



**Saint Teresa in Her Writings**, by the Abbe Rodolphe Hoornaert, D.es-L. translated by the Reverend Joseph Leonard, C.M. New York: Benziger Brothers, 1931. Pp. xi-410. \$6.75.

"This translation is made from the third (abridged) edition of *Ste. Teresa Ecrivain* which differs from the original edition in that the author has omitted matters of purely academic interest, notably a chapter on the sources and the original Spanish of texts quoted." Thus a note beneath the *imprimatur* of Westminster.

With a sweep upwards to Part Three, in which part he fashions a tapestry of Saint Teresa's writings with an artist's skill, the Abbe Hoornaert progresses a work which is manifestly a labor of devotion. We say "with a sweep upwards" because the first two parts of this book cannot be recommended unreservedly. They are done with a certain facility, it is true, but perfection demands a better presentation of the matter. Part One concerns itself with "Sixteenth-Century Spain" without a knowledge of which Saint Teresa cannot be even superficially understood, and, though easier reading would be hard to find, we must convict it of harbouring certain errors. Why do we leave "The Political Horizon" (Chapter I) and "The Social Setting" (Chapter II) with the impression that Spain was a thing of former power and past glory in the middle of the century? Hilaire Belloc would have it otherwise as he describes the profound respect of Richelieu for the Iberian menace nearly one hundred years later. Why is the cowl continually doffed to the helmet in gratitude for the military spirit, the practical rugged spirituality, which, as the Abbe alleges, became a characteristic of Spanish, and more particularly Castilian, religious life as a result of the martial pursuits of the whole people? This is not a tenable thesis: that the Spanish soul was trained to serve the Lord as the Spanish sword had been trained to serve the king. It is stated with more reason that Spain's sword-arm bulged with the healthy might of her soul. "The Intellectual Atmosphere" (Chapter III) gives the reader a fair idea of the situation, but in this, as in the other chapters of Part One, there is an uncertain choppiness and incoherence which leaves one bewildered here and there.

"Saint Teresa's Literary Powers" (Part Two) seems to be nearer to the author's sphere. A detailed account of her gifts, faculties and mystical states, preceded, of course, by an introductory history of her early life, brings the reader into a close contact with the true mystical doctrine and its practical exemplification. Here, as may be expected, the book labours under the great burden of its subject, but as a scientific presentation it may be highly commended.

"The Works Themselves" (Part Three) are the Abbe Hoornaert's most proper field. Here is his unquestionable best. Perhaps indeed our dissatisfaction with early pages is more relative than absolute, for the masterly work done in this section, certainly of the first rank, places his preceding efforts in comparative shade. He is entirely at home. He runs through the *Life*, the *Foundation*, the *Way*, the *Interior Castle* and the others with the reverence of the true scholar and the ease of a cicerone. Yet he has no easy task. It is not a simple matter to explain scientifically the combination of qualities in Teresa's paradoxical character, to indicate the reasons why this woman of sixty years, espoused of God in the ineffabilities of the mystical marriage, could actually be the laughing joker who, in return for her brother's gift of table delicacies, sent him a pair of hair-shirts. The psychologist will not readily explain the humility of one who, by her own admission an ignorant woman and unlearned in theology, was nevertheless such a giant in theological knowledge that de Castro "would prefer to dispute with all the theologians in the world than with Mother Teresa" (p. 376). Abbe Hoornaert, however, accomplishes these things. He draws the earnest, humorous "business woman" from her unwearying cart and the great mystic from her contemplative heights; he joins the two and gives us two hundred pages of intimate acquaintance with her by a close literary criticism which is contributive to hagiography and to letters as well.

We might object that Saint Teresa's vague knowledge of scientific speech (though she knew sufficient to satisfy the more conservative) should not be recounted in a tone which savours of a certain disrespect for the honest efforts of the Schoolmen, but as a proof that theology is not an unwieldy bundle in the clumsy fingers of the vernacular. It took a Saint Teresa to dress mystical theology in the language of the people, but that fact is a tribute to her genius and also to the malleability of the grand old teachings. We are not to be concerned, however, with the minutiae of theological precision, indispensable as it may be. We are held primarily by the profound knowledge of Saint Teresa *ecrivain* which is given to us in this book and by the

consummate grace with which her works are examined both as mystical documents and literary treasures. J. J. McL.

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**Cranmer.** By Hilaire Belloc. Pp. 333. J. P. Lippincott Co., Philadelphia. \$5.00.

In Cranmer, the talented and versatile Mr. Belloc completes his third book on the great clerical figures of the so-called Reformation. In Richelieu, he studied the brilliant French Cardinal and statesman, who, to quote Mr. Belloc, "in spite of himself and of his sympathies, and as an unintended result of his foreign policy, saved Protestantism in Europe." In Wolsey, he tells about another Catholic Cardinal, "showing how that very power which Wolsey built up brought about the downfall of Catholicism in England." In the third of the series he portrays the life and character of Cranmer, Archbishop of Canterbury, 1533-1556, who though nominally a Catholic most of his life, professing the Church's tenets and enjoying its rewards, was always a Protestant at heart. By reason of his thorough knowledge of theology and his unusual powers in writing English, Cranmer is the very soul of the Anglican liturgy. To quote the author once more: "Cranmer is the English Book of Common Prayer, and that book is at once the symbol and the cause of a separate national religion among the English, and therefore of England's place apart in the disruption of Christendom."

Thomas Cranmer was born in 1489 of a gentle family in poor circumstances. At fourteen he received a small scholarship at the new Jesus College at Cambridge, and in due time he received his bachelor's and master's degrees, the priesthood and the doctorate in divinity. He was a short, near sighted, unimpressive and unambitious young priest. Nature had intended him for obscurity, but fate decreed otherwise. He came to the notice of King Henry VIII at the time when that monarch was trying to have annulled his marriage to his Queen, Catherine of Aragon, that he might supplant her by his mistress, Anne Boleyn. Cranmer's theological acumen and his skill as an English scholar, and most of all his absolute subservience, made him the ideal man for the amorous ruler. So well did he obey the king's commands that on the vacancy in Canterbury in 1533 Henry made him Archbishop and primate of England. From that date until Henry's death in 1547 Cranmer served him and obeyed him implicitly. He married or divorced the king in accordance with the regal whim. He perjured himself, he lied, he used any and all kinds of deceit to obey his master or serve his own ends. The English Protestant historian, Cobbett, says of him: "Of the thirty-five years of his man-

hood, twenty-nine were spent in the commission of a series of acts, which for wickedness in their nature and for mischief in their consequences, are absolutely without anything approaching to a parallel in the annals of human infamy."

During the six year reign of the boy king, Edward VI, Cranmer played a vital part in the shaping of Protestant England. Upon Edward's death in 1553, Cranmer was a leader in the council which placed Lady Jane Grey on the throne in place of the rightful Queen, Mary. Mary's courage and resourcefulness, however, backed by the moral support of the English people, enabled her to ascend the throne, and Cranmer's abject attempt to change his colors once more was at last of no avail. In his trial for heresy he gave a scholarly and lengthy defence of his Protestant tenets, but shortly afterward issued his famous recantations, seven in number, in which he solemnly renounced all his errors and professed his complete belief in all that the Catholic Church taught. Just before his death, consistent in his very inconsistencies, Cranmer revoked his recantations, reaffirmed his belief in the Protestant doctrines, and after a cowardly and hypocritical life, he made one heroic gesture at the moment of his death; as the flames leapt to envelop him, he put forward that right hand which had signed the false recantations and held it steadily into the fire until the smoke hid him from sight.

In this study of Cranmer, Mr. Belloc has further enhanced his already brilliant reputation as historian and writer. We believe that we can give it no higher praise than by affirming that it is a worthy addition to his long list of works. The index contributes to the value of this work for purposes of reference.

The publishers have done this work in their usual dignified, high class fashion. The print is large and pleasing and the sixteen illustrations—which are mainly from portraits by Holbein and other contemporary artists—are of equally high grade. Aside from slight typographical errors at the bottom of pages 314 and 315, their work is highly commended.

T. C. D.

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**The Angelic Doctor.** By Jacques Maritain (Translated by J. F. Scanlan), pp. xviii-300 (Dial Press, New York, 1931). \$2.50.

Truth has its champion in Saint Thomas Aquinas, and Saint Thomas has his champion in Jacques Maritain. M. Maritain's work *The Angelic Doctor*, treating "the life and thought of Saint Thomas Aquinas," is another of his masterful writings defending Thomism against its detractors and popularizing it in the minds of his readers. The author, while preferring not to apply the term "pan-

acea" as a characteristic of St. Thomas' writings, is forced by his own thesis to invent a synonym.

In his usual attractive style, M. Maritain proposes his profound thoughts and gives reasons to support his proposal that Saint Thomas should be the guiding hand of all intellectual pursuit. The natural perfection of the rational nature is wisdom, and St. Thomas, who attained the greatest wisdom of any man, should be allowed to guide his fellow men.

*The Angelic Doctor* contains four chapters, complete essays in themselves. The first, "The Saint," presents the Angel of the Schools to its reader in vivid and extraordinary colors that thrill and edify. The second, "The Wise Architect," extols one who built not upon sand but upon the rock of Eternal Truth. The third, "The Apostle of Our Time," is really the prescription for our present-day ills. There the errors and false philosophies are enumerated and grouped into three classes: "agnosticism," "naturalism," and "angelism"; and reasons are given to show why St. Thomas' philosophy is the much needed remedy. By this M. Maritain does not wish to return to the Middle Ages, but he shows that Thomism is modern, answering the mutually exclusive problems of communism and capitulism with almost the same principles, with a modernity founded on truth, a modernity at "opposite poles to the modernity pursued nowadays," a modernity based on reality with the innovations merely accidental, "whereas innovations are made nowadays for the sake of novelty as such, and truth has become a mere accident." "Saint Thomas is not a relic of the Middle Ages, a mere object for the consideration of history and erudition." And in the Preface: "To consider Thomism as a garment worn in the thirteenth century and now no longer fashionable—as though the value of a metaphysical system were to be appraised by some standard of time—is a specifically barbarous way of thinking." In the fourth chapter, "The Common Doctor," M. Maritain discusses the philosophy of Saint Thomas and its relation to Catholic Faith, and comments at length on the praises of the Popes for St. Thomas.

The appendices to this work are rich in historical material for the student of Thomism. A collection of present-day authorities and some of their findings are reproduced here. Their historical data are compiled into graphic chronological tables of St. Thomas' life and writings. The texts of the Encyclical "*Aeterni Patris*" of Pope Leo XIII, the Motu Proprio "*Doctor Angelicus*" of Pope Pius X, and the Encyclical "*Studiorum Ducem*" of Pope Pius XI, are also given.

Even though M. Maritain declares that he has done nothing yet, in his estimation, we feel that he has made a great impression, and we hope he will continue steadfast in his expressed purpose "to summon workers who will devote themselves under the guidance of the Angelic Doctor, to 'make order' in accordance with truth." R. C.

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**The Nature of Belief**, by Rev. M. C. D'Arcy, S.J. 336 pp. New York: Longmans, Green and Co. \$3.00.

There can be no doubt of the timeliness or of the importance of this book, for it attacks a problem that is inextricably bound up not only with the origins but also with the very existence of the civilization that we call modern. It is platitudinous to say that the fate of Western civilization depends on the course of action that men will take, but what is not so clearly realized is that human action is always conditioned by what men think, by their conception or philosophy of life, and that this is ultimately determined by principles, assumptions, interpretations, beliefs. These hidden sources of action, their nature, their value, their necessity, their bases, their limits, all fall within the scope of this book.

The tremendous difficulties confronting any author who would give an adequate account of such a subject must be apparent, and Father D'Arcy has not been misled into minimizing them. It would, therefore, hardly be fair to criticize the book for features that the author himself has indicated in the preface, and which are attributable to the nature of the subject far more than to any lack of deftness in treating it. Thus the overwhelming proportion of material preliminary to the real attack is perhaps necessary but it makes the book top-heavy and often difficult to read. The author struggles manfully to overcome the handicap by employing analogies drawn from the common life of everyday, and occasionally delights the discerning reader with a flash of pure humor that is remarkably apropos and clarifying. The difficulty however is not removed but only lessened.

Yet all this detracts not at all from the general excellence of the work. The analysis and critique of Newman's "Grammar of Assent" are both done with sure stokes guided not only by a keen appreciation of the great Cardinal's true thought, but by the recognition of his particular philosophic weakness. In connection with the latter, the author notes the shortcomings of Newman's difficult terminology, and by the same token we could wish that Fr. D'Arcy had adhered more closely to the Scholastic terms and distinctions. They are unfashionable but really more scientific, and it is better to insist on them and explain them than to capitulate to modern slipshodness and con-

fusion. There is an unusually fine chapter on "Authority in Belief," wherein Father D'Arcy clearly sets forth practical canons of discrimination. We were delighted, moreover, with his castigation of those who battle of mystics and mysticism, not knowing what the words mean and have meant for centuries.

By a misprint on p. 232, Plotinus achieves the title "St.," which really belongs with the following words, "Francis of Assisi." A carefully prepared table of "Analytical Contents" helps to round out a scholarly and well written work that will surely find a welcome reception wherever men are genuinely interested in discovering the path to peace.

G. C. R.

**Catherine the Valiant.** A Religious Drama in Five Acts, by Urban Nagle, O.P. New York: Longmans, Green & Co. \$1.50.

This remarkable play is a dual love story of unusual power and beauty, the divine love story of St. Catherine of Siena, and the very human one of a foolish man and maid. The plot, though scarcely original, is simple and skillfully handled. Centering about the famous incident of the return of Gregory XI to Rome, it furnishes a natural background for the author's excellent characterization of St. Catherine. On this point it may be said that a knowledge of St. Catherine's life and the historical setting of her times which she so greatly influenced, is necessary for a proper appreciation of the play. Father Nagle has caught the true spirit of St. Catherine, and has made it live.

The dialogue is smooth, direct and powerful, though with a slightly modern flavor which is occasionally a little incongruous to the times and characters portrayed; but this is, perhaps, rather virtue than fault, since it obviates any trace of that stereotyped sentimentality which mars the average play of this type. The general composition, however, is almost perfect, revealing an originality of style and a suggestion of rhythm frequently approaching the poetical, and occasionally brilliant. From first to last, there is not a dull or unnecessary line.

Although new in the field of dramatics (only one previous work, "Barter" having been published) the Reverend Author exhibits a remarkable power of characterization, endowing his subjects with a freshness and dynamic humanness in delightful contrast to the cynicism and over-sophistication of these times. One feels that all of them, like the Cadolungi, "Do not fold their hands in death until their hearts have stopped!" Old Pietro who dies a Legate from the Flor-entines to God; Vincenzo and Margherita, whose love forms the main

theme of the play; the scheming Duke of Anjou, ambitious for the crown of Naples, and the Countess of Naples, and the Countess Ursina, his political pawn—one and all drawn true to type with a subtle understanding of this strange-familiar thing called human nature.

Catherine herself dominates the play rather by force of character than by the prominence of her part. She is by turns nurse, match-maker, spiritual adviser and diplomatist, as the coherence of the various elements of the plot demands. Less brilliantly conceived, Catherine would be lost in a maze of more or less vaguely connected tableaux. This is not said in criticism; it is rather an artistic achievement, bringing into bold relief the many-sided personality of one of the world's greatest women, and heaven's greatest saints.

We notice one slight incongruity. St. Catherine is made to break her implied promise to old Pietro, in revealing Margherita's identity. While justified ethically, it seems a little unfitting. Moreover, there is no dramatic necessity for it, as a slight change in the text could easily have obviated the difficulty.

We are confident that dramatic clubs will welcome *Catherine the Valiant* as an important addition to their repertoires. R. H. G.

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**The Sword of God: Jeanne d'Arc.** By Guy Endore. Pp. x-492. New York: Farrar & Rinehart, Inc. \$3.50.

The figure of Jeanne d'Arc has always been a familiar one in the field of letters, particularly in the schools of France, England and Germany, where she has been the subject of numerous biographies, historical and critical, true and false. So frequently, and at such length, have the facts of her life's story been told and retold—sometimes to her advantage, but not infrequently very much to her disadvantage—that it would seem there is nothing more that could be written about her. Yet books on the life of this simple and heroic maid continue to be printed, for she continues, after five hundred long years, to fascinate the minds of many. It would have been surprising, therefore, if the celebration in May of the quincentennial of her death at Rouen were not the occasion of another book.

It has been usual for biographers of the maid either to formulate some new and brazen theory concerning her visions, her prophecies and her trial, or to align themselves with one of the preexisting theories for or against her. Mr. Endore has not done this; and, although his attitude may be vigorously attacked, his honesty and good judgment will be his best defense. He makes no attempt to force the conviction upon the reader that Jeanne was a saint, or that

she was a genius in military matters, or that she was merely a fool, the toy of the devil and man alike. He merely states the facts as the documents bear them out, and lets these facts speak for themselves. In doing so, he has achieved much, for there stands forth not the caricature of Jeanne so familiarly treated by some writers, but the true maid, as we have seldom been privileged to see her. It was the author's purpose "to make the tale of Jeanne d'Arc interesting, intelligible, and beautiful, and in keeping with its religious nature, without making it either mawkish, dull, polemic or disputatious . . . to show that the legend of Jeanne is also her history shown by the documents."

Under "Discussions" Mr. Endore has listed most of the theories concerning Jeanne, and on the authority of his documentary evidence, assisted admirably by his extremely logical reasoning, has ably refuted objections and shown the absurdity of most of the theories.

He has appended a bibliography of Jeanne d'Arc which immeasurably heightens the value of this book. If not exhaustive, as he himself admits, at least it contains all of the best books written to date.

This book is perhaps the best study of the Maid of Orleans since the offering by nine members of the French Academy. C. L.

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**The Way of the Skeptic.** By the Reverend John E. Graham. Dial Press. \$3.00.

Of many a book it might be asked "Cui bono?" Of Father Graham's volume of popular apologetics it may be said, "Believers don't need it—skeptics don't want it—so what is its use?" However, beyond its strictly apologetic intent it performs a very definite service—it proves, as more and more "Catholic" books are coming to prove, that facile, clever writing is not confined to the self-considered literati alone, that even on God's side there may be such a thing as style. Besides this it calls attention to the "remarkable fact that many of those who claim to be utterly without religious belief seem to worry more over religion than do those who profess it." Especially is this true in these enlightened days when even the daily newspaper is a *Summa Theologica*, dogmatizing on all phases of religion.

Believers don't need it—but unfortunately they do. They need such books more than they realize. Defections from the faith occur only too frequently among those who daily assailed by present-day skepticism are unable to answer to their own satisfaction the difficulties proposed. Skeptics don't want it—but can we be sure of that? People are very apt to assume that those who find it impossible to

accept the opinions of the majority are arrogant and blasphemous; maybe some of them are. But there are others who get loose in the wilderness of agnosticism only after a long and bitter fight. For such as these, *The Way of the Skeptic* might well be a guidepost to lead them from the wilderness.

The book is an easily readable exposition of Catholic doctrine concerning many subjects which are being impugned today by our magazine theologians, such traditional *bêtes noires*, for instance, as: "The Bible and Science," "Coincidences between Christianity and Paganism," "Outside the Church there is no Salvation." These and similar chapter heads partly repair the defect caused by the omission of an index. If some of the chapters are less convincing than others it is not due to any intrinsic weakness in the arguments but rather to the magnitude of the task: that of reconciling or refuting in one short volume the differences of opinion, the errors, the downright fictions which in the course of two thousand years have grown up about the Christian religion.

F. P. K.

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**The Tragic Queen**, by Andrew Dakers. Houghton Mifflin Co., Boston and New York. \$5.00.

Despite her marvelous mental gifts, her ability in matters of statecraft, her various victories on the battlefield, her occasional successes in curbing the activities of the ever-shifting Lords of the Congregation, the reign of Queen Mary of Scotland was a failure. She failed not only to keep her throne but even to occupy it peacefully and securely: more particularly she failed to understand Knox, Elizabeth, and Moray, the 'relentless triumvirate' which was to hound her from the day she first stepped on Scottish soil, nay even before that, until finally the headsman's clumsy axe ended a life in which tragedy was so frequently present and over which it ever heavily impended. Mr. Dakers considers the 'triumvirate' as the great cause of her failure. His book is an analysis of its efforts to encompass her destruction and a vindication of the innocence and integrity of the Queen. Her early years in France are briefly mentioned. An introductory sketch of Mary describes her as a brilliant and talented woman, mistress of several languages, proficient in poetry and prose, patroness of the arts, a skilled musician, and fond of games and sports. Her beauty was remarkable 'even in the company of beautiful women.' From the qualities which she manifested externally we may be convinced of her spiritual character. A beauty that is more than merely superficial, a personal charm and graciousness which never deserted her even in time of utter bitterness of heart, a solicitude that could be active even

through great personal danger for the happiness and well-being of others, must emanate from inward greatness and nobility of spirit.

The author has called her life a drama. So soon as to be almost breath-taking he places before us the principal scene, the Queen, a young girl of eighteen, confronting her hostile subjects and 'the most avaricious, bloody and treacherous band of nobles that ever robbed and betrayed in Scotland.' Maitland, Huntley, Morton, Riccio, Darnley, Bothwell pass before us. It is with the principal players however that Mr. Dakers is particularly concerned. The arraignment of John Knox is brief and complete. He is a bully, a coward, a minister of the Prince of Peace and Love, who preaches hate and assassination. Then Elizabeth. Her crime is treachery, not only many times to her cousin, but also to the institution of royalty. The ugliest stain upon her character is the many acts of unwarranted cruelty towards her royal prisoner. The hatred of Moray for his sister dates probably from the realization of what the accident of his birth deprived him. He wanted the Regency. To obtain it he planned long and skilfully and made of himself a traitor and perjurer. The author has not failed to appreciate the importance of Moray's part in the destruction of the Queen. The book is, perhaps unintentionally, a witness to his political astuteness. Throughout its pages he is met with constantly, inciting Knox, planning with and directing the traitorous nobles, exhorting Elizabeth, all that he might possess the power and the throne. It was in particular her failure to read correctly her dissembling and treacherous half-brother that brought Mary to the executioner's block. He could have saved her throne and her life had he so wished. But he wanted the Regency.

As has been said the book is a vindication of the Queen. Mr. Dakers enters the lists as her champion. His arguments for her moral integrity are vigorous and compelling. His explanation of the seizure and ravishing of Mary by Bothwell and their subsequent marriage is a convincing one. He has added to the contribution of other defenders of the Queen by more proofs that the famous 'casket letters' were forgeries and by the realization that Moray's enmity did more to effect her destruction than anything or anyone else. The book is not a complete biography. The author appreciates that any treatment of her whole life in the same manner as the events which led to her deposition and death would be ponderous and unwieldy. The narrative is brisk. Events follow rapidly and the careless reader will lose something of the story. The absence of precise references and foot-notes will doubtless give rise to some complaint. The author

professes a distaste for this method. In addition to the knowledge of quotations and sources throughout the body of the book he appends a list of the works consulted. The book will not convince all, but it will appeal to all. For those who are still unconvinced of her innocence, it provides the admirable picture of a girl, young, alone, defenceless, yet unafraid, facing unflinchingly a band of ruthless destroyers in whom the faintest traces of honour and innate nobility are lacking, before whom the stoutest of hearts might quail. P. H.

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**Catholic Journalism.** A study of its Development in the United States, 1789-1930, by Apollinaris W. Baumgartner. New York: Columbia University Press, 1931. \$1.50.

Father Apollinaris, O.M.Cap., has done something more than prepare a thesis in partial fulfillment of the requirements for the degree of Master of Science in Journalism at Columbia University. The smell of that printer's ink which Ben Franklin could not withstand is wafted from this book by each turning page. In the frail homes of the early American Catholics there was little of any Catholic literature and practically nothing of current Catholic literature until pioneers like Emmett, Carey, Richard and Duane, no less courageous in their own right than Boone or Lewis or Clark, ventured forth on an adventure which still has its romance even in our day of highly-perfected journalism. The faltering attempts in the beginning, the petty differences between editors, the inability of scores of periodicals to survive, the cautious policy of the hierarchy and other details intimately bound up with the story, deplorable circumstances of the early history of the Catholic Church in the United States, add nevertheless to the dramatic movement of the story, a story which has waited long for its telling, for which at last we may thank Father Apollinaris.

The history is divided into three periods: the formative period, 1789 to 1840, the second terminating with the Plenary Council of Baltimore in 1884 and the third reaching to 1919 when the News Service of the Catholic Press Association was taken over by the National Welfare Council. The work is concluded by an appreciation of journalistic education carried on in many Catholic colleges, notably Notre Dame, Marquette and Creighton and by a statement of the present state of Catholic journalism. It will interest readers of DOMINICANA to note that "the oldest existing Catholic journal in the United States" is the *Catholic Telegraph* of Cincinnati, Ohio, founded in 1831 by Rt. Rev. Edward Dominic Fenwick, O.P. It will interest all Catholics to read of Father Hecker's valiant attempts to found a Catholic daily. His death at the moment when his great scheme was

about to reach its execution furnishes ample material for the American Church historian who is given to contemplate "what might have been." McCorry's brave failure and Gonner's great victory over the odds of fortune have been duly recorded and give us heart to look forward to better days for our own press. One cannot read these pages without coming to a full appreciation of the important role played by the N. C. W. C. News Bureau.

Perhaps it is because he has so briefly and neatly recorded the history of Catholic journalism, that we regret Father Apollinaris' deliberate refusal to discuss the obvious questions which his history evokes. Exactly what, for instance, is the field of Catholic journalism? How may its position in relation to the hierarchy and the home be properly adjusted? Pallen, Egan and Smith have enlightened us, and we are grateful for the quotations from these estimable men, but would a more definite study by the writer himself, whose qualifications are undeniably equal to the task, be amiss in such a work as the present book? We do not wish to appear dissatisfied with the conclusions of the Councils of Baltimore nor with the wise words of Leo XIII, yet we cannot help but regret that the author did not develop the points in question. We wish, in fine, that in writing this history Father Apollinaris had not been so exclusively historical. The materials are presented in a clear, cold manner and the imagination of one but mildly interested in the subject is not here set afire by a story which is in many respects thrilling. It cannot be said that Father Apollinaris has not written history. He has evidently done precisely that which he had planned to do and done it well, but we wish that his plans had been more extensive, more worthy of his proven steel.

The Columbia University Press has presented the book in attractive style. The two typographical errors (p. 23 and p. 25) are unfair to otherwise perfect work.

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J. J. McL.

**Saint Patrick, His Life and Mission.** By Mrs. Thomas Concannon, Litt.D. Pp. xxxiv-260. New York: Longmans, Green & Co. \$2.50.

It will be fifteen hundred years in 1932 since St. Patrick arrived in Ireland on his great apostolic mission. Fittingly, the Dublin Eucharistic Congress will commemorate that event. Hundreds of Americans are going to Ireland next year, and St. Patrick, we trust, will be a Saint much invoked by the throngs of Erin's visitors. Mrs. Concannon's delightful story of Ireland's Apostle will indeed be a special source of pleasure to those who are going to the Congress, as well as a real joy to all lovers of Ireland and its great Saint. Dr. Concannon writes well. There is evidence of fine scholarship in the

work too, and we particularly like the effort she has made throughout the book to base the narrative upon the solid foundation of dependable sources. The Saint's own Confession and Epistle Against Coroticus speak frequently throughout the story. Among the other sources is The Book of Armagh written in A. D. 807 and containing earlier Patrician documents. This book is still preserved in Trinity College, Dublin.

Mrs. Concannon tells the whole story of St. Patrick vividly, and seems to make the Saint live again as in the days at Slane and Tara, at Meath and Connacht and Armagh, and throughout the length and breadth of Ireland where Patrick prayed and laboured, bringing souls to Christ and implanting in a nation the true Religion that has now been for fifteen centuries the very life's blood of a great people. The book contains seventeen interesting chapters besides a valuable introduction discussing Patrician Documents, and four appendices. American readers will probably find many of the proper names difficult of pronunciation, but it must be kept in mind that they are reading about 4th and 5th century Ireland.

In a publisher's note we are told that this work is "more for the general reader than for the expert student of history." Much has already been written on St. Patrick's life, but we feel sure that there is room for this excellent book, especially at this time when the entire Catholic world is turning toward Ireland to congratulate her on the fifteenth hundredth anniversary of her conversion. St. Patrick did great things for Ireland. He was a great missionary; but as Mrs. Concannon herself well says, "it was because St. Patrick was a great Saint that he was a great missionary." J. J. C.

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**Persuasive Speech.** By Francis P. Donnelly, S. J. Pp. 258. P. J. Kenedy & Sons. \$2.40.

Oratory is a thing of the past, we sometimes hear. Its sun is supposed to have set. Yet here we have a notable author who does not believe that persuasive speech is lost to our age. Unlike the gloomy prophets of the day, he realizes that so long as man has an organ of speech, and as long as he has the apparatus for hearing, persuasive speech will always be the aerial of genius. In the text book, *Persuasive Speech*, the author, Francis P. Donnelly, S. J., has submitted to us ideas that Aristotle and Quintilian have developed, and which have been substantiated by Demosthenes and Cicero, and all the greatest orators to our own day.

As an Art of Rhetoric it was primarily written for the college student. For him this text book represents a valuable asset. In it the

student will find definitions of the terms used, few in number but universal in application. In its arrangement, the book follows the well known "Model English" series. The speeches of the world's famous orators have been placed in their precise categories.

The section on "Authority" holds a special appeal for us, postulating, as it does, what many modern speakers apparently never heard. It defines that any argument of authority is a chief extrinsic argument, but, not however, the sole argument. St. Thomas grades this argument as the lowest in Philosophy. In spite of the many reasons to the contrary, popular speakers will refer to authority as their only proof.

Considered as a speaker's reference book, it is original in the strict sense of that word. It best serves the college student and professor since established truths are its fundament. In the art of rhetoric, the willing student will find as his mentors, Aristotle, Cicero, Quintilian and St. Augustine. J. L. C.

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**The Genesis of Shakespeare Idolatry (1766-1799).** A Study in English Criticism of the Late Eighteenth Century. By Robert Witbeck Babcock, Ph.D. Pp. xxvii-307. Chapel Hill: The University of North Carolina Press. 1931. \$3.00.

Because of the almost insurmountable difficulties confronting the student of Shakespeare in every attempt to evaluate the Shakespearian criticism of the late eighteenth century, this remarkable history of Mr. Babcock, which assembles and analyzes all the more important emanations of the critical minds of that period, is of inestimable value. The author has rendered a great service to literary criticism, and especially to all students of Shakespeare.

In the first part of his book, Dr. Babcock treats first of the scholarly interest in the works of Shakespeare as evidenced in the many editions, chronologies, concordances and glossaries, and secondly, of the popular interest which found expression in parodies, sequels, operas and imitations, not to exclude public lectures and Jubilees. The second part recounts the traditional objections: that he violated the unities of time, place and action, especially the latter; that he merely simulated a knowledge of the classics, when in truth it could be proved that he made use of very poor translations; that his frequent use of low comedy in his tragedies, of supernatural characters, and of puns and blank verse, was a direct violation of decorum. Against these objections, the author aligns a defensive criticism of British critics, which completely exonerates the poet. Thirdly, he describes the development of a permanent Shakespeare idolatry. We

see the poet proclaimed as an original genius, a conscious artist, a moral philosopher; his historical characters applauded as marvels of delineation. And lastly, he shows how the appreciation of Shakespeare in the early nineteenth century was but the reflection of the late eighteenth century, as expressed in the critical works of Coleridge, Lamb, Hazlitt and others.

The book is excellently written from every point of view and is attractively bound, as is usual with books from the University of North Carolina Press. A comprehensive bibliography adds much value to the book.

C. L.

**Jesse and Maria**, by Enrica von Handel-Mazzetti. Translated by George N. Shuster. New York: Henry Holt & Co. Pp. 351. \$2.50.

An unusual story written some years ago by this prominent "poet of Australian baroque" as she is called in the jacket announcement, is now rendered into English by a capable translation. Countess von Handel-Mazzetti dresses a plot of religious entanglement with the clever hands of a veteran. The characters never pause for the reader's quiet scrutiny. They must be appraised by the pursuing eye as they move about in their Danube Valley with that erratic pace demanded in the running battle between the Evangel and the Church. Jesse, Lutheran knight fresh from Wittenburg, loaded to his polished muzzle with the shot and shell of "the new Gospel," a true hero in his own way, the worshipped lord of the neighborhood, sets himself to lift the "ignorant Catholics" of the Valley from the mucky pit of priest-craft, et caetera. So far, so good but not startling to this reading world. Enter then his opponent, peasant woman, Maria, wife of Schinnagel, the honest forester to the Lord Bishop of Regensburg—an episcopal rascal, to quote some of his minions, who does not appear on the scene—and justice of the Peace in Kleinkrummnsbaum, enter then Maria and this reading world may ope its dreamy eyes. Maria is the *mulier fortis*, progenial flower of piety and peasantry; her strength is of two worlds, her heart beats for the next. Pitted against each other, the two wage war, each for a prize of blessedness. The suspended denouement braves the risk of weariness and wins. The author has an indescribable knack of fighting for both sides, giving the antagonists their full share of reinforcement without casting doubt around the hosts of Truth. The sympathetic treatment of Jesse is the *piece* of the book. He and his family are almost saintly in their dark hall of pure Gospel. Given all the support possible to carry the day, Jesse's honest armour is shattered. It had not been forged in the right stithy. Pastor Wolf and Wein-

master and Fabricius might be fixed in oils. We like Maria's Capuchin brother least of all. Even in the 17th Century reactionary turmoil, he is unconvincing. At least, it would take more than a few pages to adjust him to the stage. *Jesse and Maria* is not of the type that may be thumbed in any stall. It is more than a book-of-the-month. Were we to obey the impulse elicited by George Shuster's translation and begin to enthuse about it, we might give the impression that such excellences were not anticipated. They were; but they may surpass the expectations of many. May a reader with tired eyes voice a complaint? The printing is close and the type might be larger. Henry Holt is to be commended, nevertheless, on what we loathe to call "an attractive binding." The end-papers are skillfully worked by George Annand. It is a handsome book.

J. J. McL.

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**In Defence of Purity.** By Dietrich von Hildebrand. Pp. 196. New York: Longmans, Green & Co. 1931. \$2.25.

One cannot help noticing the steady stream of magnificent literary work that has come out of Germany within the past few years. Dietrich von Hildebrand, Professor of Philosophy at the University of Munich, adds to the splendid list another work, "In Defence of Purity," that is, without question, a classic in its field. So many excellent books, treating various phases of sex and purity from the Catholic viewpoint, have been published lately that there hardly seemed room or necessity for another. Yet this book has long been needed and fills a void left untouched by any of the others. It is unique in being neither an attack on impurity, as its title might suggest, nor a manual for training in the Angelic Virtue, but rather "an analysis of the Catholic ideals of purity and virginity." It is a positive explanation of what these virtues really mean, and goes to the roots of the matter in a way that is refreshingly original. It combines philosophical accuracy with a simplicity and clarity that anyone can understand, and indeed there is no one for whom the book should not have an appeal. Married people will find therein a luminous explanation of purity in marriage and the distinctive qualities of wedded love; the unmarried will find here that purity has aspects which they have never before realized; finally, there is no religious who will not profit immensely by reading the chapters on virginity. The translation has been smoothly done, and is entirely worthy of a beautiful exposition of the most beautiful of human virtues.

G. C. R.

**Secularism in American Education: Its History.** By Burton Confrey. Pp. 153. Washington: The Catholic Education Press. 1931.

This little book is one of the Educational Research Monographs published at the Catholic University of America. Dr. Confrey has presented the history of the gradual, ominous movement that had completely changed the nature and the ideals of the common American school. The study is most interesting and informative, covering the ground adequately though not exhaustively. There is practically no attempt at interpretation, the author being content simply to search out and present the true course of the secularizing process. The result is a scholarly work, well documented and resting on the facts as recorded in the primary sources. These facts are all too little known and ignorance of them has been responsible for the growth of one of the great American legends, the myth of the public State Schools as the origin and protection of all that is good in our history. It is not so, and Dr. Confrey clearly shows the relation of our present State school system to early American aims and ideals. The present system stands out as the result of "expediency rather than principle," of "motives . . . political and conciliatory." The book is most suggestive when read in the light of the true story of religious toleration in the United States. For, paradoxical as it may seem, the motives that were ultimately responsible for the irreligious education of today, were basically religious, as were also the motives that, in producing a particular type of religious toleration, led finally to an almost universal religious indifference. A fine bibliography completes a book that is, without qualification, a valuable bit of research.

G. C. R.

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**Charles of Europe.** By D. B. Wyndham Lewis. Pp. 367. New York: Edwin V. Mitchell and Coward McCann. \$5.00.

The sixteenth century, that period of turbulent transition, of beauty worship and raw adventure—an age of wars and rumors of wars—contains within its terminal dates, all those fundamental forces and broad currents, which have influenced the lives of nations and individuals down to our own day. It is scarcely a matter of wonder, then, that the historical forest is filled with books ever accumulating, touching on this particular epoch.

D. B. Wyndham Lewis, in his latest book, attempts to probe the depths of this chaotic century and to measure to the best of his ability the ebb and flow of those tremendous tides of change, which inundated Europe and split the streams of culture, science and religion. The book is written in a crisp, vigorous and brilliant style, lavishly

interspersed with strange words. The author displays on the whole a splendid historical erudition and never lacks for language or illustration. He is blessed with an imagination sufficient for all demands and can paint a word picture with a finish and charm equal to the more illustrious representatives of the school of "Readable History."

No one but Hilaire Belloc could have handled the setting as skilfully as does Mr. Louis. He gives reality and vitality to those who carry on the drama of the sixteenth century; a drama which has more red and black settings than a Shakespeare tragedy. He unrolls his panorama further, and discloses a wide and graphic sweep of those hectic days. Brilliant military leaders, hardy mariners, murderous corsairs pass in review across the pages of the book. Dashing knights who jested with Death, often as unscrupulous as they were brave, live again. The Mercenary Soldiery, the scourge of sixteenth century Europe, whose meat and drink was war, move with a dash and go, under the driving pen of a skilled historian. Towering head and shoulders above prince and princeling, King and Pope, stands the central figure in the melange of men and deeds, Charles V, King of Spain, and Emperor of the Holy Roman Empire. His background is the pomp and glitter of that beautiful moonlit madness, The Renaissance. Beneath the flourish of trumpets, the clash of arms, and the noisy fanfare of pageantry and glory, one can ever sense that ominous undertone of the Doctrinal Dispute of the North, a grim harbinger of "The Advent of Self" and the split from the Christian Past.

Mr. Lewis strikes the keynote of his thesis, when he states that "the story of Charles V is a story of the fight for conservation against disintegration." It is a sound thesis and historically tenable. That Charles was not returned a victor, and the religious and social unity of Europe preserved, is attributed to the intense and almost insane jealousy manifested by Francis I toward the Emperor, to the blundering foreign policy of the much wedded Henry VIII and his prime ministers, to the dilatory, time serving and at times, hostile attitude of the Papal court, and finally to the ever present threat of the bloody scimitar, the Moslem menace, which became in the hands of the German Lutheran Princes, the big stick with which they extorted religious and political concessions from Charles.

The literary format and the author's thesis itself are flawless. Not all readers, however, will agree with the temper of the thesis. The arguments focalize on an exoneration of Charles to the detriment

at times of an impartial appreciation of the Emperor's foes. Mr. Lewis identifies his views with the views and policy of Charles, so that at every turn we find Charles in the right. In this process of white-washing as Charles grows more and more resplendent, his opponents receive a correspondingly generous coating of lampblack. At the close of the book, we find Charles elevated high on a pedestal as pure and white as the driven snow, and the Emperor's enemies, be they Popes or Princes, stand before us, if not entirely blackened, at least of a sickly greyish hue.

The author acts wisely and well by not dismissing Francis I as a mere dilettante and libertine. Francis had ability and Mr. Lewis recognizes it. However, the sweeping condemnation of Francis, is a trifle too drastic. The French political position in the sixteenth century was not quite as simple as Mr. Lewis would have it appear. He does not seem to deem it worthy of note that in the struggle of the Valois against the Hapsburg, there was at bottom an element of that slowly crystallizing force, nationalism. Caught between the upper and the lower millstones of a powerful Hapsburg dynasty, Francis had no choice but to embark upon a series of preventive wars against Charles, or suffer the dismemberment of his kingdom and the subjugation of the French people. However, nothing could justify the dealings and alliances of Francis with the Turk, the common enemy of Christian morality and culture. Here Francis deserves to be severely censured and censure him Mr. Lewis does. Charles is presented as innocent of any design savouring of imperialism, yet it is difficult to square this rather idealistic conception of the Emperor, with the terms of the Treaty of Madrid. The open, whole-hearted trustfulness of the Emperor is accentuated time and again. However, Charles did not undertake his passage through the French domains without making ample provision in the event of running afoul an assassin's blade or a poison cup en route.

Luther and the Lutheran revolt, receive adequate and impartial treatment. It is significant to note that here Mr. Lewis shows a clear cut estimation of the role which the exaltation of the group mind, or nationalism, played in furthering the appeal and contributing to the success of the red fool fury of the north. Tetzl deserves more sympathetic treatment. Readers of Teutonic lineage or leanings will no doubt experience that subcutaneous discomfiture when confronted with the author's expressed opinions of the German people.

We very nearly miss the true personality of Cardinal Cajetan,

because of the glittering maze of filigree and spangles with which Mr. Lewis surrounds the great churchman. Indeed, his portraiture of the Cardinal borders dangerously on the mock-heroic. A heavy sense of boredom and languid nonchalance are not the necessary concomitants of diplomatic ability, nor of any other kind of ability. Aside from all this, there are a few factual inaccuracies in the book. The six native Chinese bishops, consecrated at Rome in 1926 were not the first native bishops. Gregory Lopez, O.P., antedates them by several centuries. The Tien Tchou Tia, according to the decision of Clement XI, could never have become the *Christian* religion of China. These failings are few and insignificant in the face of the general value, literary and historical, of the book. *Charles of Europe*, should run into many printings, for it is appealing, well written, packed with as much action as a novel, and presents itself as a broad canvas on which Mr. Lewis, with a lavish display of tropical coloring, paints a living picture of that glamorous strife-rent age, with the heroic figure of Charles V, resplendent in the foreground.

R. G. F.

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**Saint Augustine; His Philosophy**, by Angel C. Vega, O.S.A., Authorized translation from the Spanish by Dennis J. Kavanaugh, D.D., O.S.A. Philadelphia: The Peter Reilly Co. \$2.00.

Many modern thinkers seem to be somewhat oblivious of the great debt philosophy and, more especially, psychology owe to St. Augustine. The work of Augustine, that systematic endeavor to harmonize Christian teachings with the best in pagan thought, is too frequently used only as a stepping stone to arrive at a critical analysis of Augustine's psychological and pathological development. True, the character or personality of any great soul may at times find its most accurate gauge in his works, but that fails to justify an utter disregard of the objective accomplishment. Father Vega, himself a member of the Order of St. Augustine, makes in this book a brilliant effort to undermine such a principle in evaluating the true philosophical worth of St. Augustine's labors. The division of the book conforms logically to the various phases in the development of the author's thesis. The introduction resolves itself into a formidable array of laudatory quotations, reflecting the appreciation by the great names of learning of the splendid genius and able writings of that African saint and scholar. This list is much too lengthy and makes for heavy reading.

The first general division of the book treats of the importance and ability of St. Augustine as a philosopher. It is fairly well handled, though one may sometimes scent the incense before Plato's

shrine. The author does, by well drawn comparison, emphasize the lines of cleavage between the "Christian Plato" and the Plato of the Academy. The splendid achievements of the Saint in Logic, Psychology, Metaphysics, Theodicy and Cosmology are then touched upon in clear, aggressive style. The Reverend Author might have developed a little more specifically the more important contributions of Augustine to Philosophy. Father Vega's attitude towards Augustine's famous argument from consciousness is, to say the least, obscure, if not misleading. It is difficult to decide whether he regards that famous "Quod si fallor, sum" as the only key to all knowledge or merely as a *reductio ad absurdum* directed against the Academicians and their doctrine of probable knowledge.

In the second general section we have the Christianizing of Pagan philosophy by St. Augustine—in our humble opinion, the finest chapter in the book. It is a simple clarified perspective of the scope and magnitude of that vast synthesis which was the work of a flaming soul. The author here proffers an erudite expose of St. Augustine's reconciliation of Faith and Reason along the lines of Platonic thought. "The Systematic Value of St. Augustine's Philosophy" is the section-heading of the third part. The author would fain splinter a critical lance or two with those favoring the opinion that Augustine's works were lacking in order and consistency. The reasons adduced in favor of the Augustinian system are all arguments *a posteriori*. On these grounds there can be no question of the admirable coherent synthetic sequence in Augustine's work. The fact of the matter stands, however, that Augustine wrote according to no preconceived plan but the choice of topic depended upon the exigencies of the times. St. Augustine fought out all the burning questions of the age in his heart long before he committed them to writing.

The fourth and final member in the division of the book may be described as a chain of well reasoned arguments upholding St. Augustine's claim to a prominent position in the present day world of philosophic thought.

Father Vega's book, admirably translated by Doctor Kavenaugh, O.S.A., not only is a summation of the basic tenets of Augustinian philosophy but is a sound appreciation and scholarly evaluation of the mighty efforts of a great philosopher who, blessed with a keen intellect and a passionate love of truth, found a vast white field and reaped a magnificent harvest.

R. G. F.

**St. Francis of Assisi**, by Abel Bonnard, translated by Cleveland B. Chase.  
Pp. 157. Longmans, Green & Co. \$2.00.

Genuine scholars have long since rejected the outworn contention that before Rousseau nature was not properly evaluated, and that the living figures of the 13th century were ignorant and unappreciative of the beauty in the cloud, the flower and man. Among other things, a serious study of the life and ideals of Francis of Assisi has given the lie to that prejudiced opinion. Il Poverello has ever exerted a powerful influence on various classes of writers. His canticles of love and his rhapsodies of holy joy have set up a new series of echoes which roll from soul to soul and develop with the onward sweep of the time stream. Abel Bonnard is the latest to succumb to the magnetic charm of the anchorite of love. He gives us a poet's impression of St. Francis and his work.

The book is not strictly a biography, having little or nothing to do with events and dates, except as they indicate crucial periods in the growth and development of the ideals of Francis. It is rather a keen analysis, from a poetical view point, of the character and personality of the Saint. The book is divided into two parts, the first being a short sketch of the saint's life, his labors among men and their reaction to him. Here the author points out that Francis was the living embodiment of all those sublime emanations which form a civilization and determine its progress, Love of God, Love of man, Love of nature. These revealed in Francis their abounding vitality and burst forth in luxuriant bloom. The second part may be described as a poet's diagnosis of the primary motive back of the saint's life and actions. That driving force was, according to M. Bonnard, the central fire of Love. Francis loved God, and his love of God found generous expression in his attachment to nature. In Francis we find a happy combination of detachment with attachment. The love of the saint for created nature was not marred by too deep a concentration of affection on the breeze, the bird and man, or in other words, he did not invest nature with the attributes and notes of ultimate finality. He never confused the terms of a relation founded on the creative act and so he could unite possession and surrender in the same act.

M. Bonnard manipulates his thought and expression with mature artistry. He lures from the commonplace of the saint's life, rich chords and soft lilting, lyrically beautiful melodies, the harmonies of love. We can understand why Francis could always sing and pray, dance and discipline himself to blood. We behold the selfsame Francis singing and leaping for joy in the dewy sweetness of morn-

ingtide, and crushed down by sorrow for his own sins and the sins of men, in the flame-lit death of day.

Despite the sheer beauty of idea and expression the work is shot through with a strain of deep sadness—one might even term it pessimism. This is due in the main to the author's personal conviction, that the original ideals of Francis were rejected not only by the mass of men, but even by the saint's own followers. Such a proposition is exaggerated and far too sweeping. The Franciscan esprit is, essentially, a carrying on of the true spirit of Francis. True this has been modified, but the change touched only accidentals, and was necessitated in order to lend universal adaptability and practicality to the Franciscan mode of life. A glorious catalogue of brown robed saints and blessed testify to the spiritualizing force in the Franciscan rule.

Though M. Bonnard certainly does not subscribe to the unilinear theory of religion, yet his reiterated comparison of Francis with Brahman holy men, Chinese sages and Japanese mystics is irritating if not misleading. It may be, in fact it is, a comparison based only on a metaphorical analogy; in this case he might at least have indicated the analogy. By failing to do so, the author arbitrarily glosses over essential differences and fundamental oppositions between Francis and the holy men of Confucianism, Brahmanism, etc.

The choice of a jacket design is unfortunate. Purporting to be a sketch emphasizing the ascetical in the saint, it resembles rather a crude caricature of Francis. The translation is superb. The book, in fine, is an intimate study of that saint, who could speak to the birds, because he had learned to speak with God. It is a poem in prose.

R. G. F.

### *DIGEST OF RECENT BOOKS*

In accord with many Papal decrees, notably Pius X's "Motu Proprio," a movement is on foot in the Catholic Church to reestablish the Faithful as active participants in divine worship. To do this the body of the Faithful must be taught once more to sing Gregorian Chant, the prescribed liturgical music of Holy Church. For obvious reasons, sponsors of this movement are directing their energies toward the present generation of Catholic children. Prominent in this work is Fr. Justin Field, O.P., who has recently written a booklet, "**The Simplicity of Plainsong,**" which contains "a very simple method of teaching children to sing the official music of the Church." Tone production, scale reading and fundamental notions of the Chant are treated in clear and concise terms from a teacher's standpoint. While stressing the importance of tone production, however, it is difficult to understand why Fr. Field should fail to consider the very foundation of good tone production—the art of correct breathing. Without proper breath control perfection in tone quality is impossible. Otherwise, in proportion to the author's purpose, the booklet is quite complete, and, attain-

ing the wide distribution it deserves, should give great impetus to the Gregorian movement and facilitate its progress. (J. Fischer & Bro., New York. \$0.50).

*RELIGION, CANON LAW:* The first three brilliant volumes of the Truth and Christianity Series, are followed by an equally brilliant fourth and final volume entitled "**Channels of Redemption**" by the Rev. Charles Herzog, S.J. The book is devoted to the exposition of the Seven Sacraments as the channels which carry the graces of the Redemptive act to man. Quite at home on this topic, the reverend author writes in simple, and a joy to relate, quite non-technical language about those seven grace producing signs. The introduction, well done, sets forth the definition of a Sacrament. The author then develops the tracts on the individual sacraments which embrace an elucidation of the matter remote and proximate, form, subject, minister and effects of each Sacrament. Some of the older theological schools will no doubt disagree with several of the author's statements. But these evolve about moot points the discussion of which would only serve to confuse the reader. The tract on Matrimony is quite extensive and includes such vibrant and provocative topics as Divorce, Impediments, the Banns, and the Pauline Privilege. One cannot fail to grasp the comprehensive significance and the remarkable possibilities of Father Herzog's book as a class manual for the Catholic college man. (Benziger, \$3.00.

*De Sacramentis, Vol. II,* by P. A. M. Shembri, O.S.A., is a clear, methodical treatment of the five Sacraments from the viewpoint of the Augustinian school of theology. The scholastic method is faithfully followed in the exposition of the individual Sacraments. The author's application of the doctrine of indirect physical causality to the Sacraments will not be readily accepted by all readers. (Marietti, Romae, L.14).

Father Joseph Palombo, C.S.S.R., has written quite an extensive commentary entitled *De Dismissione Religiosorum* on the 16th title of the Second Book of the Code. The author in providing the commentary evidences a keen appreciation of the moment of the question. The book is a comprehensive survey of all the decisions and opinions of Canon lawyers on the various points in controversy in the legislation of the Code. (Marietti, Romae, L. 12).

The latest literary accomplishment of Père Rambaud, O.P., displays all the qualities of thoroughness, accuracy, clearness, and compactness which characterize the works of the learned author. In his *Pour La Vie Interieure*, Père Rambaud offers the reader an excellent treatise on the Interior Life. The author sounds the key note of the book in his first chapter, when he sets forth the conflict between the spirit of Christ and the spirit of the world. He then goes on to an intelligent investigation and inquiry concerning the various phases, helps, and difficulties of the Interior Life. The essential requisites for the sound health and growth of the soul in its quest of perfection are collated and explained. The work should exert a powerful appeal to the confessor and guide of souls. (Vitte; Paris; 16 fr.)

*LITURGY:* The liturgical movement of to-day has given birth to a varied and very useful number of books into the English language. Catholics may follow the Mass in a most befitting manner, that is, pray it in union with the celebrant, with a missal such as, "**My Missal**," by Abbot Cabrol, O.S.B. It is an excellent explanatory work. Primarily written for the Sundays and principal feasts of the Church year, it contains, moreover, an appendix of devotions, such as, the Way of the Cross, etc. The book, now in its sixth edition, is printed in convenient, large type. It may be used to good advantage by Catholics not able to attend daily Mass. Without doubt the sale of this missal will insure a seventh edition in the near future. (P. J. Kenedy, \$1.75).

**DEVOTIONAL:** Many Catholics have heard of the answer St. Thomas Aquinas gave when he was asked from what book he obtained his profound knowledge of spiritual things; he replied that his only book was the crucifix. Many Catholics following his example have tried to read this book of the crucifix but with very little success. The reason for their failure is usually they do not meditate while reading it and as a result their eyes soon tire of externals, their minds get heavy and their bodies sleep. **The Knowledge of Our Lord Jesus Christ** is an aid for one in such difficulties. It helps one to read not only the book of Christ crucified, but also the books of Christ born into this world, of Christ present in the Blessed Sacrament, of our spiritual union and our sacramental Communion with Him. It goes even further to give us a knowledge of His Glory and activity in heaven as our King and Advocate, our Governor and Judge. It is a book for those who are more advanced in the spiritual life whether they be in the convent or in the world. Although not formal in its theological conclusions it is solidly based on the teachings of Holy Scripture and the Doctors of the Church which are quoted with references on almost every page. In fact this little aid to the knowledge of Christ is a complete treatise taken from a much larger volume, a standard textbook on ascetical and mystical theology called *Dux Spiritualis*, "The Spiritual Guide." Even though this translation was made not from the original Spanish of the seventeenth century, but from a Latin translation which appeared soon after the original, it has great value from the fact that this Latin translation seems to have been authentically revised by the author himself. Its stimulating thoughts and the forty brief prayers translated into free verse should aid many toward the attainment of a better knowledge of our Model and Master. (Benziger, \$2.25).

In **Thy Kingdom Come**, Edith Cowell has made available to English readers a little volume, written originally in French by an anonymous author, which should be of great assistance to many in their spiritual progress. It will be found particularly helpful to those who, by reason of the present economic difficulties are afforded their first leisure and stimulus to review the real reason for life, how life's time can best be spent and what ultimately constitutes success. Simplicity, modernity and lack of galling sentimentality along with flashes of stimulating humor are its great merits. Unfortunately a lack of precision in theological terminology has crept in, whether through the oversight of the author or the translator we do not know, but since the instances are few and are clarified by the context, we mention them rather as suggestions for the next edition than as serious faults in the present. What we do deplore, however, is the fact that the lamentable mistakes in printing which mark so many of its pages will undoubtedly repel many who otherwise might read and profit by this book.

**BIOGRAPHY:** In a little town of Bavaria, there is to-day a remarkable woman of God, Teresa Neumann. Gifted with certain remarkable favors she lives in utter simplicity. Her life proves that sanctity still flourishes as vigorously as it ever did. She is an example of God's solicitude for men. The story of her life is related in a new handbook, "**The Story of Teresa Neumann**," by Father Pacificus, O.M.Cap. Father Pacificus visited the holy woman in Bavaria, and relates his experience in this booklet. While the matter is interesting, and the plan well developed, we find the style very stiff. It is however a very good account for those interested in this chosen one of God. (Benziger Brothers, \$0.75).

Doctors of many "ologies" and doctrines propounding a thousand "isms" are daily passing by the reviewing stand of modern life. Catholics have reason to rise and applaud when "**The Doctors of the Church**" by the Capuchin, Father Paul, comes into view in the parade of truth. In fifteen

minutes of pleasant reading the busy layman who has not much time for study makes the acquaintance of one of those twenty-six "staunch defenders of the Truth and strenuous opposers of error who waged battle with the enemies of God's revelation by their words, their lives and their writings." Despite Father Paul's humble contention, the "busy student" would be pleased with the brevity and conciseness of the work. The book should have a special appeal at the present moment when we are celebrating the Fifteenth Centenary of the Council of Ephesus; for, as the Archbishop of Birmingham writes in the Preface, "the age of Ephesus was the age of the Doctors. Saints Ambrose, Augustine, Jerome, Leo the Great and Peter Chrysologus in the West, Saints Basil, John Chrysostom and Gregory Nazianzen in the East, all flourished within the lifetime of Ephesus." The reader could justly desire a greater variety in the form of the sketches and additions of lively anecdotes similar to those which only occasionally brighten its pages. Still, the work is so replete with instructive and edifying matter that there would be "more truth than poetry" in saying "to read a Doctor of the Church a day will keep doctors of error away." (Benziger Brothers, \$2.45).

Fourteen accounts of Catholic heroes simply told, **Heroes of the Trail**, by James Small, is a neat contribution to the steadily growing literature for Catholic school children. It deals exclusively with the missionaries of the frontier, Allouez, Jogues, Marquette, Cancer, Fenwick and others. Brevity and the adventurous touch are the aims of the author and he succeeds very well, although more generous dramatic development might be an improvement here and there. The story of de Smet appealed most to the adult reviewer. Historically correct and well done, these stories may be used to advantage at home and at school. Intelligent questions are appended to each chapter, a few maps (which might be more fully drawn) are inserted, a reference list is given and a pronouncing dictionary concludes the book. A complete little work, highly instructive and well illustrated, it is without too many earmarks of the text-book to frighten away the average child.

When our Lord said, "Suffer the little ones to come to Me," He was surrounded by a group of children. Men have speculated concerning the conversation which our Lord held with them. Was it a spiritual treat, or, did He tell spirited tales? Undoubtedly the personality of Christ was sufficient to warm their hearts, but, is it not human to think that perhaps He related to them tales of some of His own warriors? Such a tale he might have told, as He glanced down the ages and visioned the valiant Maid of France. Now, there is a wonderfully spirited story of "**Saint Joan**" written recently by Claire F. Oddie, that approaches such a one as our Lord might have related to the children. It is a narrative of the warrior maid, who, on her last campaign for God, was martyred. This is an exquisite and delightfully woven story. It is replete with beautiful illustrations, which, if they were colored, would surely hold a greater appeal for the picture loving child. Catholic teachers of grammar schools will find in this biography interesting reading for their pupils. (Longmans, Green & Co., \$1.00).

**A Saint in the Making** is John Oxenham's latest contribution to the literary world. The author has unfolded a vivid tale of a truly noble character. He has written a life, well known, ever interesting, the life of the Sainted Cure D'Ars, Jean Baptiste Vianney. In his little work we first meet Jean Vianney on the side of the Dardilly road. "It is a wild black night, a foul night, in keeping with the doing of foul black deeds." It is the time of the French Revolution. Mr. Oxenham has told the story of the life of the future Cure in its three great stages. From our first meeting with him on the side of the Dardilly road we journey through his boyhood,

his years at school and his priestly life. We live his boyhood with him "herding sheep in the Valley of the singing blackbird." There is brought to light the first traces of that fire that in after years was to burn with such unquenchable force. His miniature processions in honor of the Virgin Mother and of the Saints are but heralds of those great devotions that, in after years, were to raise Ars from an obscure village into a place known the world over. From these idealistic dreams Mr. Oxenham brings us into the preparation for the reality, the schooling of the future priest. He vividly portrays the hardships which this country boy experienced in the pursuit of the awful subject of Latin. He makes us pity him, when, time after time, the goal he longs for seems to slip from his grasp. We are glad, when, through the influence of the priest he once saved, M. Balley, he is, once again, admitted to the seminary. We are almost as happy as the boy himself when he finally realizes his ambition, and is ordained to the priesthood. His priestly life among the people of Ars furnishes us with the climax of the story. Mr. Oxenham has told this phase of his life, well known to so many, in a somewhat different way. The young Cure finds a village bereft of religion, knowing little of God, and caring less. He resolves to recall them to the faith whatever the cost may be. The story of his fasting and penances, his preaching and prayer, tells us clearly just what kind of man was Jean Baptiste Vianney. In time, this humble Cure, strange in the worn soutane, yet with the whimsical smile ever on his face, wins the hearts of his people. His later days are spent in the work that made him so well known, his labor in the confessional. The same whimsical smile will win the heart of the reader. Mr. Oxenham is to be complimented on his little biography. It will, once started, hold the attention of the reader. In the words of the author, we have found a good thing and desire to share our enjoyment with our fellows. (Longmans, Green & Co. Price \$2.00).

**HISTORY:** In his book "**Religious Liberty in Transition**" the Rev. Joseph Thorning, S.J., has written down the results of careful study and painstaking documentary research touching Religious Liberty as it developed in the New England Colonies. Arresting and challenging are the findings and deductions of the author as he deflates beyond repair the popular idea, that the Revolution settled once and for all the existence of an established state Church, and that all men could kneel and pray to God in the way of their own belief. The separation of Church and State was scarcely noticeable in the early days of our Nationhood. The book is not an argument for or against the thesis which holds that the hostile reaction of the Colonies against the Quebec Act became the principal factor in hastening the rift between the Colonies and the Mother Country; nevertheless, one can read in the religious temperament of our New England forbears as put forth in the documentary evidence a distinct, powerful and totally absurd distrust of the Catholic as a citizen. The author goes into detail concerning the onerous restrictions placed upon a member of a non-state church, as regards land, industry, education and suffrage. The Political Parson receives a crushing condemnation from the documentary evidence on the period. He is unmasked as a ranting, biased demagogue, who fired the torch of bigotry and sent the mob on its bloody way. By quoting official documents and the records of the various State Legislatures the author builds up a strong case in favor of his thesis. One closes the book with the conviction that the process of transition was a long, drawn out, bitter struggle against bigotry and ignorance. The section devoted to New Hampshire contains many startling facts. The style of the work is rather heavy and uninteresting, due mainly to the many documentary quotations. On the score of scholarship the book will bear fairly close scrutiny. A book that cannot be ignored. (Benziger, \$2.50).

**LITERATURE:** **The Fine Gold of Newman** is a well-balanced and discriminating collection of the learned litterateur by Joseph J. Reilly which he considers as truly representative of the thought and style of the Great Cardinal. There can be no question that Doctor Reilly knows Newman. This his latest work serves but to accentuate the fact. The excerpts, most of them brief, are culled from practically all of Newman's great literary masterpieces. Admirers of Newman and literary lovers in general, as well as the average reader, should find in this comparatively slender volume, one of the most reliable guides to a just and common sense evaluation of the influence of Newman as an outstanding scholar and Catholic gentleman. It is to be regretted that Dr. Reilly has not seen fit to arrange the contents with more of an eye to a topical ordering or at least a grouping based on the sources. This fine gold of Newman, contains nuggets without alloy, which the judgments of time and men have accepted as the coinage of great literature. (Macmillan, \$2.50).

**FICTION:** **"As the Gentle Rain"** the latest novel from the facile pen of Isabel Clarke is the story of the young girl, Solange, burdened with a haunting fear of the judgment of God and man from the days of her early childhood until just before her marriage. She had been placed to watch over her baby brother one day and told not to let his cries disturb her sick mother. She prevented his cries effectively enough by placing a pillow over his face. The baby died from suffocation. An adult cousin discovering the death rebuked her harshly, calling the child of three or four years a murderess, striking her with a stunning blow. The little girl quailed physically and mentally. Convinced by her cousin's words of her guilt she feared not only God's punishment but also that her mother and others whom she loved would react as horribly as had her cousin Gilbert. So she kept silent. All efforts to pierce her reserve were in vain. Shortly before her marriage she made her first confession and communion. A new life of utter happiness opened to her. The author's treatment of her heroine is sympathetic, we may even say, loving. Solange arouses the reader's sympathy and affection, for she was positively heroic, and tenderly responsive to those who showed her kindness. One cannot but be drawn to the generous and noble Marchesa. The Countess of Grasmere allows a fundamental nobility to be overwhelmed by selfishness. Although the story carries us from England to Italy more than once we do not see much of either country. The author is concerned with her characters more than the locale. Her characters she understands completely and etches well. This story is, we think, her best. (Longmans, Green & Co., \$2.50).

The background of Agnes Blandel's latest novel, **The Living Voice**, is seventeenth century England, in the days of the Cavaliers and the "Round Heads," when the clash of half-pike and broadsword sounded the death knell of Monarchy. The story centers around the seventh Earl of Derby, Lord Strange, a generous, clean-living, tolerant Protestant gentleman, a heroic figure, to whom the heart warms, who suffers the slings and arrows of outrageous fortune with a serene fortitude and unwavering loyalty to the ill-advised sovereign who acted with more haste than wisdom. A really clever yet subdued sub-plot, embodying the romantic element, adds charm and interest to the principal theme. The outstanding merit of the book is its healthy moral tone. The plot on the whole is cleverly handled and there are scenes of high dramatic incident. The characters are all intensely alive, and the strife and ominous shadows of the grim setting are sufficiently *en rapport* with the rapidity of the action. The book is an hour's treat. (Benziger Bros., \$2.00).

Altar boys, properly trained and disciplined can add greatly to the dignity of the liturgical service. Too often they provide grave distraction for the members of a congregation. Fully cognizant of the difficulties

which the altar boy problem involves, Fr. Scott, S.J., in his latest work, **The Altar Boys of St. John's**, has written a delightful story in which he recounts the efforts of a young priest in building up a proficient altar boy organization. Using methods based on sound principles of boy psychology this young priest cultivated in the members of his organization a profound appreciation of sanctuary service and an earnest desire to execute with precision the ceremonial rubrics. Woven into the thread of the narrative are several exciting adventures of athletic conquests and boyish heroism which will certainly hold the interest of every Catholic boy. (Kenedy, \$1.50).

**DRAMA: How's Your Second Act?** by Arthur Hopkins bears a misleading title. It is not a critical guide for the playwright in the structure of his play's second act; but, as its sub-title more clearly indicates, it is essentially a book of notes on the Art of Production. One of the most intelligent of our modern producers of drama, the author diagnoses the present condition of the theatre and offers what he considers the panacea of its many ills. It is his opinion that the fault in the main is with the producers themselves, whose tastes, preferences and understanding are the standards whereby a play is judged fit for production. Deploping the present system in which, contrary to common opinion, the theatre-going public is unable to determine what shall pass for dramatic art, he says, "It is a mistake to say that the public demands what it shall have since this presupposes some standard already fixed by the public, and up to now, so far as its taste in the theatre is concerned, the American public has not set up one requirement." By impugning the honor of the producer's intentions, by ridiculing his tastes and preferences and by deploping the lack of policy and design in either playwriting or producing, Mr. Hopkins leaves no doubt in the reader's mind as to the real cause of the decline of the dramatic art in America. His plea for a return of better plays, better producing, will find an echo in the heart of every lover of the drama; but the solution he offers, although certain to better conditions, if not ultimately to change them entirely, will be realized with great difficulty. It is not easy to believe that men so long inured to the cheap and tawdry will be influenced to exchange the receipts of the box-office for a better theatre and better drama. To inculcate in producers and writers the honesty and unselfishness which the solution of Mr. Hopkins demands, is to attain the ideal. As its greatest exponent, the author has given a good example. For this, and for his sincere desire and effort to assist others, he ought to be commended. (Samuel French, \$1.50).

**PAMPHLETS: So This is Evolution**, by Francis P. Le Buffe, S.J. **Mother Seton**, by John C. Reville, S.J. **Human Evolution and Science**, by Francis P. Le Buffe, S.J. **Misguided Evolutionists**, by Francis P. Le Buffe, S.J. **God and Some Scientists**, by Francis P. Le Buffe, S.J. (The America Press, \$0.10 each). From the International Catholic Truth Society come the following: **Andrew D. White and His History of the Warfare of Science**, by Lucian Johnston. **The Different States of Man**, by F. J. Remler, C.M. (Each \$0.05).

**BOOKS RECEIVED: Essays of a Catholic** by Hilaire Belloc (Macmillan, \$2.50). **Bible History**, by Johnson-Hannan-Sr. Dominica—a basic textbook for the grades five and six. (Benziger, \$1.16). **Peggy Moran**, by Ruth Orma Law (Benziger, \$1.00). **Midget**, by Rev. R. J. O'Brien (Benziger, \$1.25). **The Epistles of St. Paul**, Vol. II, by Charles J. Callan, O.P. (Wagner, \$5.00). **The Lives of the Saints**, Vol. III, March, by Alban Butler. (P. J. Kenedy, \$2.50). **Joel Chandler Harris**, edited by Julier Collier Harris. (University of North Carolina Press, \$4.00). **The Doctrine of the Mystical Body of Christ**, by Abbe Anger. (Benziger, \$4.50). **Spiritual Exercises of Blessed Robert Southwell, S.J.** Edited and with an introduction by J. M. DeBuck, S. J. (Benziger, \$1.90). **Temples of Eternity**, by R.

H. J. Stewart, S.J. (Longmans, \$2.00). **A Capuchine Chronicle**, Edited by Fr. Cuthbert, O.S.F.C. (Benziger, \$1.90). **The Seventieth Week**, by Sister Miriam Teresa (the Rev. Charles C. Demjanovich, Darlington, N. J., \$1.65). **The Church and the Gospels**, by Joseph Huby, (Henry Holt, \$2.00). **Introductio in Theologiam Spiritualem**, by P. J. Hierinckx, O.F.M. (Marietti, L. 15.) **Commentarium in Codicem Juris Canonici, Lib. II De Personis**, by Guido Cocchi, C.M. (Marietti, L. 14). **Manuale De Ecclesiarum Rectoribus**, by P. L. Agnus. (Marietti, L. 5). **Grandes Figures Des Precheurs, Vol. II**, by R. P. J. Dom. Rambaud, O.P. (Lethielleux, fr. 12). **The House of Connelly and other plays**, by Paul Green. (Samuel French, \$2.50). **Seven to Seventeen**, twenty-one plays for school and camp, Edited by Alexander Dean. (Samuel French, \$3.00).