



Christian Perfection and Contemplation. By Reginald Garrigou-Lagrance, Translated by Sister M. Timothea Doyle, O.P. 488 pp. Herder, St. Louis. \$3.50.

God: His Existence and His Nature, and Providence recently introduced Father Reginald Garrigou-Lagrance, O.P., to American readers and left them eager to better the acquaintance. Through the initiative and scholarship of Sister M. Timothea Doyle, O.P., of Rosary College, River Forest, Ill., an opportunity for a renewed and fuller acquaintance is now given. She has ably translated *Perfection Chrétienne et Contemplation*, that most valuable treatise on ascetical and mystical theology which was the logical result of Father Garrigou-Lagrance's many years of assiduous application to the Dominican ideal: "*Contemplata aliis tradere.*" He has spent numberless hours studying the writings of Sts. Augustine, Thomas Aquinas, John of the Cross, Francis de Sales and Teresa of Avila and has offered to share his treasure of knowledge with all who seek union with God.

Father Garrigou-Lagrance could not choose as his principal guides two more capable persons than Thomas Aquinas and John of the Cross; for the former attained the highest degree of infused contemplation and the latter has received from the Church the accolade of being one of Her greatest mystics. The author's purpose is to establish first, that Christian perfection consists especially in the plenitude of the great precepts, love of God and love of neighbor; and secondly, that infused contemplation, proceeding from faith that is illumined by the gifts of understanding and wisdom, is in the normal way of sanctity. Following the Doctors of the Church, Father Garrigou-Lagrance is assured of expounding not a novel view but the safe expression of tradition.

The acknowledged leader of the modern Thomistic movement lays the foundation of his unshakeable structure by lucidly explaining the object, principles and method of ascetical and mystical theology. Then he proceeds to build by thoroughly examining mystical theology in its relation to the fundamental doctrines of St. Thomas most closely allied to the spiritual life: *viz.*, those bearing on the infused vir-

tues, on the gifts of the Holy Ghost, on the efficacy of grace, and lastly on the very nature of God. There then follows an explanation of the principal constitutive of Christian perfection in this life, and the inter-play of the gifts and virtues, the precepts and counsels. This section is a truly marvelous synthesis of the doctrines of the Angelic Doctor, John of the Cross, Catherine of Siena, Augustine, Dionysius and the *Imitation*.

Having determined in the light of revelation and experience what the full perfection of the Christian life should be, the author now sets out to see if it really supposes infused or mystical contemplation. He reaches the conclusion that the mystical life belongs to the full, normal development of the life of grace on earth. An exhaustive treatise on Contemplation brings the volume to a close.

This work should dissipate all false notions concerning mysticism, asceticism and contemplation, and should prove beyond cavil that all are called to perfection. Father Garrigou-Lagrange has erected a solid, Gothic building whose vaulting and pointed arches symbolize the higher life to which every Christian should determinedly aspire.

J.M.

Pope Pius the Eleventh. By Philip Hughes. 328 pp. Sheed & Ward, New York. \$3.00.

The post war period was necessarily a period of reorganization for the Church if she would weather the chaotic conditions which were the legacy of war. In such a critical hour, the Church, whose sphere of influence had no frontiers, whose spiritual sway transcended all political boundaries, required above all else a man of courage and vision to guide the Bark of Peter into the dark uncertain waters of the future. Such a man was Achille Ratti who ascended the Papal Throne as Pius XI.

Philip Hughes has sketched the portrait of an obscure ecclesiastic taken from the peace and quiet of the Vatican Library and suddenly plunged into the vortex of world affairs. As Apostolic Visitor, and later as Nuncio to Poland, his diplomatic mission was an apparent failure, but time has shown it to be the first of a long series of diplomatic accomplishments. His expert handling of later events revealed his rare qualities and was rewarded with the red hat and the See of St. Ambrose. The Archbishopric of Milan was but the prelude to a glorious pontificate as Vicar of Christ.

Pax Christi in Regno Christi gives the key to his line of action. In his Encyclicals is traced the outline of his gigantic program which would increase and fortify the Church and inspire all classes of so-

ciety. He offered the only true and lasting solution to the vexing problem of labor; the foreign missions were reorganized and increased, and interest in the Eastern Church was reanimated under the influence of his pastoral zeal. Education in general and clerical education in particular have been given a new direction through his guidance. The legal and social life of the Church has been safeguarded in an unprecedented number of concordats, while the settling of the Roman Question has given Pius XI a permanent place in history. And he certainly will be remembered for his courage and prudence when face to face with the disruptive crises in France, Mexico, Germany and Spain.

Father Hughes has discerned and accurately interpreted the spirit which animates a remarkable pontificate. C.N.

Correspondent in Spain. By H. Edward Knoblauch. 245 pp. Sheed & Ward, New York. \$2.50.

Spanish Rehearsal. By Arnold Lunn. 268 pp. Sheed & Ward, New York. \$2.50.

Not since the United States was deluged with the vicious propaganda of the World War era has it been subjected to such a flood of mendacity as has overflowed this country in the literature regarding Spain's civil war. To stop the flow seems impossible. But certain books (all too few) can and should be recommended to keep the reading public afloat till the crest of misrepresentation subsides. Two such buoyant books are *Correspondent in Spain* and *Spanish Rehearsal*.

Mr. Knoblauch, a non-Catholic journalist, who has written *Correspondent in Spain*, represented the Associated Press in Madrid for more than four years. Besides knowing all the important figures of the Left and the Right, he witnessed the twenty-eight cabinet crises which occurred in the period that led up to the civil war. Unlike correspondent Herbert Matthews, who has recently declared that he hopes the Loyalists "will win," the author "has no personal interest in the war or in its outcome" (p. xii). He is simply an ace American newspaper man whose sole objective was to get the news and transmit it to the United States. For this annoying devotion to truth the Red government threatened his life and forced him to leave Spain. He calls attention to the fact that his account of the war is one seen only from the Loyalist side. It is, however, this very fact that makes for the work's lasting worth.

The book opens with "The Background of the Struggle," and treats of the war through the opening of hostilities, of the Insurgent march on Madrid, life there during that city's constant bombardment

and of the siege of the Alcázar. Then follows what must be for too many Americans (if they will only read it) an eye-opening and factual portrayal of the Red Terror with all its "liquidation," "Cheka," censorship, socialization, propaganda machine and the like. In closing, the author gives his reasons why he thinks the Nationalists will win and tells why he had to quit Spain.

Mr. Knoblaugh shows that as early as November 1933 ". . . the extreme left made no secret of the fact that it was preparing for an armed uprising of major proportions" (p. 5). In Asturias alone there were found ". . . nearly ninety thousand rifles, thirty thousand pistols, and some half million rounds of ammunition" (p. 6). He explains the deceptive electoral system invented by the Left which, though it gave the Right-Center coalition in the February 1936 elections a half-million vote victory, won the majority of Cortes' seats for the Left. He quotes (p. 16) Caballero's statements: "Azana will play Kerensky to my Lenin," and "A union of Iberian Soviet Republics—that is our aim"; and says (p. 136) that the Red government ". . . took few decisive steps without consulting [by telephone] the Comintern" in Russia. Interesting to those who doubt the slaughter of innocent non-combatants by the Red regime is the very conservative estimate of one hundred forty thousand slain which is based on official reports made to ". . . the American, French and English governments. . ." (p. 75). He also recounts how General Franco announced a neutral zone in Madrid for women and children after which the government almost immediately transferred most of its barracks and munitions within it" (p. 101).

This book, written without any attempt at sensationalism, fairly teems with information which is unknown to Americans outside the range of the Catholic press. Emphasis on the need of its circulation cannot be too strongly made.

To help avert the tragedy "which has been rehearsed in Spain" from being "played out on English and American boards," Arnold Lunn has written *Spanish Rehearsal*. In the preface to his work, he appeals to readers out of sympathy with his views not to "liquidate" him "with a label" but asks simply that they judge from the evidence if his view is not the correct one.

First he takes the reader backstage in the theatre where few have gone to see for themselves, through Nationalist Spain. Starting from Irun he goes to Burgos, Salamanca, Avila, behind the lines of the Madrid front, to Toledo, the Alcázar, Talavera, Seville, Granada, and Malaga, with a return again to Seville and final embarkation for England at Gibraltar. In the account of that extensive visit he tells of

what he saw there: security, decency, heroism, cooperation, religious freedom, and a people with "no facile optimism" but possessed of "a rock-like confidence in the certainty of victory" whose battle cry is "*Arriba España*" and not "*Viva Russa*."

Having seen the country of the Right, having considered the internal and external strength of the two contending forces, having admirably described the first Nationalist Expeditionary Force victories and having given his readers an insight into Catholic *Hispania resurgens*, Mr. Lunn devotes the second part of his book to "The Argument." Anyone who has read his other controversial works know how compelling he can be in this type of writing. With about ninety percent of the demonstrable facts on his side he easily triumphs over the defenders of the Spanish Left, dealing particularly crushing blows to the Anglican Dean of Canterbury and the Duchess of Atholl. This second section alone is worth reading for the varied sources which Mr. Lunn uses in his "Argument," e. g. G. M. Godden's pamphlets, the undenied Burgos Report on Red atrocities, the testimony of the Spanish liberals, etc. Although some of the matter treated in the work has been used before and the tone of the latter portion of his book is that of a counsel presenting his case to a jury, the volume is never heavy and is sometimes quite vivid.

One can hardly leave uncorrected the author's passing reference (p. 39) to the "scoundrel," Toussaint de l'Ouverture, as a "mulatto revolutionary who distinguished himself . . . by brutalities as horrible as those in Red Spain." Mr. Lunn has quite evidently confused Toussaint with Dessalines or Christophe. Toussaint was a Catholic patriot of Haiti who gave that country its first constitution and whose true greatness still waits a biography in English. F.R.

The Unity of Philosophical Experience. By Etienne Gilson. 343 pp. Charles Scribner's Sons, New York. \$2.75.

Following the precedent of no less an authority than Aristotle, Etienne Gilson's approach to the history of philosophy is philosophical; and that is why he is so successful in showing that through all the maze of conflicting systems and aberrations of thought the history of philosophy makes philosophic sense. Therein can be discovered what he calls *The Unity of Philosophical Experience*.

In its broad lines, Professor Gilson's book has four parts. The first three deal with three great movements, which he singles out as "experiments" in philosophy; the fourth part is a synthesis of the facts gathered from the three experiments. The experiments reveal definite cycles in the history of philosophy, each being composed of a

period of construction followed by a breakdown. Some man adopts a certain attitude in philosophy and constructs his system around that attitude, following it consistently until he is confronted by unwelcome consequences. He tries to dodge them, but his disciples come along and take up where he left off. They do not hesitate to follow their master's principles to their logical and (to the master, at least) unwelcome conclusions. Thence it becomes evident that the only way to avoid the consequences is to desert the position from which they spring. The disciples have come face to face with failure, and the failure is very often blamed not on the false principles, but on philosophy itself. Thus the way is made clear for scepticism. However, since man is not by nature a doubting animal, eventually the process is bound to begin anew. Viewed under this aspect, the history of philosophy is far more than a mere chronology of individuals and their teachings. It is concerned rather with philosophical ideas, which, though they can never be found separate from philosophers, are to some extent independent of both philosophers and philosophies. It is significant that a man is free to choose his principles, but once he has chosen them, he is not free to prevent them from being carried to their necessary conclusions.

It is not to the point here to go into a detailed examination of the author's particular treatment of the three great experiments, which are classified as the "Medieval," the "Cartesian," and the "Modern." The Medieval Experiment centering around "universals" ended in the scepticism of Montaigne, after Ockham had effectively cut the roots of knowledge. Descartes tried to restore philosophy, but his principles were such that it was just a matter of time till Hume followed. The Modern Experiment, running from Kant to the bleak pages of present day philosophy, was no more successful.

We come now to the final section of the book. Having observed the human mind at work in its failures as well as in its successes, we experience the intrinsic necessity of the same connection of ideas which pure philosophy can justify by abstract reasoning. To begin with, the experiments show that all the so-called deaths of philosophy have been attended by its revival, so it may be inferred that "philosophy always buries its undertakers." Through the centuries a constant quest for the first cause of all that is—call it the Good with Plato, the Will with Schopenhauer, the Absolute Idea with Hegel—bears witness to the fact that man is by nature a metaphysical animal. "If metaphysical speculation is a shooting at the moon, philosophers have always begun by shooting at it; only after missing it have they said that there was no moon, and that it was a waste of time to shoot at

it" (p. 309). Repeated failures may point to the impossibility of an undertaking. This explains scepticism, which is "defeatism in philosophy." Or, repeated failures may point to a repeated error in discussing a problem, and history shows this to be the case in philosophy. Time after time men have tried to substitute the fundamental concepts of logic, physics, biology, sociology, economics, etc., for those of metaphysics and the results eloquently testify that no particular science is competent either to solve metaphysical problems or to judge of their solution, for metaphysics aims at transcending all particular knowledge. The efforts of countless men make it clear that reason is naturally able to conceive of all that is as being basically one and the same. The results of their efforts make it just as clear that the unification can not be found in the reduction of reality to one of its parts. That which the mind is bound to conceive as belonging to all things and as not belonging to any two things in the same way is "being." It is *being* that is the first principle of all human knowledge, and the first principle of metaphysics. Nevertheless, it has always been a tempting first principle: that *thought*, not *being*, is involved in all our representations. There lies the beginning of idealism, which, history shows, always dooms a man's philosophy to ultimate failure. No one ever regains the whole of reality after locking himself up in one of its parts. All the failures of metaphysics encountered in the experiments are traceable to the fact that the first principle of human knowledge has either been overlooked or misused. In this light the history of philosophy is suggestive of hope, for it shows: "Far from being a science long since exhausted, metaphysics is a science which has, as yet, been tried by but few" (p. 318). As the author points out, the time of the "As ifs" is over, and what we need is a "This is so." The whole past of thought shows that we shall find it only by placing our confidence in the rational validity of metaphysics and by understanding that true metaphysics can only be the science of *being* and its properties. It is for us in the present day—as St. Thomas and Aristotle did in their day—"not to achieve a system of the world as if being could be deduced from thought, but to relate reality, as we know it, to the permanent principles in whose light all the changing problems of science, of ethics and of art have to be solved" (p. 317).

An extensive knowledge of the history of philosophy is revealed in Etienne Gilson's work, coupled with a profound understanding of the function of the *philosophia perennis*. He has written with grace and with clarity. Philosophers and students of philosophy, or more broadly "lovers of wisdom," can ill-afford to miss *The Unity of Philosophical Experience*.
J.C.M.

The Modern Mind. By Michael Roberts. 284 pp. Macmillan, New York. \$2.75.

Bringing to the fore a wealth of materials, gathered from long reading in the history of religion, poetry and science, Mr. Michael Roberts gives us, in *The Modern Mind*, a valuable study in the history of the use of words in the English language. Language is used by man as an instrument in the expression of thought, and as such it is developed, directed, transformed by the human mind. The instrument, in turn, has an influence on its user; hence it is observed that the common usage of a language at a given period has a tendency to direct thought into more or less definite channels. Thus, English as we find it today was, in its development, influenced to a marked degree by material science, and that very fact has "encouraged us to neglect all the uses of language which are unnecessary for the purposes of material science" (p. 6).

The foregoing statement contains the main point which Mr. Roberts makes in his book, and it is well substantiated by the evidence presented in Chapters III to IX. The growth of interest in the physical sciences is shown to have been accompanied by a narrowing of language. By the end of the seventeenth century the deadly blight of materialism had greatly affected the use of language, abetted by men such as John Hobbes, who could assert, "The Universe [and he meant *everything*] is Corporeall, that is to say, Body" (quoted p. 69). In the concentrated effort to render language plain and unpoetic it is notable that the agitators were either scientists or amateurs of science. An unavailing protest followed from the Cambridge Platonists; but language was already material, and continued to be so in the centuries that followed, as an examination of the works of men prominent in the history of thought reveals. In separate chapters the effects of the materialization of language are traced in the sciences of physics, biology, and psychology.

After seeing Mr. Roberts' acute analysis of the restriction of language and thought by materialism, and viewing the unwholesome consequences, which he so deprecates, one regrets that the author does not find in Thomism a remedy for the unhappy situation. Indeed, it is in a return to the sanity of St. Thomas, as Gilson so effectively points out in his recent work, *The Unity of Philosophical Experience*, that the modern mind can find its only salvation from the so-called modern philosophy, which is in reality either collective mental slavery or scepticism. A part of reality has been mistaken for reality itself, and it is a profound metaphysic of "being" that is required to put the new science in its proper place and to order all things under reason.

Instead, Mr. Roberts puts his faith in nominalism to coordinate the demands of modern science and religion, but that is to open the door to the destruction of science itself, philosophy, and all rationality in theology.

To understand the author's attitude toward Thomism, which he regards (contrary to its author's intentions, of course) as a cause of materialism, it is sufficient to note some of his statements which seriously misinterpret its meaning and scope. Mr. Roberts implies in St. Thomas an exaggerated idea of the fallibility of the senses (p. 22); he speaks of St. Thomas' "insistence that only deductive logic was valid" (p. 63); he regards Thomism as tending to create an artificial incompatibility between science and Christianity (p. 62); internal consistency is made the real test of truth (p. 80). Of special note is a reference to St. Thomas' "proving the existence of a purely verbal God" (p. 85.)—a meagre estimate of the value of the response to the question *An Deus sit* in the First Part of the *Summa*. Finally, though it is almost parenthetical, a reference to St. Thomas' "arguments that the world could not be shown by reason to be either eternal or created" (p. 19) needs to be amended. The world cannot be shown by reason to be eternal or not to be eternal, but it can be shown by reason to be created (Cf. *Summa Th.*, I, QQ. 44 and 45).

Mr. Roberts' failure to grasp the fullness of the *philosophia perennis* is a considerable defect in his study; but it does not vitiate the merits of the book already indicated, nor does it rob the author of the praise due to him for the originality of his research in an important field.

J.C.M.

The Proletariat. By Goetz A. Briefs. 315 pp. McGraw-Hill, New York. \$3.00

A scientific work on an economic question that makes interesting reading is worthy of our attention. Such is the work by Dr. Briefs, of whom Horace Taylor, Professor of Economics, Columbia University, says in his Foreword: "Following a distinguished scholarly career in Germany, Professor Briefs became a resident of this country in 1934. Although this is the first book by him to appear in English, he is widely known on the continent of Europe as a student of industrial relations and of social trends. . . . In this work are presented many of the results of these scholarly labors and also of independent investigations of labor conditions and movements in the United States. The work will constitute, I believe, an important contribution to the literature on this subject in the English language."

The work is mostly analytical, sifting the vast number of facts

surrounding the notion of proletarianism. As a result, it is almost impossible to give an adequate idea of the wealth of material contained in it. However, the author does not stop at analysis, but passes on to generalizations, "which . . . are limited in their breadth by the various sets of evidences he has found" (Foreword).

He gives us the following definition of the proletariat from the socio-economic viewpoint: "A proletarian is a wage earner (or salaried worker not in a permanent position) whose exclusive, or at least indispensable, source of income is found in the sale of his labor power in a shifting and insecure labor market" (p. 24). Simply as a propertyless wage earner the proletarian is not a characteristic product of our times. He has existed under all forms of economic and political regimes. So we must find something else to characterize the proletarian of today. Dr. Briefs find this in the class consciousness of the permanent and hereditary character of his lot in life. And so from an ethico-psychological viewpoint we have the following definition of a proletarian: "A proletarian is a propertyless wage earner (representative of the great mass of such created by the capitalistic order) who regards himself and his kind as constituting a distinct social class, who lives and forms his ideas in the light of this class consciousness according to class ideals, and who on the basis of this class consciousness rejects the prevailing social and economic orders" (p. 50).

In Chapter XII, Dr. Briefs gives us an illuminating account of the present situation in the United States. He agrees with the conclusions reached by Sombart in his book: *Why Is There No Socialism in the United States?* He goes on to point out that the conditions hampering Socialism in the past are being removed. The equality of opportunity, which is the cardinal doctrine of our American democracy, has blinded the eyes of the workingman to the economic slavery into which he is falling. This is what the author calls the adventure of capitalism. "Personal freedom, equality before the law—both to be combined with permanent propertylessness on the part of the working class: this, we repeat, constitutes the adventure of capitalism" (p. 247). Can this adventure succeed? It might, thinks Dr. Briefs, "if it could provide paid employment for all and guarantee reasonably comfortable living for the workers and their families, on the supposition that the wages would be high enough to permit savings to be laid away against normally recurring seasons of unemployment or in anticipation of old age, or that family ties would be so strong that even without such reserves the workers would be guaranteed security in their old age by the devotion of their children" (p. 247). The author points out the attitude taken by various groups

towards this adventure. Communism solves the difficulty by abolishing private property, creating a proletarian state, in which all are in the same precarious or secure position, depending on the ability of the state to produce the necessary goods. Fascism solves the problem by preserving private property, limiting its use, and by abolishing the individual rights of labor. The state takes over the whole burden of regulating industry and labor, providing jobs or relief. "The alternative of either abolition of private property or abolition of freedom is circumvented by strict regimentation of both capital and labor" (p. 267). Another approach to this problem is through social legislation. Although the author favors this solution, he points out the difficulties under which present systems labor. Social legislation is only a superstructure, which is no stronger than the fundamental economic structure. And the economic structure today is incapable of bearing the weight of such social legislation as old age and unemployment insurance. Nevertheless the author states: "The solution which is most in line with occidental traditions and with the turn they have taken in our Western Civilization is social legislation in organic connections with an economic and fiscal New Deal" (p. 267).

Dr. Briefs last chapter, "A Challenge to Western Civilization," is forward-looking. Western civilization has bequeathed to the working man the firm conviction of his personal dignity, his independence, his right, within certain limits, to self-determination. Democracy has given him political and social equality. But the fact remains that, historically, "in the occidental world the concept of person and the institution of private property are closely connected" (pp. 171-2). Capitalism, therefore, if it is to keep in line with the traditions of the occident, if it is to satisfy the ingrained desires of western men to be persons, must find some way to return to the sense of security and dignity that arises from the possession of private property.

Dr. Briefs has no axe to grind. He has given us an objective analysis of the origin, growth and psychology of the proletariat. He has seen clearly the problem facing capitalism in trying to combine freedom with non-ownership among the great mass of the people. He has not given us a panacea for all the ills of the capitalistic regime, nor has he fallen into the dark pits of communism and fascism. He has simply indicated to us the direction that our traditions point out.

In his Foreword, Horace Taylor says that some readers may accuse Dr. Briefs of being either a socialist or a fascist. If that is so, it will mean that the readers are biased. If they must accuse him of being anything, let them accuse him of being what he really is, a Christian.

A.J.M.

Creative Revolution. By J. F. T. Prince. 120 pp. Bruce, Milwaukee. \$1.50.

Readers of *Blackfriars*, the *Month* and the *Clergy Review* will recall these vigorous essays of Father Prince. When they appeared in those magazines they occasioned a babel of favorable and unfavorable comment. Editing them for the *Science and Culture Series*, Father Prince deleted whatever was liable to misinterpretation and, as a result, is the author of a book that must be vociferously acclaimed by all right-thinking persons.

The necessity of a revolution arises from Materialism in our economic philosophy and Mammonism in industry, but it need not be the kind of revolution the Bolshevist seeks. A bloodless, Christian revolution founded on the charity of Christ and embodied in the active realization of the program outlined by His present Vicar will eminently serve the purpose.

The Bolshevist has made plain the issue, but he is directing his energy into futile channels. His leaders have deliberately connected Capitalism with Christianity by veiling the true and revealing only a pseudo-Christianity. Consequently, the Bolshevist disregards the true Democracy of the Church which recognizes the rights of all individuals without distinction, and which will not tolerate the slavery of Capitalism or State tyranny. Instead, fired by alluring but fatuous promises, he searches for the heaven here on earth which is the Ideal State. In view of this great end Bolshevism invests itself with a messianic rôle and practices a deceptive mysticism of pseudo-justice, equality and fraternity. Terrorism has made the State supreme and man a chattel evaluated according to his output capacity, devoid of all moral sense of responsibility.

It is the job of the Catholic, every Catholic, to direct this revolutionary impulse into constructive channels, to extract the subjective religious element from Bolshevism and breathe into it the spirit of living Catholicism. The misapprehension of the Bolshevist that Capitalism and Christianity are much of the same feather must be removed. Workers must become apostles to workers, employers to employers. The Christian principles of Justice and Charity must be diligently practiced in order to awaken the Bolshevist to a true appreciation of man's individual value; the political value placed on human economy must be replaced by the divine value. The spirit of the Brotherhood of Christ must overcome a Humanitarianism that is dissociated from the Incarnation. We must "try a revolution based on the charity of Christ springing from an exasperated love of the individual soul" (p. 102).

If we do nothing more than acclaim this book, if we remain en-

sconced in an easy-chair while telling anyone who is interested that Father Prince has written a fearless, hard-hitting attack on today's main issue, then Father Prince might just as well have remained silent. His book was not meant to be merely fuel for discussion. He intended it to be a spur to action. And if it prods only enough to make us feel uncomfortable, even then its purpose will be defeated. It was intended to eradicate every vestige of *laissez-faire* and effectively stir us to the work of a Creative Revolution: *viz.*, the living exemplification of the charity of Christ and the active realization of the program outlined by Pius XI.

J.M.

Three Theories of Society. By Paul Hanley Furfey, Ph.D. 261 pp. Macmillan, New York. \$2.00.

Books dealing with the problems of society are issuing from the press in a constantly increasing stream. Various and widely divergent are the solutions offered to contemporary social questions. This wide variance, even on fundamental points, among the authorities springs, as Dr. Furfey notes, "from diverse approaches to the study of society." Since "authorities on social problems do not generally recognize the validity of each other's technique," the author turns from a discussion of society's individual problems, "to a discussion of the various ways of studying society." To this end, he divides his book into three sections, each considering a general type of society whose character is determined by its purpose.

Positivistic Society, of which contemporary civilization is an example, is examined in the light of its end—the achievement of material prosperity. The second type of society—Noëtic—a type which has never existed in its purity, is shown as aiming at the acquirement of culture through the development of man's intellectual powers. Both types end in failure, the first because of the shoddy and unworthy ideal it proposes, the second because man finds that, of himself, he can not overcome the animal in his nature. "A society founded upon positivism is mean and commonplace. A society founded upon noësis—intellectual development—is beautiful, but unworkable. The possibility . . . of a society founded upon faith . . . is the sole remaining one. This type of society—Pistic Society—is shown as the highest type, because it offers man an ideal worthy of him, and as a possible type, because man can attain it through the Church."

Aside from an over-abundance of technical language, especially in the treatment of Noëtic Society, the book is well written. Dr. Furfey shows a keen insight into the basic evils of our times, and exposes the Thomistic principles which can do away with many of

those evils. His discussion of the principles is sometimes confusing, and it is regrettable that a student of St. Thomas should make the mistake of defining Eternal Law as "the divine act of will, etc." (p. 242), whereas he had already quoted St. Thomas defining it as "ratio divinae sapientiae" (p.131). The work can be read with profit by all Catholics, as well as by those outside the Church, and it has a particular value for those engaged in any form of Catholic Action.

F.M.

An Introduction to Logic. By J. Maritain. Sheed & Ward, New York. \$2.00.

The necessity for Logic is indisputable, but the matters of which it treats are difficult of comprehension, particularly to the student meeting them for the first time.

M. Maritain has endeavored to lessen this difficulty by treating the subject somewhat differently than do most scholastic manuals and text books. His intention is to divide it into Major and Minor Logic. The present volume—the second of his projected series of philosophical texts—is the Minor Logic and is concerned with the three operations of the mind, their products and their signs. Demonstration, the Universals, first principles, the classification of the sciences, and the like are reserved for his later volumes on Major Logic and Criticism.

The procedure followed in this volume is the traditional one. Each act of the mind is analyzed and its sign and its product studied. Definitions are concise and lucid. Especially commendable is his treatment of the syllogism, its nature and its laws. Tables, illustrations and summaries aid greatly in avoiding difficulties.

One criticism might be levelled at it. The pages of the book are distorted by marginal and footnote references. Some device should have been resorted to which would have made them more attractive.

The translation is a faithful rendition of the original.

J.D.M.

The Place of Saint Thomas More in English Literature and History. By R. W. Chambers. 135 pp. Longmans, Green, New York. \$2.00.

Everyone should delight in reading this little book about the long misrepresented English Saint. If you know nothing about him, it is a beautiful introduction; if you made your acquaintance with him long ago and have now all but forgotten his face, it extends a warm inviting hand to renewed friendship; if you are a devoted and understanding friend of this great English martyr, it offers you an evening of happy reminiscence in his delightful company. At

bottom, the book is a lecture delivered to the Thomas More Society, an organization of Catholic lawyers in England, and has been expanded in such a way as not to lose any of the lecturer's captivating personality nor the Saint's attractiveness.

Mr. Chambers, Quain Professor of English, University College, London, More's leading non-Catholic biographer, points out that contemporary testimony and recent investigation are fast giving St. Thomas More the position he well deserves among English men of letters. In history, however, the situation is quite different. Too many, he says, have accepted Acton's statement (*Wolsey and the Divorce of Henry VIII*) about More's political life, a statement which has caused widespread misunderstanding; whereas the martyred Chancellor's true attitude toward things political is summed up in the words which he himself says King Henry VIII taught him in the beginning of his reign: "first unto God, and after God unto the King." If this lesson was later to cost him his life, it was also a stepping-stone to martyrdom and sainthood.

For a concise summary and a true understanding of More's attitude toward Henry VIII and the Reformation, one can do no better than read the third chapter of this interesting book.

E.C.L.

Rebel, Priest and Prophet. A Biography of Dr. Edward McGlynn. By Stephen Bell. 320 pp. Devin-Adair, New York. \$3.00.

Mr. Bell set out to break the "conspiracy of silence" which threatens the memory of the supporter of Henry George's Single Tax. He has succeeded merely in re-hashing the newspaper stories of an episode, supporting his case with anonymous letters, quotations from "persons who knew the Doctor" and letters from the Doctor's friends and sympathizers.

Mr. Bell's portrait of his subject is far out of perspective. He does not understand the Doctor, and is unsympathetic with the Church, for more than once does he go out of his way to insert an unseemly remark. Furthermore, he does not understand the discipline which must prevail in any orderly society whether it be a church or a school for Georgerian Economics.

J.M.

Eucharistic Hours for Priests and People. By Rev. William Reany, D.D. 286 pp. P. J. Kenedy & Sons, New York. \$2.00.

In these days of hurry and haste, comparatively few Catholics realize the inestimable benefit of a quiet, thoughtful hour spent in the presence of the Blessed Sacrament. To promote devotion to our Eucharistic King, and especially by means of the holy hour, Father

Reany has given us twenty-two meditations suited for reading in the quiet of church or chapel.

All the meditations have Jesus in the Blessed Sacrament as their central object, but in each one the Prisoner of Love is considered under a different aspect, for example, the Living Corner-Stone of the Church, the Living Memorial of the Passion, the Bread of Life, our King, our Teacher, our Sanctifier.

In his foreword, the author quotes Pope Pius XI in an audience granted to the members of the People's Eucharistic League. The Holy Father says the Eucharist is so infinitely precious to us because it satisfies all those obligations which, left to ourselves, we would not be able to satisfy—the duty of adoration in regard to the infinite majesty of God, thanksgiving for His innumerable benefits, propitiation for our offences, and impetration for our wants. Father Reany has arranged each meditation according to this fourfold method of adoration, thanksgiving, reparation, and supplication.

Quotations from sacred scripture, the missal, the *Summa Theologica* of St. Thomas Aquinas, and various works of other Doctors of the Church are very numerous, appearing with so much frequency as to make it difficult at times to follow the thread of thought. Although the title includes the laity, the style and diction of the book seem better suited to priests and seminarians.

However, Father Reany's work is a distinct addition to Eucharistic literature and will prove very profitable reading. E.C.

Three Ways Home. By Sheila Kaye-Smith. 258 pp. Harper & Bros., New York. \$2.50.

Three Ways Home, although another autobiography by a Roman convert, has no thesis to expose. Rather the author is intent upon unfolding the vital experiences which wrought her conversion. The Church surprises her as it did her convert-husband. The Church, too, fulfills a void in her life which could not otherwise be satisfied. To establish her gradual approach to the Church, she uses a simple and unaffected narrative which discloses, primarily, her own earnestness. Her loyalty to herself prompts her to investigate the Church, and consequently urges her to accept its Creed. When she becomes aware of the Church's claim upon her conscience, she is honest enough to yield to that demand.

It is not in a cold and detached recital that she chronicles her soul's journey. Instead she envelopes it with an appealing tale about herself which adroitly concerns itself with her groping career as a novelist, her love of the shining countryside of Sussex and her pur-

suit of religious truth—all of which combine to enrich and vitalize her autobiography. Particularly does her feminine humor and her gracious naiveté, as well as her penetrating thought, emphasize the splendor of her religious experience.

Unlike most converts, Sheila Kaye-Smith does not usurp the rôle of a theologian. Instead she allows theological explanations to be hinted at by her various intellectual reactions to religious truths. Nor does she otherwise than courteously repudiate Anglicanism. Her charity, as well as her clarity, toward her former religious position is not only commendable, but edifying. Such an attitude invites attention rather than opposition from her non-Catholic readers.

Finally, she explains her conversion, not in terms of intellectual assent or emotional urge, but rather through the beneficent grace of God. This essential factor is one which many converts overlook or ignore when they discuss the influences which lead them upon the road to Rome. Thus, if Sheila Kaye-Smith has done nothing else in this work, and that cannot be said, for her work is a really charming piece of reading as well, she reminds the reader of the intimate and integrating influence of God in the shaping of a soul's destiny. Such alone can commend the book, for today that relationship between God and man needs to be constantly reasserted. B.L.

Starforth. By Lucille Borden. 490 pp. Macmillan, New York. \$2.50.

Lucille Borden has chosen England as the locale of her latest novel, an England which was in the throes of the tremendous changes which took place during the last years of Henry VIII, the reigns of Edward VI and Mary Tudor, and the early years of the Elizabethan rule. *Starforth* is the sequel to Mrs. Borden's previous story, *White Hawthorne*. She bridges the chasm of two centuries very deftly in a short prologue entitled "Echo" in which she tells briefly of the homecoming to England of the Silver Knight of White Hawthorne and his wife, Fiorenza, the dancing girl of Florence.

The present novel takes up the life of Maris Starforth and follows her through the many adventures she experienced as playmate of young Mary Tudor, as the toast of Henry VIII's court and those of the succeeding reigns, and as the quasi-adviser to Edward VI and Mary Tudor. Through all these years, Maris is able to remain true to her Catholic faith and faithful to the traditions and the secret of the royal house of Starforth.

In this lies the charm of Mrs. Borden's story, that one central theme is developed throughout. This is characteristic of all her novels,

and so absorbing does she make the unfolding of her theme that one feels he must go on to the end before setting a book of hers down. In *Starforth*, we have as this central theme faithfulness to ideals. Maris Starforth is the living embodiment of this idea, and nowhere is this better brought out than in the tremendous chapter where she faces the advisers of Edward VI and calmly tears to pieces several of the Thirty-Nine Articles written into the monarch's prayer-book. In a few short pages we receive an apologetical and theological lesson which is profound and instructive.

The license of a novelist to make free with chronology is perhaps a bit abused by Mrs. Borden; for example: 1529 finds Cromwell in power; Wolsey is still alive in 1532; Elizabeth excommunicated in 1559.

M.J.M.

In the December issue we named Sheed & Ward instead of Fordham U. Press, New York, as the publisher of Belloc's *Crisis of Civilization*.

DIGEST OF RECENT BOOKS

I Also Send You is an apologetical work that is different. Thomas H. Moore, S.J., a professor of Religion at Fordham University, does not follow the usual procedure of the older and longer manuals, but presents his matter in short, concise arguments worded simply and attractively, albeit formidably clothed in unassailable logic. Nor are appropriate and telling passages from Sacred Scripture absent. After proving the existence of God by the arguments from efficient causality and design, Father Moore treats of the validity of the Gospels, the Messianic character and Divine Nature of Jesus Christ, the establishment by Christ of one church for all mankind; *viz.*, the Catholic Church, which has certain recognizable characteristics. There are also fine chapters on the hierarchy and the Mystical Body. One might get the impression (pp. 135-6) that slavery *in se* is morally wrong. Undoubtedly, Father Moore knows it to be the general opinion of theologians that slavery in itself is contrary neither to the natural law nor to any positive Divine law; even though, *per accidens*, it almost always is gravely wrong. He does not go into the question in detail, but that should not, we think, have excluded the necessary distinction. Written in a style admirably adapted to the average student or reader, *I Also Send You* has real merit. (Fordham U. Press, New York. \$1.50).

In recent years in the field of religious education, far too much emphasis had been placed on method and manner of presentation to the detriment of a definite, vital and specific content. It is upon its content merits that Ferdinand C. Falque, S.T.B., Director of the Confraternity of Christian Doctrine, Diocese of St. Cloud, Minn., offers the first volume in the Catholic-Truth-in-Survey series, **God Our Creator**, as a manual for students of secondary schools. The main headings are: God, Man, Divine Revelation, Creation, Original Sin, God's Promise of Redemption, Christ in Type and Figure, the Commandments, and the Religious Life of the Mass. The treatment on prayer is beautifully done, and the all-important doctrine on the family is brought out skillfully and practically. The section on Bible History is as concise and interesting a treatise as we have ever seen. Some,

however, will object that perhaps just a little too much space has been given to Old Testament history, considering the number of topics that demand discussion and the religion teacher's limited time for discussing them. The book deserves careful consideration on the part of those who are searching for a suitable Religion textbook for the first and second year high school courses. Various illustrations, lists of questions and summaries enhance its practical value. The second volume of the series, *Christ Our Redeemer*, for third and fourth year courses, will endeavor to give the student a complete elucidation of Catholic Christianity. (Benziger Bros., New York).

George Washington's Association With the Irish, by Michael J. O'Brien, L.L.D., has as its basis a paragraph from *The Conquest of a Continent* by Madison Grant, stating that the only immigrants from Ireland up to the 1840's were Leinster Protestants and Ulster Presbyterians. The author vigorously takes the contrary thesis. By a thorough research of the personal diary of Washington, his recollections, county records and newspaper accounts, he proceeds to show that Washington came into contact and was very friendly with many of the "South Irish." He has several lists from official records of names of undoubtedly Irish character which are found only in the south of Ireland. Besides, newspaper accounts of ships with passengers arriving from southern Irish ports back up his thesis. No claim is made that all these with Irish names were practical Catholics, but he wisely takes into account the conditions in the colonies hostile to Catholicism and the lack of priests. The work may be summed up as a collection of data, written as such, showing that there were "South Irish" in the colonies and that Washington had dealings with many of them. The title is apt to be misleading for it expresses only a secondary purpose of the book. (Kenedy & Sons, New York. \$2.50).

I Necrologi di San Domenico in Camporegio, one of the series of the *Fontes Vitae S. Catherinae Senensis*, has been edited under the direction of Pere M. H. Laurent, O.P., and Francis Valli. There is a short sketch on the founding of the Dominican Convent of Camporegio, but the major portion of this book of 381 pages is devoted to a critical edition of the obituary list of the convent and a short biographical note on each of the Religious and laity buried there. The importance of this scholarly piece of research work lies in the vividly portrayed influence that the Dominicans of this convent had upon the life and character of St. Catherine of Siena. (G. C. Sansoni, Florence, Italy. L.90).

When Man Listens is the appeal of the Oxford Group as raised by Cecil Rose. The aim of the movement is to let God direct our affairs, an aim with which Catholics are in complete agreement. However, the method of accomplishing this is totally insufficient. To the Oxford group, the essentials are meditation (or as they term it, a period of quiet) and confession, not in the Catholic sense but a mere revealing of one's affairs to another person. The system is without any objective criterion, and is based merely on the private interpretation of the individual. As in many other popular religious movements, the most necessary discipline of the mind is lacking. It is a system based on emotionalism. (Oxford U. Press, New York. \$0.25).

From the pen of Father Neil Boyton, S.J., comes another delightful little book, **A Yankee Xavier**, an account of the short but glorious life of a Jesuit Scholastic, Mr. Henry McGlinchey, who gave himself to the missions of India and there ended his earthly sojourn before the goal of the priesthood had been reached. Although an American boy in his twenties, he was a true Xavier in his unquenchable thirst for souls. Finding his strength in the Tabernacle, Henry answered the call to India and there, in 1918, exhausted himself in his apostolic efforts. He was "the first American

Jesuit who redeemed his love for India's sons by the sacrifice of his young and promising life." The background for this story is vivid and authentic, for Father Boyton, whose skilled pen is well known, was in India with Mr. McGlinchey. (Macmillan, New York. \$1.50).

The story of Kateri Tekakwitha has been recorded in numerous books, plays, pamphlets and articles, and in many languages. **Our Kateri**, by Sister M. Immaculata, O.P., of Maryknoll, however, will not be lost in that plethora of chronicles, but will take its place in the foremost rank. Written for a diversified class of readers, it has been given the form of a short novel rather than that of a strict biography. The historical facts of Kateri's life have been supplemented in a few places by the author's imaginings, and her nameless relatives have been given suitable appellations. Sister Immaculata paints a vividly interesting picture that will grip even the most casual reader. Although Kateri is cloaked with a strong air of romance, she remains essentially human as she acquires a sanctity which is within the reach of all. Possibly the author has given life to characters who are more like the white man than the Indian of that period. (Benziger Bros., New York. \$1.50).

When the Bourbons suppressed the Society of Jesus despite the spirited opposition of Clement XIII they failed to reckon with the Grace of God and a servant of God who was more or less unknown to them. **Blessed Joseph Pignatelli, S.J.**, whose heroic life is interestingly told to us by Msgr. D. A. Hanly, P.A., was appointed by God to be "the living link by which the continuous existence of the Society from the time of St. Ignatius to the present was made a reality (p.81)." Deported from Spain in thirteen merchant-men, the six hundred members of the province of Aragon were welded into a unit by Joseph Pignatelli. After three weeks they landed at Ajaccio, Corsica, the birthplace of the man who in later years was to be their scourge, Napoleon. Driven from this haven, they settled for a time in Ferrara where the Brief of Clement XIV, "Dominus ac Redemptor Noster," suppressing the Society, was read to them. No longer Jesuits, Father Pignatelli and his companions nevertheless maintained as close contact as possible. For forty years Blessed Joseph led his followers in their furlorn flight, holding them together with love for the Society. Finally in 1811, at the age of seventy-four and three years before the general restoration of the Society by Pius VII's pronouncement "Sollicitudo Omnium Ecclesiarum," Joseph was called to Heaven to see from there the fruits of his labors. His extraordinary humility, poverty and charity attained beatification for him on May 21, 1933. His feast is celebrated within the Society on November 28. (Benziger Bros., New York. \$2.75).

To the teaching Orders of women the Church and the world owe a debt of gratitude that is hard to repay. Not the least debt is due to the Daughters of St. Angela, or Ursulines, who for four hundred years have carried on a work of sacrifice in all parts of the globe. In **A Light Shining**, by S. M. Johnston, we find portrayed the life of Mother Mary Joseph, an Ursuline distinguished not only for her virtue but for administrative ability as well. The scene opens in 1852 in the modest home of her birth, Baden, Germany, and moves swiftly through her girlhood years in Texas. As novice and later as Superioress her charm and ready wit drew an ever widening circle of friends around her. As assistant Mother General in Rome and especially as an agent in handling the knotty problem of the union of the Ursulines, she had every opportunity of utilizing the gifts with which nature and grace had endowed her. The joys following sorrows, the playful banter of community life, the heroism displayed in the tragedy of the Galveston flood, the adventure of travel, all combine to make the narrative not only colorful but intensely human. An abundance of letters and anecdotes allows the subject to speak for herself. The

freshness of style and simplicity of tone give the biography a distinctive appeal. *A Light Shining* is the October choice of the *Spiritual Book Associates*. (Benziger Bros., New York. \$3.50).

Every Catholic family needs such a book as **Saints to Help the Sick and Dying**, by Edmund J. Goebel, Ph.D. Besides containing comforting words of hope and prayer, it also treats of Penance, Extreme Unction, Communion of the sick and Viaticum, giving their complete ritual and explaining by word and picture the necessary preparations to be made. The last half of this book is made up of short sketches of those Saints whose intercession is to be invoked against various diseases. The amount of good this book may do cannot be estimated. (Benziger Bros., New York. \$1.50).

In **Moonlit Pasture and Other Poems**, by Clement Cook, O.F.M., readers will find many gems of delightful verse. The book contains more than one hundred and fifty lyrics dealing with secular as well as religious topics. The author included a few mediocre pieces in his collection, but the greater part of his work gives evidence of painstaking craftsmanship, and some of the verses embody a surprising profundity of thought in their few deft lines. (St. Anthony Guild Press, Paterson, N. J. \$2.00).

The 1938 edition of the **Franciscan Almanac**, embodying many new features, is now available. (St. Anthony Guild Press, Paterson, N. J. \$0.75).

LITURGY: The monks of St. John's Abbey have made two more contributions to the liturgical apostolate. The text of the **Way of the Cross** is a new one, compiled from liturgical and scriptural sources. The sources are indicated in footnotes. The **Mass of the Angels** contains the text and musical notation of an *Asperges*, the *Vidi Aquam*, *Credo III*, the Gregorian *Mass of the Angels*, and all the responses to be sung by the congregation. The English translation is immediately beneath the Latin text. (Liturgical Press, Collegeville, Minn. Each \$0.05).

Priest and People Co-operate in the Mass, by John J. Wynne, S.J., having as its aim the furtherance of this coöperation, contains the explanation of every act and prayer in the Mass or connected with it. The Mass for the feast of the Holy Name of Jesus is used as an example, the Mass itself being printed on the right-hand page, the explanations on the left. This brochure is worthy of every Catholic's attention. (Home Press, E. Fordham Rd., New York. \$0.10).

DEVOTIONAL: Vitae Sanctitate Excellatis Oportet, by Canon H. Mahieu, S.T.D., is a commentary on the famous "*Exhortatio ad clerum catholicum*" of Pius X and the "*Ad catholici sacerdotii fastigium*," of Pius XI. Following the text very closely, the commentary paraphrases the thought with lucid profundity. Having the simple aim of rousing the Catholic priest to the exercise of virtue congruous with his sublime office, Canon Mahieu's development of the text will be found to be stimulating and tinged with the unction of the Spirit throughout. It is a work whose reading every priest will find beneficial, but especially those to whom is entrusted the direction of priestly souls or the position of superior in seminaries and novitiates. Especially noteworthy is the doctrine given under the title "*Notanda de Oratione Mentali*." (Chas. Beyaert, Bruges, Belgium. 15 frs., bound, 19).

If you are really interested in God, you will find **Sister Mary John Berchmans, R.H.N.**, an extremely attractive person and one whom it behooves you to meet. After fruitful years in the active work of teaching and guiding young ladies, she became, in her later years, a pure contemplative. The story of her life, by Sister M. E. O'Neill, R.H.N., makes up the first half of the volume, while the second comprises, for the most part, Sister Mary John Berchmans' notes on the lights and graces by which God led her. Her life is remarkable in this, that her sanctity is

fashioned after the sanctity of the Mother of God. In the overshadowing of the Holy Spirit all her later years are passed, until one by one have been completed all the mysteries of our Blessed Mother's life. The reviewer thinks that more will be heard about this humble religious. It should be observed, however, that she should not be introduced to those who wish to remain happy in their mediocrity. (Benziger Bros., New York. \$1.75).

Your Hope of Glory, by Silvano Matulich, O.F.M., presented as an aid for a retreat, is built upon the thought of our incorporation with Christ as members of His Mystical Body. The author sees the world apostatizing from God and His Son, and appreciates the danger of Christ's members succumbing to the wiles of Satan unless they keep their Leader ever before their minds. Father Matulich, deeply conscious of our sublime union with our Head, Christ, and knowing that the living realization of this truth is necessary, especially today, offers us this little volume as an aid in never losing sight of Him Who is our hope of glory. (St. Anthony Guild Press, Paterson, N. J. \$1.50).

A delightful treatise on confidence in God, **Why Are You Fearful**, adapted by M. A. Habig, O.F.M., from the German of Father Athanase, O.F.M., will be a great help to souls whose steps are faltering and whose hearts are fearful. "The beginning of wisdom is fear of the Lord," but only the beginning, nothing more! Fear gives way to that which is greater, love. (St. Anthony Guild Press, Paterson, N. J. \$0.50).

The last quarter of **Spotlights on Matters Spiritual**, by Winfrid Herbst, S.D.S., contains a three day retreat which sums up the previous contents of the book; *viz.*, a detailed examination of man's life on earth as a preparation for his life in heaven, a discussion of the means at man's disposal for the attainment of his final end. The wide aim of the author, expressed in the Foreword, is consonant with that of a spiritual book; for, like the Our Father and the Rosary, it should have a broad value for all classes. The author's spotlight occasionally brings out spiritual matters brilliantly. (F. Pustet Co., New York. \$2.50).

JUVENILE: So popular with young readers were Joan Windham's *Six O'clock Saints* and *More Saints for Six O'clock* that many of them asked that the stories of their own patron saints be told in another book. Although all the requests could not be met in one book, Miss Windham includes the following **Saints by Request:** Andrew, Philomena, Ursula, Cecilia, Adrian, Paul, Anthony, Martin, Julia, Benedict, Bernard, Dominic, Raymond, Catherine, Charles, Gerard. The short lives of these saints, with pointed incidents portraying their virtues, will captivate young readers and inspire them to imitate the virtues practiced by their patrons. That Joan Windham's books are popular with children is attested to by the extraordinary fact that the children themselves have written to her about them. (Sheed & Ward, New York. \$1.50).

Children will welcome the **Saint Teresa Picture Book** by Ade Bethune. This talented and zealous Catholic artist has succeeded in portraying simply and attractively the principal events in the life of St. Teresa. Without losing any of the charm and originality of former drawings, Miss Bethune follows closely the traditional portraits of the Saint and her family. (Sheed & Ward, New York. \$0.90).

Received too late for inclusion in our Christmas Number were two attractively illustrated books of Catholic nursery rimes. Children will read with much profit and pleasure **A Dream of Christmas** by Anastasia Joan Kirby, and **John and Joan and Their Guardian Angels**. Both convey to youthful minds in charming and simple rimes sublime Catholic teaching. (St. Anthony Guild Press, Paterson, N.J. \$0.35 and \$1.50).

Children about ten years of age may profitably enjoy **His Majesty the King and Other Stories**, by Josephine Quirk. They are centered around the Infant Jesus, St. Anne, the Rosary, and the Christmas season. (Our Sunday Visitor Press, Huntington, Ind. \$1.00).

BROCHURES: "The God Jehovah, whom the Jews worship, is the greatest of all criminals." Such statements as the above, which appeared in a German newspaper, *Der Stürmer*, are indicative of the strong Anti-Semitism that is prevalent today. To offset this hateful and totally unchristian spirit, a group of Catholic European scholars issued a brochure entitled **The Church and the Jews**. The first part is dedicated to an explanation of the Church's teachings with reference to three predominant errors concerning the Jew today: *viz.*, that Yahwe is a Jewish God, that Jesus was anti-Semitic, that Israel is eternally damned. These errors are refuted by the use of the very same Scriptural quotations which purport to lend some justification to them. The second part is devoted to an examination of the present trend in political circles concerning the Jewish question. From the main tenets of the racial and "nationalist-conservative" types of Anti-Semitism, the authors clearly show that both are in opposition to Catholic doctrine. In conclusion, a plea is made to all Catholics to do all in their power to expose, whenever and wherever it may be necessary, all the errors inherent in the practical political side of the contemporary Jewish question." This is an important brochure. (Cath. Assoc. for Int'l Peace, Wash., D. C. \$0.10).

The Encyclical Letter of Pope Pius XI, *On Reforming the Social Order*, is the subject of a brochure written by Father J. F. MacDonnell, S.J., Professor of Ethics and Sociology at Weston College, Weston, Mass. **The Reformation of Institutions** explains the central section of the encyclical in concrete, familiar terms and reaches the conclusion that the papal program realizes all that is best in our original American ideals. This is the first in the new series of *Social Reconstruction Brochures* published by the Central Bureau Press, St. Louis. (\$0.10).

John J. Wynne, S.J., the Vice-Postulator of the cause of Kateri Tekakwitha, has published a new edition of the life of this "**Lily of the Mohawks**." The brochure is almost strictly factual but is very interestingly written. It cites a number of seemingly miraculous favors purported to have been granted through the intercession of the "Good Catherine," and a lengthy bibliography. (Tekakwitha League, E. Fordham Rd., New York).

The thirty-first *Timely Topics* brochure of the *Catholic Central Verein*, **Catholic Priests Distinguished Priests Have Known**, is a monument of unsolicited praise and grateful appreciation. First published twenty-five years ago, its reappearance when the clergy of Spain, Mexico and Germany are the target of calumny and persecution could not be more timely. Tributes from such noted authors as Carlyle, Defoe, Stevenson and Matthew Arnold are included in this interesting and instructive brochure. (St. Louis. \$0.25).

The **Mother Cabrini League** of Chicago has issued in brochure form an appreciation of her life's work by Father E. J. McCarthy. Foundress of the Missionary Sisters of the Sacred Heart, Mother Cabrini was sent by Leo XIII to New York in 1889 to care for the Italian immigrants. At her death in 1917 she had established foundations in many cities of the United States, in Central and South America, Italy, Spain and England. The League, organized under the patronage of Cardinal Mundelein, is forwarding the cause of Mother Cabrini's canonization.

PAMPHLETS: Continuing its splendid work for the destruction of the greatest menace to society, Communism, the *Queen's Work Press*, St. Louis, Mo., issues two additions to their Study Club Series: **Godless Com-**

munist, by J. R. Lyons, S.J., and **Communism, Our Common Enemy**, by T. J. Feeney, S.J. Father Lord, S.J., in **Thanks to the Communists**, rejoices in an opponent that will make us realize our heritage of Catholic truths (Each \$0.10). Three other pamphlets by the same author are now available: **I Don't Like Lent; Prayers Are Always Answered; Are You Scrupulous?** (Each \$0.10), and one by J. S. Kennedy: **Tell Me About Jesus** (\$0.05). The Queen's Work also presents: **How to Give Sex Instructions**. In a clear and straightforward manner, Father P. J. Bruckner, S.J., gives not only the method but also the proper words to be used in instructions of this kind. It will prove a profitable guide to parents, teachers and others who are responsible for the training of young people, and a blessing to the youth who is influenced by such instructions (\$0.25).

The St. Anthony Guild Press, Paterson, N. J., has published **Communism: The Opium of the People**, in which Msgr. Fulton J. Sheen forcefully shows that not religion but Communism itself is guilty of that indictment (\$0.10).

To recall to Catholic teachers and students the spiritual and intellectual leadership of St. Thomas Aquinas, *The Torch* has reprinted the celebrated encyclical, *Studiorum Ducem*, which Pope Pius issued in 1923 on the occasion of the sixth centenary of the Angelic Doctor's canonization. (New York. \$0.05).

PLAYS: From *Samuel French*, New York: **Abie's Irish Rose**. A comedy in three acts. By Anne Nichols. \$1.50. **In Heaven and Earth**. A one act play in three scenes. By Denis Plimmer. \$0.35. **Dialect Play Readings**. Selected by L. M. Frankenstein. \$1.50. **Costuming the Amateur Show**. By Dorothy L. Saunders. \$0.25. The last item in a handbook written from the Broadway producer's point of view. It gives the amateur producer ample suggestions for costuming his show artistically yet economically. Such details as purchasing proper material and simple instructions for making it into several varieties of costume are a boon to school groups with a small budget. Over one hundred specific designs give the amateur producer a clear idea about costumes that can be made for shows ranging from pageants to short skits. The author aids the producer to plan costuming that can be done by persons of ordinary sewing skill. With this book at hand, the amateur can end the distraction of tacky dresses and baggy clothes, and give grace and beauty to the actors from top to toe. **Monsignor's Hour**. By Emmet Lavery. A one act play in three scenes. (\$0.35).

George Terwilliger and Pamela James of the *National Service Bureau of Federal Theater* have compiled a list of ninety-one **Catholic Plays** which will be of particular interest to intermediate and juvenile groups. The majority of these titles are dramas, full-length or one-act, but pantomines and pageants also are represented. A frank evaluation and indicative synopsis of each play and salient production notes will afford the prospective producer an adequate idea of every play. (New York. \$0.25).