



**God: His Existence and His Nature.** Vol. II. By R. Garrigou-Lagrange, O.P., S.T.M. Translated from the Fifth French Edition by Bede Rose, O.S.B., D.D. vi-576 pp. B. Herder Book Co., St. Louis, Mo. \$4.00.

When a fool rushes in where angels fear to tread, the result is tragic; but when Fr. Lagrange, the renowned Thomist, grapples with the antinomies relative to God and to human freedom, the result is tragic only for his opponents who vary according to the problem under consideration. In seeking the formal constitutive of God, in deriving the divine attributes from the self-subsisting being, in reconciling the divine attributes, he gives an important place to St. Thomas' doctrine of analogy in order to refute the exaggerated realism of Scotus and the agnosticism of Maimonides. The analogy of proportionality, the key to the solution of the divine antinomy, is expounded as the doctrine of St. Thomas and the foremost leaders of the Thomistic school. In solving the two so-called antinomies of modern agnosticism: "(1) The duality of subject and object essential to all knowledge cannot be reconciled with the divine simplicity; (2) Absolute immutability is contrary to divine life which presupposes, like all life, a becoming"—the author shows that Thomism results not in a contradiction, but in a mystery which is explained in a negative and relative way. The moderate realism of Thomas refutes both nominalism and realistic conceptualism.

The identification of essence and existence in creatures is the starting point of Scotus and Suarez, and the author shows by merciless logic the increasingly fatal consequences as this doctrine develops and extends. Scotus differs from St. Thomas on the great metaphysical questions; his doctrines cannot be called a unified system. Suarez is classed as an eclectic who chooses the middle way between Thomas and Scotus, although leaning towards the subtleties of Scotus rather than the clarities of Thomas. Both lower the conception of the supernatural life as well as destroy the necessary distinction between the natural and supernatural orders.

In his profound and extensive treatise on human freedom,

the author shows how Thomism makes its intellectualism the basis of freedom. In reconciling free will with the divine foreknowledge and grace, the genuine Thomists with their leader start from certain, general, universal principles under which the activity of the will is included. Not all the veils of mystery are torn aside in the Thomist solution, but whatever remains unsolved is not a contradiction but a mystery which the feebleness of our intellects cannot fathom. Molina's doctrine is given extended treatment. The Thomist's solution rests on the subordination of one total cause to the higher total cause. For Suarez coordination of two partial causes is the answer. The doctrine of potency and act is really the ultimate basis of the solution according to St. Thomas.

In the last chapter the author takes to task the various modern philosophers, against whom he had been defending himself throughout the work, and shows the inanities of their radical absurdity. The new metaphysics is really a puerile becoming, a negation of being. Modern philosophy must choose between the true God or radical absurdity.

There are four appendices and an index. The former are the result chiefly of controversy excited by the book proper. The author answers Fr. d'Alès, S.J., who claims that the doctrine of Molina was distorted. The translation merits the same praise for its excellence as Volume I, and this second volume should by all means accompany its fellow in the philosopher's and theologian's library.

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**Pain and the Providence of God.** By M. C. D'Arcy, S.J. 133 pp. Bruce, Milwaukee. \$1.30.

An intriguing presentation of an intricate problem is this little book, one of the latest of the *Science and Culture Series*. The very presentation, fortunately, is itself entertaining—all of us wax enthusiastic at the thought of an "open forum," whatever the subject. By the author's leave we become eavesdroppers, listening to a Society meeting composed for the most part of "highbrows," "wherein each significant opinion is championed by its own chosen sponsor expressing his thoughts unhindered: the Scientist, the Atheist, the Artist, the Psychologist, the Mystic, the Agnostic, the Priest and whoever else participates in the general argument."

The problem—"how reconcile the existence of evil with the existence of a God Who is good?"—is an intricate one, for it involves moral and physical evil, primary and secondary causal-

ity, divine Providence, along with the philosophical and theological interpretation of these concepts and what they imply. Like pieces of a jig-saw puzzle, each of these elements has its own part in the delicate pattern of the whole. To misplace one ruins the design; to lack even one voids all hope of a finished product. Father D'Arcy arranges the pieces at hand and forms much of the design; but he does not pretend to give a finished product. For one indispensable piece is missing,—intimate knowledge of the Divine Plan.

After finishing the book, one has dabbled in many of the sciences; has soared aloft in the angelology of the Mystic, only to descend into Hell with the Last Doubter,—not to finish however before tasting of a light theological fare. The arguments (moral) are easily followed. The objections raised against the principal speaker, The Reader of the Paper, and their solution, makes for a wholesome treatment. In a word, the book offers an explanation to every reader to many of whom it will be a consolation in our own trying time. R.H.A.

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**Moral Values and the Moral Life.** By E. Gilson and L. Ward. 337 pp. Herder, St. Louis. \$2.50.

In presenting from a philosophical point of view the solution offered by the Thomistic system to the problem of morals, the author has allowed Saint Thomas to speak for himself. In most of the questions treated, M. Gilson reinforces his own explanation by extensive quotations from the Angelic Doctor.

The book has two parts, the theoretical and the practical. In the first part, the existence of God is presupposed and the author goes on to show that God alone is the Master Value or End of Ends for man. Man attains this end by operation proper to his rational nature, and by that which proceeds from his animal nature only in so far as this is guided by reason and will. He closes this part with a treatment of the principles of man's actions, interior (the virtues) and exterior (law). In the second part of the book, after a consideration of charity into which he draws faith and hope, he considers the four cardinal virtues, their companion virtues, and the vices opposed to them. He concludes with a treatment of the true end of society.

Praise is due to Father Ward, translator of the doctrine of Saint Thomas from the Latin, for the smoothness and freshness he gives to the English rendering. There are a few apparently typographical errors in this translation.

Attention is called to several inaccuracies of terminology on p. 173. Loss of charity does *not* mean the loss of faith and hope, which even when uninformed by the charity *do* merit the name of virtues—though they are not then perfect virtues,—and charity ordains faith and hope not to their *proper* end but to their *ultimate* end.

J.W.C.

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**The Mystical Body of Christ.** By Fulton J. Sheen, Ph.D. 404 pp. Sheed & Ward, New York. \$2.50.

With the decline of Individualism and the subsequent swing to Socialism in thought and action, the Church, as always, has kept to the middle course. To those who may have forgotten, she presents ever anew her teaching of the Mystical Body of Christ, which is the Church. In this doctrine are combined all the perfections of which Individualism boasted, together with the perfections of Socialism.

Monsignor Sheen's timely book on the Mystical Body cannot be over-estimated, especially now that a false Socialism and rumors of more Socialism are attacking the peace of society. It is the author's purpose to inspire by this book a further study of a doctrine in the treasury of the Church to which little attention has been paid in modern times, because the Church has been concerned with struggles within and without her portals. Now, due to the decline of practically all intellectual opposition, the Church is able to look at Herself from the inside where she lives her most spiritual life. "The Church is no longer on the defensive; she is no longer on the offensive; she is on the descriptive—revealing herself to hungry hearts and minds as the Bread of Life."

With the *Summa Theologica* of St. Thomas and Sacred Scripture as his framework, Dr. Sheen paints again the magnificent picture of the Mystical Body of Christ. The style, which is his own, is clear and beautiful. Difficulties in understanding are smoothed away by his unusual power of giving apt examples drawn from every field.

As an answer to obvious objections, the chapter "Scandals" is inserted. It reminds us that the very weakness of some members of the Mystical Body is a potent sign of its strength. Consequent doctrines are exposed in their proper relation to the Mystical Body in the following chapters. Especially commendable is the tender treatment given in the chapter, "The Mother

of the Mystical Body." Here Dr. Sheen gives fitting tribute to Our Blessed Mother.

The book has appeal to the theologian as well as to the layman. It breathes of sound doctrine and deep devotion. Ample notes are given wherever they are needed. This book, together with the author's constant preaching on the subject, entitles him to the title of "Apostle of the Mystical Body in America."

M.M.M.

**A History of the Church**, Vol. II, *The Church and the World the Church Created*. By Philip Hughes. xvi-517. Sheed and Ward, New York. \$4.00.

That the author of this volume, carefully avoiding the indifferentism of all unstable schools of philosophy, has endeavored to give the English-speaking world an introduction to Church History truly critical, religious, philosophical and impartial, cannot be gainsaid. Since the work is but an introduction, though scholarly and founded on competent and reliable sources, it is free from the technicalities of a text book. It is readable and clear. The method is general. For detailed study of any of the problems or conditions of the ages treated, the appended bibliography is of much value. As the author says in the first volume of the work: "If it is so readable that its readers hastily desert it, once read, for the more substantial books it recommends, and desert those in turn for the sources themselves, it will have served its purpose."

This volume has no thesis. The subtitle, *The Church and the World the Church Created* is merely a working formula, even though to the author "it does indeed still seem—after the labor of reexamination which the writing of this book has entailed—that the facts of the history of the thousand years between St. Augustine and St. Thomas warrant the book's subtitle."

Besides the bibliography are appended an index and schematic charts and maps, which tend to make the book handy for the student in his research.

L.M.S.

**The Catholic Eastern Churches**. By Donald Attwater. 308 pp. Bruce Publishing Co., Milwaukee, Wis. \$3.00.

The Eastern Catholic Churches have been the subject of much misunderstanding and antagonism from their fellow religionists of the Latin rite. The general attitude toward them has been one of antipathy, or, at best, of indifference. This state

of mind may be partly explained by the confusion existing in the minds of most Catholics as to the orthodoxy of the Oriental churches. Some, it was realized, were in communion with the See of Peter. But which? Then too, a dearth of literature on this subject in no way alleviated the condition.

Happily, this has been remedied by the issuance of *The Eastern Catholic Churches*. Mr. Attwater, its author, is a distinguished authority on liturgies. In preparation for the work he spent two years in the East studying the rites and ceremonies of the various churches. To each is devoted a review of its history before and after the great Eastern Schism, together with an examination of its customs and their present state. The selections taken from the liturgy of each rite and the descriptions of the ceremonies have a beauty which is almost exotic to the Western mind.

At a time when the importance of the liturgy is being stressed throughout the Church, Mr. Attwater's volume is peculiarly opportune. He has given the English-speaking world a scholarly and reliable work. A.B.

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**Man The Unknown.** By Alexis Carrel. xv-346 pp. Harper and Brothers, New York. \$3.50.

One of the best sellers among recent non-fiction books, Dr. Carrel's work attempts to give an ensemble of the scientific data concerning human beings. The attempt has been brilliantly realized. The exposition of medical data on the human body, particularly in Chapter III, has a beauty of imagery that approaches the poetic. In his own line of medicine, Dr. Carrel is a master; every stroke of his pen proclaims his complete dominance of the subject, defying criticism with a proud assurance that evokes only admiration.

Actually, Dr. Carrel's aims were even more ambitious. To complete the picture of man as we know him today, the book presents some very courageous, if rather pessimistic, conclusions on what science has done to the human make-up by showering comforts, protection, labor saving facilities upon it without reckoning the outcome of all this coddling. Dr. Carrel minces no words; to his mind the effect has been degeneration. What can be done about this degenerative process? What aspects of man has been overlooked in the past? What is the real picture of the complete man? The answers to these questions are the chief burden of the book and quite evidently are the fruit of long years of sincere thought on the part of the author.

As to his qualifications for answering these questions, the author himself tells us that he is no philosopher, that his statements are limited to scientific observation; and there we have the explanation of the pitifully tragic character of the whole book. Certainly Dr. Carrel is no philosopher; though traces of practically every philosophy ever conceived can be found in his book. Just as certainly he has not kept to scientific observation for such statements as: body and mind are created by the technique of analysis, being merely aspects of the same thing; religious and philosophical systems are all to be rejected, indeed all universal concepts must be recognized for what they are, purely mental constructs; the human brain is the creator of the universe, which is no more than the response of our nervous system, our sensory organs and our techniques to an unknown and probably unknowable reality. And so on.

More briefly, the philosophical side of this book—unquestionably the important side in the mind of the author—represents the frightened but proud wanderings of an undisciplined mind, like the terrified running of a lost child. There is in it too, the child's naïve faith in what it knows best; Dr. Carrel, after his slashing summary of the damage done to man by science, proposes as a remedy a super-science of medicine which at best would be plausible only after concerted action of twenty-five or fifty years of intense work by an ideally chosen few and would never be at the disposal of more than a limited intellectual elite. The problem is both more complicated and more simple than all that; after all, the goals of human life are the goals of every human individual, goals which must be aimed at not merely from the prime of life or at the height of intellectual productivity, but from the first dawn of reason until its last act. Which is undoubtedly why both the goal and the fundamentally necessary means to that goal have been carved on every human heart by the Architect of the universe. The fact that we are surrounded by the middens of facts that science has piled around us, does not force us to build a still higher one; the answer is within man himself for his natural end, and in the mystical body of the God-man for his supernatural goal.

W.F.

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**Saint Boniface.** (*Science and Culture Series*). By Godfrey Kurth. Translated from the French by the Rt. Rev. Victor Day. xiii-178 pp. The Bruce Publishing Company, Milwaukee. \$2.00.

"In preparing this biography," says Godfrey Kurth, "my ambition was not to publish facts heretofore unknown, but

rather to present to the public in accessible form all present available data concerning St. Boniface." The fact that Kurth was the founder of the movement for scientific teaching of history in Belgium should be sufficient to convince anyone of the historical value of this biography.

We are indebted to the Rt. Rev. Victor Day for translating this interesting and valuable work from the French. The latest historical findings have been inserted by the Rev. Francis S. Betten, S.J., Professor of History, Marquette University, who has also rewritten and augmented the bibliography.

This very readable work should have an appeal at the present time, especially since St. Boniface's spiritual posterity is suffering much at the hands of a tyrannical and pagan government which is doing its best to divest the German people of the Christian civilization received from the hands of this Anglo-Saxon missionary. The book covers much ground, but it is not long. It is not overburdened by too much detail, nor is it made perplexing by too great abbreviation. It is supplied with an excellent bibliography and a very handy index. L.M.N.

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**Edmund Campion.** By Evelyn Waugh. iv-225 pp. Sheed and Ward, New York. \$2.50.

Mr. Waugh's first published effort at biography is an accurate, concise chronicle of Campion. In mounting this study of the illustrious Elizabethan Martyr, the author properly focuses his reader's attention upon his subject, never lifting Campion entirely above the circumstances of his life, never quite obscuring him by them. Mr. Waugh marshals considerable interesting incident, but just when incident would seem to submerge the principal, the author deftly returns his hero to proper position. Flashes of the art of the novelist are expected from Mr. Waugh, and they appear; but the serenity of an unbiased biographer is scarcely expected in this initial attempt, yet it appears also. Obvious opportunities for the rigorous realism of the author's previous works are correctly, completely ignored. Nevertheless, he presents Campion as he really was, reverently and reasonably, smoothly blending the four outstanding notes of Campion's career, Scholar, Priest, Hero and Martyr, into as many chapters. The whole is seen from the view of the compelling truth of history, rather than from the doubtful force of embellished hagiography.

Omitting footnotes, the author indicates as he progresses

pertinent notes to be found at the end of each chapter. Campion's *Brag* is appended, together with a bibliography "not intended as a display of industry," but simply as a list of books which the author "found chiefly interesting and relevant."

I.B.

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**The Legend of St. Columba.** By Padraic Colum. 156 pp. The MacMillan Company, New York. \$2.25.

To a list of good works already presented to the reading world, Padraic Colum now makes an addition that can take a place with the best of his literary productions. Although this latest book is intended for young minds, it has much that may be recommended to an older generation, for while it contains passages of fancy to delight youth, there is also an abundance of fact couched in pleasing style for minds more mature.

Columba is outstanding in an era that saw the genius of Ireland branch out from insular aloofness, to become a virile force in the growth of a new civilization on the Continent. In a sense Columba is the nexus between the old and new orders in Ireland. Tracing his lineage back to the famous Irish High-kings, he was a member in his own right of the bardic assembly. Taught in childhood by a Druid, he severed all connections with the past by devoting himself to a life in the service of God.

The illustrations by Elizabeth Mackinstry are all that the blurb of the jacket claims for them; they "are rich in authentic symbolism and rare beauty."

J.A.Q.

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**The Spanish Main.** By Philip Ainsworth Means. Chas. Scribners Sons, New York. \$3.00.

Philip Ainsworth Means, who has long been a recognized authority on South American archeology, proves in this book that he is also an historian of no mean talent. The history concerns itself with the three great European powers, France, Spain and England, as they met and clashed on the Spanish Main, i.e., the coast of South and Central America from the Caribbean Sea to the Gulf of Mexico. The volume fills a gap in American Colonial literature. As an historian, Mr. Means has many admirable qualities. He sees his subject objectively, his style is facile, and his treatment of the Catholic Church, the inevitable motive force behind all Spanish activity, is unusually fair. His chief fault, indeed, is the tendency to give his sources a benign interpretation in favor of Spain, but since Spain and the Church in Spain have had in the past so much abuse leveled

against them, a little sympathy is not wasted. The history treats the colonizing activities of the great powers separately, and in the last chapter he gives an estimation of the comparative value and efficiency of the different policies. France, he finds, had a more reasonable, more efficient policy than the other two nations. Contrary to the times honored custom of American historians, Mr. Means holds no brief for England's piratical policy. He has a refreshing tendency to call a spade a spade. He quotes with approbation the epigram attributed to Francis I:

"Anglicus, Anglicus est cui nunquam credere fas est,  
Dum tibi dicit ave, tanquam ab hoste cave."

Spain could always be trusted to observe a solemn treaty, France often, but England seldom. Yet to great Englishmen like Hawkins and Drake he gives due praise for their courage and resource. The book is very readable, well documented, and handily annotated. It should be read by all students in the colonial field.

R.M.C.

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**John L. Stoddard, Traveller, Lecturer, Litterateur.** By D. Crane Taylor. 313 pp. P.J. Kenedy and Sons, New York. \$3.00.

The death of John L. Stoddard in June, 1931, terminated the earthly career of one of America's most famous lecturers and noted converts to Catholicism. Born in 1850, orphaned at fifteen, Stoddard's first love was travel and the adventure it promised. Of a religious turn of mind, he entered Yale Theological Seminary to study for the Protestant ministry. An unfortunate choice of reading matter on religious topics shattered his belief in Christianity and, later, in the existence of God.

After he left Yale his unusual physical and mental activity found an outlet in visiting the world's famous places. In his lectures and writings he brought back to thousands of interested Americans the glamour and fascination of the Far East, the culture and beauty of ancient and modern Europe. Today, fifteen volumes of these lectures and other works, still in demand, are a proof of his pleasing popularity.

His spiritual bankruptcy would not permit any lasting contentment with the success he had achieved as lecturer and author. In a frantic struggle to escape from agnosticism and scepticism, he ran the gamut of the latest philosophers, hoping to find a glimmer of the truth which would grant some peace to his doubting mind. Darwin and Diderot, Hume and Huxley, Locke, Fichte, Voltaire, all spoke to him in their written pages.

He was torn between the devil of doubt and the beauty of belief. In turn he worshipped at the shrine of Scepticism, Rationalism, and an abstract, vague Humanitarianism. Finally came the World War, carnage, pronounced immorality, greed, gross materialism. He was too intellectually honest to accept the latest fetish. "Under such circumstances, it was inevitable that he should turn his attention to the possibility, to the ardent hope, of a life to come." With an open mind he launched into a systematic study of the claims of Catholicism, with the result that he and Mrs. Stoddard, in September, 1917, "made a glad and grateful submission to Holy Mother Church." His *Rebuilding of a Lost Faith* is the record of a soul in quest of truth who finds it after an agonizing search.

Mr. Taylor, though an non-Catholic, has written sympathetically of the religious side of Stoddard's life, and it is refreshing to pick up a truly readable book whose avowed purpose is to give a "just estimate of his (Stoddard's) qualities and accomplishments." A flowing style, a deep capacity for understanding the subject of whom he treats, a host of interesting anecdotes, all combine to produce a pleasant and instructive work.

U.C.

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**Christian Art.** By C. R. Morey. 120 pp. Longmans Green & Co., New York. \$1.75.

Professor Morey in a series of five essays shows how the three great Christian Arts, Byzantine, Romanesque, and Gothic, attempted to express what they understood by the Christian reality. This entails the analyzing of the minds of the various periods and how men regard the dogmatic contents of Christianity—intellectually, emotionally, "materially," spiritually.

The introductory essay on the genesis of Christian art and the concluding one on the Renaissance harmonization give the whence and whither of our ancient art. The reader sets down the book, wondering if in art there can yet be a future development, as there was in the past, the wedding of truth and beauty, whose divorce the Renaissance caused.

Professor Morey says nothing of this speculation on future Christian art, but his book has more in it by implication than by actual expression. This sets the mind awl. He sweeps along with amazing flourishes of ideas that must compress years of thought and study on his part. Yet when he walks the reader's level, he indicates positions clearly, exactly, and with rare feel-

ing. Unconsciously, he impresses the reader with the vastness of the contents of Christian art and the need for further and deeper study of Faith's truth and beauty, that they may again be manifested in real art.

A.J.M.

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**Eugene O'Neill: A Poet's Quest.** By Richard Dana Skinner. xiv-242 pp. Longmans, Green & Co., New York. \$2.00.

This book offers an unusual study of a poetic playwright's mystical experience as detected by an artist thinker who has been a close observer of both poet and plays. The study is unusual in that Dana Skinner sets aside as an important subject of literary criticism not the plays of Eugene O'Neill, but their inner continuity as it rises and falls in each play and connectedly through every play. Skinner equipped himself for this study with a correct chronology of the O'Neill plays as furnished by Eugene O'Neill for the present investigation he deals only with the major plays. These he finds to be the work of one who though not a poet philosopher, yet is a poet of the individual soul with intuitions sharper than those of the philosopher. One of the chief means of establishing the inner continuity of O'Neill's plays, Mr. Skinner finds, is the fact that the minor problem of one play becomes the major problem of a subsequent play. The existence of this inner continuity is likewise found in an observation of the spiritual content of the plays, from which emerges O'Neill's preoccupation with the universal problem of good and evil.

After years of seeing, hearing and reading the O'Neill plays, Richard Dana Skinner, has applied his gift of poetic insight and his fine grasp of scholastic philosophy and ascetical theology to prove his thesis of inner continuity. The book is a definite contribution to the field of dramatic criticism and, aside from its artistic and intelligent development, it should be of value to students of the drama because of the correct O'Neill chronology.

V.F.H.

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**The Catholic Literary Revival.** By Calvert Alexander, S.J. 394 pp. The Bruce Publishing Company, Milwaukee. \$2.50.

Here is a significant volume of literary criticism. It views an era of English Catholic literature unprejudicially since it concerns itself not only with what Catholic writers have said but also with the reason as well as the circumstances which occasioned what they wrote. It is, perhaps, the first sanely adjusted history of the latest century's growth in Catholic letters.

The author considers Newman, de Vere, Hawker, Patmore and Hopkins as the noteworthy contributors to the first phase. He ably mirrors in his own style their cold brilliance (except when discussing the unique Hopkins). The middle phase of the revival is a mosaic of literati, admirable or otherwise. The decadents, Wilde, Beardsley and Dowson, are impressively re-created as they quest for their "scarlet moments" and yet shed their glowing artificiality for sincere remorse. Lionel Johnson, too, and Michael Field (an aunt-niece literary combine) are remembered in this section, the former singing of love divine, but the latter of love much more human. Francis Thompson, of course, towers in this era—except, perhaps, for the presence of his disinterested benefactress, Alice Meynell. The Celtic dawn of Anglo-Irish letters is acclaimed without ignoring men like William Butler Yeats. This second phase concludes with a view of the American scene, dominated by the impressionable but hardly impressive James Huneker, until the emergence of the refreshing Joyce Kilmer. The final or contemporary phase synthesizes the present-day world of Catholic letters, with the eminent trio, Chesterton, Baring and Belloc, diversely typifying the many literary roads to Rome.

Besides an adequate index, the book has a thorough bibliography. The author errs, however, when he titles Father Bede Jarrett, O.P., "Dom" and likewise when he infers that five centuries intervened between Dante and Milton. Yet his work is so honest a view of Catholic letters that it must be read. His errors, even of criticism, should be overlooked. B.L.

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**Silas Crockett.** By Mary Ellen Chase. 404 pp. MacMillan, New York. \$2.50.

This novel by a gifted American woman is a chronicle of men who went down to the sea in ships. It is a distinctive contribution to literature Americana. Since the saga of a hardy people is ever interesting, this book ought to be doubly so, for it is a beautifully wrought tale of our own people who were the masters of the seven seas in an era when seamen sailed by the wind. From the austere beautiful Maine did such sailors fare forth to Marsailles, Sidney, Canton or the Rio. When steam ships began their inroads upon the seas, masted schooners and clipper ships were gradually banished with their heroic masters and loyal crews; their memory, too, would have vanished had not another Herman Melville in the person of a graciously literary lady arrested its flight in this narrative of the Crocketts.

The success of the whole Crockett clan was centered in Silas Crockett, the optimistic young ship's master. It was he alone who knew most obscurely cornered ports of the world. His wife, the beautiful Solace Winship, loved him more than she hated the sea. She sped, too, to distant harbors as his self-confidence quieted her fears. But she could never scoff with him at the advent of steam, for her feminine intuition penetrated the future more heedingly than did his unseeing mind. Their son, Nicholas, lived to see the sails of the Crockett ships furled forever. Despite the protests of his irresponsible wife, Deborah Parsons, he attempted to keep afloat on a sailless sea and died doing a plebeian watch off the banks. His posthumous son, Reuben, lived in Spartan resignation as a coastal captain with an instinctive and awed awareness of the virile grandeur of those who sailed before him. His son, another Silas, found adventure in a herring factory and refreshment in the memory of his forefathers abroad the vast waters of the world.

An unhurried pace pervades the narrative of this story, while a deft artistry emphasizes the identity and difference of the Crockett menfolk. All lived wholesomely and loved faithfully, and their simple lives are treated grandly by one whose own grandsires sailed before many a mast and under many an alien sky. This book, then, should not be ignored by anyone interested in the literature of their own native land. B.L.

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**Kind Lady.** By Edward Chodorov, adapted from a story by Hugh Walpole. 135 pp. Samuel French, New York. \$1.50.

Rarely is one privileged in these days to read a new drama whose dialogue glows with literary brilliance. Infrequently, too, is one now presented with a play whose theme is so subtly horrific that it does not outreach its objectivity. In *Kind Lady* is to be found both delighting writing and impressive, though never depressive, sinister action. And yet this drama is not an antiquated melodrama but a very modern work of dramatic art, since it both amuses and shocks its audience.

It is a tale of a very gracious and solitary lady, Mary Herries, who does a kind deed. Her generosity, however, rebounds upon her oppressively. Henry Abbott, whom she befriends, with the aid of other leeches, imprisons her in her own home. He begins with a tantalizing and calm cruelty to secure her fortune for himself. Within a half a year she has been guardedly exiled from the outside world by Henry and his servile crew. Once

she poignantly attempts her own rescue, to be discovered. Then her release is effected without any startling dénouement but by the device of her own hardened hopefulness triumphing over the malice of her warders.

Because this work has an unusually unique theme, constructed upon deft yet obvious action, it should summon the attention of anyone interested in dramatic art and craftsmanship. It can be unreservedly commended to Catholic amateur dramatic groups, since it is neither base nor banal. B.L.

### DIGEST OF RECENT BOOKS

**THEOLOGICAL:** A Religious of the Sacred Heart offers some gems of Catholic thought on the eternal life in the volume **Heaven**. The book is truly an anthology, a bouquet of "flowers" husbanded by the masters of heavenly literature—St. Augustine, St. Thomas of Aquin, St. Robert Bellarmine, Thomas à Kempis, and others. Though some of them blossomed centuries and centuries ago, all are fresh and beautiful to this day, partaking, it seems, the longevity of their subject. The particular advantage of such a well arranged collection of essays on Heaven lies in the opportunity to select one of several suitable passages dealing with the various phases of the subject. (Longmans, Green and Company, New York, \$2.00.)

In his volume, **The Church and the Catholic**, Romano Guardini, reflecting on St. Paul's *corpus mysticum* intends "to state as my firm conviction that the sphere of Catholic Faith—the Church—is not merely one alternative among many, . . . but absolute reality, and therefore the answer to every age, including our own, and its fulfillment." This series of five lectures characterized by deep reflection and meditation does much in the way of disposing the reader's mind for a better understanding of the author's *Spirit of the Liturgy* which has been included in the present volume. (Romano Guardini, Sheed and Ward, New York, \$2.00.)

An apology for psychiatry as well as a general conspectus of its extent is presented in **An Outline of Psychiatry** by Doctor J. D. O'Brien, M.D. His defence is witheringly conclusive against those engaging in human welfare work who discount or ignore the prime factor of individual or social health—mental balance. Included in the "Outline" are tracts which describe common types of psychoses and their symptoms. Causative factors of mental ills are enumerated. Brief resumes and criticisms of the new psychologies have been inserted.

While he distinguishes carefully the proper fields of each, the author pleads convincingly for mutual coöperation between moralist and psychiatrist. Clergymen or educators, apathetic towards psychiatry or ignorant of its power against the most prevalent human disease, will be converted and instructed by this book. (Herder Book Co., St. Louis, Mo., \$2.00.)

**SCRIPTURE:** A new edition of the Rheims-Challoner text of the **New Testament** is presented to the Catholic public by the C. Wilderman Co. It is not a new version but a new presentation of the Douay Version freed from errors in punctuation, minor textual errors, and, in a few places, the more serious textual defects. The print is large and clear and the book well bound and sturdy. (C. Wilderman Co., New York. \$2.00.)

**DEVOTIONAL:** To offset the possible danger of routine in the daily reception of Holy Communion and to excite daily communicants to a

greater fervour, the Reverend John K. Ryan and the Reverend Joseph B. Collins, S.S., have compiled **My Communion**. In it may be found seven different methods of preparation for and thanksgiving after the reception of the Blessed Sacrament. These are introduced by the instruction of St. Francis de Sales on "how to receive." The book is well bound and small enough to fit the inside pockets. (The Bruce Publishing Co., Milwaukee, Wis. \$1.00.)

While it is true that the spoken word does not always appeal when printed, the sermons contained in **The Commandments in Sermons** by Rev. C. Crock, do make interesting reading and transmit to the reader some of the author's zeal for God's law. Each sermon is simply and thoughtfully worked out and attractively presented. The author has considered both the occasions and the results of sins against the commandments and, moreover, has considered them in the light of modern living conditions and environments. This last is especially evinced from his treatment of Spiritism in connection with the first commandment and of birth-control when speaking of the fifth. The book should be a treasure for Catholics in all walks of life. (Jos. F. Wagner Inc., New York.)

**The Sacrament of Duty** by Joseph McSorley, C.S.P., contains eleven well written religious essays which provide matter for spiritual reading, meditation and apologetic thought for all souls who are striving for advancement in the Kingdom of God. The essays measure up to the recommendation accorded them by the Rev. J. M. Gillis in the Foreword, and their persuasive thoughts couched in a pleasing literary style fully satisfy the demand which sought this new edition. (P. J. Kenedy & Sons, New York, \$1.00.)

Those who daily attend Mass during the Penitential Season will find in **Lent and the Mass**, by Rev. John J. Burke, C.S.P., S.T.D., an aid in the intelligent following of the Holy Sacrifice. The book, attractively bound and tastefully printed, presents a series of commentaries, one for every day during Lent, in which the author offers meditations based upon the theme of each Mass. Drawing only upon the liturgy for his material, he seeks the dominant thought running through the proper of the Mass, and makes a practical application of it to every day life. (Benziger Brothers, New York, \$1.50.)

Offering a series of practical expository exhortations on the common Christian virtues, **Virgin Most Powerful** by M. A. Beehan in plain and somewhat didactic language explains the scope of the various virtues and by practical examples attempts to show the most efficacious ways of acquiring them. In a place or two we are forced to take exception to the author's explanations, when by unqualified statements he opens the way to false interpretation. Although nothing new will be found in the work, many of the suggestions offered may prove helpful to those striving after virtue. (P. J. Kenedy and Sons, New York, \$1.00.)

In a vivid living form, **Sunshine and Saints** relates for children the attractive lives of ten saints: Francis Assisi, Catherine Siena, Philip Neri, Joan of Arc, Teresa of Avila, Francis de Sales, Vincent de Paul, Isaac Jogues, Bernadette, and Theresa of Lisieux. Miss Mosely's simple and interesting style, colorful descriptions, apt choice of incident, and rapid movement of events cannot fail to attract and hold the child's attention, whether listening to the story or reading it for himself. Avoiding all theological speculation, historical research questions, and superficial moralizing, the author skillfully and artfully relates little practices of piety and mortifications performed by the saints that any child might imitate with profit. (P. J. Kenedy and Sons, New York, \$1.50.)

**Toward the Altar**, by J. M. Lelen, a small book on the priestly vocation, is intended to point the way to those young men who sense the divine

call but who hesitate to answer it. The author hopes, too, that the meditations contained will serve to enkindle the zeal of the seminarian by recalling to him the dignity and responsibilities of his chosen life. (St. Anthony Guild Press, Paterson, N. J. \$1.00.)

It has been remarked that Father Vincent McNabb's view of a subject is always refreshing. His view of the saintly Bishop of Rochester in **Saint John Fisher** is certainly that; unusual, forceful, audacious, yet always pleasing. Although the style does not vary, it is not wearisome. His treatment is different, but this difference is always present and evident. Among the many fine books written about the newly canonized English martyrs, Fr. McNabb's historical portrait of Bishop Fisher is outstanding. (Sheed and Ward, New York, \$1.75.)

**John Fisher and Thomas More: Two English Saints**, by Richard Lawrence Smith, is unique in combining the lives of two extraordinary Englishmen into one story. The intensely interesting life of either of these men, told by Father Smith, would have made a good book; taken together the result is more than doubly interesting. We see the churchman and the statesman confronted with the same problems; each in his own way meets the problem, and of course both arrive at the same conclusion, to say "No" to a king.

The author has not made fact of fancy or popular legend. He has appealed to the recognized biographies of both of the saints and has incorporated only that material about which there is no dispute. In a few pages at the end of the book some stock charges against the two saints are fearlessly and adequately answered. (Sheed and Ward Inc., New York. \$2.50.)

As an aid in recapturing the fervor possessed in the Novitiate, Bishop Gouraud has written **A Return to the Novitiate**. By a consideration of the meaning of the religious life, its obligations and supports, he places before the mind of the religious the most salient features of that vocation. To each consideration is added an examen and resolution. Simplicity and practicality characterize the entire work, and it will be found to be of much use in the monthly or weekly examen. (P. J. Kenedy and Sons, New York, \$2.00.)

**LITERATURE:** In the present volume, **In Quest of Beauty**, Dom Willibrord Verkade continues the story of his life as a monk and as an artist. In his *Yesterdays of an Artist-Monk* he had described his early years. The present work sets forth his Benedictine life, as a novice, a professed religious, and as a priest. His important part in the restoration of Benedictine art in Europe and America and his associations with famous figures of the artistic and literary world are related with modesty and sincerity. His easy and flowing style make the book particularly appealing. (P. J. Kenedy and Sons, New York, \$2.00.)

The title alone pithily and aptly epitomizes the subject matter of **Manuscripts and Memories**. The manuscripts of the far famed as well as the long forgotten among the American Catholic literati are considered, while Father Earls' memory recreates some personal or entertaining tale about themselves or their writings. Charles Stoddard, Condé Pallen, Maurice Egan, Charles Fairbanks, Father Hudson, Archbishop Pascal Robinson, and a few less famed citizens of the American Catholic world will be better known now since Father Earls' biographical essays are impressively assertive of the greatness of these men. (Bruce Publishing Co., Milwaukee, Wis. \$2.25.)

**That Cathedral Team** by Alan Drady, is a story of a long rivalry on the football field. Two players of the defeated Cathedral team vow that they will have their defeat avenged by their own sons. After long years of waiting during which their hopes seem doomed, their perseverance is

rewarded. Mr. Drady has again achieved success in writing another interesting book for boys, which older brothers and even fathers may find not in the least uninteresting. (P. J. Kenedy and Sons, New York. \$1.50.)

**Nice Going, Red** by Rev. Raymond J. O'Brien, is an interesting, accurate and real picture of Catholic boy-life in our large cities. Boys will follow Red Devlin and his gang through many a hectic battle and glorious victory with enthusiasm. However, the book does not contain itself with just being another good story for boys, but brings home moral lessons which will be of benefit to every boy. Throughout the narrative is interwoven the struggle of the hero against his glaring weakness for human respect. His final victory and all that leads up to it will be thoroughly enjoyed by its youthful readers. (Benziger Bros., New York. \$1.25.)

Father Phelan, the beloved professor of History at Maryknoll, presents in the novel, **Arthur Lee**, a tale that has the ring of truth about it. The happenings related have really been met with either by the author himself, during the many long years of his ministry, or by fellow priests. Catholics may read this book with profit if they wish an appreciation of the life of a priest. (P. J. Kenedy and Sons, New York. \$2.00.)

**White Hawthorn** by Lucille Borden, acquaints the reader with a proud, luxury-loving and pleasure-seeking Naples and the true historic setting of that troublesome period—the Fourteenth Century. The characters are ordinary and natural people who produce a drama of real life. A sensitive, pure, and innocent soul is snatched from this wicked and worldly Naples, hidden away, strengthened, safeguarded, and trained until it is able to defend and protect itself. Saints and many holy men and women moved about this same Naples, preventing her from swallowing souls, and snatching away many who were already within her grasp. The book contains much of historical and recreational value. And more, Lucille Borden has added her personal experiences of training, safeguarding, and directing the mind, the will, and the soul of youth. (Macmillan Company, New York. \$2.50.)

**POETRY:** As the title indicates, **Man and Beast** covers the whole of creation. This latest collection of Mr. Maynard's work brings to us specimens of Catholic verse at its best. The contents are varied enough to suit the most diverse tastes; for some it may be the withering sarcasm of *Tiger*; for others the quiet beauty of *Candles*; for most of us the painful fraternity of *The Reluctant One*. Although small, the volume reveals the distinctive merits of the author's poetic gifts. (Longmans, Green and Co., New York. \$1.50.)

**HISTORY:** The universality of the Church makes a history of her founding, mission, and progress difficult of compression into one volume. However, Rev. G. Johnson, Rev. J. Hannon, and Sister M. Dominica, the authors of the **Story of the Church**, have been very successful in their task, for their volume is both complete and comprehensive. Its aim is to supply boys and girls with the story of the Church instituted by Christ. It ought to do much to enlighten those uninitiated in the realm of Church History, and is especially suited to supply the lack of such knowledge in the classrooms of our grade schools. Especially noteworthy is its reasonable price. (Benziger Bros., New York. \$0.80.)

In **The Ark and the Dove**, a narrative history of Maryland from the Baltimores to the Carrolls, J. Moss Ives treats of the rise of religious tolerance in America and the Catholic contribution thereto. Judge Ives, as far as this reviewer knows, is a Protestant and yet his viewpoint is decidedly Catholic, in fact so Catholic that his interpretation in some cases may be questioned even by Catholic scholars. Yet it will be difficult for anyone to pin the Judge down for he handles his subject with the dialectic skill of a trained barrister and while making his interpretation seem the

only one possible on the face of things and backing it up in most cases with quotation he does not actually force his viewpoint on the reader. (Longmans, Green & Co., New York. \$3.50.)

**FOREIGN:** In the **Tertiare Modele** Father Rambaud presents a series of articles as a supplement to the existing manuals for the use of lay religious. Though the author expressly addresses the female members, nevertheless the subject matter is, for the most part, just as applicable to male members. The comprehension of his notion of a Tertiary vocation and the psychological treatment of the conditions of life which he describes make the work precious as a handbook. A special value and distinctive interest are to be found in the graphic clarity with which he portrays the evolution of sanctity. (Librairie Catholique, Emanuel Vitte.)

**PAMPHLETS:** From the *Torch*, 141 East 65th St., New York (\$0.30 each), comes **Meet Brother Martin**, by Rev. Norbert Georges, O.P. This is the most complete life of the saintly American negro yet to appear in English. The appearance of the booklet is greatly enhanced by an attractive cover-painting showing the Blessed on one of his errands of mercy. From the Central Bureau Press, St. Louis, Mo. (\$0.25 each), comes **The First English Printed Protestant Bible and Its Significance**, by Rev. John M. Lenhart, O.M.Cap., who presents the true facts with regard to the imposition of the Protestant Bible on the English people. The St. Anthony Guild Press, Paterson, New Jersey, offers **The Franciscan Almanac for 1936**, a veritable mine of information (\$0.50 each), and **A Little Child's First Communion (Book Five and Six)**, by Mother Bolton. The latter is the completion of the series destined to introduce children to the spiritual way (\$0.10 each). The Apostleship of Prayer, 515 East Fordham Road, New York, through Father Francis P. Le Buffe, S.J., presents the twentieth series of **My Changeless Friend**. The same simple spirituality characterizes this latest series. From the William J. Hirten Co., 25 Barclay St., New York (\$0.25 each), come **Little Cords** and **Mustard Seed**, both from the pen of Rev. Francis P. Donnelly, S.J. Each contains some pungent essays on practical problems of the day. The Queen's Work, 3742 West Pine Blvd., St. Louis, Mo. (\$0.10 each), presents **Pondering in Our Hearts**, a series of short meditations upon familiar prayers and aspirations. **Hard-headed Holiness** is a consideration of the "rock-bottom, hardheaded holiness, the kind that every man wants to reach, can reach—and must reach." Both are by Francis P. Le Buffe, S.J. **The Mother of God** by R. Bakewell Morrison, S.J., recounts the dignity and merits of Mary. The Preservation of the Faith, Holy Trinity Heights, Silver Spring, Maryland, has responded to numerous requests and reissued for the third time **A Postulant Arrives**, by Joachim V. Benson, M.S.S.S.T. (\$0.10 each). From the Loyola University Press, Chicago, Ill. (\$0.04 each), come **The Way of the Cross**, by Francis L. Filas, S.J., who brings new considerations to this devotion. From the Society of Missionary Catechists, Victory-Noll, Huntington, Ind. (\$0.10 each), has arrived **Along Sunlit Trails**, which contains stories of actual experiences of the Catechists. The Maryhurst Normal, Kirkwood, Mo. (\$0.10 each), sends **Father Chaminade**, by Herbert G. Kramer—a fine account of the life of the founder of the Society of Mary (Marianists) and the Institute of the Daughters of Mary. The National Catholic Welfare Council, 1312 Massachusetts Ave., N. W., Washington, D. C., offers **The Mexican Bishops' Pastoral, the Text of Decree on Nationalization of Property, Appeal of the Bishops of Mexico**. Our Sunday Visitor Press, Huntington, Indiana, presents **The Christian Faith Before the Bar of Reason**, by Most Rev. J. F. Noll, a study of the logicity of the attitude of the theist; **Home, School and Company**, by F. M. Kirsch, O.M.Cap., a discussion of the need of closer relationship between parents and teachers; **The Protestant Mind—in 1935 A. D.**, from the pen of Rev. M. O'Connor,

an exposition of the rare opportunity for the spread of Catholicism at the present time; **Mexico Destroys Religious Freedom**, by Rev. J. A. O'Brien, a criticism of the policies of the Mexican government in the light of American ideals; **A Grown Up Altar Boy** and **Maid of the Sacred Sword**, by the authors of *The Catholic Boy*, Rev. F. E. Benz and J. S. Gibbons, short studies of the lives of St. Thomas More and St. Joan of Arc; **Explanations for a Stranger Attending Catholic Services**, a short practical commentary on some Catholic ceremonies and practices. The price of each of the pamphlets is ten cents. **If Not Christianity, What?** by James M. Gillis, C.S.P. (\$0.25), and **The Fullness of Christ**, by Monsignor Fulton J. Sheen (\$0.60), are prints of the sermons delivered by each on the Catholic Hour.

*BOOKS RECEIVED:* From Samuel French Inc., New York: **Catalogue of Successful Plays for Amateur Groups**. **Catalogue of Budget Plays**. **At Close Range**, by Jacinto Benavente. **The Judgment of Posterity**, by Antonio Sotillo and Andres Micho. **Eight Cousins**, by Ethel Hale Freeman. **Rose in Bloom**, by John Ravold. **The House of the Seven Gables**, by Wall Spence. **An Old Fashioned Girl**, by John D. Ravold. **Brute Force**, by Jacinto Benavente. **Noah**, by Andre Obey. **She Loves Me Not**, by Howard Lindsay. **Kind Lady**, by Edward Chodorov. **Let Freedom Ring**, by Albert Bein. **Parnell**, by Elsie Schauffler. **The One Act Theatre**, Vols. 1 and 2. **Short Plays From American History and Literature**, by Olive M. Price (Vol. 4). **Ceiling Zero**, by F. Wead. **Turn Without Encores**, by N. Miller. **Plays for Club, Camp, School**, by M. Jagendorf. **After Wimpole Street**, by W. Braun. **David Copperfield**, by J. Ravold. **Lady Bug**, by F. Nordstrom. **Little Orphan Annie**, by R. McLoughlin. **Hand Puppets**, by Flexner, Cane, Clark.