



Albert the Great, Saint and Doctor of the Church. By Hieronymus Wilms, O.P. xxi-226 pp. Burns Oates & Washbourne, Ltd., London. Price 15|—

We are indebted to the Dominican author, Father Hieronymus Wilms, for the excellent biography in which he has portrayed in a most fascinating manner the eventful life and profound erudition of that restless scholar of the Middle Ages—Saint Albert the Great. Father Wilms has made of his book a splendid compendium wherein are gathered remarkable treatises on the teachings of the Saint whose genius has earned for him the renowned title of *Doctor Universalis*. The tremendous task of coördinating the facts, together with the precision with which the author has enumerated the manifold sources of Albert's learning, deserve much praise.

Following upon the opening chapter, in which the author favors the reader with a brief *résumé* of Albert's life, are chapters which clearly and authoritatively manifest the encyclopedic character of his brilliant mind. The Saint is first introduced to us in relation to his scientific accomplishments for we must appreciate the fact that he was the first scientist to be declared a Doctor of the Church. In this excellent treatise we learn to appreciate the intuitive genius, the insatiable curiosity and steadfastness of purpose which is so characteristic of Albert's scientific mind. We cannot help but admire the accomplishments of Albertus Magnus in the field of philosophical thought when we realize that he never attended any philosophical course in his youth. Father Wilms gives an admirable account of the manner in which the Saint mastered the works of Aristotle and made them serve in the elucidation of many profound problems in Philosophy.

Not alone in Philosophy did he merit the respect and praise of his contemporaries but in the fields of Theology and Exegesis as well. The chapters devoted to these interesting subjects are replete with accounts of his writings which give us a fine insight into the intellectual and spiritual mold of the Saint.

This English version, the work of Reverend Adrian English, O.P., S.T.L.r., B.Sc., and Philip Hereford, embodies much additional information anent the cult of Albert the Great. To the translators must be given credit for the very thorough bibliography which concludes the volume. The work is pleasingly interspersed with rare, old cuts supplied by Reverend Angelus Walz, O.P., and Doctor Heribert Christian Scheeben. A.H.N.

Now I See. By Arnold Lunn. 265 pp. Sheed and Ward Inc., New York. \$2.50.

When a vigorous opponent of Catholicism enters the Church, it does not follow inevitably that he write the story of his conversion. Mr. Arnold Lunn, happy to be a member of a Militant Church, has written his book not only for Catholic but especially for non-Catholic consumption. For years he has been a fearless controversialist, whose abiding passion has been his admiration for *reason*. Love of truth and intellectual honesty combined to lead him into the Church. As he tells us so frankly and interestingly in this most excellent work: *Now I See*, he was not attracted by the Church's positive doctrines (many of them repelled him), but because of a conviction growing against his traditional outlook and beliefs, that the sanity of the Church's general attitude deserved careful consideration and investigation. For guides in this quest he chose truth, reason and common sense, and they led him to the conclusion that the Catholic philosophy is the best and the hardest to disprove. It is refreshing to find among the moderns a man so unalterably opposed to the vagaries of sentimentalism and subjectivism in religious matters. This does not mean that vigorous Mr. Lunn is a radical, unless radical means one who accepts facts and not fancies.

Now I See is divided into parts and is ingeniously prefaced by the words of the blind man whom Christ healed on the Sabbath: "One thing I know, that whereas I was blind, now I see." In the first part Mr. Lunn describes his earlier beliefs and difficulties with unflinching freshness and interest; in the second, *why* he abandoned these positions for the doctrine of the Church.

Mr. Lunn takes up the arguments for the existence of God, discusses modern theories of Evolution and devotes several splendid chapters to a vivid evaluation of the Bible and the character of Jesus Christ. As he says: "Once I had convinced myself that Jesus is different from all other men because He is God, I had not far to look for a Church which differs from all

other Churches because it is divine." He examines the positive doctrines of the grand old Church that speaks clearly and confidently in a chaotic world, following eagerly the defenses of her doctrines formulated by the medieval champion of reason, St. Thomas. No other religious body, decided Mr. Lunn, can resist the disintegration of doctrine and moral standards. And since the claims of the Church stood the most rigid test of reason, it was then only a matter of time before she could boast of another son, a talented modern, who feels it his duty to give "reasons for the faith" that is in him.

In this very commendable book there is only one evident error, namely, when on page 231 Mr. Lunn quotes St. Thomas (possibly in a bad translation of the Summa, Ia, Q. 21, a.4, ad lum) to the effect that "The punishment (of hell) will not be absolutely removed, but while it lasts, pity will work by diminishing it." This is contrary to the whole teaching of Thomas at least and of the majority of the theologians in whom the teaching magisterium of the Church partially resides. Also theologically ambiguous is the statement on page 77 that the doctrine of the Trinity cannot be proven from the New Testament alone.

T.A.M.

Days Without End. By Eugene O'Neill. Random House, New York. \$2.50.

O'Neill being O'Neill, it is difficult to interpret this latest play as the return of the prodigal son. Yet to see in it just another attempt at the unexpected and unusual, would be going to an unwarranted extreme. Whatever the author's personal conviction may be, whether he gathered the material from his own experience or from observation, it is too early to say and, after all, is somewhat beside the point, for "the play's the thing."

As a play it has numerous faults due to an intense concentration on the spiritual element. In places the action is too obscured by an elaborate exposition; in other places it is crammed. The priest, Father Baird, is never alive; in fact, he is unreal, uttering platitudes and pious unctious when a priest would be outspoken and even blunt. It is almost impossible to feel sympathy for John Loving, though pity is not out of place. The point of the play could very well have been attained without the introduction of adultery; and the climax, though very absorbing, is quite obscure in its proximate motivation. It is around the climax that the whole play hinges and O'Neill could have done a better job. John Loving, gripped with a terrifying fear,

throws himself at the foot of the Cross and a miracle occurs. Fear alone accounts for nothing but flight. Its very essence is in a retreat from an evil object. But the deliberate approach to something else is not merely the other side of a retreat. It includes hope and knowledge, or, at least, faith, that the object to which flight from fear is directed is capable of giving safety. John Loving fleeing to the Cross has no apparent reason for doing so, in fact, everything tends to the opposite course. To drag in a miracle to explain it is very unsatisfactory, and complete approval of the action arises more from a preference for such an end than from a critical conviction of the logical sequence. Though the play is full of holes, it is interesting. Yet to defend it because it is inspired by "serious" purposes is to carry toleration too far.

R.D.R.

Russia Today: What Can We Learn From It? By Sherwood Eddy. xix-316 pp. Farrar and Rinehart, Inc., New York. \$2.50.

So many changes have taken place in the social and political life of the world since the close of the World War that many believe we are on the verge of a new era. Our generation has witnessed the rise of Soviet Russia, of Fascist Italy, of Nazi Germany; it has seen the fall of the royal family in Spain; it is even now watching with intense interest the "New Deal" take shape in the United States.

In *Russia Today* Dr. Eddy tells us he believes we are now on the threshold of a new era. "We are already in the midst of the greatest transition of all history, in the midst of what at the moment of writing is still non-violent revolution. We cannot put the clock back permanently. Progress will surely come, early or late, by unhindered evolution or by revolution."

As the sub-title of the book suggests, Dr. Eddy's chief concern is to show what possible advantages we may derive from a study of present-day conditions in Soviet Russia, advantages that may help us to carry out in full the "New Deal." The book is neither a wholesale apology for, nor a sweeping condemnation of, the Soviet system. It is an attempt to show that despite the essential defects of her system, Soviet Russia has made certain definite strides forward, has certain definite achievements to her credit. Dr. Eddy sees in these achievements "possible contributions to human welfare."

He examines these achievements in the light of the Soviet ideal and contrasts them to the abuses and weaknesses of our

own system. He contrasts the Soviet ideal of social justice and social planning to our policy of "rugged individualism" and *laissez faire*. Our racial and color prejudices; our backward policy in the cure and prevention of crime; our educational system; our child welfare policy; our unemployment problem; our agricultural problem; our slums; our "class-governed" morality; our "outgrown" organized religions; our lack of a unified philosophy of life are all placed in sharp contrast to the Soviet achievements and ideals in these matters. It is only fair to state here that Dr. Eddy does not advocate the adoption of the solutions given by Soviet Russia as they stand. He sees in Russia's denial of human personality and liberty a denial of one of the essential qualities of a full and satisfying social order.

Only the willfully blind deny that abuses and weaknesses are to be found in our present system. They exist, and no amount of wishful thinking can change them. We do not disagree with Dr. Eddy when he states facts. But we do find cause for disagreement with him in his explanations and implications as to causes for and remedies to be applied to those abuses and weaknesses. In general our complaint is that Dr. Eddy places too much reliance in outward expansion; not enough in upward expansion. When it is realized that material progress has not only outdistanced spiritual progress, but has been made at its expense, we can hope for a return to true values. J.E.M.

William the Conqueror. By Hilaire Belloc. 141 pp. D. Appleton-Century Company, New York. \$1.50.

Hilaire Belloc has once more chosen to write a biography about a figure who has played an important part in shaping world history. In his short biography of William the Conqueror, Mr. Belloc relates vividly and realistically the dramatic life of the illegitimate son of Robert the Magnificent and Arletta, the tanner's daughter. Robert, before commencing his pilgrimage to Jerusalem, made his nobles swear fealty to William. Once William had attained the age when he could exercise his power, he gave proof of his ability to rule as well as of his unwillingness to obey any authority, even that of the Pope whose decree he disobeyed by marrying Mathilda.

Mr. Belloc, in his portrayal of William's character, points out his virtues as well as his faults. But the virtues are emphasized, while the faults are sometimes unjustly excused.

The arguments produced by Mr. Belloc to prove that Wil-

liam was the rightful heir to the crown of England, and that Harold was the usurper, can be forcefully refuted. In the first place Edward had no authority to promise William the throne; in the second, Harold was in actual captivity when he took the oath to be William's vassal. At the time of Edward's death, Harold was regarded by the English people as the logical successor.

In so short a biography it was impossible to describe fully the important characters who played leading rôles in William's life, or to give a satisfactory interpretation of the eleventh century. Biography is Mr. Belloc's forte, and despite the fact that one may disagree with him on a few points of interpretation, the book will prove interesting to those who desire a not too detailed portrait of William and his time. B.S.

Moral Principles and Practice. Edited by Reverend G. J. MacGillivray, M.A. viii-326 pp. Sheed & Ward, New York. \$2.00.

Exclusive trust in experimental knowledge and a denial of the intellect to reason analytically have been justifiable accusations against our day and age. A return to first principles is the only solution if we wish to secure order and harmony instead of the disorder and chaos now apparent in philosophical thought and action. Pragmatism with its utilitarian objectives has reduced morality to a subjective disposition with no relation to right reason let alone standards based on the eternal law of God as made known to us by the natural law. Self-expression means self-gratification, and no desire, even though it be opposed to right reason, should be checked for such repressions, we are told, bring about harmful results. Those desirous of living a virtuous life have, today more than at any other time, the necessity of knowing the firm foundations upon which morality is built. The present volume of unified and ordered papers is just what the honest-minded man needs to straighten out and clarify his thoughts and give a basis to his actions. It represents the scholarly contributions of such men as Doctor James, O.M.Cap., Doctor Hugh Pope, O.P., Doctor Thomas Flynn, Reverend Hilary Carpenter, O.P., Reverend J. Keating, S.J., and others. Its value lies in this fact—it marks a return to first principles in the treatment of morality and ethics.

We do not wish to take on the rôle of *laudator temporis acti*, but this volume affords opportunity of calling attention to the fact that even in our Seminaries there is a strong tendency to

depart from the teachings of the principles of morality and to reduce moral theology to the status of casuistry. Cases of conscience are brought up for discussion and distinguished and solved with little or no relation to the solid principles behind such solutions. Even where attention may be given to these principles it is but supplementary to the solution of a particular case. Modern manuals must be used, but a return to the *Summa Theologica* of Thomas Aquinas should be no mere boon for an advanced student in his leisure time but a vital necessity for classroom exposition. St. Thomas gives the most sensible approach to modern problems when he treats of the nature and destiny of man, the nature and norm of morality, marital relations, etc. Our young priests facing the actual and acute problems of the ministry are filled with zeal for God's work but zeal without knowledge—knowledge based on first principles and firm convictions—leads to chaos, distress and discouragement. The people are hungry for guidance. Is the priest to give them a stone?

J.R.S.

A Map of Life. By F. J. Sheed. 147 pp. Sheed and Ward, Inc., New York. \$1.25.

Mr. Sheed who, together with his wife Maisie Ward, has long been associated with the Catholic Evidence Guild in England, is well qualified to write on matters apologetical.

The little volume is composed of fourteen essays on the cardinal points of Catholic doctrine. No attempt is made "to prove the truth of what is said, but only to state what, according to the Church He founded, God *has* said."

The author considers, among other doctrines, the Incarnation, the Creation and Fall, the Mystery of the Trinity, Heaven and Hell; and, in conjunction, the philosophy of life which follows necessarily from such doctrines when they are viewed as one organic whole.

B.S.

Stephen Foster, America's Troubadour. By John Tasker Howard. xiii-460 pp. Thomas Y. Crowell Company, New York. \$3.50.

The "intensely human figure" of Stephen Foster is presented by Mr. Howard in a manner to which no historian will object on scientific grounds. The laborious research which has been necessary to complete this book will win the respect of the student of American history of the last century. Thoroughly, painstakingly, the documents have been discovered and evaluated. Mr. Howard has not forced the evidence. His findings are presented

with candor and restraint. It might have been easy to portray Stephen Foster in the glamorous colors usually associated with his romantic profession. There was ample opportunity, also, to permit the clouds of his tragic ending to adumbrate the entire picture which, if dark here and there, is largely bright. Neither mistake has been made. Stephen Foster may be known well in this biography.

Bright illusions of many will be shattered by the information that "Stevie" was born in Pittsburgh, not in the South; that he had but the barest acquaintance with the alleged original of "Old Black Joe"; that he spent only a few days under the roof of the "Old Kentucky Home"; that he selected the name "Suwanee" for the river in "Old Folks at Home" after the song had been completed, because the word fitted his measure. He was a song-writer *ex professo*, not the Southern gentleman whose lovely homeland found its minstrel in his artistic soul. He wrote one hundred and eighty-eight songs, twelve instrumental works and produced many arrangements of his own and other melodies. In the popular mood, he wrote the greater number of his songs in the "Ethiopian" style and found an enthusiastic audience through the minstrel show which had come into its own before the turn of the Nineteenth Century.

A good family life, a refined character and many powerful connections—his sister was the wife of James Buchanan's brother and his foster brother was vice-president of the Pennsylvania railroad—did not save Stephen from the ravages of hard drinking. He died sadly, alone in Bellevue Hospital, New York, in his thirty-eighth year.

Mr. Howard's work will be appreciated. If the story be halted frequently by too many direct appeals to source material, one may not complain of inaccuracy. Individual accounts of the members of the Foster family, an arrangement in which the narrator must repeatedly retrace his steps, leads to some confusion. Finally, however, one turns the last page with the assurance that the truth has been told.

J.J. McL.

The Catholic Way in Education. By William J. McGucken, S.J., Ph.D. xvii-126 pp. The Bruce Publishing Company, Milwaukee. (*Religion and Culture Series*) \$1.50.

Catholic parents who are still sceptical about the value of Catholic education would do well to read this book. It is true that many Catholic schools are not acquainted with the modern

findings in pedagogy and psychology. Some of the teachers are incompetent. Yet despite imperfect methods of teaching, our Catholic schools at least know what to teach. No Catholic can deny that the primary aim of education is the salvation of the child's soul. In the Catholic school the child is not taught the doctrines of faith in a cold, intellectual manner, but is initiated into the life of the Church and the spiritual heritage which belongs to him.

The author begins with an evaluation of the American school system. His views coincide with many leading American educators. His attitude is not ultra-conservative. He takes a sane view of the findings of modern psychology. His discussion of intelligence tests will be of value to worried parents who are convinced that any sort of mental testing reflects on the ability and normality of their child.

The most interesting and constructive section is entitled: *Catholic Education in Utopia, U.S.A.* The author pictures a fanciful diocese of Erewhon, in which he will be given full charge of the educational system. To non-Catholic educators it will probably seem absurd. Personally, we would like to be of school age in the diocese of Erewhon, when Fr. McGucken puts his system into practice.

There is only one serious criticism which we are forced to make. According to the expressed intention of the author, the work is for ordinary men and women, for those who support the Catholic school system, and not for professionalists. Yet the book is strewn with foreign words and phrases which are out of place. Indeed, many are useless, for the author adds adequate English equivalents.

J.M.E.

Ignace Paderewski, Musician and Statesman. By Rom Landau. 14 full-page illustrations. 314 pp. Thomas Y. Crowell, New York. \$3.00.

This book will appeal to the reading public both because of the outstanding figure with whom it is concerned and because of the interesting manner in which it is written. Mr. Landau devotes the first part of the book to the early life and musical career of Mr. Paderewski. From the time of his concert in Vienna, in 1887, the pianist became more and more famous, giving concerts in Germany, Poland, France, Austria, Russia, England and the United States. In the second part, the author tells of the virtuoso who sacrificed his art for the cause of a free Poland. Through his friendship and influence with President

Wilson and other world leaders, he freed his country from the shackles of invaders. He became its first Prime Minister. The last part of the biography is concerned with Mr. Paderewski's retirement from office and his resumption of piano recitals at the age of sixty-three. The book ends with an interview of the grand old man at his Switzerland home, in Riond Bosson.

Mr. Landau says "the majority of the facts have never been published before." But for these facts he has given no documentary evidence, except his saying that "every definite fact derives either from documentary evidence or from personal accounts of direct witnesses." This is *in part* justifiable since "a great number of documents containing various aspects of Paderewski's political activities have not been, and will not be, published for a good many years to come."

Leaving aside the book's historical value, it is, undoubtedly, one of the most complete biographies of the celebrated musician and statesman. A preparatory background renders very effective many of Mr. Landau's portrayals, while anecdotes and interesting details make his volume lively reading. A fine feature of the book is a rather complete and thoroughly evaluated bibliography.

M.L.N.

Catholic Mission History. By Joseph Schmidlin, D.D. 862 pp. Mission Press, S.V.D., Techny, Ill. \$5.00.

It is a pleasure, during this period of intense interest in the missionary activity of the Catholic Church, to announce a new work which has as its object a complete yet concise presentation of all the phases of missionary endeavor throughout the life of the Church.

Catholic Mission History is not just another story of the missions. It is a scientific work written by a specialist in the new field of Missiology at the University of Muenster. Its author, the Reverend Joseph Schmidlin, D.D., is already familiar to us in his other invaluable work, *Catholic Mission Theory*. Both works have been edited in English by the Reverend Matthias Braun, S.V.D. Father Braun deserves sincere praise for having given to the English-speaking world a work that will undoubtedly form the basis for all further endeavor in the field of Missiology.

Throughout the 862 pages of the work a graphic picture of the activity of the Church in her efforts to bring all into one fold is vividly presented. We see the foundation of the Mission by Our Lord and follow it through apostolic times, through the

medieval and modern ages, through the periods of success and persecution, in all lands and among all peoples. Each age in mission history is amply developed, and preceding each section a splendid bibliography is given. Throughout the whole work copious notes are given, markedly increasing the value and authority of the completed volume. The appendix is devoted to a discussion of Protestant and schismatic missions; an original schematic diagram of mission history; mission chronology by centuries; table of dates and an index comprising 119 pages.

The work is recommended to the departments of Church History in all Catholic Colleges and Universities as well as to every unit of the Catholic Students' Mission Crusade. It will be an asset to the library of those members of the clergy and laity who have a special interest in that glorious activity of the Church, the Mission.

W.A.S.

Levi Silliman Ives. By John O'Grady, Ph.D. x-90 pp. P. J. Kenedy & Sons, New York. \$1.25; postpaid \$1.35.

When any person, who for a period of years has been recognized not only as a leader but also as a spokesman for his organization, suddenly announces that he is no longer connected with that body, that his views have undergone a radical change, much controversy is forthcoming, many questions are asked. Such was the case when Levi Silliman Ives, a Bishop and leader of the Anglo-Catholic party of the Episcopal Church in the United States transferred his ecclesiastical affiliation to Rome. From a position of wealth and dignity, Dr. Ives was reduced to a state of utter dependence on the then struggling Catholic Church in America.

Such a fate failed to daunt the faith and courage of this great man and he immediately set out to do what he could for the poverty-stricken Catholic immigrant and to save Catholic children for the faith. His work in the field of Charity classes him as a crusader in this work. It was largely through his efforts in the post-Civil War days that suitable homes were provided for the Catholic children of New York who either were left orphans or whose parents were unable to care for their educational and religious training. Dr. Ives was an untiring worker with the St. Vincent de Paul Society which was, in those days, struggling heroically to keep alive the true faith.

Dr. O'Grady's brief but compact account of Levi Silliman Ives should be of great value to the Catholic who desires a more

complete knowledge of our separated brethren, as well as an added reason for the faith which is in him. To the non-Catholic, doubtful as to his religious beliefs, it should be as a voice in the wilderness.

J.J.D.

Gates of Hell: A Historical Novel of the Present Day. By Erik R. v.Kühnelt-Leddihn. Translated from the German manuscript by I. J. Collins. 448 pp. Sheed & Ward, Inc., New York and London. \$2.50.

The publishers of this book, with their characteristic honesty, do not recommend it to the general public. The use of technical language and a philosophical air of discussion in many places restrict the appeal of *Gates of Hell* to a limited group. Moreover, it is a realistic, frank, encyclopedic survey of the ills of a people that have lost all sight of spiritual values, and consequently follow materialistic principles to their logical conclusions. Though frank it is never obscene, but in its realism and minuteness of detail it is occasionally gruesome.

Almost all the problems of our present social order—or shall we say disorder?—are woven into the story, and a clever refutation of their basic philosophy brings the threads into the firmly tied knot of Catholic doctrine, against which “the gates of hell shall not prevail.” Murder—of adults and unborn infants, promiscuity, collectivism, nationalism, capitalism, usury, Protestantism, Judaism, idolatry,—these are some of the ills for which Catholicism is proposed as the remedy. Through all this discussion there runs a plot, well constructed and dramatic, involving a young journalist in his fortunes and friends in Germany, Communistic Russia, and England. The journalistic raciness of the style vividly reflects the restlessness of our time. Much credit is due to the translator for this engaging feature of *Gates of Hell*. *Gates of Hell* is a vivacious novel, militantly Catholic.

R.C.

Electrons at Work. By Charles R. Underhill. xii-354 pp. McGraw-Hill Book Company, Inc., New York. \$3.00.

This book has a twofold interest. It offers the man of general culture an opportunity to acquaint himself with the fundamental principles of the new electron physics. In this regard the book has the advantage of being written in what the author is pleased to call a “semi-popular manner.” That is to say, his precision of diction and scientific accuracy are not sacrificed for the turn of a phrase. Nor on the other hand, does the writer insist on the exclusive terminology of the scientist when popular

language suffices. The earlier chapters treat of fundamental notions in the simplest terms possible, aided by diagrams equally simple; the final ones summarize rather nicely the pertinent theories of contemporary physics.

Secondly, the book should be of interest to the man of business and the student of physics anxious to know the many applications now used by industry. It is surprising to most that so many of our modern conveniences owe their efficacy to so small an electrical charge. This volume will give an insight into the workings of radio tubes, photo-electric cells, x-rays and the like. It is utterly reliable in its factual data though not all of us can agree with some of the interpretations.

The make-up of the book is consistent with the high standard of McGraw-Hill and is uniform in binding with its series of scientific texts. Though not of universal appeal, we think it well-suited for the above-mentioned classes. G.M.P.

DIGEST OF RECENT BOOKS

DOMINICANA welcomes and warmly commends to its readers the new quarterly, **The Colosseum**, edited from Fribourg. It is international in its outlook, brilliantly outspoken in judging modern problems in the light of Catholic Philosophy. Its splendid staff of contributors promises well for the future of this stimulating magazine. A review well worth supporting. (Subscription: *The Colosseum*, 1 Devonport St., London, W.2).

The extraordinary courage displayed by Father Albert O'Brien, O.P., under seemingly insurmountable odds, together with the esteem in which he was held by the inmates of the Ohio State Penitentiary, furnishes the theme for a new brochure, **Hero Priest of the Ohio Prison Fire**, by Reverend E. C. McEniry, O.P. It is the story of love for humanity, even though that humanity be segregated from its kind because of degradation; it is the story of priestly heroism and unstinted devotion to an ideal. (The Rosary Press, Somerset, Ohio. \$1.00).

Under the very provocative title **What Is Wrong**, Very Reverend Michael J. Miller, O.S.M., brings to us a series of essays purporting to offer a happy solution for our present disorder. The author convincingly answers his own query in this thoroughly readable little book of 86 pages. Catholics especially, would do well to read it and to acknowledge with the author that in our Faith—a militant, absorbing Faith—lies the solution to all our problems. We have looked to our own ability and we have failed. Let us look to God! (The Servite Fathers, Chicago. \$0.65 boards; \$1.00 deluxe cloth).

FICTION: In **Life Returns to Die**, Edward A. Herron presents us with an unusual Catholic novel—unusual in the virility of its plot and expression, in its tragic ending, and in the author's avoidance of moralization. The delineation of Arnold Paige's psychological processes is a master stroke giving to the whole story an autobiographical tone and a gripping interest. Using this, his first published novel, as a basis, one may prudently

build up hopes of great literary achievements by Mr. Herron. (Benziger Brothers, New York. \$2.00).

Isabel C. Clarke's latest novel, **That Which Was Lost**, reveals a decided change in Miss Clarke's type of plot and she uses it to good advantage. Life's varied emotions are given sufficient rein to permit of depth for the story as well as worthwhile literary character. A new terminology has been brought into use to harmonize with the altogether different class of persons than are usually found in Miss Clarke's books. We trust that the distinguished authoress will continue to produce books of this same brand. (Longmans, Green and Co., New York. \$2.50).

DEVOTIONAL: Meditations on the Life of Our Lord brings us a new edition of a popular source of meditation long attributed to Saint Bonaventure. The translation is the work of Sister Emmanuel, O.S.B. The chief events in the life of Christ are narrated, together with such meditations as one might reasonably conjecture to have taken place. In the words of the holy author . . . "that you may the better understand what is said and try not so much to flatter your ear, as to feed your mind and your heart." (B. Herder Book Company, St. Louis, Mo. \$2.75).

Sister Mary Paula, S.N.D.deN., has written the story of an imaginary contemporary and friend of the Holy Family, who describes Mary's entire life as it is so closely connected with that of her Divine Son. Suited especially for meditation on the mysteries of the Rosary, **The Virgin Mother** seems more than anything else to be a picture of Mary as a model of purity. (Benziger Brothers, New York. \$1.75).

FOREIGN: To any one acquainted with the excellent volumes on the spiritual life of the R. P. R. Gerest, O.P., his latest work **La Vie Eucharistique** needs no introduction. Though not very lengthy, it is conceived on a grand scale, and gives a picture of the steady conquest of the intellect, will and heart by Jesus in the Eucharist. It is an excellent treatise on the effects of union with Christ in His Sacrament. The author concludes with a chapter on the state of a soul conquered by the Eucharistic love of Christ, which he illustrates with a description of the Eucharistic soul of the Virgin Mary. (P. Lethielleux, Paris, 15 fr.)

To parents, teachers, and confessors we recommend **La Liberté de la Vocation**, by Abbé Mugnier. The central idea of the work is that each one must possess full liberty in the choice of his state in life. The difficulties which arise from certain prejudices and are encountered in the family, the school and even in the confessional; the weakening effect of the world and interior struggles on the steadfastness of one's choice, these are some of the topics treated by the author. It is to be hoped that this work will dissipate many prejudices, correct many erroneous notions and lead many souls into the paths of perfection. (P. Lethielleux, Paris. 10 fr.)

Marietti has again given us an opportunity to obtain an inexpensive edition of a work of St. Thomas Aquinas. **In Decem Libros Ethicorum Aristotelis ad Nicomachum Expositio** is edited by P. Angelus M. Pirota, O.P. A general schema of the commentary is placed at the beginning. More detailed outlines precede most of the Thomistic expositions. The importance of this work can not be overestimated. False ideas of morality are widespread in our day. Sociology is attempting to discover the explanation of social facts. The treatise of Aristotle, with St. Thomas' explanation, offers solid ground for establishing an Ethics and a Sociology in conformity with the demands of reason. (Marietti, Torino. Lib. It. 30.)

De Integritate Confessionis, a moral treatise by P. Thomas Gerster a Zeil, O.M.Cap., contains a very thorough discussion of this important subject. The work is divided into three sections. The first section deals with material integrity, the second treats of formal integrity and the causes which

permit its use. The last section considers the various means to be used in order to insure the integrity of confession. In a supplement, the author includes some practical cases in which the principles of the body of the work are applied. (Marietti, Torino. Lib. It. 5.)

In **Sur de Devoir d'Imprévoyance**, Isabelle Rivière delivers a stirring appeal to all men to forego their most exquisite pleasure-planning for the future. The book opens with a quotation from Jacques Rivière's *A la Trace de Dieu*: "What beautiful things could be said about the duty of imprudence!" It then proceeds to say them. The desire for money is attacked vigorously, for money destroys the human in man. All planning for the future is banned; the present suffices so long as it is lived in conformity with the Will of God. The last section of the books portrays the evils of selfishness. It is shown that those who are saving of themselves deprive both themselves and others of the best in life. It would not be too much to say that this book contains the secret of our deliverance from the crises of modern life. For it is based on the Wisdom of God articulated in the Bible. The life it delineates is the stern but peaceful existence of the Apostolic Age. It is to be hoped that it will soon find a translator. (Les Editions du Cerf, Juvisy. 15 fr.)

BOOKS RECEIVED: **Arrows of Iron**, by Henry S. Spalding, S.J. (Benziger Brothers, New York. \$1.50); **Maureen O'Day at Glengariff**, by Ruth Irma Low (Benziger Brothers, New York. \$1.00). From Samuel French, New York: **The Bride's Rival**, by Abby Merchant; **The Separatist**, by Mary P. Hamlin; **The Nine Lives of Emily**, by John Kirkpatrick; **The Owl and Two Young Men**, by E. P. Conkle; **One Christmas Night**, by Merrill Denison (each \$0.35); **Little Men**, by John Ravold; **The Gray Wraith**, by H. M. Sutherland and Glenn Kiser; **Anything Might Happen**, by Charles George; **Gabriel and the Hour Book**, by Ethel Van Der Veer and Franklyn Bigelow; **Take Off Those Whiskers**, by Wall Spence; **The Rugged Road**, by Priscilla Wayne and Wayne Sprague; **The Cricket on the Hearth**, by Gilmor Brown (each \$0.50); **Stranglehold**, by Channing Pollock; **Paddy, the Next Best Thing**, by W. Gayer Mackay and Robert Ord; **Safe Amongst the Pigs**; by Harold Brighthouse; **To See Ourselves**, by E. M. Delafield; **The Improper Duchess**, by James Bernard Fagan; **Mr. Faint-Heart**, by Ian Hay; **Divine Drudge**, by Vicki Baum and John Golden; **Peace on Earth**, by George Sklar and Albert Maltz; **Excuse Me**, by Rupert Hughes (each \$0.75); **Double Door**, by Elizabeth McFadden (\$1.50).