



Santa Anna. By Wilfrid Hardy Callcott. 392 pp. University of Oklahoma Press, Norman, Okla. \$3.00.

History sometimes offers instances of men whose lives have been so extraordinary that, were their biographies the products of fiction, the reader would cry out against them for their improbability. Such a life was that of Santa Anna, whom Wilfrid Hardy Callcott, in a well written biography, qualifies as the "Enigma who once was Mexico."

Santa Anna is written from a definite point of view. Its entire trend emphasizes the author's conviction that the "Accidents of Personality" play a great rôle in history. According to Mr. Callcott, now professor of history at the University of South Carolina, the course of Mexican development and also of Mexican retrogression would have been very different had Santa Anna never appeared on the scene. However, though the "Great Man" theory runs through the work as its central theme, the author has not neglected nor undervalued the political, religious, nationalist or economic factors that exerted so powerful an influence on the life and career of the leading man in this drama.

Telling the intimate story of a Mexican soldier and statesman, Professor Callcott attempts to analyse his personality and to ascertain the reasons for his influence on Mexican history.

The first part of the biography, dealing with the youth, and early political and military career of Santa Anna, reveals him as a shrewd statesman, a fair soldier and a Casanova of no mean degree. Indeed, the author seems to place undue emphasis on the love affairs of Santa Anna. However, it is never done for gossip's sake.

In the second and more interesting part of the book, there is a very readable account of Santa Anna's subsequent career. We follow him through two revolutions; see him and his country embroiled in a hopeless war with the U.S.A.; follow him into exile; return with him to fight the French invaders; see him as dictator at the summit of his power, and, finally, broken, disillusioned, despised and villified, as an exile who was permitted to return to his native land only to die. To many Mexicans, Santa Anna was sublime, a figure of gigantic proportions. He filled them with love, and a sort of nationalistic ecstasy.

To others of his countrymen, and to most foreigners, he was meager and ridiculous, a charlatan, a lucky hysteric and a lying demagogue. According to the author this unpredictable character of Santa Anna was the reason for his power and his menace. This bundle of paradoxes left his stamp on the life of Mexico. He introduced equality of all before the law, and, in the main, succeeded in imposing unity on a people with whom rebellion was a habit.

Santa Anna, extremely well written and redolent of fine scholarship, is an imposing example of how history can be made most interesting.

H.A.

General Psychology. By Robert Edward Brennan, O.P., Ph.D. xxxvii-509 pp. Macmillan, New York. \$3.00.

The recently published work on general psychology by Father Brennan of Providence College merits an enthusiastic reception. In its particular field the book must be ranked among the best in the English language. Psychology is undoubtedly an important subject. Tribute has been paid to its significance in the great amount of time that has been devoted to its problem in recent years by serious men. The intrinsic dignity of the science of mind, as well as the far-reaching effects which psychological doctrines, e. g. the freedom of the will and the process of cognition, have in other sciences—such as Ethics and Criteriology—make it imperative that we have a psychology which rests on the firm groundwork of “common sense.” It is just such a psychology that Father Brennan has taken pains to give us. The advances made in the realms of the natural sciences in recent years have accelerated the accumulation of data touching on the experimental side of psychology. Father Brennan has shown himself to be thoroughly familiar with these latest developments, summarizing and evaluating them, and furnishing a number of references for those who wish to pursue particular investigations further.

The collection of data was, by no means, the object of Father Brennan's work. His specific intent was rather the emphasizing of the two points indicated by Dr. Rudolph Allers in the Preface to the book: “*First*, that psychology can hope for ultimate progress only by becoming rooted in metaphysical strata; *second*, that of all the various current philosophies, the one upon which Dr. Brennan has founded his theories [Thomism] is by far the most profitable for a genuine science of mind.” That Father Brennan has in all instances sufficiently brought out the metaphysical foundations of his subject may be called into question. For instance, one wonders why the treatment of a question so fundamental in the psychology of Saint

Thomas as "The Nature of the Human Mind" is deferred to the final problem of Book Three.

Modern metaphysics has suffered gravely on account of its divorce from metaphysics. A glance at the combined effects of Cartesianism, Materialism, Behaviorism, etc., prompted a prominent contemporary's remark to the effect that psychology in the process of becoming modernized "first lost its mind, then its soul, and finally lost consciousness." The realization seems to be growing of late that the problems which psychology raises are insoluble without recourse to the *philosophia perennis*—to the wisdom of the ages; of Aristotle, of St. Thomas Aquinas. For example, no satisfactory explanation of the relationship between body and soul has ever been advanced except the scholastic theory of matter and form. In problem after problem in Father Brennan's book it may be seen how Saint Thomas, though he lacked the extensive knowledge that the present day scientist has of cell division, chemical change in organisms, etc., has built on common experience (which is sufficient for philosophy) accurately interpreted, a system of psychology that admirably and coherently answers all the questions that fall within its proper scope. To such a degree does Saint Thomas' psychology enjoy the "agelessness" of true philosophy that Dr. Adler of the University of Chicago has expressed the conviction that Saint Thomas' whole psychology could be published today just as he wrote it, and that all the findings of modern experimenters could be fitted in as foot-notes, not as corrections but as exemplifications of the principles found in the text.

Secondary features of Father Brennan's *General Psychology* which merit praise are the abundance of good illustrations and diagrams, and the adequate index.

J.C.M.

Damien the Leper. By John Farrow. xx-236 pp. Sheed & Ward, New York. \$2.50.

He had come to the island, one of the more remote of the Society group, for a short stay, but, due to the failure of the captain to keep his promise, Mr. Farrow was forced to extend his sojourn considerably. While marooned there, he made the acquaintance of an Hawaiian ex-sailor who had been born on Molokai. This new companion used to regale the author with stories about the leper colony, but more especially about the deeds of a certain Kamiano. His interest fired, Mr. Farrow resolved to know more about this seemingly legendary Kamiano. Upon his return to Papieti, he learned that Kamiano was the native name for Damien. Stevenson's famous letter was placed in his hands with the injunction that it should not be read until he

had visited the leper hospital. This was the beginning of *Damien the Leper*.

Much has been written about Damien de Veuster since Robert Louis Stevenson penned his open letter to Dr. Hyde, but the most vivid and most complete account of the leper priest's life is John Farrow's *Damien the Leper*. Not only is his treatment of Damien as pastor of Molokai the most excellent, but he also uncovers a new Damien, the Damien previous to his mission to Molokai, a phase scarcely treated by any of the earlier biographers but one that is of vast importance if we are to understand the character of the leper priest. Thanks to Mr. Farrow's painstaking research, we have a complete portrait of Damien's life. We are witnesses of his early life in his native village of Tumeloo. We are permitted a glimpse at Damien the young religious, to see the spirit which was to characterize all his work. It is during this period that he clearly manifests the habit of never doing things by halves, as is evident in the procedure which he followed in obtaining permission to go as a missionary in his brother's place.

We are then brought into contact with Damien the Missionary, a rôle which, though dwarfed by his later accomplishments, serves to give form to the portrait. It is here that we get a clear view of some of Damien's salient points, his great faith, his ardent love for souls, and his willingness to work, be it building churches or clearing forests, as long as it did not demean his priesthood. This ends Damien's period of preparation.

Molokai, grey, desolate, looms into view; Molokai, the hell where, previous to his coming, there was but one dictum: "In this place there is no law." We see Molokai as Damien first saw it, the habitat not only of physical deformity but also of moral degeneracy. With more than mere interest we view Damien's single-handed battle with vice, the hostility of the lepers and the forgetfulness of government officials. Despite conditions that would have broken another man, Damien achieved marvelous results. With gentle firmness he gradually turned the leper from his vice; in place of despair he implanted a heavenly hope. Under his guidance we see this erstwhile mass of vicious and stricken humanity evolve into a real community of human beings. Of course the organization was by no means perfect, yet Damien's charity and unselfish devotion to his lepers made up for any defect of organization.

Though "the spiritual and physical drama of the subject makes melodrama easy and inviting," as Hugh Walpole remarks in the preface, "Mr. Farrow is never melodramatic." Making good use of his

knowledge of the South Seas, the author furnishes the setting. He puts before the reader only such properties as nature itself provided for the locale, and into these familiar surroundings he places Damien. The leper priest is revealed to us through his own correspondence and through the testimony of those who knew him. We see Damien as he was. Nothing is hidden. His failings are not put into the background, but are honestly dealt with. Yes, he was stubborn, delay made him impatient, and public authorities considered him a nuisance. Yet, despite his human weaknesses, Damien is, and rightly so, one of the boasts of men. To read this book once is the prelude to a second reading, and this without any loss of interest. C.T.

Providence. By R. Garrigou-Lagrangé, O.P., S.T.M. Translated from the French by Dom Bede Rose, O.S.B., D.D. viii-389. Herder, St. Louis, Mo. \$4.00.

Having treated of God and His providence from a strictly speculative point of view in a previous work, *God, His Existence and Nature*, the author here considers these great questions in their relation to the spiritual life. The first part of the book is a summary review of the earlier work, treating the existence of God and of Providence, and the perfections of God which His Providence presupposes. Almost wholly philosophical in their treatment, these first chapters expose with clarity and succinctness the theodicy of Saint Thomas. Sacred Scripture and Revelation are appealed to only in exemplification of the points in question.

The second and larger part of the volume is devoted to a consideration of the truths thus established in their relation to the spiritual life. In succession, the author treats Providence according to Revelation, Providence and Self-abandonment, Providence and the Justice and Mercy of God. It is a task which only the expert could attempt with any hope of success. Every page is enriched with appeals to Sacred Scripture, citations from the Angelic Doctor and the foremost writers on ascetical theology.

The translation of this book is a signal contribution to ascetical literature in English. Often the cry is raised that most of our spiritual books are unworthy of the name. Many are too speculative to be inspiring; many more are too extravagant to be safe. Here we have the happy union of solid and irrefutable doctrine wedded to the best that the Saints and the lovers of God have said. Dom Bede is to be congratulated on this work of translation. The language is clear, the style simple and unadorned, but lucid and the opposite of dull. The book should become a classic, and should not be missed by those seriously interested in the spiritual life. F.M.

Life of Jesus. By Francois Mauriac. Translated by Julie Kernan. ix-257 pp. Longmans, Green, New York. \$2.50.

François Mauriac tells us that his purpose in this book is to show that the Gospel story of our Lord really "breathes," and, in proportion as he adheres to the Gospel story, his genius as a novelist gives us pages that teem with life and reality. However, a thorough and logical grasp of the Gospel story as a whole, and of the circumstances that brought about its composition and must guide its interpretation, has apparently escaped him; and this would seem to be the fundamental reason why his psychological portrait of our Lord is distorted.

To be sure, there is no evidence of the insincerity or the naturalism of a Renan or a Loisy, but throughout the book there are enough inaccuracies to mar the whole effect. For instance, to write that our Lord became "furious" or "raging" with anger, or that "it was enough to be a Pharisee to incur his hatred" is to forget that this Man became unto us in all things but sin. Almost needless to say, the Gospel story, interpreted, not text by text, but in relation to the whole and taking into consideration its fragmentary character and its idiomatic peculiarities, does not admit of such psychological traits in our Lord's character. Neither does it warrant that strange snobishness towards the virtue of the righteous that crops up continually in the author's narrative. To suggest that the Gospel story does so is to forget the purpose of Christ's mission and the fact that they that are well need not a physician, but they that are ill. Again, to write that "perhaps it is true that the dead came forth" after the Crucifixion is to suggest that the Gospel story may be in error and so not inspired. Here and there, too, we come across such statements as a "teaching that Christ's two natures are one." To say the least, this is misleading. As it stands, it is heretical.

Perhaps much of the foregoing may seem to be quibbling, especially in relation to those to whom the book will appeal most mightily. However, it takes on a graver aspect when we reflect that our Lord is our Divine Model, who has done all things well, who has given us an example, that as he has done, so should we do also; and certainly we, who must strive after no less perfection than of our heavenly Father, do not want to model ourselves on a Christ that is misrepresented, however slightly.

M.O'B.

Mind and the Mystery. The Catholic Explanation. By C. J. Eustace. xx-314 pp. Longmans, Green, New York. \$2.50.

This work is an eminent effort to set forth convincingly a doctrinal apostolate in the face of, and almost in spite of, the modern trend in education. Similar to some extent to Mr. Eustace's previous

work, *Romewards*, it compares purely natural knowledge with that same knowledge directed and controlled by Catholic principles in order to evince the reasonable supremacy of the latter.

Man seeks satisfaction, stable and permanent. Natural knowledge of God, however, does not satisfy man, for man seeks something outside, beyond and above himself to give full significance to his life. This quest of man is answered only by Religion, which entails man's acceptance of certain facts of which he can understand something, but not everything. Man's naturally attained knowledge, however, prepares him to accept these mysteries; for, even in the natural order, the human mind does not comprehend everything.

Religion, acceptance of the supernatural, submission to the authority of God and assent to those things which He has revealed, have their beginning in the supernatural virtue of faith, a free gift of God. Faith is in the intellect; charity is in the will. Intellect and will are correlative faculties, and hence charity, or love of God, helps the knowledge of God which faith has gained for us. Faith is first, for faith is the beginning of salvation. It is well to note here that the human mind adheres more firmly to those things which have the more certain cause. Hence, adherence to truths of faith is more firm than adherence to knowledge caused by the natural intellectual virtues, even though, for the latter, there is intrinsic evidence, while the former have only extrinsic evidence—the authority of God Who reveals the truths held by faith. It seems that the author could have been more precise in his explanation of the relation of intellect and will, of faith and charity, and more explicit in a development concerning the adherence of the mind to various truths.

In general, Mr. Eustace has his material well ordered. At times, however, it is difficult to follow his procedure. An analytical table of contents and an index of the work would have done much to dispel this difficulty. Apparent inaccuracies, sometimes caused by inaccurate terminology, are generally explained away on further reading. The bibliography, evidencing a keen appreciation of Thomistic writers, and especially of St. Thomas himself, is excellent. It is the kind of bibliography one would naturally expect to find in such a work, but which is too rarely found. References throughout the work are copious. To the *Summa* of St. Thomas the references are sometimes confusing and not always complete. The author has inadvertently attributed some quotations to St. Thomas, whereas St. Thomas is citing another authority; for example, Aristotle on page 119, and St. Gregory on page 169.

Though an earnest attempt to popularize the Catholic view, to

make its reasonableness apparent, and to convince others that here alone the human intellect can find that for which it is ever striving, the work seems to be somewhat too technical. The development, at times, is too drawn out and lacks that concise, clear and adequate summation which would appeal to average readers. Even students of Thomism will find it difficult to read without occasionally finding themselves somewhat perplexed.

Pioneers in a field must often sow another's harvest; but the effort of the pioneer is more than worth while. Mr. Eustace, a notable pioneer in his field, is to be praised for a production which shows broad reading, deep study, profound thinking, and much labor. The increasing number of those interested in the modern Renaissance of Catholic thought and Thomistic principles cannot ignore *Mind and the Mystery*.
L.A.S.

Catholic Social Action. By A. M. Crofts, O.P. 327 pp. Herder, St. Louis. \$2.75.

The term Catholic Action as it is used today seems to apply to every Catholic movement or activity which has sprung up in recent years. Whenever a word or name becomes too popular, there is always the danger of its real meaning becoming misunderstood. Father Crofts rises to the occasion and presents a methodical and scientific exposition of the general principles, purpose and practice of Catholic Social Action based on the Encyclicals of the Holy Fathers together with many other papal documents on Catholic Action. In the wide sense of the term, Catholic Action includes every activity which tends to promote the perfection of the Christian life. This in itself is nothing new. However, due to the ever increasing social disorders of the present day, the author limits the scope of his work to the social phase of Catholic Action.

The appeal for united Catholic Action is universal. An organized and well informed lay apostolate is necessary in order to effect the change which Catholic Action is intended to bring about. This change cannot be accomplished unless those who are to act as leaders in the movement have a thorough understanding of its nature, aims and necessity, and are guided by a definite mode of procedure. Father Crofts' work is of value to everyone who has any direct concern with Catholic Action; it will systematize the knowledge of the priest in this regard, and it will enlarge the knowledge the lay leader of Catholic Action has already acquired.

It is unfortunate, however, that he narrowed his definition of the mode of procedure in Catholic Action so as to be applicable to Ireland

alone. His application of the nature, aims and necessity of Catholic Action lacks the universal value which it would have if he had not confined his practical study of Catholic Action to that country. But perhaps the procedure Father Crofts has outlined for Ireland will suggest a similarly planned program for other countries, and thus this book will have entirely fulfilled its purpose. J.A.F.

The Mystery of the Church. By Humbert Clérissac, O.P. 144 pp. Sheed and Ward, New York. \$1.25.

Père Clérissac, one of the first leaders of the Catholic Renaissance in France, willed to posterity a note-book containing his profound thoughts on the Church. There in embryo, as it were, was a substantial summary of the book he intended to write; there was the foundation and skeleton of the magnificent structure he would one day build. That day never came for him, but others found his treasure and have shared it with the world. To them we can never give sufficient thanks. They have edited a work within whose pages the Church is vigorously alive.

With deep understanding, Père Clérissac reviews the prophecies which foretold the establishment of the Church. Triumphant he points out that "the greater part of the prophecies of Isaiah concerning the Servant of God are as applicable to the Church as to the person of the Messiah (p. 13)." And in that precisely lies the whole Mystery of the Spouse of Christ; for her mysteriousness lies in the equation and controvertibility of these two terms: Christ and the Church (p. 17). Christ is in the Church and the Church is in Christ (p. 18)."

Holding the reader captive with his enthusiasm, Père Clérissac then examines the personality, the hierarchical constitution, the mission and spirit of the Church.

This book, although it is unfinished, is one of the most exquisite works on the life of the Church which has ever been seen by Dominicana. Readers will also appreciate the preface which is, in the main, a biographical sketch of Père Clérissac. It is by Jacques Maritain who, in describing the priestly stature of Père Clérissac, lover and champion of the Church, gently remarks: "I have always thought that Benson, who knew him well, had him in mind when he drew the Pope in *Lord of the World*." That this book has issued from the press is, perhaps, in no small measure due to the encouragement of Maritain whose feverish accents of praise attest his desire to see lasting homage paid to his old teacher, father and friend.

T.M.C.

Have You Anything to Declare?—A Notebook with Commentaries. By Maurice Baring. 335 pp. Alfred A. Knopf, New York. \$2.75.

Once Mr. Baring, crossed the river Styx in his sleep, came face to face with a Customs House official sporting *Chemins de fer de l'Enfer* on his cap who asked: "Have you anything to declare?" The dream faded, but the desire to declare his literary luggage persisted. Now the desire has blossomed into reality; and we are most fortunate.

He declares his valuables as he takes them from his trunks after the fashion of one reminiscing over his personal odds and ends. Contrary to expectation, the result is not a jumbled hodge-podge, but is clothed in a continuity that is amazing. Anthologies have been compiled before, but rarely with the charm of this one; Mr. Baring's is a distinct delight. He offers us not only gems of Literature, but his own perspicacious observations as well.

The might of Homer; Horace the untranslatable, but temptingly fascinating; Virgil, who was forced on him; the passion, pathos and grace of Catullus; the terseness and irony of Tacitus; the fiery intensity of Dante; the comic characters of George Eliot; the wisdom of Goethe; Renan, Victor Hugo, Heine, Keats, Shelley, Byron, Shakespeare, Milton, Dryden, Pushkin, Tolstoi—all these and more are offered to us, often as complements one to the other.

Most of the translations are by himself, but very often he introduces others to supplement them or to add a different nuance; and often a simple passage is found to have its parallel in the works of several authors. For example, the first picture in a classic family of broken blossoms is found in the *Iliad* (Bk. viii, lines 306-308): "And he bowed his head to one side, like a poppy that in the garden is laden with its fruit and the rain of spring, so bowed he to one side his head laden with his helmet"; and other pictures of it are deftly drawn by Sappho, Virgil, Matthew Arnold, Catullus, Anotole France, and Michael Field. Again, passages from Virgil recall La Fontaine, Dryden, Milton, and Shelley.

Despite the rumble from the nearby battlefield, or perhaps because of its brooding din, Mr. Baring could compose himself sufficiently to translate Horace's poignant *Eheu fugaces*.

He very forcibly makes the point that Renan would be most surprised to hear that his ironic histories have led more than one agnostic into the Church. For Renan abandoned the seminary and the Church solely because of his firm belief in the German higher criticism, not because of dogmatic difficulties. All his arguments lead to one, sole conclusion: namely, that if Christianity has not been

proven false by the German higher criticism of Biblical texts, then the Catholic Church is Christianity's only logical manifestation. Renan's infallible criticism fell by the wayside within fifty years. Would that he had not been born till then!

All these valuables and the Borzoi format of his trunk would cost Mr. Baring an enormous sum if duty were declared on them.

C.D.M.

Invertebrate Spain. By José Ortega y Gasset. iv-212 pp. W. W. Norton, New York. \$2.75.

This work, an excellent translation by Mildred Adams, contains three essays from the author's *España Invertebrada* along with nine other single pieces from the general writings of Señor Ortega. Its main thesis holds Spain to be a country whose provinces are like "water-tight compartments" having no spinal column to integrate or vitalize them as a whole. Once it had one, he maintains, but only for a while. "Castile made Spain and Castile has unmade it." Today, not only are the Catalans and the Basques strident Particularists seeking autonomy (whose claim to formidability Ortega does not take too seriously) but even easy-going and disarming Andalusia is just as far away from Castile as are the totally different hill and valley people of Asturias. Holding the disintegration to have already started under Philip II, and to have reached its nadir in the twentieth century, the Spanish liberal philosopher endeavors to point out by these essays, whose theme is historical rather than political, some underlying causes of Spain's decline.

Ortega y Gasset's thought as presented here is rich and stimulating, though sometimes incorrect. Unfortunately too, he is not given much to direct citation. Casual references are made to Renan, Chateaubriand, Spencer, Nietzsche, Kant, Spinoza, St. Thomas, etc., without a chance to check them. To consider just one, that concerning St. Thomas (p. 141): St. Thomas does not teach that society owes man the means of keeping up his position, but rather an opportunity to obtain the means. As regards a more serious error, St. Thomas maintains that position is dependent on wealth, not wealth on position. One wonders too, how any thinking Spaniard can ask: "When did the . . . foreign heart of the Spanish . . . Church ever beat for ends that were profoundly Spanish (p. 39)? And one is severely shocked to hear him say: . . . there is nothing in the catechism's definition which prevents God from having a beak (p. 204)."

There is in this book enlightenment on certain elements that lie

behind the Spanish Civil War, for Ortega's theories are always presented in a calm and unbiased manner. But the work could well do without some of the translator's footnotes with their implied bias; For example (p. 80) . . . "the Moors under the banner of the Church [staging] a new reconquest on behalf of the generals; or (p. 197) the forced conclusion concerning "Franco's followers." Almost all the author's essays were written prior to 1922; hence, clever but unfair reading into them could make a case for the Right or for the Left, something that is far from Ortega's evident intention here. No Marxist, as his repudiation of the economic interpretation of history and his fear that "The abstract divinity of 'the Collective' is coming back to exercise its tyranny (p. 170)" shows, he rejects equally Fascism—treating both subjects as a philosopher.

Returning to the main thesis of the author's work, we hope that, being fortunate enough to see Spain at peace again, he will, for her betterment, give consideration in some future essay to what the great Spanish *poligrafo*, Menendez y Pelayo, wrote fifty years ago in his *Heterodoxes Españoles*; "Nothing but the Catholic religion could have made one nation from such diversity . . . But it did make us a nation and a great nation . . . but as this unifying force relaxes we are drifting toward our original disintegrating elements; and blind are those who will not see it." (Quoted by Owen M. McGuire in *America* p. 55, Apr. 24, 1937). F.R.

Saint Bernard on the Love of God. Translated (from the Latin with Supplementary Notes) by Rev. Terence L. Connolly, S.J., Ph.D. 259 pp. Spiritual Book Associates, New York. \$2.50.

Saint Bernard has had his praises sung so often and so generously throughout the centuries that he has but very little need of any acclaim of ours. This, however, cannot stop us from heartily applauding the recently translated *Saint Bernard on the Love of God*, in which the Saint of Clairvaux reveals himself as a powerfully magnetic instrument in the hands of the Omnipotent Father Whose concern it is to draw lovers to His Beloved Son. The Father had need of a singer of His songs and He called upon Saint Bernard to be His troubador.

The translation contains not only the work that is formally known as *On the Love of God*, but also selections of passages from Saint Bernard's sermons on the *Canticle of Canticles*, to which by far the greater part of the book is given. However, the theme of the whole is the love of God, and that to your heart's content (if that be possible), so the title is hardly misleading. Love is the center of

the work; it begins with love, and it ends with it. It is not a systematic treatise on charity, although there is a definite order and progress at least to the first part of it. Its great value arises from its very powerful and personal appeal to fall in love with the God of Love, and from its alluring descriptions of the intimacies of God and the loving soul. Saint Bernard sees God in some measure as He really is—the loveliest Being in all the world—and his heart overflows with the gentle bursting forth of a love that would persuade poor, blind man of man's everyday courtship by Him Who is Charity.

If the charity of *On the Love of God* does not subtract from the number of those who are only aware of the God that smites, and if it does not add to those alive to the God of tenderest love, the reason will be that it will not have been read. The work, however, although it is teeming with Divine Wisdom and with invaluable glimpses into the inestimable condescensions of Infinite Love, is not, as we have said, a systematic treatise of charity. If one is seeking fundamental principles, he would do well to go to Saint Thomas' tract on Charity in the *Summa Theologica*.

The publishers of this work, the Spiritual Book Associates, who have as their end the distributing of the best spiritual books among themselves and others, we sincerely congratulate. We are very grateful to them, and to the translator, Father Connolly, for *Saint Bernard on the Love of God*.
B.M.M.

St. Francis de Sales. By Michael Müller. x-226 pp. Sheed and Ward, New York. \$2.25.

This book is not a biography of the illustrious Bishop of Geneva. It is rather a synthesized analysis and exposé of the ascetical doctrine of the Salesian School. The appropriateness of the title is established by the fact that St. Francis is the Salesian School. Unlike other founders of ascetical systems, he is its beginning, its development, its sum total. For this reason, a survey of his tenets and doctrines is a survey of the Salesian School of perfection which today enjoys a wide-spread popularity and a long train of adherents.

This volume has four parts. The first is concerned with the theological foundation of the asceticism of de Sales. Eschewing Thomism for the more heart-appealing Scotistic doctrine, St. Francis concluded that even though man had not sinned, the Word would have become Incarnate. Hence "Christ is the centre of the universe, for Christ's sake man was made, and for men the earth with all its excellence . . . (page 34)." So love and union with God are the chief corner-stones of Salesian asceticism.

The second, third and fourth parts treat successively: the two proper characteristics of Salesian asceticism—optimism and joy; love of God as the centre of life; and finally, love and asceticism. In his treatment of the healthy optimism of St. Francis, the author gives much time to pointing out the pitfalls of religious pessimism of a thoroughly orthodox nature. He seems to dismiss the opposite extreme (exaggerated optimism) lightly.

The latter two parts of the book clarify and heighten the pleasing picture of the "Gentleman Saint," director of souls and master of spirituality. Always kind and loving, he bares his own soul to his spiritual children in his letters and works, and from such revelations are we introduced to the inner man of St. Francis de Sales. His advice is backed not only with knowledge and love of souls, but with shrewd common sense and an acute perception of psychology.

While it is true that St. Francis was not original in his principles of ascetical life, yet he fashioned those principles into a new form; he restated them in a way that had been hitherto unknown. The author analyzes the sources of many of the Salesian tenets, and likewise points out the points of difference, particularly how St. Francis waged war on the harsher ascetical doctrines and practices of his day.

The happy combination of religion and culture, Catholicism and Humanism, gives Salesian spirituality great appeal to the modern mind. This however does not imply, as the author forcibly points out, that a knowledge, e.g., of the different perfumes is an essential requisite of a good Catholic. It is a book well worth reading, but there are a number of defects which might well have been eliminated. Although the author often quotes St. Thomas and the Fathers, the passages cited are entirely without references. R.M.G.

Philosophy of Education. By Rupert C. Lodge. x-328 pp. Harper & Brothers, New York. \$2.00.

For a Scholastic to review this book, certain criteria of evaluation must be called to mind.

The Philosophy of Education for the objective scholar must be the interpretation of education in terms of the whole of reality. The psychology of education is interested in answering the question: how does the child learn? Philosophy insists on "why" the child learns. It interprets the facts given by the other sciences and harmonizes them into an organic whole. Our interest in reality must be guided by our love of truth. To ignore any phase of human activity or reality indicts one as being interested in fables rather than in truth. Education must take the entire man into consideration, his origin

and destiny, his rational as well as his animal nature. A sound metaphysics is absolutely fundamental for a sound philosophy of life. The facts of original sin and redemption are important for a true evaluation of man's place in the universe. To interpret education in terms of the whole of reality, these and other essential teachings are of primary importance and necessity.

The author of this book, if judged by the foregoing criteria, has failed miserably in compiling his data. He has set as his aim a detailed account of the major educational philosophies. Moreover, he purports to present them in an impartial and objective manner. But he forgets his purpose in ignoring completely the Scholastic philosophy of life and education. He does present us with a clear delineation of the main features of realism, idealism and pragmatism; presenting each from the point of view of the pupil, the teacher, the parent, the administrator and the community, and carefully examining the aspects of self, mind and knowledge as interpreted by these three systems.

There is a value to the work, but not as a philosophy of education. Its value lies in the analysis of three erroneous systems of philosophy,—erroneous because they fail to meet all the facts and are blinded to the true nature of man. The student interested in studying false philosophies of education in order to make a critical synthesis will be greatly aided by Mr. Lodge's work. The book is arranged as a classroom text with topics for discussion and exercises following each chapter; its format is most striking. J.B.H.

An Essay on the Nature of Contemporary England. By Hilaire Belloc. xi-91 pp. Sheed and Ward, New York. \$1.25.

It is with nations as with men: the other man's viewpoint is a necessary adjunct to our own. In other words, the foreigner can often notice points characteristic of a nation that a native son will completely miss or pass over as of no consequence. As Mr. Belloc implies, in order to obtain an adequate appreciation of any people in any age, it is necessary to view that people through the eyes of the stranger as well as through the eyes of the native.

In this essay Mr. Belloc with a capable hand conducts an analysis into the three chief characteristics of England, namely, that it is aristocratic, protestant and commercial. That he is competently, if not uniquely, fitted for such an analysis seems fairly evident because he is French in family and tradition, while he is also the typical John Bull in education. He is both stranger and native to the land of which he writes.

This short work derives its real value from its close and clear reasoning, from the precision of its thought, from the exactitude of its definitions. Having as its thesis that England is aristocratic, protestant and commercial, the book proves each point by deductions from history, from the literature of the people, from their physical characteristics and from the system of government.

Never a heavy book, it contains passages illumined by occasional glints of humor. Mr. Chesterton correctly estimated his friend when he said: "no man is more instinctively witty; and no man more intentionally dull." However, Mr. Belloc here is never dull—not even intentionally.

J.A.Q.

Candle for the Proud. By Francis McManus. 320 pp. Sheed & Ward, New York. \$2.50.

Until a few years ago Donnacha Ruadh Conmara lived but in the confused Irish tales of his legendary fame. Then Francis McManus penned a dimensional picture of his earlier years in a first novel, *Stand and Give Challenge*. Now, with *Candle for the Proud*, that picture is so supplemented that Mr. McManus' readers are indebted to him for a more significant narrative of an Irishman whom the world had almost forgotten. Like all Irishmen, Donnacha Conmara was a unique character; he was a poet and a wanderer, an aimless scholar and a harassed soul. However, unlike most Irishmen, Donnacha Conmara was seriously sensitive to the burden of life which he bore grudgingly. With fickle hope and fear, unstable courage and undisciplined ambition, he lives through his harrowing years. But, within them lurks a story of romance, grim tragedy and the inevitable comedy which ever intrudes itself upon the existence of an Irishman.

Mr. McManus' art evokes the bleak atmosphere which enlarges about Donnacha during the Penal Era. His expressiveness accents the corroding yet tempting influence of proselytism which menaced a poverty bound Catholic people. His style, chaste and austere though it is, recreates the poignant grandeur of these same people and the splendor of their loyalty to an unaged Creed. Never does he resolve their pathos into bathos. Thus he summons the reader's interest to a tale of transcendent romance despite the shabby and oppressive background of Ireland's early eighteenth century. With a deft artistry, he urges upon the reader the emotions and impulses of a heroic and hapless people whose lives are pivoted about the arrogance and proud determination of Donnacha to flee their fate.

By merely obvious circumstances, he forces Donnacha to recognize the goodness of an apparently frowning Providence and thus rescue his soul from damnation.

To say this is a Catholic novel might proscribe it, for most of the acknowledged Catholic novels have not aroused the interest or the admiration of the literary world. To describe this novel as a piece of epic literature might merit for it the commendation it deserves. Consequently, to allay the suspicions of those who shun propaganda or ignore piety, let it be said that this is an eminent novel, for it fulfills the function of the novel by depicting with graphic accuracy the lives of human beings. Only typographical carelessness mars its unquestioned significance.

B.L.

Mine Is the Kingdom. By Jane Oliver. 452 pp. Lippincott, Philadelphia. \$2.50.

Jane Oliver, a deft novelist, has peered within the mists of Scottish history to supplement her fancy with the eminent facts of James Stuart's life before his accession to the English throne, and thus creates an impressive and vital picture of that wary monarch. With vivid narration, with glowing delineation, with an almost penetrative accuracy, she draws forth his character as he lived those years in gaunt castles and shabby courts of a desolate Scotland. She recalls how indifferently James campaigned against the brave but violent Catholic lords of the border clan to appease the ravenous Kirk; she shows, too, that eventually he thrust himself against that arrogant Kirk and even conquered it; she reveals from a few facts how unscrupulously practical James could become when any young and gallant courtier menaced his girlish but flirtatious wife, Queen Anne. Though Miss Oliver presents her scenes beautifully, she does not enshrine the first Stuart of England with any appealing glamor.

James Stuart is not the sort of a man whom his hapless son and descendents appear to be in the pages of history. His wily, uncanny, cowardly and brooding character is not such as to summon the loyal tears which are still being spilled over the fickle fate of the Stuarts. He appears as a man who willingly yielded even his soul for the fleeting Kingdom of the Isles. Neither the courage nor the nobility of his mother, Mary, ever arose within his warped personality. Yet within him lay hidden the essential strain of the Stuarts, for it emerged in his unfortunate son, Charles. James was really an apt successor to his godmother, Elizabeth of England. Had he but possessed her defiant self-assurance, he would have proved himself as capable an English sovereign.

Miss Oliver attempts a detached view of the motive-forces which aroused so much turmoil in Scotland during James' life. But, she overlooks the fact that religion alone dominated the whole national life during that era. Had she treated more adequately the two Creeds which severed Scotland, had she been gracious enough to admit that Catholicism, as a religion, did not prompt the murder and pillaging (which prompting she intimates), she would have effected a more realistic background for her narrative. Furthermore, she pauses unnecessarily and too graphically upon marital secrecies to preserve their due sacredness. Otherwise, for Scotsmen and all who are still interested in those odd human pawns, kings, *Mine Is the Kingdom* is worth the reading. B.L.

DIGEST OF RECENT BOOKS

Applying the basic principles of Ethics set forth in his first volume, Father Ignatius Cox, S.J., Ph.D., in **Liberty, Its Use and Abuse, Vol. II**, enunciates the rights and duties of man both as an individual and as a member of society. Questions of religion, education, suicide, euthanasia, sterilization, and contraception are treated. Also considered are the problems of Communism, social justice, ownership, living wage, collective bargaining, and strikes. The principles governing domestic and civil society are applied to present day conditions. The book concludes with an examination of international right, peace and war in the light of Natural Law.

Although the work is a fine general exposition of the Church's ethical teachings, there are numerous passages that can be classified as ambiguous and dubious. In discussing the morality of suicide, for example, Dr. Cox states that the argument advanced against it from God's supreme dominion is unsound and invalid. After making this statement, he then proceeds to use this same argument to prove that suicide is forbidden by the Natural Law (p. 21). Again, when treating of the unity of marriage in the chapter on Domestic Society, he uses philosophical terminology so improperly that his doctrine and logic might justly be challenged. It is evident that, in his desire to stress Catholic doctrine, the author has demanded too much of the Natural Law. It is inexplicable that Dr. Cox should have failed to apply the principles of the Natural Law which he enuntiated in such a scholarly manner in his first volume. (Fordham U. Press, New York. \$2.25).

Not a few students of philosophy have experienced difficulty in understanding the philosophical thought of Jacques Maritain. The director of the Medieval Institute of Toronto, Gerald Phelan, has attempted a clarification and explanation of the work and influence of the French philosopher in his study, **Jacques Maritain**. Because of its brevity—it contains but fifty-six pages—the attempt is not entirely successful. In particular, his detailed study of Maritain's insistence on the utility and importance of Thomistic thought for our own age is not complete enough. Admitting that the concepts and language employed in such a task are not easily grasped, yet it seems that further amplification would have made for greater clarity. However, within the limits he has allowed himself, the author does indicate the prime importance of Maritain. Dr. Phelan finds that the self imposed

duty of restoring the Western world to intellectual sanity is but the result of the realization of his philosophical vocation, a vocation that he himself expressed in the words: "*Vae mihi, si non thomistizavero.*" It is a genuine pity that the study had not been made more complete. (Sheed & Ward, New York. \$1.00).

Taking the life and writings of Saint Thomas as his guide, the Rev. John F. McCormick, S.J., in **Saint Thomas and the Life of Learning**, first points out that Saint Thomas was "the saintliest of the learned and the most learned of the saints," because learning and holiness made but one life in him. Then he clearly and simply makes mention of the principles of Saint Thomas that brought him to this perfection, and contrasts them with present-day tendencies. For instance, to most modern minds the life of learning consists in the pursuit of science; and because science is manifold, they attain to "many truths, but no Truth." For Saint Thomas, however, this life consisted in the pursuit of wisdom, which is concerned with divine things and which alone can unify all scientific truth. Again, whereas Saint Thomas directed a life of learning towards the knowledge of God as the ultimate happiness of man, it is directed by the modern mind towards innumerable vague and inferior ends, which, in relation to man's last end, are negative and give rise to agnosticism. This is a valuable little book and well worth reading. (Marquette U. Press, Milwaukee. \$1.00).

De Fide, by Rev. Petrus Lumberras, O.P., S.T.M.,—the seventh of the *Praelectiones Scholasticae in Secundum Partem D. Thomae*—is a brief but complete and scholarly exposition of the doctrine contained in questions 1-16. Maintaining the order of St. Thomas, Father Lumberras considers each question in its entirety. By prefacing each question and article with the necessary prenotes, over-long and complicated explanations are avoided in the proof of the propositions. The subject-matter is presented in a style as simple as the profundity of the doctrine will allow. The work is well-documented with the opinions of the more important moralists. Father Lumberras is a former professor of Notre Dame, and at present professor in the International Pontifical Institute, the Angelicum, at Rome. (Pontif. Instit. Internat. "Angelicum," Salita del Grillo, 1, Rome, Italy. L. 12).

De Divisione Causae Exemplaris apud S. Thoman, by Father T. M. Sparks, O.P., succinctly exposes the profound implications of this doctrine. Examining the texts of St. Thomas, the author with the help of Cajetan and Ferrariensis shows the true ordination of exemplary causality where there are apparent contradictions. A splendid feature of the five compact chapters is the neat outline summary of the apparently conflicting texts. The painstaking labor involved in working out the author's thesis will not be appreciated if one is not cognizant of the profound doctrine on the analogy of *ens*. (Dominican House of Studies, River Forest, Ill. \$1.00).

The second book of the *Social Problem Series*, **Economics and Finance** studies these two subjects in the light of the fundamental principles developed in the first book of the series, *Social Concepts and Problems*. Arranged for use in study clubs, each lecture or topic constitutes a unified treatment of its subject, and is followed by a set of key questions and a list of reference books. The lectures treat critically of the nature of capitalism: its spirit and advantages, its relation to ownership, finance, and human personality; of the questions of labor unions; of socialism and distributism; of the nature of money, credit, and the new money theories. The principles emphasized in the papal encyclicals are here applied in a most satisfactory manner. (St. John's Abbey, Collegeville, Minn. \$0.30).

U. A. Hauber, Ph.D., of St. Ambrose College, and M. Ellen O'Hanlon, Ph.D., of Rosary College, have designed their **Biology** to offer an interesting and scientifically accurate and adequate course which at the same

time fits the facts and theories of the science into the broader picture of human life and affairs. In the ordinary biology text-book, for example, the statement: "Biologically, the effects of sterilization on the individual are negligible," would stand as it is, but here we find a discussion of the Christian principles involved. The authors cannot be too highly commended for their magnificent piece of work. Added to the usual figures are many new and excellent ones; pertinent questions are at the end of each chapter; a splendid glossary of technical terms, and an exhaustive reference list are appended. Here is a text-book of the science of life which is rational enough to mention the Author of Life. Without it a collegian's library would be incomplete. (F. S. Crofts & Co., New York. \$3.90).

The Following of Christ: The *Spiritual Diary* of Gerard Groote (1340-1384), is a translation of the original Netherlandish texts by Joseph Malaise, S.J. It vigorously supports the contentions that Groote, founder of the Brethren of the Common Life, wrote the work that is popularly attributed to Thomas à Kempis, a member of the Brethren; that à Kempis, chosen to edit the work, changed the order of the chapters and added twelve chapters to his Fourth Book, but, nevertheless, did not claim authorship; finally, that the discovery in 1921 in Lübeck library of the manuscript of Groote's complete Second Book revealed the origin of the chapters added by à Kempis. Also contained in this work—the *Spiritual Book Associates* choice for April—are an interesting biography of Gerard Groote, a table comparing the Lübeck manuscript and à Kempis' addition to the original, and the text of the entire *Following of Christ*. German and French scholars have published hundreds of books in defense of their particular contentions as to the authorship of the *Following*, but the problem is as near solution now as it was at its origin. (America Press, New York. \$2.50).

The enthusiastic reception given to Father E. M. Betowski's series of sermons which appeared lately in *The Acolyte*, has prompted him to publish them in book form under the title **Spurs to Conversion**. Eminently practical instructions, they are primarily intended to move Catholics to a deeper appreciation and more fervent practice of their religion. Prospective converts, moreover, will find in them a mine of useful and practical information concerning the Catholic faith. Priests, teachers and leaders of study clubs will welcome the rich variety of subjects presented in a simple style that is, nevertheless, at times amazingly and almost brusquely outspoken. The wealth of anecdotes that have been interwoven throughout the book will captivate and hold the interest of all classes of people. (Benziger Bros., New York. \$2.75).

The Proceedings of the National Catechical Congress of the Confraternity of Christian Doctrine (New York, Oct. 3rd to 6th, 1936) is a valuable publication indeed, which not only informs but inspires. More than forty representatives of the hierarchy, clergy and laity discuss, each in turn, the object, scope, and methods of the work of the Confraternity. Difficulties are analysed, successes reported. Coming from minds enriched with experience and deeply inspired by the words of Christ: "Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God," the contents of this book cannot but produce in the mind of the sincere Catholic an earnest desire to participate in this work which is Catholic Action in its most practical form—fundamental, vital! Essential Christian truths, in their living reality, must be carried to those among the faithful who are deprived of Catholic influences, and especially to our children and youth in the public schools. Every phase of the problem is dealt with in an eminently practical manner—religion in the home, vacation schools, discussion clubs, preparation of catechists, etc. There is some way in which every Catholic can participate. This book will certainly make

that way manifest. It should be in the hands not only of those actually engaged in catechising but of every faithful Catholic. (St. Anthony Guild Press, Paterson, N. J. \$1.00, \$1.50).

Any book that is able to relieve the pangs of an aching heart, to change rebellion into resignation, to bring one closer to God, can be called a successful work. This is the purpose and, indeed, the achievement of **My Child Lives**, by the Rev. A. L. Memmesheimer, S.T.B. He speaks directly to bereaved parents who have surrendered their child to the call of the Father. In an admirable manner, he convinces the sorrowing parents that God has blessed rather than punished them; for the innocent soul, now in heaven, might have been lost if allowed to remain in this vale of tears. The book is liberally interspersed with illustrative analogies from the lives of those who, at first despairing, later rejoiced when they recognized the wisdom and goodness of God. Apt passages from Sacred Scripture and bits of verse relieve what otherwise might seem to be a monotonous series of events. Anyone who has lost a little one will find this brief work consoling and encouraging. Even priests and those who are often present at such trying times will find the fruits of Father Memmesheimer's experience of great aid to them in relieving the anguish of distraught parents. (Benziger Bros., New York. \$1.25).

To present popular apologetics in the form of an interesting novel is something few would attempt and fewer still succeed in doing. Hence it is a pleasure to find this endeavor in **Problem Island** by the Bishop of Oklahoma, His Excellency Rt. Rev. Francis Clement Kelly, D.D., exceedingly successful. The setting of the story is most unusual. An old prospector, retired on his millions, rescues a group of little children from the San Francisco earthquake by means of his spacious yacht. One day, moved by a heated argument over religion, he determines to prove to the world that men, if kept immune from the prejudices and opinions abroad concerning religion, can and will arrive at a knowledge of at least a provident God's existence. To this end he works out a marvelous scheme whereby twenty of his orphaned youngsters are to be reared on an island of his and educated in everything but what pertains to God or religion. Twenty years later, according to the old man's wish, a group of learned men visit the island. What they discover in the colony, and what they learn has happened there during the two decades, combine to make a most interesting story. It is indeed a credit to the author that in a setting so extraordinary one should find a narrative so true to life. (St. Anthony Guild Press, Paterson, N. J. \$2.00).

In **King Richard's Squire**, Regina Kelly has given boy and girl readers much more than an absorbing story of youthful adventure. Set against the perennially romantic background of medieval London, this tale of young Jean de Beri is not merely an "adventure story" but a most pleasant and painless introduction to the study of English history and literature. The author of several textbooks of history, Mrs. Kelly has here set down the tale of the boy king, Richard the Second; Wat Tyler's rebellion; and the doings of one Dan Chaucer. Fathers and Mothers will borrow this book in order to read the description of the English coronation ceremony, of especial interest at this time. (Thomas Y. Crowell Co., New York. \$2.00).

CANON LAW: Institutiones Juris Canonici, Vol. V,—Index Rerum Totius Operis et Appendices, by P. Mattheus Conte a Coronata, O.M.C., J.C.D. Canonists have long been aware of the dire need of an analytical index to the works of this illustrious author. Now that need is amply supplied. The two appendices—the first containing an exhaustive bibliography of canon law, the other, several important documents of the Holy See—increase the value of this work considerably. The bibliography, comprising

pre-Code and post-Code authors, is itself deserving of high commendation and grateful recognition by students of canon law. (Marietti, Turin. L.20).

Institutiones Juris Canonici, Vol. III,—De Religiosis, by P. Dr. Christophorus Berutti, O.P., continues in the manner and style of its predecessors. Its outstanding merits are its completeness and conciseness, and the fact that it is the most recent work on the subject. To several disputed points, however, more attention might well have been given; for example: to the approbation of the local Ordinary in the case of confessors of sisters who are sick, in canon 523; the superior who has the power to absolve from suspension fugitives in Orders of exempt lay regulars; the elements necessary to constitute the crime of elopement in canon 646, §1, n. 2. We must take exception to his teaching regarding canons 598, §2 and 600, n. 3, if, as it seems, he excludes the governors of our sovereign states from those "*qui supremum actu tenent populorum principatum*" on the grounds that the states are not independent. (Marietti, Turin. L.25).

SCRIPTURE: "The Gospels," says Father Lagrange in the preface to his own *Evangile de Jesus Christ*, "are the only Life of Jesus Christ that can be written; it remains only to understand them in the greatest measure we can." With that dictum in mind, Father Isidore O'Brien, O.F.M., has written a **Life of Christ** for the sole purpose of making Our Lord's few years on earth more vivid, and His Gospel more readily understandable, to the average Catholic. He accomplishes his task with considerable finesse. Prefacing the life proper with an excellent digest of pre-Christian history and religion—acquaintance with which is so indispensable for a true appreciation of the New Testament—and a chapter on "Christ in Prophecy," Father O'Brien then guides the reader through the Gospel passages from the Incarnation to the Ascension. In order that the reader may not soon forget the beautiful scenes he beholds, the author rests at each stage and asks a number of pertinent questions. When they are satisfactorily answered, he once again takes up the lead and we follow. Because the book is primarily intended for the average Catholic, deep discussions of archeological, chronological, and textual difficulties are omitted. The work is fitted with the necessary maps; its style is most enjoyable. (St. Anthony Guild Press, Paterson, N. J. \$2.50).

Rev. Winfrid Herbst, S.D.S., in his **Readings and Reflections on the Gospels**, makes a praiseworthy attempt to restore a form of instruction which has lately been neglected the homily. Although he occasionally considers the exegesis of each verse, he shows a slight preference for paraphrasing the entire Gospel and applying it to current problems. The sermons, for the most part, are little more than skeletons, thus leaving the reader free to develop them as he would. Father Herbst purports to be guided by learned commentators, but at times he seems to get lost; for example, in his treatment of the eschatological discourse. (Fred. Pustet Co., Inc., New York. \$2.50).

Saint Paul assures us that the Scriptures are profitable for instructing us in justice. In **Moise et Nous**, Louis Soubigou, Lic.S.Scr., proves this of the history of Moses. The book is, moreover, a fine short, yet complete, up-to-date and scientific exposition of Israel's journey to Sinai and subsequent wanderings, and is enhanced by three splendid maps and an abundance of useful references. P. Lethielleux, Paris. 18 fr.).

LITURGY: Anyone desiring a thorough knowledge and appreciation of the liturgical spirit of the Church cannot afford to overlook **The Year of Our Lord** by Sr. Emiliana Loehr, O.S.B. This book is the fruit of the cloistered meditations of a Benedictine nun, who reveals to her readers how the Church has surrounded the Holy Sacrifice of the Mass with her beautiful liturgy, commemorating incidents in the life of Our Lord from

His birth to His ascension. The writer carries us from Sunday to Sunday through the whole liturgical cycle, showing us the beauty and appropriateness of the parts of Sacred Scripture which the Church has chosen for the Mass of each season. The reader will find this book a treasure. Constant reference to it will help one to become imbued with the liturgical spirit of the Church, and will make participation in the Holy Sacrifice of the Mass more fruitful. Dom Vonier, O.S.B., inserts an inspiring Foreword on the power of sanctification contained in the exercises of the liturgical year. (P. J. Kenedy & Sons, New York. \$2.75).

The dissertation **Jus Musicae Liturgicae**, by Dr. Fiorenzo Romita, is a valuable contribution to the unification and clarification of the liturgical laws governing sacred music. The book has two main divisions. The first traces the juridical evolution of Church music from the earliest times; the second is a commentary on the living law of the Church as contained in the two basic documents: the *Motu Proprio*, "*Inter pastoralis officii sollicitudines*," of Pius X, and the Apostolic Constitution, "*Deus Scientiarum Dominus*," of Pius XI. Dr. Romita's method is scientific; his treatment clear and complete. The work is well-outlined and annotated, and an appendix contains all of the papal encyclicals, briefs and decrees on liturgical music. This fine dissertation should receive a welcome in the hands of diocesan and seminary directors of music. (Marietti, Turin. L.15).

HAGIOGRAPHY: As a subject for hagiography, it is the misfortune of Saint Joan of Arc that she is too humanly lovable. So far the greatest number of her English biographers, captivated by circumstances extrinsic to her sanctity, have written beautifully and stirringly of Joan, indeed—but not of Saint Joan. Too often they have forgotten almost completely the one thing that matters. In **Joan the Saint**, M. Stanislas Fumet endeavors to take account of that one thing, throwing the light of his study deep into St. Joan's sanctity, disclosing the key virtues that explain her secret. He insists on the close relation between her virginal purity and the success of her mission, and on the prominence in her career of fortitude and obedience. His novel viewpoint—novel for biographies of the Maid of Orleans—should stimulate him or another to probe more deeply into the soul of this girl Saint. There is overmuch room in Catholic literature for a sound, thorough work on the Christian virtues, illustrated by the life of Joan of Arc, whose activity on the battlefield was the fruit of her contemplation, and whose soul was adorned with a very high development of the Gifts of the Holy Ghost. (Sheed and Ward, New York. \$1.00).

The Secret of St. Margaret Mary, by Henri Ghéon. For some time now, the brilliant Henri Ghéon has been investigating with eminent success the secrets of the saints. From the tiny hamlet of Ars he has conducted us to the silent cloisters of Carmel and lovely Therese Martin, and, not so very long ago, to the noisy houses of Don Bosco and his rollicking ragamuffins. Now, in swift, deft and delicate strokes, the gifted hagiographer traces the story of the Saint of the Sacred Heart. Beautifully done, the story wants only in length. One puts down the book with the definite regret that M. Ghéon did not tell us more about the *Secret of St. Margaret Mary*—her intense suffering for the love of God and neighbor. (Sheed & Ward, New York. \$1.00).

Rev. Reginaldo Fei, O.P., makes **Santa Caterina da Siena** live so vividly that, even before finishing this small work, the reader has become an ardent devotee of the Saint. The book is not strictly a biography but rather an encomium on the various outstanding characteristics of Catherine Benincasa. The author's swiftly moving pen portrays for us: "Catherine the Learned"; "The Citizen"; "The Papal Lady"; "The Saint"; and, in the final chapter, contrasts St. Catherine and St. Francis Assisi.

This most valuable work should have received better treatment from the binder and printer. (Rag. Alberio & Pugliesi, Messina, Sicily, Italy. L.5).

DEVOTIONAL: La Plus Belle Fleur du Paradis, by His Eminence Lepicier (now in its third French edition), is a profound theological and devotional treatise on the Litany of Loretto, and a most precious tribute to our Blessed Mother. The Cardinal learnedly examines the theological import of each invocation, then adds a devout prayer, and cites a pertinent historical example. Here is an abundance of food for meditation and consequently for sermon matter. Worthy of special notice are the splendid indices which easily enable us to find any aspect of Maryology. (P. Lethiel-leux, Paris. 18fr.).

In all papal pronouncements we find a wealth of material for study and meditation. The whole of Pope Pius XI's recent encyclical on *The Catholic Priesthood* is embodied in **The Priest, God and the World** by Francis Augustine Walsh, O.S.B. The learned Benedictine writes an excellent commentary on this priceless document, considering in order its divisions—the office and power of the priest, virtue and learning in the priesthood, and training for the priesthood. Dom Walsh explains many of the Holy Father's expressions so that not only priests but lay people as well may obtain a deeper insight into the sublime doctrine of the participation of men in the priesthood of Christ. Students for the priesthood will be greatly assisted by personally applying the reflections of the author, who is Regent of the Seminary at the Catholic University of America. (Benziger Bros., New York. \$1.50).

To assist him in his annual retreat and in the monthly day of recollection recommended by the Holy Father in a recent encyclical, every priest has need of some systematic treatise on the sacerdotal state. Just such a helpful volume is **The Priest**, subtitled **A Retreat for Parish Priests**, by Abbe Planus. In eighteen meditations and instructions, arranged to fit a six day retreat schedule, M. Planus examines every important aspect of the priestly life. The reader is urged to consider his own life step by step: what it has been; what it is; and what it should be; keeping in mind at all times Christ, the Eternal Priest, the Exemplar to be followed by every priest in celebrating Holy Mass, in administering the sacraments, in prayer and study, and in all his associations with the laity and with his fellow priests. Simultaneously the author points out the means of reenergizing the spirit life. Quotations from Holy Scripture are numerous and apt, although without accompanying references to their source. The Reverend John L. Zoph has given us the present English version, a translation of the French original. (Benziger Bros., New York. \$2.75).

The Cross and the Beatitudes, by Msgr. Fulton J. Sheen, is a series of seven talks given on the Catholic Hour (Lent, 1937). In the words of the author: "It is a correlation of the Seven Beatitudes and the Seven Last Words. The eighth beatitude is a confirmation and a declaration of all those that precede." The thought and style of Msgr. Sheen is herein presented in all its richness. Dealing precisely with the common error of the day, Communism, the author contrasts Eternal Wisdom as summarised in the Beatitudes with the pseudo-wisdom of the world. This little volume is offered to all as an appeal to put aside the doctrine of hatred and learn anew the lesson of love, so that we all may work together for the common good of humanity. (P. J. Kenedy & Sons, New York. \$1.00).

Jesus Silent, translated by Sister M. Monica, Ph.D., from the Spanish of Rt. Rev. Don Manuel González Garcia, Bishop of Malaga, contains fifty brief meditations on the Silence of Our Lord in the Blessed Sacrament. Comparing this silence with the earthly life of Our Lord, the author endeavours to establish its appropriateness and to remind us of the many les-

sons it should teach us. Each meditation ends with a short prayer to Mary Immaculate. The book is marked with simplicity and should lead the contemplative soul to a deeper appreciation of the Sacramental Silence. (P. J. Kenedy & Sons, New York. \$1.00).

To Heights Serene, by Sister St. Michael Cowan, is an attractive little volume of short essays on subjects such as friendship, kindness, self-possession, joy, silence and memories. Written in conversational style and definitely marked with a refreshing wholesomeness, the essays are the product of deep thought strongly tinted with solid, common-sense psychology. (Benziger Bros., New York. \$1.00).

Open **Three Sheaves of Religious Verse** at almost any page you wish and you will fall into the rushing meter of Tennyson's *Charge of the Light Brigade*. Rev. John J. Rauscher, S.M., certainly does not always intend this movement for he varies his stanza structure in many ways; nevertheless one continually feels this "charging" strain. One of his *Three Sheaves*, a group of narrations, make beautiful prose reading if we ignore the rimes; and while these verses are vividly descriptive, they are hardly poetry. The other two sections, being series on the Litany of our Lady and the Litany of the Holy Name of Jesus, are more poetical, but the author seems to lack the strength required to maintain himself with such exacting topics. There are a few choice grains to be found here, but they are almost buried in melancholic chaff. (Benziger Bros., New York. \$1.00).

PLAYS: Peace propaganda is plentiful these days and in **Johnny Johnson** Paul Green presents a pleasantly entertaining and effective type of it. A musical play in three acts, it promises a full evening of intelligent fun. Unaffected in its humor, unsophisticated in its characterization and clever in its satirical development of a timely theme, it commands both respect and sympathy. Extremely human, Johnny Johnson's goodness and simplicity cannot fail to create a fine impression. (Samuel French, New York. \$2.00).

Beatrice Herford's Monologues gives us the current repertoire of the originator of the form of monologue now so much in vogue. Her artistry vividly portrays for us some comical reactions to very ordinary situations. Amateurs, however, will find the characters of these eighteen monologues difficult of interpretation. (French. \$1.00).

The early interest and enthusiasm of the beginner in the art of acting is frequently dissipated and lost on dry technical exercises and uninteresting individual practice. The author of **Problem-Projects in Acting**, Katharine Kester, aims at bettering this unfortunate method of instruction. The outstanding problems are lucidly explained and made the object of practice in group presentations of scenes in which the particular difficulties are met. The apt choice of scenes bespeaks an appreciation of the students' task together with a knowledge of the part interest plays in the acquiring of any facility and perfection in acting. (French. \$1.50).

Tournament Plays contains thirteen one-act plays never before published. A few are extremely well done, notably, *A Maid Goes Forth To Battle*, *New Leisure* and *The Marooning of Marilla*, while others defy presentation or bear unwholesome themes. (French. \$1.50).

The dramatic soloist will welcome **You're The Show**, by Clay Franklin. This volume includes twelve life-like character sketches of men and women cast in ordinary situations and events. (French. \$1.00).

Yes, My Darling Daughter. A play in three acts. By Mark Reed. (French. \$2.00).

But for the Grace of God. A play in three acts. By Leopold Atlas. (French. \$1.00).

PAMPHLETS: The Queen's Work, St. Louis, presents: **The Way of the Cross**, by Rev. R. J. O'Brien (\$0.50); **What's the Matter with Europe?** by D. A. Lord, S.J.—a keen analysis of the unrest on the Continent and an exhortation to Americans to ground themselves well in the principles of justice and charity; **Visits to the Blessed Sacrament**—a plea for a deeper appreciation of the inestimable gift of the Real Presence; and **They Found Success**—a story whose sequel is to be written by the reader. Christ offers the reader a partnership in His plan; will the reader accept or will he remain un-Christlike? (Each \$0.10).

BOOKS RECEIVED: **Nurse's Manual; Sacred Heart Manual.** (The Catholic Book Publishing Co., New York. Each \$1.10).

The following will be reviewed in the September issue:

Morals and Marriage, T. G. Wayne; Longmans, Green.
Leo XIII and Our Times, René Fülöp Miller; Longmans, Green.
The Holy Trinity, J. P. Arendzen; Sheed & Ward.
The Satin Slipper, Paul Claudel; Sheed & Ward.
Interracial Justice, John La Farge, S.J.; America Press.
The Holy Sacrifice of the Mass, Dom Vandeur; Benziger, Bros.
Songs of Sion, J. J. Laux; Benziger Bros.