher, and Mitrany). Warned against an indiscriminate acceptance of this European view on world unity, the reader will find the book profitable reading. (Holt, \$1.25).

The Child's Book of Great Popes, by Cecil Kerr is an excellent little work, well fitted to fill the role it has selected for itself—that, namely, of interesting children in the history of the Church through these short sketches of the lives of her greatest Chiefs. The style is well suited for children, yet the stories will interest older readers as well. Leo X, Gregory I the Great, Stephen III, Leo III, Nicholas I the Great, Gregory VII, Urban II, Adrian IV, Innocent III, Celestine V, Boniface VIII, Gregory XI are the Popes treated of herein. It is surprising not to find Alexander III, Leo IX, Gregory IX and X, in place of some of the above mentioned. We hope a second volume will continue the work. (Longmans Green Co., \$1.00).

FICTION: Isabel Clarke would be classed among the prolific writers by Victorian critics. Book after book has come forth from her facile pen. Some must be admitted to have failed to come up to the standards set by the others. However, we think that in **Italian Adventure**, Miss Clarke has reached the peak. In this book, these splendid gifts of the noted authoress, invention, humor, pathos, the power of vivid presentation both of character and of scene, are given full play. There is also a certain sweetness and light about this book which critical terms fail to compass or convey. Perhaps it is the strange, delicate, Italian magic of the setting or it may be the genius of the authoress agleam on the pages of this book. (Longmans, \$2.50).

Catholic boys and girls should welcome Mrs. Wirries' latest work of fiction, **The Barrys at Briarcliffe**. It is a story of a widowed, invalid mother and her four hustling youngsters. The strong Catholic tone which pervades the book will find some repercussion in the hearts of the youthful readers. There are several thrilling adventures narrated in that healthy, firm style which marks and sets apart all the books of Mrs. Wirries. This book can safely and profitably be placed in the hands of every growing boy and girl between the ages of eight and thirteen. (Benziger, \$1.00).

BIOGRAPHY: *The King's Steward* by George Lyons is a true story of an American gentleman, blessed with much of the world's goods who administered the same wisely and well. Mr. Lyons writes in a strong, simple and direct style. He portrays the late George Schumann, citizen, business man and exemplary Catholic of Philadelphia as a type of man whose life gave the direct lie to the contention that Catholicity and success are incompatible in American business. This slender little volume glows with all the warmth of family devotion and the stability emanating from the hearthstone of a Catholic home. It places before the Catholic father a model worthy of imitation; to the Catholic business man, it presents a noble example of a soul in the world but not of the world; in short, every Catholic may see in the life and work of George Schumann, a King's Steward entrusted with a generous share of the King's bounty and who, heeding the King's warning, preserved himself poor in spirit and so could in the end render an excellent and praiseworthy account of his stewardship. This little book carries a message as vital as it is valuable. It cannot be too strongly recommended for our Catholic men of business.

The author of the thin little biography, **Beato Alberto Magno**, writes of the beloved Saint, Scientist and Philosopher in a style that is as poignant as it is powerful. Penned in the cadenced medium of genius, the Italian, the book conveys much concerning the life and labors of Albert the Great. This little work is opportune, coming at a time when the Catholic world anxiously awaits and lovingly longs for ecclesiastical recognition of Albert as one among the Flaming Host of Gold.

DEVOTIONAL: *The Sufferings of Christ* is the title which volume the second of the Capuchin classics bears. This little book contains eight sermons by the famous Capuchin preacher and mystic, Mattia de Salo. The sermons were preached in Milan Cathedral, during the Lent of 1597, and are masterpieces of pulpit oratory. The preacher's zeal, hatred of sin and personal sanctity are a gleam throughout its pages. Beginning with the sufferings of Christ in general, the sermons proceed to develop the various characteristics exemplified in Christ's sufferings, the necessity, holiness, duration of the sufferings, their greatness and finally in the nature of a somewhat extended peroration, the Sacred Passion. The book abounds in sermon, retreat and meditation matter and, in passing it might be said, it paints in glowing colors a magnificent picture of the lives and customs of the preacher's contemporaries. Many may look askance upon the zealous Friars' interpretations of Scriptural texts, some may even class him as an ultra-realist. We must remember that in the pulpit oratory of those days, there was no toning down or smoothing over. If the sins and abuses were great, their denunciation was equally scathing and the remedies of the same severe mould. For the preacher, this book, though modest in size, might well be bound and written in pure gold. (Benziger, \$1.90).

Joseph Vernhes, in his excellent work, **Le Vrai Chemin du Paradis**, has produced a brief, and on the whole, quite satisfactory treatise on prayer, which, as the title indicates, he calls *The Way to Paradise*. In the first part of his book, Père Vernhes considers prayer, in general, under which heading he deals with the various species of prayer. His chapters on distractions and the danger of spiritual routine are magnificent. The latter half of the book concerns itself with the necessary and principal qualities of the good prayer. The author, within comparatively brief compass, says much and what is equally noteworthy, says it well. Not all readers will agree with the reverend author's attitude toward the spiritual bouquet. Many too will be surprised and not a little disappointed to find no mention made of Mary's Rosary. (Téqui).

The Rev. Frederick A. Houck in his latest book "**The Fountains of Joy**," takes as his subject matter the humblest and most sublime of all God's

gifts to man, viz., Water and the Precious Blood. The author divides the book into three considerations. The first is a homely little chat on the scientific, poetic and every-man's notion of water. In the second section, he treats of water as elevated and endowed with supernatural efficacy. A genuine treat is in store for the reader. Sacramental Water, the title of this part, is as interesting and enjoyable as it is erudite and informative. In the third part, Father Houck scales the heights and writes, we might say, sings sublimely of God's love for man as exemplified in the Precious Blood. This book is a pleasant and scholarly appraisal of the Bounty, Providence and Love of God. (Herder, \$2.00).

DEVOTIONAL, MEDITATIONS: Let Us Pray—Series II. In his latest work "Our Father and Hail Mary" Father LeBuffe, S.J., has patently demonstrated these simple prayers to be veritable fountains of soul-stirring and elevating thoughts. Taking every phrase of these two most common prayers he has helped us realize the greatness of God and His Holy Mother, and the insignificance of man. He has smoothed the way for those who, at times, find Meditation a rather difficult task, for this little book is not merely to be read but to be meditated upon (p. 7). He has taken a subject sublime in its simplicity and from it has woven a valuable and living literary tapestry. (American Press, \$0.30).

DRAMA: Shakespeare's Problem Comedies by William Witherle Lawrence, Professor of English in Columbia University was written with a view to clearing up some moot points in a small much-discussed group of the immortal bard's plays. The problem group comprises those which while not tragedy are yet "too serious and analytic to fit the common conception of comedy" and principal stress is laid on *All's Well That Ends Well*, *Measure for Measure*, and *Troilus and Cressida*. Many moderns have found something quite unwholesome in the ruses underlying these dramas and *Helena* and *Isabella* have been more often blamed than praised. But the situations were usually considered in the light of another day and the literary backgrounds which these very plots could claim was slightly considered. Professor Lawrence has carefully and thoroughly spread out this background and offered new phases of Elizabethan culture which, if they do not make us fully exonerate these doubtful heroines, at least temper our indignation at their subterfuges. It is a book which although scholarly, is clear and straightforward—one which will be understood, and should be read by all those whose intimacy with Shakespeare goes beyond those plays which are given by most repertory companies. (Macmillan, \$3.00).

The Sixth Series of One Act Plays for Stage and Study contains 21 plays by modern authors. On the whole, the selection of manuscripts is quite praiseworthy. There are however a few plays included which are neither fit matter for production nor conducive to study. One can scarcely analyze when the subject will not bear analysis. Happily, the bulk of the sketches, phantasies, comedies and heavies represents a careful, discerning selection. Martin Flavin writes the preface and it is perhaps the finest and most interesting thing in the book. Mr. Flavin sounds a note which is far from soothing to the modern playwright. He does not mince words in his pungent condemnation of the tone and spirit back of the modern play. Mr. Flavin has no use for that play which looks more to the house capacity than to the true spirit of the boards. The talkies also cause M. Flavin considerable annoyance and his candidly expressed opinion of them should provoke much discussion and comment. (French, \$3.00).

Once, or mayhap twice, in a modern blue moon one may happen upon a really worth while play manuscript. It is with the sense of having passed a well-spent half-hour that the reader puts aside Mr. Channing Pollock's "*House Beautiful*." Mr. Pollock has actually produced a bit of

histrionics which fails to cater to the mob emotion and is singularly free from all silly sentimentality. The action of the plot, it is not so much of a plot, centers about an old-fashioned couple, Archie and Jennifer (their address is Suburban, U. S. A.), who refused to surrender their old-fashioned ideals of decency to the march of progress and the demands of modern enlightenment. A lavish use of the inset scene may prove cumbersome in staging and cause the play to smack of the bizarre and fantastic. (French, \$2.00).

In "**Tomorrow and Tomorrow**" we have Philip Barry in another of his provoking moods. Mr. Barry seems to have difficulty in mastering an in-born flare for the psychic. When he does manage to tether the psychoanalyst in his make-up, we have some brilliant sunbursts of dramatic genius. The story of his latest play has to do with mother-love, long starved then realized, almost destroyed by the flames of passion and finally bursting forth in all its intensity to prevent the disruption of a happy home. On the whole, Mr. Barry has produced a worth while play. (French, \$2.00).

MISCELLANEOUS: The Bible Story by Doctors Johnson and Hannan and Sister Dominica, O.S.U., M.A., is a great gift to present day teaching methods. It contains 81 stories presenting major events in a continuous form. Its simplicity of style, choice of words and interesting manner of presenting a story will be of great help to lower grade teaching. The authors realize that the best way to hold the youngster's attention is through his senses, and so they have interspread pictures depicting the scenes of the Old and New Testament. The authors have by their work greatly aided the problem of Biblical instruction for children of the lower grades. (Benziger—List Price \$0.87—Net to schools \$0.65).

Into Their Company—For a Modern Girl on Love and Marriage written by a Medical Woman, A Girl and A Wife, with an introduction by Father Martindale, S.J., treats in a frank yet delicate and instructive manner that essentially personal and intimate subject of sex. This little book treats of all those disquieting problems that beset the mind of a growing girl. In its clear and open manner it places before the reader the facts, the dangers and the benefits of that age old problem of human emotions. This is a book which should be placed in the hands of our Catholic young women. They must appreciate it, for it cannot fail to be of service. (Kenedy, \$1.00).

The Mariology of Saint John Damascene by Valentine Albert Mitchel, S.M., S.T.D., brings before the reading public one of the greatest of the Eastern Doctors. Though only a brief study (it appears to be a Doctorate Dissertation) the author has by his painstaking efforts and documentary research contributed greatly to the study of Mariology, and especially has he brought to light the writing of that great thought somewhat unknown Doctor of Damascus. It is a book well worth reading. (Maryhurst Normal Press—Kirkwood, Mo.).

PAMPHLETS RECEIVED:—Darrow versus Chesterton, by the Rev. Michael Hogan, S.J.; **Why Not The Jackass?** by Lucian Johnson; **The Mass Your Sacrifice and Mine**, by M. A. Gray; **Reading, Good, Bad and Indifferent**, by James B. McGarvey, L.L.B. (International Catholic Truth Society—\$0.05 each). We recommend in particular the reading of Father Hogan's "Darrow versus Chesterton." It carries a vital and rather startling message.

BOOKS RECEIVED: Spiritual Pilgrimage (Longmans Green, \$3.00); **Essentials of Psychology**, by James F. Barret (Bruce, \$2.00); **The Last Stand**, by Edmond A. Walsh, S.J. (Little, Brown & Co., \$3.00); **The Way of the Sceptic**, by John E. Graham (Dial Press, \$3.00); **The Angelic Doctor**, Jacques Maritain (Dial Press, \$2.50); **The Sisters of Mercy**, 2 vols., by Sr. M. Josephine Gately (The Macmillan Co., \$6.75); **St. Augustine, His**

Philosophy, by Père Vega (Peter Reilly Co., \$2.00); **The Spiritual Direction of Sisters**, by Felix M. Kirsch, O.M.Cap. (Benziger, \$3.50); **Apologetics**, by the Rev. P. J. Glenn (Herder, \$2.00); **Thou Shalt Not Kill**, by George Clement, M.D. (Peter Reilly Co., \$1.50); **The History of Science and the New Humanism**, by George Sarton (Henry Holt, \$2.00); **The Oblates Hundred and One Years**, by Grace H. Sherwood (Macmillan Co., \$2.50); **The Mass**, by Dom Jean De Puniat (Longmans Green, \$2.50); **In Defence of Purity**, by Dietrich von Hildebrand (Longmans Green, \$2.25); **The Story of St. Joan**, by Clare F. Oddie (Longmans Green, \$1.00); **One Fold, One Shepherd**, by Ernest H. Peatfield (Lohmann Co., \$1.00); **Prayer**, by Dom Thomas V. Moore (Herder & Co., \$1.75); **The Sacrament of the Eucharist**, by the Rev. George D. Smith; **Death and Judgment**, by Dom Anscar Vonier, O.S.B.; **The Holy Ghost**, by Rev. John M. T. Barton (Macmillan, \$0.75 each); **The Parish Visitor Catechist**, by Mother M. Teresa Tallon (Parish Visitor Press, \$2.00); **Parish Visitor Missionary**, by Mother M. Teresa Tallon (Parish Visitor Press, \$1.00); **The Parish Visitors' Social Service**, by Mother M. Teresa Tallon (Parish Visitor Press, \$1.50); **Family Meditations on Great Catholic Truths**, by Mother M. Teresa Tallon (Parish Visitor Press, \$2.00); **Conferences on Feasts of the Liturgy**, by Mother M. Teresa Tallon (Parish Visitor Press, \$2.00); **Learning to Live with Christ in the Liturgy**, by Mother M. Teresa Tallon (Parish Visitor Press, \$2.00); **The Father's Curse**, by Rev. A. M. Grussi (Christopher Press, \$2.00); **Divine Praises**, by Rev. James Walcher (Bruce, \$1.50); **Old World History**, by Wm. H. Kennedy and Sr. M. Joseph, O.S.D. (Benziger, \$0.54); **Litany of Our Lady**, by Francis LeBuffe, S.J., being vol. III in the "Let Us Pray" series (The America Press, \$0.30); **Notre Vie Spirituelle**, by F. Neyen, S.C.J. (Téqui, 12 fr.); **La Vie et Les Oeuvres d'Eugenie Bonnefois**, by Florence O'Noll (Téqui, 10 fr.); **Soeur Marie de Bon-Secours**, by P. Leonard Bohler, O.F.M. (Téqui, 12 fr.); **Sainte Therese de l'Infant-Jesus**, by Msgr. Louis Prunel (Téqui, 2 fr.). From Samuel French, 25 West 45th St., New York, come the following plays: **Green Grow the Lilacs**, a folk play in six scenes, by Lynn Riggs (\$2.00); **Philip Goes Forth**, a play in three acts by George Kelly (\$2.00); **That's Gratitude**, an amusing comedy in three acts, by Frank Cravan (\$2.00); **The Inspector General**, a Satiric Farce in three acts, by Nikolai Gogol (\$1.50); **Three Yale Plays**, "**The Patriarch**," a tragedy in three acts, by Boyd Smith; **Spring o' the Year**, a comedy in three acts, by W. H. Robertson; **Finished**, a delightful comedy in five scenes, by Catherine Clugston (\$0.75 each); **The Good Fellow**, a play in three acts, by George S. Kaufman and Herman J. Mankiewicz (\$0.75); **The Plungers**, a comedy drama in three acts, by Eugene G. Hafer (\$0.50); **Pinocchio**, a fantastic comedy in eight scenes, by Adams T. Rice (\$0.50); **Mile-a-Minute Kendall**, a comedy in three acts, by Owen Davis (\$0.75).

THE FORTHCOMING AUTHORIZED BIOGRAPHY OF KNUTE K. ROCKNE

Mrs. Knute K. Rockne has requested Father John Cavanaugh, C.S.C., to prepare the authorized biography of her lamented husband. Father Cavanaugh knew Mr. Rockne well. As President of Notre Dame he received Knute as a freshman, graduated him four years later, named him Instructor in Chemistry and subsequently appointed him Football Coach.

The proceeds from the sale of the book are to go entirely to Mrs. Rockne's family.

Father Cavanaugh requests his friends (and more particularly Mr. Rockne's friends) to forward to him all clippings, pictures, tributes, letters, anecdotes or reminiscences that might be useful in the preparation of this biography. All material will be carefully preserved and returned on request. Address: The Reverend John Cavanaugh, C.S.C., Notre Dame, Indiana.