



The Son of God. By Karl Adam. Translated by Philip Hereford. 309 pp. Sheed and Ward, Inc., New York. \$3.00.

One of the most striking characteristics of the Catholic Church is her amazing ability to raise up from her midst sons who are singularly equipped to defend her greatest doctrines. Now, precisely at the time when in Germany false prophets are loudly proclaiming a return to Wotan, a god of myth who is to replace Jesus Christ, we find issuing forth from Germany a masterful work from the pen of Dr. Karl Adam, entitled *The Son of God*. Dr. Adam begins this work with a quotation from Dostoevsky, who in one of his novels declares that on the belief "in the divinity of the Son of God rests, properly speaking, the whole faith." In this he is simply echoing the great thought of Newman, who said that the greatest difficulty in the path of any potential believer was the acceptance of the dogma of the Incarnation; and that once this was accepted, all else—miracles, visions and prophecies, followed with ease.

In the preliminary chapters the author, in setting forth the problem and the materials for its solution, gives us an excellent historical *résumé* of the Catholic teaching on Christ's Godhead, as contrasted with heretical views. This is followed by an analysis of the act of Faith and an evaluation of the sources of our information about Jesus. Then with a direct change in viewpoint, he devotes three full chapters, not so much to the objective, historical Christ, as to Christ's mental sanity, His interior life and self-revelation. At times the flowing pen of Dr. Adam is dipped dip in eloquence and beauty, especially here in these three chapters, where the rhythmic flow of his prose, the strength of his imagery and depth of thought combine to give us a triumphant, glowing picture of Jesus, the only-begotten Son of God, the most challenging, compelling figure in all human history. Jesus Christ seems almost to walk in these pages.

Having given us this beautiful picture of Christ, the author next takes up the specific work Christ had to perform on earth. In dealing with the Resurrection, which was God's confirmation of the claims of Jesus Christ, Dr. Adams treats the evidence for it exhaustively, and

very conclusively disposes of the Vision theory, which he considers the only opposing theory worthy of attention. A final chapter on the Atonement brings this profound and stimulating book to a close. It bears throughout the stamp of fine scholarship, and is a credit to the penetrating mind of the author, who time after time takes up the most apparent difficulties in the life of Christ, only to answer them fully with a patient, careful logic. To have read *The Son of God* is to have read an excellent presentation of the Incarnation of Jesus Christ, the most fundamental of all Catholic dogmas. Dr. Adam was indeed fortunate in his translator. T.A.M.

Philosophy of Science (*The Science and Culture Series*). By Fulton J. Sheen, Ph.D., LL.D. xxiv-191 pp. The Bruce Publishing Company, Milwaukee. \$2.75.

The purpose of this latest work by Dr. Sheen is diversely expressed. "This book aims at rescuing the reader from the childlike simplicity which takes the results of science for what they assuredly are not, namely, a metaphysical view of the universe" (from Leon Noël's preface, p. xii). The purpose of the book is "to serve the cause of philosophy and science alike, to help prepare the way for a constantly more perfect coöperation, and to show the harmonious relations that must exist between the hypothetical laws of science and the necessary laws of thought, as applied in a true philosophy of science" (from Dr. Husslein's preface, p. xix). The author himself writes: "The moral of this book is that the great verities of philosophy do not depend *in principle* on the conclusions of empirical sciences: they are neither proved nor disproved by them" (p. xxii); and later: "the thesis of this book is that when these methods (the physical theory which limits the explanation to empirical facts, and the mathematical theory which attempts to explain scientific facts in the light of mathematics) are erected into a theory of philosophy of science, they are insufficient as a total explanation of the universe" (p. 2).

At the close of the first chapter *The Historical Relation of Science and Philosophy*, after showing that the new fads in philosophy, morals and ethics are due to the fact that science has revolutionized our view of the universe, the author posits two questions: "Has science greatly changed in its method and content?" "Granted that it has changed, does it follow that philosophy should adjust itself entirely to the new science?" In the second chapter *The Evolution of Physics*, the first question is answered in the affirmative. The remainder of the book, which purports to answer the second question,

proceeds in this fashion. First, *A Critical Appreciation of the Physical and Mathematical Philosophies of Science* grants the validity of both the physical and mathematical theories as *methods* but not as philosophies. "Facts need interpretation; the physical theory forgets that it has no such principles of interpretation within its own bosom. The mathematical theory forgets that wonder about origin and devotion to moral purposes are integral aspects of human endeavor" (p. 63). Then follows a sort of parenthetical chapter *The Value of Science*, which presents the arguments for the idealist position with a rejection of them followed by proof of Thomistic realism. After *The Scholastic Doctrine of Science*, three chapters (*Abstraction as the Condition of Metaphysics, The Object of Metaphysics, First Principles of Metaphysics*) devoted to a presentation of the Scholastic doctrine of Metaphysics provide the fundament for the erection of *The Metaphysical Theory of Science*. The book closes with a chapter inquiring whether or not "the categories of physics, biology, and psychology may be applied to philosophy" (p. 178).

Modern dogmatists (especially of the Brisbane school) would do well to ponder this book, particularly the sections which preface such conclusions as "the philosophical ideas of the Great Tradition, such as substance, God, morality, were not based upon any particular cosmology, and therefore are not overthrown by cosmology" (p. 181); "the sciences are valid in their own sphere, but not to the whole of knowledge; they are good as far as they go but they do not go everywhere" (p. 182); "a new cosmology no more suggests a new religion than it does a new art. It simply has nothing to do with it" (p. 183).

The accomplishment of the book might be summarized thus: "It admits that the physical and the mathematical theories are valid within limits" and contends "that a complete philosophy of nature is impossible without the application of immutable metaphysical principles to scientific facts. And yet, this philosophy of nature is not meant to supplant but to complement the physical and mathematical theories" (p. 190).

J.W.R.

Literature and Pulpit in Medieval England. By G. R. Owst, Ph.D. xxiv-616. Cambridge: The University Press. New York: The Macmillan Company. \$10.00.

The present work continues the fine scholarship and pioneer research into sermon literature of the author's earlier book, *Preaching in Medieval England* and opens up new fields alike for the student of English literature and for the historian. Dr. Owst approaches his subject from the standpoint of the literary historian and attempts "to

estimate comprehensively the debt of English literature to the message of her Medieval Church." This is his aim and he convincingly demonstrates the majority of his conclusions by hundreds of quotations from the actual sermon manuscripts. It is his contention that scholars have erred in neglecting and misjudging these sources of knowledge. In proving his thesis he shows that the study of medieval sermon manuscripts will yield many new sidelights on the political, social and religious life of the period.

The author is not a Catholic and at times evidences of a traditional Protestant prejudice come to the surface. An example of this is the passage on pages 285-286: "The modern reader may well be left wondering at the end (of many denunciations of clerical vice) wherein lies the peculiar crime of those old Protestant Reformers, who saw in the Woman of Babylon, 'Mother of harlots and abominations of the Earth', an unerring prophecy of the medieval Romish *Ecclesia*". In other places he speaks of the "arbitrary bidding of the priesthood"; "the hideous doctrine of Aquinas". These and references in a similiar vein mar what otherwise seems to be a fair and impartial attitude toward the Catholic Church. Dr. Owst is likewise somewhat inclined to consider the zealous orthodox preachers, whom he quotes, as the forerunners of the Reformation rather than ardent advocates of a reform from within the Church.

The author has not seen fit to furnish the volume with a bibliography. In his viewpoint, "an adequate bibliography of English sermon manuscripts must be the last and not the first product of any careful and scholarly survey of the literature." Durably bound and legibly printed, the book is destined for the profit and pleasure of the student. At the same time it will not fail to fascinate and delight every lover of an interesting and well-written volume. A.M.H.

The Unknown God. By Alfred Noyes. 383 pp. Sheed and Ward, Inc., New York. \$2.50.

From the pen of Alfred Noyes, erstwhile poet laureate of England, comes this remarkable history of a man's religious experience. The title *The Unknown God* was inspired by St. Paul's address to the men of Athens. That speech, one of the most dramatic of all time, serves as the preface to the present volume. Since the quotation is so well chosen and is in itself a summary of the book we believe its repetition will not be amiss:

"Men of Athens, I behold you in all respects not a little religious. For as I was passing along and noticing the objects of your worship,

I found also an altar bearing the inscription, *To the unknown god.* What therefore you worship in ignorance, that I proclaim to you."

Alfred Noyes, in passing along life's pathway, noticed the objects of worship of the Athenians of his day, the scientists and philosophers of the nineteenth century. Like the Greeks of old, the objects of their worship were varied and numerous but despite the great diversity in cult and doctrine, each, be he sceptic, materialist, idealistic or agnostic, had erected in his works a monument to the unknown God. It is the existence of these little noticed monuments behind the garish and much adorned effigies of false gods that Noyes points out. Quite paradoxically, Noyes became convinced of the existence of God by reading Spencer who denied the possibility of knowing His existence. His best arguments for telology he takes from Hume who denied cause and effect. His most effective reasons for the existence of the spiritual he derives from Haeckel who denied non-material existence. In each case, Noyes, swinging his logical mallet with consummate skill, excavates from the mound of sophistries the laurel wreath unwittingly offered to the unknown God.

The book is somewhat reminiscent of Stoddard's *Rebuilding a Lost Faith* and Moody's *The Long Road Home*, the authors of which, like Noyes, were led to the gates of Rome by the pathways of Science and Philosophy.

R.M.C.

Principles of Jesuit Education in Practice. By Francis P. Donnelly, S.J. xiii-205 pp. P. J. Kenedy & Sons, New York. \$2.00; \$2.10 postpaid.

Principles of Jesuit Education differs from all previous explanations of the Jesuit *Ratio Studiorum*. We do not learn from Father Donnelly's book just what the *Ratio* is, but we do see its working principles in the art of composition as taught in Jesuit high schools and colleges. It is the purpose of this course—Rhetorica—to train the student's faculties in clear and concise expression. This is accomplished by the thorough study of approved authors, by analysis and imitation. Perhaps all educators will not be in concord with Father Donnelly's method, but it is one that has been followed successfully for many years.

J.A.S.

The Life of Cardinal Mercier. By John A. Gade. 10 full-page illustrations. ix-312 pp. Charles Scribner's Sons, New York. \$2.75.

Mr. Gade, though a non-Catholic, shows himself well conversant with Catholic life and faith. A member of the Commission of Relief for Belgium he came into personal contact with the outstanding heroic figure of the World War—Désiré Cardinal Mercier.

Mercier's life (1851-1926) was spent in service for others. In spite of his sufferings during the awful years of war, he knew no failures and no unhappiness. Our author reveals Mercier's humanity and indomitable strength of will—both happily joined in this remarkable character, and both uniting in making for him hosts of friends.

In European fashion Mercier's training for the Church which he was to serve so faithfully commenced at the age of twelve in one of Belgium's *free schools*; then the six years in the *petite séminaire* complemented by six more in the *grand séminaire* of philosophy and theology. His life here was so happy that it is small wonder that many years later "the tall cardinal, coming upon St. Rombaut's, would stoop through the opened panels of the big gate to forget for a moment the sorrows of the present in a glimpse of the past."

Mercier began his connection with the University of Louvain in 1873. He realized that with the fundamental principles of St. Thomas' philosophy could he combat the errors of the manifold *isms* of the day. Five years later he was to receive a professorship at Louvain and become spiritual director of its students. His first major controversy was over the introduction of Thomism into the Louvain curriculum. In 1894 he found himself President of the School of St. Thomas. With his assistants Deploige, Nys, de Wulf and Theiry, Mercier undertook the preparation of new texts, and for these his name is now known wherever philosophy is studied.

During the World War Mercier personified the sturdiness of all Belgium in resisting submission to the Germans. His quality of courage shone forth brilliantly in issuing his pastoral letters against the orders of the German commanders. It strikes us, though, that Mr. Gade's treatment of the Germans is unduly harsh.

One of Mercier's greatest plans was to have the Vatican authorize as dogma the principle of the mediation (a typographical error on p. 224 has "meditation") of the Blessed Virgin.

The Appendix carries excerpts from the diary of Franz, Mercier's Flemish valet, who has many facetious observations and interesting anecdotes on the American tour in 1919. This unintentional bit of humor should by no means be passed over. L.S.C.

Fish on Friday. By Reverend Leonard Feeney, S.J. 214 pp. Sheed and Ward, Inc., New York. \$1.50.

This book is a collection of light essays and short stories adroitly drawn from life. Some of them have already made their welcome

appearance at various times in different Catholic magazines. For the most part they are cleverly done after the author's usual fashion. His observations on the insignificant but very human things in life are accurate and amusing, and, although at times his style becomes a trifle breezy, to read *Fish on Friday* is to treat oneself to the luxury of a thoroughly enjoyable evening.

T.A.M.

Jesus Christ. Vol. III. His Credentials. By Léonce de Grandmaison, S.J. Translated by Douglas Carter. 523 pp. Sheed and Ward, inc., New York. \$3.50. \$10.00 the set.

This third and final volume of the set treats of the nature, the kinds and the value of Christ's miracles and prophecies—the credentials of His religion, and also of the establishment of that religion and its witnesses through the centuries. The various views of the laws of nature are discussed, clarified and criticized; the different prophecies are nicely divided, those on the two comings of Christ are clearly unfolded and explained.

The author lay the scene, arouses interest in the nature and importance of miracles and discusses the miracles in particular. Objections are solved, those of the proponents of comparative religion being given a *full* hearing and a *final* answer. Their common failings are emphasized, namely, details not considered as parts of a whole, weak comparisons, and neglect of *essential differences* in religions. The discussion on the Resurrection is given the space and thought it deserves and its unique apologetical importance is shown.

The volume displays profound and thorough knowledge: classical, linguistic, historical, scriptural, apologetical, theological. These fields of thought are surveyed, compared, coördinated; the fundamental and *essential* emphasized; numerous references cited.

To exaggerate is easy; superlatives are dangerous; time renders many a decision contrary to expectation, yet this work is surely worthy of the tributes which Catholic and non-Catholic have given it. We recommend it to apologists and to all interested in comparative religion. To better acquaint Catholics with the motives of credibility and to solve the difficulties, so often exaggerated, of unbelievers—this has been the purpose of the author. We believe he has been eminently successful.

C.T.S.

The Vatican: Yesterday—Today—Tomorrow. By George Seldes. 439 pp. Harper and Brothers, New York. \$3.75.

Those of mature mind will find the perusal of this volume pleasurable and profitable. The imprint of the author's long career as a

newspaper reporter is evident especially in his selection of material. The Index, the Rota, the Church's diplomatic relations, Catholic views on social problems,—these and many other timely topics are treated. Many items are of special interest to Americans.

Absence of religious prejudice and propaganda is a refreshing feature. The Vatican's contributions to science and the arts, as well as to peace and right living, are given a goodly share of recognition and praise. Admiration and reverence for the common Father of Christendom is apparent throughout. F.M.A.

The Rosary: A Social Remedy (*The Religion and Culture Series*). By Thomas Schwertner, O.P., S.T.Lr., LL.D. 140 pp. The Bruce Publishing Company, Milwaukee. \$1.50.

Father Schwertner has written much and well and it seems to us that this posthumous work is a fitting close to his literary career. In this volume he shows us that not only has he a comprehensive grasp of the question in hand, but also a deep realization of the need of a solution. He sets forth in this troubled hour the gospel of social reconstruction so powerfully enunciated by Pope Leo XIII. Following closely the teaching of that Holy Pontiff, he believes that "collective betterment must begin with individual reform, that from individuals it must spread to the most elementary unit, the family, and thence by a natural progression and impregnation to communities, cities, states, nations—the world."

Thirteen thought-provoking chapters went into the making of this volume. In their unfolding we are informed that the fundamental passions of man are greed, injustice and concupiscence of the flesh. Labor and sacrifice from a supernatural motive are what is needed to counteract such evil impulses. The author demonstrates with convincing force how the Rosary, by preparing man for a life of labor and sacrifice, will be the saving remedy for our social ills. C.V.McE.

After Strange Gods. A Primer of Modern Heresy. By T. S. Eliot. 72 pp. Harcourt, Brace and Company, New York. \$1.25.

This is the first noteworthy attempt to apply to literature standards of absolute, objective value founded on Christian morality. Mr. Eliot is not concerned with the foundations of his standards. His purpose is in the opposite direction: "let us consider the denial or neglect of tradition in my mundane sense and see what that leads to." Though not setting out on literary criticism, this is what he achieves.

The third part of the book is the ablest diagnosis of the modern

novel that has yet come to our attention. Mr. Eliot contends that our tradition and book of beliefs and truths are Christian, and only in maintaining Christian attitudes and orthodoxy can we preserve the main line of literature. It is to be regretted, however, that Mr. Eliot is not more precise and bravely definite. *Christian* has become an ambiguous word. Surely Chaucer and the modern "serious" writers, even those conforming as much as one may expect to decency and Christian standards, are not to be gathered into the same fold by the word.

Mr. Eliot admits that the validity of the norms he proposes leads to dogmatic theology. Yet, because of the tremendous importance of the fundamental principles, one might expect something more exact than a mere reference to where the proof lies. However, Mr. Eliot's aim is not to establish or defend his norms but to show where their abuse and absence lead. It is not damning with faint praise to say that this book is remarkable and undoubtedly one of the finest presentations of a subject which can stand a great deal of clarification.

R.D.R.

The Reformation and the Contemplative Life. By David Mathew and Gervase Mathew, O.P. 319 pp. Sheed and Ward, Inc., New York. \$2.50.

The result of the labor expended on this scholarly work is to bring to view the abrupt opposition between the contemplative life in the Carthusian monasteries and the new habits of thought produced by the Reformation. The Carthusians, because of their rigid observance and segregation from the world, are chosen as representative of the fixed form of contemplative life traditional in the Church.

Opening the book we are given a striking picture of the quiet life in a typical English monastery previous to Henry Tudor's break with Rome. Next is examined the Grande Chartreuse, the head house of the Order. Gradually we see the effects of the rising storm—the revolt of the Peasants against the German Charterhouse, the State's seizure of the Charterhouse of Nuremberg, etc.

The conflict in England is then considered and an account given of the martyrdom of the monks for their refusal to recognize King Henry as "head of the English Church." In connection with this episode is traced the influence of Bishop Fisher and Sir Thomas More upon the resistance of the London Charterhouse.

The work treats of the Reformation from a new and much neglected point of view and is to be highly recommended to all who are eager for an accurate understanding of this important phase of his-

tory. As a piece of historical writing, the volume is a gem and is suited, of course, more for the student of history than for the occasional reader.

J.J.McD.

A Social Basis of Education. By Harold S. Tuttle. x-589 pp. Thomas Y. Crowell Co., New York, N. Y. \$3.00.

This work is an essay at reëmphasis. The author is aware of the individualistic bias of American education. His aim is to draw the attention of educators to the social values of education. The book is divided into four sections. Part I discusses the goal of education. Here the author formulates a philosophy of happiness with many attempts to show that it is not hedonistic. As a matter of fact it is very similar to Aristotle's Eudaimonism, though the author would not agree with the Greek Philosopher in placing man's highest happiness in intellectual contemplation. His theory places it in social coöperation. But, even as in the case of Aristotle, Professor Tuttle can not escape a radical egoism. Altruism is the highest goal of education because it yields the greatest satisfaction. Part II is concerned with the psychological processes of learning and the part played by social influences in that progress. Parts III and IV deal with society as an educative agency and with the school as a social agency. The task of the school is residual, it does what society leaves uncompleted.

The thesis of the author is based on Dewey's instrumentalism and Watson's behaviorism. The author is confident that if the *stimuli* connected with the higher pleasures in life are constantly applied to the child, the response will become so satisfying that the subject will never seek lower satisfactions. This is a very optimistic view of human nature and a very fatalistic one.

Professor Tuttle appeals to tradition in establishing his hierarchy of educational aims. They are: appreciation of health, esthetic appreciation; appreciation of intellectual achievement, of freedom, of social fellowship; interest in play; appreciation of the social uses of wealth; altruism. Tradition would have suggested the suitability of religion as the highest aim of education and the only field of human activity which escapes egoism.

Yet, paradoxically, this neglect of religion and the supernatural is one reason for recommending this book to Catholic educators. The author has had to dwell on the natural motives and processes of education. This natural basis of human life is frequently neglected by Catholic teachers. A study of this work will reveal many new pathways to the heart of childhood. The natural and the supernatural, taken together, make for a perfect education.

J.M.E.

The Secret of the Little Flower. By Henri Ghéon. Translated by Donald Attwater. 243 pp. Sheed and Ward, Inc., New York. \$1.75.

Following upon his excellent work on the Curé D'Ars, Henri Ghéon brings to us a portrait of the Little Flower to be viewed in a new light. It is not the usual pastel painting. Too often do people estimate a saint and his or her accomplishments as something beyond human powers. To them a saint is one who does extraordinary things. This attitude of mind M. Ghéon endeavours to dissipate in his study of Teresa of Lisieux. A saint, on the contrary, is one who does ordinary things extraordinarily well. Our saint certainly did that very thing every moment of the short span allotted to her.

The present volume purports to give us a picture of a saint as a human being. The author intends to snatch Saint Teresa from the bower of roses in which she has become so inextricably entangled. We believe he has succeeded admirably.

M. Ghéon paints beautifully. One can easily picture the rural and undeveloped town of Alençon with its lace weaving and other small industries.

J.W.C.

Catholicism in Education. By Reverend Franz DeHovre, Ph.D. Translated from the French by Reverend E. B. Jordan, M.A., S.T.D. xx-501 pp. Benziger Brothers, New York. \$3.48.

This work is a sequel to *Philosophy and Education* by the same author and publisher (1931). It continues the same fundamental line of thought, but is a positive exposition of Catholic Philosophy and Education. The two works clearly demonstrate the truth they attempt to prove, viz., that every educational system is based on a philosophy, and every philosophy, to live, must flower into a system of education. This is a truth which can not be too forcibly impressed on American Catholics. They are prone to set State and Church educational institutions side by side, and look with disfavor on the supposedly inadequate resources of the Catholic school. It is true that many parochial schools have not the external equipment nor the expertly trained staff possessed by other schools. Nevertheless the Catholic school has a philosophy that is wholesome and truly educative. This philosophy is exposed by Doctor DeHovre as a synthesis between the extremes of modern thought.

A large part of the book is taken up with a discussion of the educational systems of Spalding, Dupanloup, Newman, Mercier and Willmann. The present volume has avoided much of the weaknesses of the first. There is less repetition and the thought is clearer and more defined. Catholic teachers owe a debt of gratitude to Father

Jordan for making available this survey of modern educational thought and its relation to traditional pedagogy. J.M.E.

Restoration. By Ross J. S. Hoffman. x-205 pp. Sheed and Ward, Inc., New York. \$1.50.

When one has suffered a change of heart, particularly on so important a question as one's religious convictions, one's friends naturally look for some explanation. So it is that there have been appearing apologies of men and women who have recently become converts to Catholicism.

We have in hand another apology, but it is not *just another* apology. Ross J. S. Hoffman, a professor of History at New York University, gives us the story of his quest of Truth with the keen discernment and selection of the historian. Springing from Protestant origins, he found, upon reaching maturity, a substitute for Protestantism in "uplift-activity." While pursuing his studies in medieval history, he became attracted by the claims of Catholicism, but not until he had examined and studied extensively the beneficial influence of Catholic doctrine on human society did Rome finally claim his assent. No doubt the grace of his conversion was due largely to the prayers of his Catholic wife to whose character he pays a beautiful tribute in the second chapter.

Being a historian, Professor Hoffman proceeded systematically in his search for Truth. A sceptic he looked suspiciously upon things religious. But, carried back by his historical researches to the very days of Christ, he was forced to recognize the claims of the Church and her divine Founder. Down through the brilliant years of medieval learning, he came upon jewels scarcely suspected by that learning which this day is wont to call "modern".

Having found the Church divine in her origin and guidance, and recognizing her work in the social order, Professor Hoffman's assent was forced to the conclusions of his reasoning. And he proposes Catholicism as a reaction to the servitude now gradually being imposed by industrial capitalism which he likens to Moscow. J.C.F.

Philosophy of Society. Edited by The Reverend Charles A. Hart, Ph.D. xii-203 pp. The Dolphin Press, Philadelphia. \$1.50.

Leo XIII in his Encyclical on the restoration of philosophical studies laid down the method of further progress. His idea was to revivify the principles of Thomistic doctrine by bringing them into contact with modern problems. This has been the task of Neo-Scholastic philosophers to our own day. Glancing over the field of their

activity it seems that in no department of philosophy have their endeavors been so successful than in that of Social Philosophy.

The present work is a reprint of the proceedings of the American Catholic Philosophical Association's meeting, held in Pittsburgh, December 28-29, 1933. The question proposed to the members of the Association was—What are the fundamental philosophical aspects of Capitalism, Communism, Fascism, Internationalism, Value, the Family, Education, Religion?

The meaning of the term "philosophy" implied in most of the papers is explained by Msgr. John A. Ryan in his paper on *The Philosophy of Capitalism*. "It is not the same as metaphysics; much less does it not denote or connote all the mental and moral sciences. It means that systematic body of general and fundamental concepts which underlies and determines the nature and operation of the institution called Capitalism." (p. 35)

The most obvious defect in this series is the enforced brevity of the papers. It might have been better had the authors been given the opportunity to enlarge on their papers before this volume appeared. Yet, even in their brevity, these contributions show how promising is the future of the Thomistic Philosophy of Society. J.C.

A History of the Church. Vol. I. *The World in Which the Church was Founded.* By Philip Hughes. x-395. Sheed and Ward, Inc., New York. \$3.50.

This is the first volume of a projected three-volume history of the Church. Volumes II and III will appear during the coming year and will deal respectively with *The Church and the World It Created* and *The Church and the Christian World's Revolt Against It*.

The present volume is a valuable contribution to contemporary Catholic scholarship. It is a good, readable account of early Church history. It is sufficiently detailed to give the reader a grasp of each topic, yet does not grow tiresome. Though founded on scientific researches, the author has avoided the formal language one usually expects to find in history books. An introduction to a wide subject, it will interest the general reader, and should prove a handy volume to the scholar.

The author takes up the study of the Church's history in relation to Her origins and these in turn he studies in relation to religion contemporary with them. The book is equipped with a good index, a detailed bibliography and handy schematic tables. It should whet the reader's appetite for further readings in Church history, causing him to do just what the author hopes, "desert it, once read, for the more

substantial books it recommends, and desert those in turn for the sources themselves." A.M.H.

The Joyous Season. A Play in Three Acts by Philip Barry. Samuel French, New York. \$2.00.

"From a farm up the Merrimac to a mansion on Beacon Hill—a long, stiff climb, but we made it, eh? Trust a bunch of true micks for persistence, anyhow."

This speech of Teresa Farley Battle to her husband indicates the theme of Philip Barry's new play, *The Joyous Season*. After an absence of fourteen years Christina Farley, a nun, comes home to Boston for a visit at Christmas time. She finds her four brothers, two sisters and two "in-laws" sacrificing independence, stifling personal ambitions and frustrating their native propensities for adventure, romance and freedom of action that they might dwell together in smug security and respectability in the venerable Choate mansion in Boston's fashionable Back Bay.

It develops that Christina is the legal heir to this property as well as of "Good Ground", the Farley's old home on the Merrimac. It devolves upon her to choose one or the other of these two pieces of property for her religious community as a new school for girls. The struggle of the staid, conservative Farleys to retain possession of their city home by attempting to steer Christina up the Merrimac constitutes the orientation of Mr. Barry's interesting theme.

Christina Farley, the nun, is truly a delightful person—sound, level-headed, but withal, entirely lovable and intensely human. Although obviously the dominant character in the piece, she has no problem of her own to solve, none, at least, which has any direct bearing upon the plot or story. The big problem is that of her family—will the Farleys continue to rot in smug security on Beacon Hill; or will they venture out on their own, following each his own star? Christina helps them solve their problem.

Thus Mr. Barry has given a mere confidante in his play the force and the dignity of a heroine. This is fine craftsmanship but somewhat unorthodox. Nevertheless, he has built a clean, wholesome play—quiet, yet intensely emotional, and cast, like *Holiday*, in a psychological rather than in a melodramatic mold. F.D.A.

Peter Abelard. A novel by Helen Waddell. 303 pp. Henry Holt and Company, New York.

Peter Abelard makes an excellent character study. Miss Waddell has done some beautiful writing in this novel built around the love of

Abelard for the pathetic Heloise. The style is reminiscent of Robert Hugh Benson's historical novels, but still more captivating. The authoress makes clear that Abelard was never ordained a priest, contrary to the popular tradition that he was. She introduces St. Bernard of Clairvaux and Roscelin to good advantage. They appear much more interesting in this romantic atmosphere than in the dry pages of a history of philosophy. Miss Waddell has made some choice insertions from the works of the Fathers and from the Divine Office. The book is thoroughly readable and inoffensive. F.H.C.

DIGEST OF RECENT BOOKS

In **The Gospel of Fascism** dedicated, strangely enough, to the late Engelbert Dollfuss, Kirton Varley gives us an exhaustive study of the history, tenets and influence of Fascism. The author claims to be the first Fascist for, as early as 1916, he was promulgating the doctrines of the Corporate State in his earlier work *The Unseen Hand*. He, an ardent Fascist, is accordingly an ardent anti-Nazi and throughout the book he unhesitatingly makes his stand clear. The work is not to be confused with many current digests of Fascism, but must be considered as a work for the student and particularly for the student of political history to whom it is warmly recommended. (The Generation Press, 75 Varick St., New York, N. Y. \$2.50 cloth bound).

Social Studies, by Burton Confrey is a text book designed for Catholic High Schools. It consists of the text proper and readings adapted to each part of the text. An edition containing a teacher's manual is also available. It is impossible to overemphasize the necessity of introducing such a work into the curriculum of our High Schools. The social aspect of citizenship, education, recreation, marriage, religion, Catholic action is studied and many practical projects are outlined. The readings in the second section of the book are a helpful introduction to the ever broadening field of sociological literature. (Benziger Bros., New York. \$1.68; to schools \$1.26).

POETRY: The subtitle of **Chaucer** by Vincent McNabb, O.P. reads *A Study in Genius and Ethics*. This little book contains the retraction made by Chaucer near the end of his life, in which he seeks pardon for having spent so much time in worldly vanities. His poem to Our Lady is also printed. With these two pieces of Chaucer's writing Father McNabb discusses the question of morality and genius. He will not allow that obscenity is a fit theme for genius. The Renaissance enthroned Beauty above Truth, Pleasure above Goodness, but this confusion of the Transcendentals has led only to transcendental confusion. Chaucer realized his error before his death. The book externally is a fitting product of St. Dominic's Press. (Pepler and Sewell, Ditchling, Sussex. 55—).

A very delightful little volume of poems comes to us from the pen of Reverend John J. Rauscher, S.M. We like this collection; far more do we like the selection. The opening group of fifteen stanzas gives the book its title, **The Mysteries of the Rosary**. A wide variety of themes is treated but we believe the verses on the attributes of God are the most striking. Profound truth has a more lasting impression on the mind of the reader when conveyed through the medium of patterned language. There are seventy-five poems—all excellent for occasional reading. (Benziger Brothers, New York. \$1.50).

THEOLOGY: In **The Christian Virtues** Reverend G. J. McGillivray, M.A., the scholarly English priest, follows very closely the teaching of St. Thomas Aquinas on the theological virtues, the principal moral virtues and the gifts of the Holy Ghost which perfect these virtues. Practical pointers for the development, practice and preservation of each of the virtues go hand in hand with considerations calculated to increase our love for them. (P. J. Kenedy and Sons, New York. \$2.00).

SCRIPTURE: Many outside the Catholic Church misunderstand her attitude toward the Bible. **Stock Charges Against the Bible**, translated and adopted from the German by Father Claude Kean, O.F.M., will help to smooth away their difficulties. The author answers in a brief and popular manner the most outstanding objections raised against the Bible. The object of the book is to interest those who inquire about the Church's claims, by removing many false notions. Thus the aim of Catholic apologetics is definitely furthered. The objections are answered in a clear, concise style, easily understood by anyone having an ordinary education. May it spread far and wide the truths sought by so many in doubt. *Second Edition.* (St. Anthony Guild Press, Franciscan Monastery, Paterson, N. J. \$1.25).

From St. Mary's Seminary we have received **Notes on the Covenant** by William L. Newton, M.A. The subtitle, *A Study in the Theology of the Prophets*, limits the scope of the work. A careful study of the Old Dispensation gives us a better appreciation of God's gifts to us in the New. This is the primary purpose of the present work. Obviously it is a work for the specialist, though the author hopes that it will interest the clergy generally. The volume carries one of the most thorough bibliographies that have come to our notice. Published privately and printed at the Seminary Press. (Wm. L. Newton, 1227 Ansel Road, Cleveland, Ohio. \$2.00).

DEVOTIONAL: From *Our Sunday Visitor* we have received an inexpensive edition of **The Eternal Galilean**. This book is composed of the series of fifteen sermons which Monsignor Fulton J. Sheen delivered over the Catholic Hour during the past Spring. Not every sermon makes interesting reading, but Doctor Sheen's writing is just as absorbing to the reader as his preaching was to his radio audience. (*Our Sunday Visitor*, Huntington, Indiana. \$0.50 paper cover).

In **Christ in the Rosary** Reverend James B. O'Brien gives a new slant to our meditations on the mysteries of the Rosary. He first proposes the scriptural basis for each mystery the prophecy and its fulfillment. This is followed by a narrative, or meditation, showing the different ways in which each mystery may be considered. The author draws from this narrative the outstanding virtue practiced by those whose lives are pictured therein, and explains how it may be applied to everyday Christian life. Excellent for meditation and a great aid to the devout and intelligent recitation of the holy Rosary. (Benziger Brothers, New York. \$1.75).

The Message of the Gospels is an excellent selection of sermons for the Sundays and Feasts of the ecclesiastical year. It is a symposium prepared by the publishers from sermons printed in *The Homiletic and Pastoral Review*. Of a high standard, instructive, and written by popular authors and preachers of our own and other countries, the sermons are built up on the main doctrines of the Church with their practical relation to present-day affairs. As far as sermon-books go, this one is splendid. (Joseph F. Wagner, Inc., New York. \$3.00).

With sympathetic yet shrewd acumen, Father Robert Montoli's **Priestly Perfection** offers both a penetrating proof of, and a solid aid to, the spiritual life of the priest. Sound Theology, sane Psychology are ever

evident throughout this series of one hundred brief meditations based on the Exhortation of Pius X to the Clergy. Sacred Scripture and the Fathers are employed appositely and convincingly. The translation by Father Thomas J. Tobin, unlike too many attempts to capture the spirit of another's pen, is vibrant without being flippant, true without being slavish. (Benziger Brothers, New York. \$3.00).

In a style peculiarly his own, Fr. R. H. J. Steuart's **World Intangible** treats of the relation that exists between Christ and man; Christ, inasmuch as He is the source and font of grace, and man, inasmuch as he is able to participate in this life of grace. For man to participate, grow and increase in the grace of God, it is not sufficient only to avoid sin, obey the commandments of Christ and the Church, but to do his utmost to rise in the spiritual world. There are no set limits or bounds in things spiritual. Even in this life by cooperating with every grace, man can effect a very close union with God, even to a state of contemplation. The author then treats of the means by which we can attain a close union with God. (Longmans, Green & Co., New York. \$2.00).

The Mystical Doctrine of St. John of the Cross is an abridgement of the voluminous productions of that great Doctor, translated into English by David Lewis and revised by Dom Benedict Zimmerman, O.D.C. As Fr. Steuart, S.J. says in his introduction: "Even those who will never go far along that Way must derive benefit (more, perhaps, than they would be willing to admit) from contact with ideas so lofty and so ennobling." (Sheed and Ward, Inc., New York, N. Y. \$1.50).

PAMPHLETS: The Brief Catechism of Catholic Action, translated from the French of Msgr. Fontenelle, affords a welcome source of information on this most important phase of Catholic life. It has a twofold purpose: to popularize a precise understanding of the *essential* principles of Catholic Action; to serve as a starting point for further study. The furtherance of Catholic Action is the central and characteristic aim of the present Pontificate. Being the first publication of an authoritative nature in English on this subject, the brochure deserves a wide circulation. (Central Bureau, Catholic Central Verein of America, St. Louis, Mo. \$0.10). **The Educational Method of the Eucharistic Crusade**, by Reverend Edward Poppe, will prove very helpful for all entrusted with the education of children. An excellent plan to saturate young minds with this most important Reality of their lives. (Eucharistic Crusade, St. Norbert Abbey, West De Pere, Wis. \$0.20). Msgr. Fulton J. Sheen's beautiful sermon on Mary's heroic part in the Sacred Passion of her Divine Son is perpetuated for us in **The Queen of Seven Swords**. May be used for meditation both for Religious and the Laity. (Our Sunday Visitor Press, Huntington, Ind. \$0.15). **Company Keeping: When Is It a Sin?**, by Mary E. McGill, distinguishes between the pagan and Christian ethics in romance and points out why it is that the Christian way is far more beautiful and lasting. Father John A. O'Brien has written four excellent pamphlets pertinent to marriage. Mere denunciation of mixed marriages does not help very much in eradicating them. **In Catholic Marriage: How Achieve It?** Father O'Brien gives a sane and frank appraisal of the marital problems by pointing out the obstacles and showing how Catholic marriages may be fostered. **Marriage: Catholic or Mixed?** An absorbing love on the threshold of marriage often blinds the contractors to the responsibilities they are assuming. Religion is of paramount importance if the obligations are to be kept. **Marriage: Why Indissoluble?** Intrinsic and extrinsic reasons are given for marital constancy in a clear and simple style so that even the less educated may understand. From a reading of **Courtship and Marriage**, one may gather that an appraisal of character

and virtue during courtship days is essential if the subsequent marriage is to endure. These pamphlets ought to have a wide circulation because of their influence for good. (Our Sunday Visitor Press, Huntington, Ind. \$0.10 each). **A Boy Who Loved Jesus**, by Reverend Raymond J. O'Brien, gives us a little story about Guy De Fontgalland, a lad much talked about these days. This booklet gives a truer idea of the road toward real sanctity which ought to dispel the usual discouragements resulting from other high-powered books about holy lives. Constant devotion to Jesus and Mary was Guy's way which, after all, is not, or should not be, a secret. **The Motion Pictures Betray America** is certainly a most striking title these days and the work is beautifully done by Father Daniel A. Lord, S.J. No time is wasted with generalities. The premises of the scholarly Jesuit's thesis are a recital of actual facts which none can gainsay. By ordering them he helps us to form a logical conclusion. (The Queen's Work, St. Louis, Mo. \$0.05 each). **Radio Talks**, by Reverend John J. Walde, brings us an interesting treatise on the value of miracles with examples from the lives of a few specially favored by God. In **Tony**, by Thomas B. Chetwood, S.J., we have one of a series of stories "intended to set forth imaginatively the influence of Christ's human presence amongst us." The tale will strike a warm chord in the hearts of children. They will admire the courage of the homeless waif who could not deny the Sacramental Presence. Two pamphlets from the pen of Father Lord, S.J. **It's Christ or War** leaves us with the thought that materialism breeds selfishness while spirituality begets and fosters the universal brotherhood of man. A timely treatise during these days of political upheaval. **A Letter to One About to Leave the Church** is really cleverly done. It is hoped that this little work will wend its way into the hands of those who are suffering under the same temptations as the addressee of Father Lord's letter. (The Queen's Work, St. Louis, Mo. \$0.10 each).

BOOKS RECEIVED: **Guide to the Franciscan Monastery** *New Edition* (Commissariat of the Holy Land. Washington, D. C. \$0.30); **The Alpha Individual Arithmetics**, Book Eight, Part II (Ginn and Company. Boston, \$0.48). From Samuel French, New York: **Relax**, by Kathryn Kerr Todd; **David's Quiet Evening**, by Kathryn Kerr Todd; **Jealousy Plays a Part**, by Charles George (each \$0.30); **The Brotherhood of Man**, by Kenneth L. Roberts and Robert Garland; **One Egg**, by Babette Hughes; **The Importance of Being a Roughneck**, by Robert Garland; **At Night All Cats Are Gray**, by Robert Garland (each \$0.35); **Her Incubator Husband**, by Wall Spence; **Handicap**, by Boyce Loving; **The Novel Princess**, by Ellen Evans Burns (each \$0.50); **The Man from Home**, by Booth Tarkington and Harry Leon Wilson; **The World Waits**, by George F. Hummel; **Growing Pains**, by Aurania Rouverol; **Faint Perfume**, by Zona Gale; **Big Hearted Herbert**, by Sophie Kerr and Anna Steese Richardson; **The Solitaire Man**, by Bella and Samuel Spewack; **Criminal at Large**, by Edgar Wallace; **The Locked Room**, by Herbert Ashton, Jr.; **Oliver Oliver**, by Paul Osborn (each \$0.75); **Monologues and Character Sketches**, by Helen Osgood; **Camp Theatricals**, by S. Sylvan Simon (each \$1.50); **One-Act Plays for Stage and Study** *Eighth Series* (\$3.00).