



**Matthew, Mark and Luke. A Study in the Order and Interrelation of the Synoptic Gospels.** By the late Dom John Chapman, Fourth Abbot of Downside. Edited, with an Introduction and some additional matter, by Msgr. John M. T. Barton, D.D., Lic. S. Script. xxv-312 pp. Longmans, Green, New York. \$8.00.

Before the War, the late Dom Chapman "held, rather dogmatically, that our Greek St. Matthew depends on St. Mark, and (with somewhat less certainty) that Q, the matter common to Mt. and Lk., was the other source." In other words, he roughly believed with regard to the Synoptic Problem what is called the Two-Document Hypothesis. Further study, however, convinced him that any form of the Two-Document Hypothesis is "a paradox, unworthy of support." The present volume is the story of his "conversion" and shows, as he himself says, "how violently I was torn away by facts from the views to which I clung." Abbot Chapman died in 1933 before his work was ready for the publisher, but Msgr. Barton, the English Consulor of the Pontifical Biblical Commission, has ably edited it, including an excellent short survey of the Synoptic Problem and some additional matter.

The volume is divided into three books. The first, dealing with the Gospel according to St. Mark, would prove that Mk. is dependent on the Greek, not the Aramaic, Mt. In the Abbot's own words, "Mk. is Mt. conversationally retold by an eye-witness and an ear-witness of what Mt. had set down, omitting all parts of Mt. where Peter was not present, and the long discourses which he would not remember with exactitude. Mt. appears to be Peter's reading aloud of Mt., taken down in short-hand by Mk." (p. 21.) This is the Abbot's principal thesis, and is opposed both to the Two-Document Hypothesis and to the Theory of Successive Dependence as it is commonly accepted by many present-day Catholic writers, a theory which holds for the primacy of the Aramaic Mt., then Mk., and finally the Greek Mt. and Lk. The part of the Abbot's supporting evidence appearing in Chapters III-VIII, though valid enough against various aspects of the Two Document Hypothesis, seems to be more readily and, all things considered, more probably accounted for by the above-mentioned theory of many present-day Catholic scholars, especially that form of

it which is proposed by those denying any dependence of Mk. on the Aramaic Mt. To be sure, some of the omissions by Mk. of parts of Mt., which are examined in the first and second chapters, appear significant, but they are not decisive. However, to deny the dependence of Mk. on the Greek Mt. is not necessarily to affirm the Two-Document Hypothesis and assert the dependence of Greek Mt. on Mk. *quoad res*, as the Abbot often seems to imply. The state of the oral catechesis and subsequent *literary* dependence on Mk. of the Greek translator of the Aramaic Mt. explain well enough the similarity in question. Too many improbabilities arise at the prospect of Mt.'s priority among the Greek Gospels to warrant any departure from the previously mentioned theory of Catholic scholars, which remains the most probable explanation of *all* the phenomena involved. This is especially true with regard to the Abbot's conjectures about the partial evolution of Mk. (pp. 90-91) and Lk. (p. 178) from Greek Mt. Here we may note, however, that the Abbot, with an eye to the critics who will not receive tradition, proceeds throughout his book from internal evidence alone.

The second part of this volume takes up the Gospel according to St. Luke, and presents evidence in support of the theory that Lk. is directly dependent on both Mk. and Mt., but not on the mythical Q. In his own words: "He [St. Luke] originally intended to embody nearly the whole of Mk., completing the beginning and end, and adding the beautiful matter which he had collected. But he discovered that he had too much matter, and cut great chunks of his first draft. The reason for his having too much matter was his meeting with the Greek Mt. which had been used by Peter and Mk. The reason for cutting out bits of Mk. (and possibly other bits, now lost to us forever, was, of course, his desire to write only one 'volume,' one *tomos*, of the size of a roll of commerce" (pp. 130-31). Here again the author is much concerned with disproving Q, and his evidence so concludes: but it is not decisive in proving the dependence of Lk. on the Greek Mt. as we now have it. In Chapter XII the Abbot points out a few instances where St. Luke seemingly omits parts of Mk., not from the usual motives of brevity or prudence, but because he has slashed his own manuscript; and these not improbable cuts may well have been made that volume might not be too large. However, the Abbot's suggestions in Chapter XV as to how St. Luke first met with and used the Greek Mt. (and also the suggestion that St. Luke is "consciously composing a sequel to the Greek Old Testament, a supplement to the Canon, a sacred book") are entirely unconvincing and improbable. Too many improbabilities arise from the Abbot's con-

clusions, and his evidence is readily assimilated by the aforementioned more probable theory, especially that version of it which would have St. Luke using a Greek edition of part of Mt's Gospel consisting principally of Our Lord's discourses. Indeed the Abbot's contentions in Chapter XI that "in every place where Lk. has a parallel to Mk. against the order of Mk., Lk. shows agreements with Mt. against Mk." and that "almost in every place of this kind either the preceding context or the succeeding context is that of Mt." are a more or less original substantiation of this hypothesis of the late Père Lagrange, especially since the passages in question are practically all discourse matter.

Abbot Chapman, in the third section of his book, besides concluding once more to the impossibility or at least the improbability of Q in a number of difficult periscopes, seeks to prove from internal arguments the traditional teaching that the Greek Mt. is a translation from the Aramaic and that its traditional ascription to St. Matthew is valid. However, his further conjecture that St. Matthew's association with Our Lord lasted for one year only, and that his Gospel represents the happenings of that one year only, is, at least in the light of the Gospel according to St. John, neither convincing nor probable.

To sum up, we think that Abbot Chapman has disproved the necessity and possibility of Q, but we do not think that he has established the priority of the Greek Mt. among the Greek Gospels. Unstinted praise, however, must be given to him for his assiduous research. Although, to our mind, he did not prove all his thesis, his work has by no means been fruitless, for Biblical criticism will always be helped by those who examine the Sacred Writings in as scholarly manner as he has.

M.O'B.

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**The Degrees of Knowledge.** By J. Maritain. 493 pp. Charles Scribner's Sons, New York. \$6.00.

M. Maritain, probably the leading lay member of the renewed apostolate of Thomistic thought, scored another triumph for the movement with his philosophical masterpiece, *The Degrees of Knowledge*. First published in 1932 and revised two years later, the treasures of this intellectual vault were available only to those having the bank-book of the French language. But Bernard Wall and Margot R. Adamson changed that state of affairs by granting English-speaking philosophers access to the rich thought of Maritain. They are to be congratulated for their courage in attempting such a task, but we hope that they will heed the substantiated criticisms of other reviewers. We shall confine ourselves to the content of the book.

The treatment of rational knowledge and the degrees which it represents, and of supra-rational knowledge and its degrees, is consonant with the philosophic purpose of the book; for the author, in treating of man's knowledge, respects the integrity of his subject. Therefore the work deals not only with natural powers of cognition but also with the obediencial potency for supra-rational knowledge which man possesses because of his elevation to a supernatural state. Further, rational knowledge is a firm foundation for, albeit not a necessary road nor infallibility leading to, supra-rational knowledge, the knowledge of faith. It is reasonable to hold and accept "the evidence of things that appear not" (Hebr., XI, 1) on God's testimony, for reason proves the veracity of God and recognizes the divine signs of credibility.

Defining critical realism (p. 86) as the "aristotelian-thomist conception of knowledge" ("on whose foundation the whole body of the book is based" [p. xi]), Maritain then proceeds to speak of the philosophy of nature in its relations with the sciences. Ascending the scale, we are told that metaphysics, although the acme of man's purely rational experience, discovers God solely as the author of nature. Faith, however, accepts God as He is in Himself, and reaches its perfection in mystical contemplation, the highest degree of knowledge attained this side of the Beatific Vision. Two examples of what Maritain describes as "the depth" of the things of the spirit are then considered: Augustinian wisdom and the science of contemplation as found in St. John of the Cross. Evident from the consideration of these two examples are the agreement between Thomist and Augustinian wisdom and the close relation existing between Sts. Thomas Aquinas and John of the Cross with respect to the contemplative life. This epitomized comparative synthesis of the teachings of these three Doctors of the Church is extremely well done.

This volume is based firmly on Thomism. For M. Maritain, Thomism is an organism which is as necessary for a study of man in his entirety as oxygen is necessary for the life of man. In the realm of pure philosophy Thomism is unalloyed, reasonable, comprehensible; in the realm of suprarational knowledge "Thomism is the scientific condition of christian wisdom" (p. 377). "The truth is that Thomism is a universal work" (p. xv). It is not a system nearly so much as it is an organism, living and spiritual, "by which each part lives by the life of the whole" (p. xiv). As the living organism breathes in oxygen, although oftentimes with impurities, and as the entire organism works to throw off these impurities and to assimilate the purities without change or detriment to the original whole, so Thomism draws

in particular things, rejecting the false by the truth of its principles, assimilating the true by the living compulsion of the universal extent of true principles without change or detriment to the original whole. Such is the basis M. Maritain would establish for the Thomistic synthesis.

The explanation given in the conclusion of the mystical experience of the life of the Trinity is very confusing and requires strictly attentive re-reading in order to ascertain the author's meaning. The only other unfavorable feature of this fine book is the lack of an index.

*The Degrees of Knowledge* will encourage many to read St. Thomas. For greater praise than that M. Maritain would not wish, because the glory of the pupil is to bring others to the master at whose feet truth was received.

L.A.S.

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**Philip II.** By William Thomas Walsh. 786 pp. Sheed & Ward, New York. \$5.00.

In the history of the world, perhaps no man has been so much and so generally maligned as Philip II of Spain, the "Black Demon of the South." English Protestant historians have succeeded so well in blackening the name of this truly great son of Charles V that, to the English-speaking world, Philip is synonymous with evil. Since the rise of modern critical history, even though attempts had been made to clear the names of others, Philip still remained a sinister character. In 1934, however, Roger Bigelow Merriman, of Harvard, published his *Philip the Prudent*, the fourth volume of his great work, *The Rise of the Spanish Empire*.

Merriman's volume, the result of long and laborious research, hailed by American historians as a masterpiece of scholarship, initiated the task of rehabilitating Philip II; but Catholic readers, while they welcomed Merriman's work as a giant forward stride, were somewhat disappointed in it. Those who knew the times and the man could see that the whole story had not yet been told; for, although the Harvard professor disproved many of the accusations levelled at Philip, many of them were allowed to stand. The learned historian, by reason of his background and education, was incapable of fully understanding a ruler who was, above all, a great Catholic. His use of Charles Lea's *The Spanish Inquisition* as the sole authority on that institution was particularly hard to accept. And so, while he brought much truth to light, he left much to be done in the way of correct interpretation.

This is the work that William Thomas Walsh undertook and

carried to a successful finish. He could understand Catholic Spain and Catholic Philip because he is himself a Catholic, Catholic not only by profession of faith, but also in heart and mind. So thoroughly free is he from the modern Materialism which has tainted, to a greater or less degree, so many of the Church's children, that he might himself be a product of Philip's Spain.

Mr. Walsh is, by profession, a teacher of English, but as an historiographer he has few peers in this country. It was he who gave American historians a lesson in historiography when he wrote *Isabella of Spain, the Last Crusader*. In *Philip II*, he effectively continues the lesson, basing his work almost entirely upon primary sources. Although it bears the scholarly imprint of a doctoral dissertation, the erudition that is manifestly present is not laboriously and overwhelmingly evident, but is clothed with the charm and easy-flowing style of a well-written novel.

Two of the principal calumniators of Philip, Hume and Prescott, are effectively disposed by Mr. Walsh. He does not wave them aside with categorical denials, but shows conclusively from the sources that they are in error on almost every point relevant to Philip's character. Merriman, who approached closer to the truth about the son of Charles V than any other historian, is led back to the crossroads and politely shown where he branched off in the wrong direction. It is delightful to listen to Mr. Walsh correcting the Harvard professor. There is no acrimony or sarcasm in his tone, but only a firmly gentle persuasiveness.

There comes to mind an outstanding example of the author's method of correcting the three gentlemen, the section dealing with the cure of Don Carlos. Busying himself with a microscopic examination of the sources, the author proves, contrary to Prescott, that the Moorish unguent had nothing to do with the cure, and that both Hume and Merriman blundered in attributing the recovery of Philip's son to the trepanning operation of Doctor Vesalius. The truth is that Vesalius had nothing to do with the operation, but a Doctor Chacon began it only to find, on penetrating the outer part of the cranium, that there was no need of the intended complete perforation of the skull to remove pressure on the brain. The only explanation for the cure of Don Carlos is shown to have been a miracle granted through the intercession of a Franciscan, Fray Diego (St. Didacus), whose ninety-nine year old incorrupt corpse had been placed in bed beside the unconscious Don.

On the whole, we found Mr. Walsh's interpretation as sound and unassailable as his facts, but we do not so readily agree with his

estimation of the influence exerted by the international Jew on the rise of the Masonic Societies, and of the influence of both on the rise of Protestantism. To us, his thesis seemed in need of much firmer support than he has given to it.

There are a few peccadillos in this masterful work which are here pointed out without a shadow of carping criticism. It is said (pp. 373-4) that Cardinal Alexandrino, later Pope Pius V, was a Dominican monk; but Pius V's name was Michael Cardinal Ghislieri, and Dominicans are not monks but friars. In many other places throughout the work (which, we think, should have been issued in two volumes) Mr. Walsh confuses "fray," "don," "monjes." Secular priests were titled "Don," friars who were not bishops were titled "Fray," and Dominicans and Franciscans were never known as "Monjes."

The text (p. 335) correctly names Sixtus V as the Pope who canonized Fray Diego (St. Didacus), but the notes bestow that honor on Pius V.

March 7 is not the feast day of St. Dominic (p. 512), but of his great son St. Thomas Aquinas.

When Philip went to Lisbon for the purpose of annexing the kingdom of Portugal, the eloquent preacher he heard, Luis de Granada, was not a Benedictine but a Dominican.

Finally, in relating the heroic work and suffering of the Church in the Low Countries, Mr. Walsh fails to mention the outstanding heroes of the Calvinist persecution there, the Gorcum martyrs. R.C.

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**Catalonia Infelix.** By E. Allison Peers. 350 pp. Oxford University Press, New York. \$3.00.

In writing this book, the author had in mind two aims: "to make it clear to those who have always thought of Catalonia as a mere 'county' or 'province' of Spain that she is in reality a nation . . . and to trace the new growth of Catalonia from the moment of the revival of her national consciousness to her attainment of political autonomy and thence onward through the agony which she is now suffering." That professor Peers has clearly accomplished his aims is beyond cavil. His last book, *The Spanish Tragedy*, now in its sixth and enlarged edition, and numerous articles in *The Commonwealth*, *The Dublin Review* and other periodicals, have definitely established him as the foremost English authority writing on Spain and her present strife. Now, just as the war has narrowed its main activity to Catalonia, so too has he centered his attention on that same part of Spain for which his Catalan scholarship so well fits him.

"Catalonia! Country of infinite variety — quintessence of the beauty of Spain!" Thus begins the gracefully written introduction which suggests the motif of the whole work. For, despite the greatness of Aragon and Castile, it is plain that Professor Peers gives the cultural primacy of the Spanish peoples to the Catalans. He tells in Book I "The Story of a Nation" which was born at the end of the ninth century, passed through its minority from 1137 to 1302, attained a full and vigorous maturity by 1479, only to weaken and die under the iron hand of Philip V at the beginning of the eighteenth century. Concluding this first part of the work is a fine compendium of the Catalonian "Rebirth" which took place about a century later through a revival of the Catalan language and a surprising development in Literature, Architecture, Sculpture, Painting and Music. Through these pulsating arteries again began to stream the lifeblood of the nation's culture, enabling her, by 1860, to rise, Phoenix-like, from the ashes of the past century and to enter upon the "Struggle of A Nation." This second section of Professor Peers' work, which is much more detailed, since it covers only three quarters of a century in comparison to the seven hundred years spanned in the preceding part of the book, gives a kaleidoscopic picture of the social, political and ideological conflicts in Catalonia including the Civil War up to the middle of 1937.

Distinctly surprising to most readers will be the knowledge that the "ambitious, adventurous, restless and freedom-loving" Catalonians were once "one of the leading powers of the Mediterranean"; that their Empire at one time included, not only the Balearics, Sardinia and Sicily, but also spread from Gallipoli northwards into Thrace as far as Bulgaria, westwards to Macedonia and Thessaly, and southward to Smyrna and Ephesus; that their literature in its greatest glory was "the rival of any in Europe save that of Italy"; and that the Catalan language was spoken and understood from Barcelona to Constantinople. Add to this such famous names as Vincent Ferrer, Dominican Saint and preacher; Ramon Lull, Franciscan missionary and mystic; Bernat Oliver, ascetic and litterateur; Arnold of Villanova, the reformer; Francis Eiximens, the encyclopedist, and one has some idea of Catalonia's eminence in her golden age. Cathedrals, Kings, Wars, Commerce—all are touched on in this review of the glorious past; but one rather serious oversight is committed. Cervera, Lerida, Barcelona, Perpignan and Palma each had a university which strongly affected the life of the country, but not even a mention of them is made here.

That Catalonia is correctly called "Infelix" is evident from her

ill-fated unions with Aragon and Castile. These caused her to lose her nationality. But this same title is sadly and immeasurably more appropriate today when, attaining freedom through autonomy after a century of struggle, she now finds herself, "at the end of four short years, plunged into a war and a revolution, the only possible outcome of which is the loss of that freedom, either for a time or forever." She was thrust into that war because her people allowed to grow within their country, along with the Catalonian National movement, a sinister proletarian revolutionary party that was swelled by aliens and led by the Anarcho-syndicalists. Betrayed by her own leaders and the Red elements, who cleverly usurped power after the unsuccessful Army revolt of July 1936, Catalonia now finds herself fighting for the cause of those same Red enthusiasts, who look upon autonomy as hatefully as they do on Fascism. Because "the Church in Catalonia is a living church, beloved by the people. . ." one reads with added horror of the "reign of terror established by a proletarian oligarchy" and of the "wholesale assassinations" and "cold-blooded incendiarism" perpetrated against it, not only by Anarchists, but by "representatives of all parties and unions comprising the Popular Front."

Here is a calm and true historical volume to confound the myriad special pleaders who support the "fiction of a liberal and democratic regime" in Red Spain. It is well printed, has a good sketch map of Catalonia, and contains an analytical table of contents, index and bibliography. —F.R.

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**Dom Pedro the Magnanimous.** By Mary Wilhelmine Williams. 426 pp. University of North Carolina Press, Chapel Hill. \$3.50.

Probably, much of Brazil's present-day political stability and economic progressiveness is due to the fact that the country passed from colonial to sovereign status through the medium of empire. Brazil was fortunate in being guided through much of this hazardous intermediate stage by the paternal hand of an outstanding ruler, Dom Pedro II, whose biography has recently been written by one of the finest scholars in the Hispanic-American field, Miss Mary Wilhelmine Williams.

From the pen of Miss Williams issues a well rounded picture of Pedro de Alcantara. He sprang from an aristocratic ancestry which included Charlemagne, Alfred the Great, William the Conqueror, Hugh Capet, Ferdinand and Isabella, and the Emperor Charles V. And when he was little more than five years old, he himself became a ruler, succeeding to the throne abdicated by his father in 1831. To

quiet a disturbed Empire, he was invested with full power when he was only fifteen. The magnanimity of his reign was forecast by his first public act, the granting of amnesty for all political crimes under the regency. At seventeen he married his cousins, Dona Thereza, and together they lived a life that was at all times chaste, charitable and just.

When Dom Pedro ascended the throne, Brazil was backward in communication facilities, in education, in sanitary conditions. When he left it, the fruits of his untiring labor as an educator and promoter of internal progress were evident to the most disinterested. For twenty-five years he was harassed by foreign troubles, but he worked ceaselessly for the good of the nation and finally obtained peace. Because he abolished slavery, the resentful slave owners and other discontented parties planned the overthrow of the monarchy. The republican movement gained strength but Pedro permitted the anti-monarchist propaganda to do its work. The military also turned against the throne, and, finally, the revolution, which was not a popular uprising, was bloodlessly accomplished. Pedro was exiled and died in Paris, in 1891.

Miss Williams has, on the whole, written a scholarly biography. From the viewpoint of fact-finding and scientific presentation she deserves unbounded praise, but her interpretation limps noticeably in the chapter on Dom Pedro's religious views and Church policy. Herein are a few things which are objectionable to a Catholic reader. Endeavoring to prove that Dom Pedro, under the influence, among others, of Ernest Renán and Alexandre Herculano, a bitter anti-clerical, possessed a very liberal religious outlook and that, in fact, he was not an orthodox Catholic, Miss Williams adduces one instance to support her contention that he did not accept the definition of the dogma of the Immaculate Conception. "In Sao Paulo the Emperor visited public schools and questioned the children on different subjects, including Christian doctrine, which formed part of the course of study. A little girl whom he examined on the Creed stated that Jesus was 'conceived of the Holy Ghost, born of the Virgin Mary, virgin in his delivery, during his delivery and after his delivery.' Dom Pedro, interrupting the child, turned to the teacher and said: 'Do not add anything to the Creed; that prayer is the complete synthesis of our religion. And *do not introduce the question of the conception*, which is a very recent dogma (Italics ours)'" (p. 172). This quotation, based on only one authority (which is little testimony for so serious a charge, even though the witness is Mucio Teixeira, the protegee of Dom Pedro), shows two things, neither of which the author intended.

It shows that Miss Williams, by accepting it as a proof for her contention, confuses the dogma of the Immaculate Conception with the dogma of the Perpetual Virginity of the Mother of God; and it also shows, if it is trustworthy, that Dom Pedro, also by confusing these two dogmas, was not the diligent student depicted by Miss Williams. Furthermore, it shows, not that Dom Pedro did not accept the doctrine of the Immaculate Conception, but that he was solicitously safeguarding the Creed from explanatory amplifications within the prayer itself.

In several places in this and the preceding chapter Miss Williams makes a common mistake of non-Catholic historians. She speaks (p. 167) of "the teaching of the Church at the time . . . ; the new beliefs (p. 171) ; changes made in its [the Church's] dogma" (p. 172). The doctrine of the Church does not change from time to time, but the Church does, as occasion demands, make explicit what was hitherto implicit, by defining a certain dogma. Like every living organism, the Church develops from within, not by accretion; new doctrines are not tacked on to her teaching, but the doctrine that is hers is made clearer and more definite. For a full treatment of this subject, Miss Williams should read the classic treatise on the subject, Cardinal Newman's *An Essay on Development*.

Another point that should be corrected is the statement (p. 166) that Dom Pedro's tutors "were more intent upon teaching religion as a way of life than as a system of theology." The Catholic religion's entire *raison d'être* is to be a way of life. The system of theology never has been merely for speculation; it has always been and always will be a way of life.

Throughout the book, however, Miss Williams is eminently fair to the Church, praising the vast amount of good accomplished under her direction and justly condemning the abuses of some of her ministers.

—J.M.

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**Ulrich von Hutten and the German Reformation.** By Hajo Holborn. Translated by Roland H. Bainton. 214 pp. Yale University Press, New Haven. \$3.00.

Heartened by the friendly reception given his original German biography, Hajo Holborn, with the aid of translator Roland H. Bainton, of Yale, now offers in English dress this revised and enlarged study of Ulrich von Hutten. It purposes to steer a middle course between the nineteenth century liberal estimate of Hutten, which is best exemplified in David F. Strauss' work, and the appraisal of the Catholic scholars of the same time who "were not ready to accord Hutten a positive rôle in history" (p. 207).

By mining deeply in the Böecking edition of Hutten's works and profiting by later Hutten studies, especially Kalkoff's, the author has, from this great mass of material, refined the clearest and most controlled picture of Hutten that has yet been given. Though the finished product is not without some impurities in its texture, nevertheless, it definitely secures for Hutten a more important place in German Reformation history than has heretofore been generally accorded him.

Fifteen introductory pages are devoted to a survey of the German scene touching on universities, political life, loss of papal prestige, consciousness of national solidarity, etc., before Ulrich von Hutten is properly introduced through his ancestry and youth. Since he sprang from the "minor ranks of the upper nobility . . . precise information as to his childhood escapes us" (p. 24). This is true, too, of his adolescence, if we except the one fact that he studied from his eleventh to his seventeenth year in the monastery at Fulda. Running away from Fulda to become a wandering scholar, he dipped into the rising tide of Humanism at Cologne, Erfurt, Frankfort, Leipsic, Vienna, Pavia, Bologna, Viterbo, Ferrara, and other centers of learning, whence he returned to Germany in 1517 to be crowned Poet Laureate. Soon there followed his entrance into politics and pamphleteering. This period sharpened him for his vigorous championing of Luther and all things German, and served as an apprenticeship for his undying war on the "Romanists" and the final repudiation of his former idol, Erasmus.

Hutten's whole stormy life lasted but thirty-five years, for the dread disease of syphylis cut him down in 1523. Reading this sober, scholarly and very interesting account of him, one cannot shake the impression that, though possessed of great talents, Hutten never really developed them because of his undisciplined and misdirected life. His title to greatness must ultimately be that of "high class pamphleteer," a man brought before the European eye because of time and circumstance rather than any surpassing mental stature. Dr. Holborn is very indulgent to Hutten's alleged moral delinquency in contradistinction to the unqualified accusations brought against him by other authors. The ribaldry evident in Hutten's *Letters of Obscure Men*, the fatal disease he contracted soon after he left Fulda, and the tavern brawl murder he committed in Bologna are but a few evidences which support the theory that his moral life was worse than Holborn's account would indicate.

Happily, this critical and complete portrait of Hutten, for which all students must be indebted to Dr. Holborn, is not essentially marred

by the exceptions which may be taken to the historical background against which it is painted. Statements like “. . . the incapacity of medieval culture to face squarely the hard facts of life. . . .” and “Its Utopian aspirations overlooked the devil. . . .” (p. 80) serve but to prepare one for the frankly Protestant tone of Chapter IX, “Hutten and Luther.” Medieval culture could face the hard facts of life simply because it had a reason, something modern culture has not; and if there is one thing the Middle Ages always took into account, sometimes even to a fault, it was the devil.

However, the one biased, unfair and, to make it worse, unsubstantiated treatment in the book that is outstanding, is Holborn's narrative of the “Reuchlin feud” (pp. 54-57, 111-112). Pfefferkorn, the Jewish convert who occasioned the discussion, cannot temperately be called a “renegade” nor an “apostate” any more than the twelve Apostles can. The German Dominicans, too, receive very shabby historical handling here. It was not the Bishop of Speyer who “. . . pronounced the ‘Augenspiegel’ innocuous and Hoogstraten a slanderer . . .” (p. 56), but an appointee of his, Canon Thomas Truchsess, a pupil of Reuchlin who decided in Reuchlin's favor. (*Die Deutschen Dominikaner in Kampfe gegen Luther*, by Dr. Nikolaus Paulus, Herder, Freiburg, 1903, p. 96.) To hint of dark dealing in the phrase “. . . the means employed by the Dominicans, . . .” and to say they “conquered together” (p. 111) is quite unfair. The Dominicans, holding the thankless position of Papal Inquisitors in Germany, were fighting to save the Catholic faith there; and their actions, later substantiated by the Holy See, were honorable. Although Dr. Holborn may not like the activities of the Dominicans nor agree with their viewpoint, nevertheless, if he had used Paulus' work, which exhaustively treats of them, he would have attained much greater historical accuracy in writing of the affair. Nor was Hoogstraten “haughty” (p. 64). On the contrary, Paulus, by quoting Hoogstraten's very words, shows that he was comparatively humble and also points out that nowhere in his later writings does Hoogstraten delight in, or brag about, his victory over Reuchlin when he might well have done so. (*Die Deutschen Dominikaner*, p. 100).

The printing and the five illustrations in the book are superb. An index of names is included, but one wishes that an analytical, rather than a simple table of contents had also been appended. F.R.

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**An Introduction to Medieval Europe: 300-1500.** By James Westfall Thompson and Edgar Nathaniel Johnson. 1092 pp. W. W. Norton, New York. \$3.90.

Writing a general history of the Middle Ages, analyzing the po-

litical, social, cultural and ecclesiastical developments of medieval civilization and fusing them into an organic whole could only be accomplished by a scholarly, courageous man, an indefatigable worker and one who understood the Church. Professor Thompson possessed all these qualities but one. The work of his facile pen first appeared in 1931 in two volumes and was, for the most part, favorably received. Edgar Nathaniel Johnson, of the University of Nebraska, has reorganized, rewritten and expanded that work, *The History of the Middle Ages*. It is to the credit of the two gentlemen that they graciously heeded the factual corrections pointed out by competent critics and, for the most part, modified their interpretation accordingly.

The political and social aspects are, on the whole, satisfactory; the chapters on Feudalism and Manorialism are particularly well-done; but the weakest parts of the work are those in which ecclesiastical history, doctrines and institutions are considered. Since, in the authors' own words, Christianity "forms the very warp and woof of all the history of that Western Europe which immediately followed upon Rome" (p. 26), certainly the worth of a history of the years 300-1500 should stand or fall on its examination of the Church. If the true character of the Church is not appreciated, a true history of those years is impossible. It is not necessary that the authors believe in the divine character of the Church, but it is of prime importance that they dress her from her own critical wardrobe; *i. e.*, that they set forth her doctrines and claims with historical accuracy.

When his work first appeared, Professor Thompson was severely rebuked for his misstatements concerning the Church, and the truth of the facts in question were indicated to him. Professor Johnson has given heed to many factual corrections but there still are seriously objectionable features in the volume. For instance:

The very backbone of his treatment of the Church is awry. The historical fact that Christianity overcame flourishing rival oriental cults, an enervated Graeco-Roman polytheism, the classical systems of philosophy, chiefly Neo-Platonism, and divisions within the ranks of the Christians themselves, is admitted; but to explain it all by synthesis and compromise is to lose sight of (if it is not actually tantamount to a denial of) the possibility of a divinely instituted organism.

The Primacy of Peter is looked upon as something that the Roman bishops arrogated to themselves. "They wished to rule the Church as its supreme head, and to be recognized as such by the whole Church. . . . From the third century on the bishops of Rome rested their claim to supremacy on the Petrine theory. . . ."

(p. 50). We have no quarrel with the authors for not accepting the Petrine theory, but the historical fact of primacy from the beginning can hardly be dismissed by a simple appeal to the "difficulties in the way of accepting this particular interpretation of the original scriptural texts. . . ." (p. 51) in view of the monumental work of Shotwell and Loomis, *The See of Peter*, which has established on strictly critical grounds the historicity of the primacy.

The definition of Transubstantiation at the fourth Lateran Council (1215) is made to appear as something new (p. 652), whereas it was in reality an old doctrine which can be found clearly stated in Justin Martyr's *Apologia*, chapter lxxv. The question at the Lateran Council concerned the *mode* of Transubstantiation.

Concerning the prescription of yearly Confession and Communion at Easter, which also occurred at this Council, it appears most extraordinary to read that "the Church had attained a point of prestige where it felt that with one stroke of the pen it could subject the consciences of western European Christendom to its supervision and control" (p. 652). Prestige had nothing to do with the precept. Laxity called for the prescription of a minimum in practice of what had been frequent in the primitive Church and the subject of precept as early as the eighth century. Concerning Communion there should have been no difficulty at all. From the very beginning of the Church, the Eucharist was received frequently; and we find that, even in Africa, the most lax section of the Church, St. Augustine advised daily Communion. As laxity spread through other countries a minimum of three times a year was made a universally accepted law when the Decree of Gratian was promulgated. (Cf. *The Six Precepts of the Church*, by A. D. Frenay, O.P., *Am. Eccl. Review*, XC (1934), pp. 476-80).

In the primitive Church, Confession once after Baptism was the rule. Later, a second Confession was conceded. But this rigorism passed and, by 506, was required three times a year (Synod of Agde, c. 19 De Consecrat., D II). "By the time of Egbert (Archbishop of York, 732-36) the custom of habitual confession had found general acceptance, and was held to be imposed by an authority which carried some measure of moral restraint" (Watkins: *A History of Penance*, II, p. 655). "From this beginning [in England] it [habitual confession] spread," says Watkins (II, p. 762), "till it lays hold of the whole Western Church." The Synod of Châlon-sur-Saône (813) required confession at least three times a year; the Synod of Augsburg (952) twice a year. "In Paris in the early twelfth century," notes Watkins (II, p. 744), "while the necessity of confession was

freely questioned, the recurring practice of it was sufficiently in vogue to incur the danger of unreality from habit." He aptly describes the situation in 1215 when he says: "the Fourth Council of the Lateran stereotypes the practice of Penance [the Sacrament] for the Western Church in the form which is familiar as the present Latin usage."

Commenting on canon 21 of the Fourth Lateran Council, Father H. J. Schroeder, O.P., in his masterful work *Disciplinary Decrees of the General Councils* (p. 261), says: "By this action the council established no new rights and imposed no new obligation, but merely gave ecumenical sanction to or made universal a discipline already in existence; being prompted thereto by the fact that that discipline had in some measure and under certain influences fallen into desuetude."

It should be noted that, in the last twenty years, a remarkable change has occurred in the presentation of histories of the Middle Ages. There is yet one thing to be desired—a certain docility or readiness on the part of authors of manuals to consult a competent Catholic, theologian and historian, in matters of Church doctrine and discipline. Consultants who are specialists in the history of economics, law and politics, for example, give tone and quality to an author's work. Are Catholics always to have their beliefs, their practices, their history misrepresented—and all unintentionally—even by scholars? Had Professors Thompson and Johnson submitted their work to a competent Catholic critic before publication, they could, without the sacrifice of conviction, at least have been accurate in what is quite the best work on the Middle Ages thus far written in America.

J.M.

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**Insurrection versus Resurrection.** By Maisie Ward. 600 pp. Sheed & Ward, New York. \$3.75.

Some years ago Miss Ward wrote *The Wilfrid Wards and the Transition*, giving us a history of the intellectual side of English Catholicism in the last years of the nineteenth century. While it embraced a wide circle of people and ideas, it did not, in the words of the author herself, "take me outside England nor very deep into the causes of things." This was particularly true of the Modernist crisis which affected Catholicism not only in England but also in all of Europe. She continues and completes the story in *Insurrection versus Resurrection*, a work giving us a complete picture of the rise of Modernism in the last years of the nineteenth century and of its ultimate fall in the early years of the twentieth through the revival of Catholic Thought. Perhaps no other problem so perturbed and saddened the saintly, intellectual Leo XIII during the course of his long

pontificate as did this insidious growth which killed the Faith in so many of his spiritual children. The history of its sudden rise and of its blighting effect upon the growth of Catholic Thought finds its source in a variety of causes which grew and fructified during those last years of the nineteenth century.

Miss Ward finds the chief cause of the rise of Modernism in the lack of Catholic study and Catholic thought in the nineteenth century. Catholics did not study or think as Catholics. The history of the Church in the nineteenth century was glorious in many respects save one, education. Particularly was this noticeable in the seminaries. There, Catholic Scholastic Philosophy was little more than a name. Its decay was slow but constant. In place of the teaching of the Angelic Doctor there were substituted fragments of Descartes, Malebranche, Leibnitz and Rosmini. Where Scholasticism was taught, it was taught in a haphazard, routine fashion. Non-Catholic thought, instead of being studied and analyzed, was scorned, abused and dismissed with a few derogatory sentences. Though Leo XIII encouraged Catholic thought and the study of Catholic Philosophy, he believed that truth, being mightier than error, could prevail without the need of ecclesiastical authority striking any heavy blow. Yet the intervention of ecclesiastical authority was the one and only thing that could effectually kill Modernism.

During the pontificate of Pius X, the renowned Papal Encyclical *Pascendi* dealt the death blow to Modernism. From the time of its publication in the early years of the present century up unto the present day it has not ceased to exert its beneficent influence upon Catholic studies and Catholic teaching in regard to matters of Faith and Morals. With it is had the "Resurrection" of all things Catholic in contradistinction to the "Insurrection" against all those systems of thought, study and teaching so vital to the growth and preservation of Catholicity in the true sense of the word.

This latest book of Mrs. Sheed gives us a delightful biographical sidelights into the lives and activities of her parents, who were so intimately connected with and lived during the Modernist Movement. As an authentic historical record of the rise and fall of Modernism and as a short but convincing biography of the various notable characters such as Tyrell, Loisy, Bremond and Von Hügel, who played such important parts in its rise and fall, *Insurrection versus Resurrection* is an invaluable book to the Church historian, to the student and to Catholics in general.

R.V.

**Defoe.** By James Sutherland. 315 pp. Lippincott, Philadelphia. \$3.50.

To recall the name Defoe is invariably to link with it the tale, *Robinson Crusoe*. That masterpiece of adventure has all put placed its author in the unhappy circumstance of Mrs. Shelley's *Frankenstein*.

However, in looking beyond the trials of the intrepid Robinson for the man to whose genius the adventures on the Oroonoke owe their existence, Mr. James Sutherland has found a character as interesting as the dauntless voyager himself. Some critics, in fact, claim the misfortunes of the British seaman to be based upon the theme of Defoe's own hectic life.

Born in London, 1660, during a period of torrid religious bias and political partisanship, Daniel Defoe was ever a true child of his time. The fate of springing from dissenting Puritan stock, which earned for him the anathemas of the dilettantes of his day, coupled with a naturally contentious spirit, served to hurl Defoe continually into the pit of controversy. But, blessed with the quality of being able to stroke against the current, he remained upright and, at times, even rose above his contemporaries in the unequal struggle destiny ordained for him.

Defoe lived his life to the brim; to hide one's talents under a bushel was foreign to this effusive genius. Possessing a prolific pen and a mentality peculiarly adept in political intrigue and occult service, he proved a useful tool for the "big-wigs" of state during those uncertain times. His political enthusiasm and dog-like devotion twice resulted in imprisonment, once in the pillory, and ultimately in practical servitude to the service of the statesmen who befriended him. That he sold his pen and prostituted his talents was a favorite accusation of the pariah snapping at his heels. Defoe vigorously denied this charge.

There was little in the ordinary course of life untouched by this many-sided character. Twice bankrupt as a tradesman, forced into court several times for business enterprises which could hardly bear close inspection, Defoe was in turn a manufacturer of bricks, minor poet, political spy, friend of a king, intimate of statesmen, political journalist and pamphleteer. It was only toward the close of life, when the fire of battle had burned low, that he turned to the writing of such novels as *Robinson Crusoe* and *Moll Flanders*.

As is often the fate of genius, Defoe ended his days alone and friendless. The circumstances surrounding his death in Ropemaker's Alley, London, 1731, have been shrouded in mystery.

Mr. Sutherland, Professor of English Literature at Birkbeck

College, University of London, does not present anything new concerning his subject; nor is it his intention to do so. To probe this peculiar mind, or to trace to their source the mental meanderings which produced so many paradoxes and contradictions, is beyond the scope of the present biographer's purpose. The case is presented, and whether Defoe was the hypocrite writing with his tongue in his cheek, as his enemies would make him, or the fair-haired boy bandied by circumstances beyond his control, as he pictures himself, is left for the reader to conclude. It is a fair and unbiased exposé, giving both the pleasant and unpleasant features of a life that was a true product of its day.

The work of Mr. James Sutherland will find its greatest value in stimulating an interest in a genius who, regardless of his political or religious tenets, deserves the niche long denied him in the hall of literary fame.

C.M.B.

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**Les Mystères: L'Orphisme. Being the First Volume of the Fourth Part (Critique Historique) of the Introduction to the Story of the New Testament.** By the late M. J. Lagrange, O.P. 243 pp. J. Gabalda et cie., Paris. 75 frs.

Since the time of Luther, all sorts of aberrations have been aduced to replace the Catholic explanation of the origin and nature of Christianity. The vagary in vogue at present sees in Christianity an amalgamation of Jewish messianism and the pagan mysteries, the fusion being the work of Saint Paul. It is averred, for instance, that Saint Paul borrowed from the pagan mysteries the dogma that salvation consists in the union of the initiate with a god that suffers, dies and rises again in order to deliver and save men. Among the mystery religions appealed to, Orphism is especially prominent.

The late Père Lagrange writes that the *raison d'être* of his book is to examine these "borrowings"; but most of the volume is devoted to a preliminary study of the origin, development and nature of Orphism itself. He comes to the conclusion that Orphism represents a fusion between a Thracian cult of Dionysos, the Anatolian god of ecstasy, and a Cretan cult of Zagreus, a god of the underworld; and he regards the fusion as having reached its full development at Athens in the seventh century before Christ.

Then he turns to the very vague analogies between Orphism and Christianity, and shows conclusively: that the so-called union of the Orphic initiate to a suffering, dying and rising god, even if it were to be admitted, can have had no influence whatever upon Saint Paul's concept of the Christian's union with Christ by Baptism; that "to attribute original sin to the Orphic mysteries is to play with words";

that the Christian Eucharist differs *toto coelo* from the disgusting sacrificial meals of the pagans; and, finally, that no dependence can be established between the Orphic expiatory rites and the Purgatory and suffrages for the dead of Catholics.

This is an imposing and important contribution to the history of religions, and a worthy contribution to the intellectual world by a noble and revered character, who has gone to a reward which we hope and pray is exceedingly great. M.O'B.

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**Introduction to Scripture.** By Thomas Moran. 188 pp. Sheed & Ward, New York. \$2.50.

This unpretentious little book contains the gist of what ordinarily is to be found scattered throughout five or six larger volumes. The author first takes up the General Introduction to Scripture and treats of the Inspiration, the Canon, the text and the Interpretation of the Bible. Then he turns to what we may call Special Introduction, and indicates the significance, contents and interrelation of the various books of both Testaments according as they are historical, didactic or prophetic. He concludes with a series of appendices on such subjects as the authenticity of the Gospels, the Synoptic Problem, the Infancy narratives, and the Messianic Prophecies of the Old Testament.

A really amazing amount of information has been compressed into this modest volume, and for the most part it is accurate. However, apart from a few typographical errors, such as "Damascus" for Damascus (p. 40), and some misleading citations (pp. 23, 146), there seem to be a few *lapsus calami*. When the author speaks of the Gospel according to Saint Matthew being written "in Hebrew," (p. 35), we feel he meant to write "in Aramaic." "Resurrection" (p. 146), meaning the raising up of the daughter of Jairus, as is evident from the citation, is at least misleading. Again, "before Mark" at the bottom of page 158 almost certainly should read "after Mark," as even the context seems to demand. Further, a book destined for the layman desirous of reading his Bible more intelligently should have an Index. The average layman would scarcely look for information on Saint Paul under the caption: "Chronology of the Apostolic Times."

Because much of the matter treated in this valuable book is somewhat strange and difficult, we feel that the book will be especially useful in the hands of a teacher or instructor, who can supplement, elucidate and explain as circumstances require. M.O'B.

**Confirmation in the Modern World.** By Matthias Laros. Translated by George Sayer. 237 pp. Sheed & Ward, New York. \$2.00.

Aware of the unsettled and exceedingly dangerous conditions of modern life, the Holy Father has issued, from time to time, a call to all the faithful to unite with the hierarchy in a concerted drive of Catholic Action. Cognizant of the dangers of this movement becoming merely a natural one, by its depending on efficiency and organization, Pope Pius has often restated the fundamental religious character of this movement. A vivid insight into the real source of power behind successful Catholic Action is very ably presented by Matthias Laros in *Confirmation in the Modern World*.

Every Sacrament confers upon the recipient not only sanctifying grace but also the special graces proportionate to the ends of the Sacrament. Examined in this light, it becomes immediately evident that Confirmation is the Sacrament of Catholic Action; for through it Catholics are given the courage necessary to enable them, day in and day out, to exemplify Christ in their lives. There is no doubt that, to be a stolid daily follower of Christ, courage is necessary. Our Lord Himself had this in mind when He instituted this Sacrament of Confirmation. With it comes the grace enabling one to be in reality a soldier of Christ, to be proud of the Catholic Faith, and to defend the Sacred Name. It is the spiritual reservoir of Catholic Action. From it Catholics obtain the courage necessary for real Catholic Action. Possessing such a necessary and indispensable aid to an effective apostolate, Catholics should be made conscious of the wealth of spiritual power that is theirs through Confirmation.

The author has a splendid treatment of the notion of the common priesthood. By clearly distinguishing between the sacrificial and the universal priesthood he leaves no grounds for misunderstanding. He concludes his work with an excellent examination of the Gifts of the Holy Ghost and of the sins against the Third Person of the Most Holy Trinity.

When one realizes that Confirmation is the Sacrament which brings about the full development of the Catholic, prepares him with all the spiritual armament necessary for his vocation as a lay apostle, one is forced to agree with the author that, through neglect, we have depreciated the value of this great Sacrament. The author deserves much praise for his clear exposition of the value of Confirmation in the modern world.

C.T.

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**Priest and Penitent.** By J. C. Heenan, D.D. 204 pp. Sheed & Ward, New York. \$2.00.

This book is a thoroughgoing treatment of the Sacrament of

Penance in its practical aspects of confession, contrition and examination of conscience. It was written by Dr. Heenan for the benefit of the penitent; but it could be read with profit by many confessors, for it presents a view of the duties of a confessor which is well and interestingly written. It is a book which has long been needed, for, as every priest knows, there are few Catholics who understand the confessional in all its aspects. If Dr. Heenan's treatise should be read by all Catholics, the labor of the priest in confession would be considerably reduced. But, as is usually the case, the book will probably be read by those who need it least.

Of the many aspects of confession treated in this work, we consider the instruction given on the manner of confession, the attitude of the priest and the examination of conscience to be the best done and the most sorely needed. The book as a whole is well written and the examples given are particularly choice; but, in our opinion, it somewhat misses its aim by being too broad in scope.

Since Dr. Heenan set out to present a practical treatise on confession, he would have better achieved his expressed intention if he had omitted such digressions as those on the mercy of God in the Old as compared to the New Dispensation and on the philosophical discussions concerning the possibility of man's offending God. However, these digressions are somewhat overshadowed by his useful consideration of the real job of going to confession and his solution of the many difficulties which arise on the part of the penitent.

—A.F.

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**Soviet Tempo: A Journal of Travel in Russia.** By Violet Conolly. 203 pp. Sheed & Ward, New York. \$2.50.

Since it is almost impossible to understand Communism without touring Russia and witnessing it in practice, and since such a trip is impossible for most of us, the only course open to us is to obtain authentic information about the average Russian's philosophy of life. Miss Conolly has taken care of that for us by narrating in an enjoyable style the observations of her tour through the Soviet Utopia. A trained observer and a fluent Russian speaker, she is capable of giving us a penetrating and unbiased report of her latest trip to that unfortunate country.

Her itinerary brought her to Moscow, to the industrial centers, Gorki and Charkow, to the Soviet Riviera on the Black Sea where the State sanatoria are located, the oil fields of Baku, the Caucasus and her departure via Odessa and the Black Sea to Athens.

Because Miss Conolly criticized Soviet economic relations with

Eastern countries in previous books (*Soviet Economic Policy in the East*: Oxford U. Press, 1933; *Soviet Trade from the Pacific to the Levant*: *Idem*, 1935), she had to be satisfied with an Intourist visa, which limited her activities to "Soviet hotels and Soviet meal coupons and a constant trail of official supervision." However, such a restraining measure was powerless to limit her keen examination of prevailing conditions, or prevent her from penetrating the veil of artificiality and observing the normal stress and current of Russian life. This false atmosphere existing throughout the Land of Stalin leaves a lasting impression on the reader. It may be summarized in the sincere words of an ex-Siberian tailor whom Miss Conolly met enroute from Baku to Tiflis: "There is a wall around Russia today. If it were only a question of a hundred roubles or so, how many of us Russians would be rushing abroad! But roubles or not, they won't let us." That is the real plight of these unfortunate people, but it is seldom that the outside world hears of it; for there are few observers who have the capabilities of Miss Conolly, or who, fitted for the task, can make use of their gifts.

If we admit the philosophical principle: a thing is as perfect as its degree of nearness to its source, we must conclude that *Soviet Tempo* is worth reading. T.S.

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**A Valiant Bishop Against a Ruthless King.** By Paul McCann. 287 pp. Herder, St. Louis. \$2.50.

St. John Fisher needs no introduction to the world. The leading part he played in the gigantic struggle of the sixteenth century has made his name familiar to every schoolboy and made his life the subject of interest to every student of history. He was a statesman who combined tact and prudence with courage and foresight. But he was primarily a saintly bishop wholly devoted to the flock of Christ, a fact that historians are apt to forget. It was with these qualities that he challenged the spirit of his age, and it was with these qualities that he went to his death.

John Fisher's life forms an admirable combination of heroic virtue and profound erudition. He defended the Church, he upbraided the monstrous scoundrel who sat on the throne of England, and answered the unrestrained insolence of Luther with the grace and dignity of a man of God. He clothed the naked, succoured the sick, fed the poor, preached the Gospel, and, what is more, lived the Gospel. Because he was the only English bishop who kept his head in those turbulent times, it was inevitable that he should lose it on the block like that other John, the Precursor of Our Lord.

Mr. McCann has give us a work that is unsparing in its criticism of worldly prelates whose pomp and intrigues form a colorful background for John Fisher, Bishop of Rochester. It is a life whose wit and playfulness, joined with holiness, is graphically treated with an admirably light touch. Its simplicity and directness will at once arrest and appeal to the reader, although it is to be regretted that a critical work of this sort which seems to be historical rather than devotional, lacks the benefit of a list of sources and bibliography. Nevertheless, readers will find it a supplement to their knowledge of that troublesome period when the seamless robe of Christ's Church was about to be torn into a hundred different pieces, when Christian civilization was threatened by enemies within and without the fold, when the world was plunged into moral chaos and a conflict in which we are still involved, when St. John Fisher, Bishop and Martyr, took his stand with the right and paid for it with his life. C.N.

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**Does God Matter For Me?** By C. C. Martindale, S.J. 241 pp. Sheed & Ward, New York. \$2.00.

Father Martindale, asked to make this book practical rather than theoretical, to emphasize the consequences of belief in God rather than the reasons for belief in Him, and to do this in a popular way, has given us a vitalized application of the eternal truths to the temporal life of the individual. He sets forth reason's ultimate verdict on the value of God to man. Admit God, reason unemotionally states, "and self and the world stand intelligible"; deny Him, and in proportion as you are true to your denial "the general self and the world are detestable, and, without hope."

At the outset, the task the writer places for himself is gently to break through the shell of the complacently ignorant who have never taken God seriously, and who think that the world about them and the ages past have treated Him in more or less the same shabby fashion. Persons such as these, however truly important, are not important of themselves, and so, with a quick sounding of the shallowness of these Godless characters and after a hurried historical exposition of "Man's ache for God" in foregoing centuries, we are cast adrift on the deep of God's infinite perfections. God, as He is in His intimate relations with us in our daily lives, is manifested in His Wisdom, His Infinite Goodness, His All-embracing Power. Ever at our side, He is our Rescuer, our Enrichment, our Strength, our Serenity. It is on rational grounds alone, to the eyes for which seeing is believing, that He is thus unfolded; and yet never has He been allowed to become a quasi-subject of scientific treatment, but

rather He is always at our elbow, "closer than hands or feet." Moreover, besides being God to the individual, He is also the Prime Mover in the forming of the State and its Last End; hence the rights of both State and individual can readily be determined by what God wants and expects of them.

This is a book that will have different value to the two general classes of readers. To the convinced Catholic it will be as a little treasure, an intellectual renewal of the thanks-begetting concepts of the loving God's perfections. The so-called practical atheist, however, for whom it seems primarily intended, this book should interest greatly, since it insists on the reasonableness of the proofs of God's existence and because it makes clear what an infinite difference to life and living the living God makes. This work, however, since it gives the arguments only roughly and in a general way, will not bear conviction of itself, but serves rather as intellectual bait. For the forming, link by link, of an unbreakable chain of certitude in regard to God's existence the reader is referred to certain books suggested by the author.

In conclusion, we guarantee the interested reader of *Does God Matter For Me?* that he will rejoice in the privilege of coming into contact with a thoroughly theistic intelligence. Father Martindale has well digested and assimilated the eternal verities, and strength, born of certitude, and inspiration come of truth, are in his thought.

—B.M.

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**The Apostles' Creed.** By Rev. Clement H. Crock. 300 pp. Joseph F. Wagner, Inc., New York. \$2.75.

This volume is the third of a series of four which will cover the program of Instructions prescribed by the Holy See. Without doubt, this is the most important of Father Crock's series thus far. A complete knowledge of the Apostles' Creed, which is indispensable for Catholics living in a world of irreligion, may readily be gained from these forty-seven fine discourses. In them, Father Crock states the beliefs of Catholics, the reasons why they believe as they do, and the proofs which may be adduced for these beliefs from Scripture, history, tradition and reason.

A reading of the bibliography with its numerous citations is sufficient proof of the energy and skill that went into the composition of the difficult task. If we consider the depth of the matter treated, the result is little short of amazing. The style is plain, simple and vital. The author writes as if talking man to man, giving examples, drawing pictures, clearly defining each lesson and building

on the solid foundations of the Scriptures. The real perfection and value of Father Crock's work seems to rest on this fact, that he is perfectly familiar with the doubts, objections and very thoughts of both the faithful and those without the faith. Thus, in a clever manner, he anticipates their problems and solves them. No angle or loophole seems to be missed. Each discourse carries an air of satisfying completeness.

Priests will find herein all the necessary material for the composition of moving sermons. The points are clearly defined with a ready impetus for expansion. If the lay Catholic were to digest the contents of this volume, he would certainly be able to defend his beliefs against the myriad attacks being hurled against them today.

—T.A.M.

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**Addresses and Sermons.** By His Excellency, the Most Reverend Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States. 353 pp. Benziger Bros., New York. \$2.50.

This book is a collection of all the public utterances, sixty-seven in number, delivered by the Apostolic Delegate to the United States from April 30, 1933 when he spoke before his first American audience in the church of Santa Susanna in Rome, to November 8, 1937, when he addressed the Rural Life Convention in Richmond, Va. Archbishop Mooney, in the Foreword, accurately gauged the feelings which *Addresses and Sermons* will arouse in Catholic readers when he wrote: "There will be a note of admiring surprise in the welcome which this book will receive."

One wonders how Archbishop Cicognani, engrossed in the many and pressing duties of his high office, could find time to engage so zealously in the ministry of the Word. One admires the holy learning, at once brilliant and humble, which has enabled him to speak equally well before groups of University professors and gatherings of school children. The subject matter of *Addresses and Sermons* covers practically every moral and dogmatic teaching of the Church. In his capacity as representative of the Holy Father Archbishop Cicognani is present at every important Catholic gathering in this country. His talks on these occasions are doubly impressive; first, because of the kindly yet firm manner in which they stress in practical and forceful language the universal truths of Faith; secondly, because of their sympathetic understanding of the problems of American Catholics. In all of them there is abundantly evident an eagerness to further the growth of the Church in the United States.

*Addresses and Sermons* is the record of an ardent and laborious

ministry ably undertaken and graciously fulfilled. Archbishop Cicognani has spoken in every part of the nation. His words have been quoted at length in the secular and Catholic press and some of his longer addresses have been published as pamphlets. *Addresses and Sermons*, however, is the first collection of his talks to appear in book form and a word of gratitude is due the Rev. J. M. O'Hara who made the compilation. A feature of the book not to be overlooked is the chronological index which, since it briefly describes the occasion of each of the Apostolic Delegate's sixty-seven talks, can well serve as a short history of Catholic activity in the United States during the past four years. P.H.

**The Faith of Millions.** By J. A. O'Brien, Ph.D., LL.D. 497 pp. Our Sunday Visitor Press, Huntington, Ind. \$1.50; paper, \$1.00.

One will look long and far for a more complete and more readable exposition of the credentials and teachings of the Catholic Faith than that presented by Father O'Brien, Chaplain of the Catholic students at the University of Illinois. *The Faith of Millions* is literally packed with solid doctrine presented in a style that makes for interesting and highly instructive reading. Perhaps its chief merit consists in the fact that it can be placed in the hands of a prospective convert without any misgivings and with the certain knowledge that it can be read intelligently. Father O'Brien's manner of presenting the truths of the Catholic Faith to non-Catholics is eminently fair and in excellent taste.

The highly commendatory Preface and Introduction written by two eminent members of the hierarchy will be seconded by every reader.

The record-breaking number of copies sold during the first month is an appreciative gesture to the publishers for pricing this large book so reasonably. N.W.

## DIGEST OF RECENT BOOKS

There is a conspicuous dearth of Catholic scientists in the United States. Statistics show that of all denominations the Roman Catholic Church provides the smallest number of men in the field of scientific research in proportion to its population. It is for this reason that we welcome Father Francis E. Benz's **Pasteur, Knight of the Laboratory**, with the hope that the life of this unselfish and courageous scientist will stimulate the interest of our American Catholic youth in the field of scientific research. The editor of *The Catholic Boy* presents in a clear and readable manner Pasteur's successive triumphs in physio-chemistry, bacteriology, and bio-thera-

peutics. Intense pre-occupation with science often is the cause in many a scientist; e.g., Darwin, of the atrophy of those qualities which are commonly known as human; even the taste for spiritual values may gradually deteriorate. Pasteur, on the other hand, possessed a thoroughly balanced mind to the end of his life; he had an intense devotion to his family and friends; the deeper he delved into the intricate laws of this mysterious universe, the greater became his faith in God and in His Church: "Blessed is he who carries within himself a God, an ideal, and who obeys it; ideal of art, ideal of science, ideal of the Gospel virtues," is the advice of Pasteur that we would give to our embryonic scientists. (Dodd, Mead, New York. \$2.00).

From their repeated emphasis upon certain of their more notable publications it is evident that the Catholic firm of Sheed & Ward regard publishing not merely as a business but as a vocation to the lay-apostolate of Catholic Action. This fact is again brought to the fore with the publication of **Ground Plan for Catholic Reading**, by F. J. Sheed. Here is contained, under various headings, a list of works which, if read carefully and studied, cannot but contribute to the formation of well-instructed and genuine Catholics, both during and after the period of formal education. Mr. Sheed has included *all* works which he believes can be made to accomplish this aim; thus, a number of publishing houses are represented. The Note on "Reading and Education" which precedes the list of books should be "required reading" on the part of both students and professors in Catholic colleges and universities. (Sheed & Ward, New York. \$0.50, paper, \$0.25).

To have become the object of the well-intentioned and, very often, misinformed enthusiasm of non-Catholic and pagan men of letters is among the more questionable distinctions of Joan of Arc. Clemens, De Quincey, Shaw, and others, have taken up their pens and written things in defense and praise of the Maid which she would be the first to contradict. In **De Quincey's Joan of Arc and The English Mail Coach**, Rev. A. A. Purcell, S.J., gives to Catholic high-school teachers of English a most thorough treatment of a work designed to enkindle appreciation of De Quincey's literary style and to correct the errors of fact and interpretation which are clothed within his enthusiasm for the Maid of Orleans. The major portion of this book is concerned with a biographical sketch of the famous essayist, a criticism of his style, a synopsis of historical setting and a short life of Joan of Arc. Following his evaluation of Joan of Arc is a critical study of *The English Mail Coach*. (Longmans, Green, New York. \$0.60).

**Social Ideals of Saint Francis**, by James Meyer, O.F.M., presents a series of lessons in applied Christianity. The work is a crystallization of the thought presented at the fourth Quinquennial Congress of the Third Order of St. Francis in the United States, held at Louisville in 1936. Against the greed and manifold social injustices of the present day, Father James strikingly places St. Francis' spirit of poverty. The practical "Three-Point Program" of the Tertiaries for social justice is set forth and expanded. It is a program which keeps clearly in mind that reform can not be made a mass affair unless it first become an individual affair. Briefly, the Tertiary resolves: (1) To commit no sin of heart or hand for the sake of goods of fortune; (2) To observe moderation in acquiring and enjoying all goods of fortune; (3) To share his goods of fortune with God and neighbor. (Herder, St. Louis. \$1.25, paper, \$0.60).

It is regrettable that Catholics generally are not better acquainted with the glorious part which their co-religionists have played in the history of America. To overcome this deficiency in Catholics and to supply a ready

source of information to inquiring Protestants, Our Sunday Visitor Press has published **The Church in United States History**. This little book traces the influence of Catholics in the discovery, formation, and subsequent life of our nation, and shows that the words of Maurice Francis Egan are true, "Compared with the Catholic part in the history of America, the coming of the Mayflower is but an episode." (Huntington, Ind. \$0.60).

The first English speaking correspondent given permission to travel unaccompanied and at will in Nationalist Spain was John Sheahan Connelley, a young journalist and editor of Canada's only Catholic labor paper, *The Social Forum*. **My Spanish Adventure** is an interesting account of his, one month trip through that section of war-scourged Spain. During his stay, he visited trenches under fire, experienced air raids, saw a country united, orderly, religious and able to feed its people, and had his belief in the righteousness of Franco's cause rooted more deeply in his mind. Besides telling the hitherto unknown story of the four hundred Requete volunteers at Porcuna, whose "heroism is said by some to overshadow even that of the cadets of the Alcázar," he records his enlightening interview with the Commander of the Nationalist forces in Southern Spain, General Quiapo de Llano. Of special note are his comments on Guernica, certain Associated Press reports, Red bombings and the proposed new government. (Social Forum Press, Toronto. \$0.10).

Over one thousand titles are contained in **The Religion Teachers' Library**, a selected, annotated list of books, pamphlets and magazines, compiled by two Capuchin Fathers, Felix M. Kirsch and Claude Vogel. This brochure will prove to be of inestimable benefit to the teacher of religion in many ways, particularly as a help in building up a library. Its practical value is greatly enhanced by a short descriptive comment given under each title. (St. Anthony Guild Press, Paterson. \$0.25).

**Odoric de Pordenone: De Venise a Pékin au Moyen Age**, one of a collection entitled *Les Beaux Voyages d'Autrefois*, is the story of a saintly Franciscan missionary who, with some of his Brothers was sent to evangelize fourteenth century interior Asia. When he returned to Europe, he related an account of his travels to his Brothers at the monastery of St. Anthony at Padua, and they recorded his experiences for the edification of posterity. The account contains many curious details, and gives practical hints on the methods of propagating the Faith in Persia, India, Indo-China, Burma, Java, in many Cannibal Islands in the Indian Ocean, and finally in China. This missionary is said to have been the first European to enter Tibet. If Pordenone's story had not been proved to be true, it would be difficult to believe that one man covered so much territory. Henriette Demoulin has done an excellent piece of work in rewriting the story in modern French and of correlating the account of Pordenone's travels with modern geography. (P. Téqui, Paris. 11fr.).

**THEOLOGY**: It is with real pleasure that one welcomes another book by Father Timothée Richard, O.P., the second volume of **Théologie et Piété**. The well known French Dominican has an uncommon proficiency for adapting St. Thomas' doctrine on the moral life to our present day. His concrete, practical applications are not pietistic, but follow so logically from his doctrinal principles that the reader cannot fail to feel that he is being lead by the sure hand of a competent guide. The author has the happy faculty of being solid without being heavy; the gift of being light without being empty. Piety is "Faith acting through Charity," as St. Paul wrote to the Galatians. It is love of God and man being sustained by doctrine as its principle of life. It is order and harmony between man and God established by virtue. Under such titles as Self Knowledge, Perfection Open to All, Venial Sin, Spiritual Sloth, and Generosity, Father

Richard exposes the nature and effects of the virtues and vices from a thoroughly Thomistic point of view. His treatment of humility in the chapter on Self Knowledge is especially well suited to shatter false notions of this much misunderstood virtue. The rôle of each human act, not only in its immediate relation to God, but also in its relation to the formation of habits of virtue or of vice, is clearly expressed. (Lethielleux, Paris. 18 fr.)

**La Croix et L'Autel**, by Abbé Louis Soubigou, brings before the reader's mind a spiritually well-balanced treatise on Christ's Sacrifice upon Calvary and its continual sacramental renewal in the Mass. The author purposely avoids all controversial points, being more concerned with bringing within the reach of all a wholesome general knowledge of the Divine Mystery than with offering an original contribution of speculative theology. Considering the Consecration (page 58), Abbé Soubigou speaks with the tongue of the secure theologian when he says that, here, the words of the priest, as the instrument and not as the mystical agent, produce actually and immediately the wondrous effect of transubstantiation and the sacramental separation which is identical with the immolation upon Calvary. Upon the Altar as upon Calvary Christ is the agent and the victim of the Passion. An appropriate contributing factor to the interest of the book is the author's historical presentation of the notion of sacrifice, and of the kinds of sacrifices offered by the people as recorded in the Old Testament. Then, too, his treatment of the fourfold end of the Mass is concise and free from hasty emotional flights. In his chapter on Communion one can perceive the sincerity of Abbé Soubigou imparting to his readers not merely technical knowledge but rather the experimental knowledge of a happy soul just returned from the banquet table at Holy Mass. (Lethielleux, Paris. 10 fr.)

As the second volume of a series on the works of St. Augustine, Gustave Combès, LL.D., presents **Problèmes Moraux**, containing the Latin text and French translation of seven *opuscula* of the African Doctor of the Church: two on Marriage, three on Lying, one on Patience, and a final one on the Utility of Fasting. While each is a complete and independent treatise, their combination in one handy volume is a happy choice and makes the text of Augustine available without recourse to cumbersome tomes. Each treatise is prefaced by a short introduction in French which gives the reader the benefit of the editor's profound study and exhaustive researches into Augustinian literature. In the translations, he has incorporated Augustine's spirit and has striven to maintain his style as far as the French tongue would permit. The moral conditions that prompted the Bishop of Hippo to compose these works find their counterpart in present-day political and social life. (Desclée de Brouwer, Paris. 25 fr. belges).

**PHILOSOPHY**: The philosophic contribution of Gabriel Marcel should be of great interest to realists, for it is an original attempt to escape from idealism. Marcel's method also was original. He developed his thought while reading Garrigou-Lagrange's *God: His Existence and His Nature*, and put down the fruits of his reflections in his journal. Such a method is especially valuable for those who wish to follow the somewhat devious course of a fertile mind. For those who desire a more systematic exposition of this philosophy, we can recommend **La Philosophie de Gabriel Marcel**, by Marcel de Corte, one of the series *Cours et Documents de Philosophie*. This work is divided into three parts: the first is an objective presentation of the thought of Marcel; the second is a critical analysis of it; the third attempts to evaluate its contribution to realistic tradition. (Téque, Paris. 14 fr.)

**DEVOTIONAL**: Longmans, Green inaugurates their series of *Lives of Saints for Children* (from five to eight) with **Little Saint Agnes**, by Helen

Walker Homan, and the **Little Patron of Gardeners**, by Catherine Beebe. With the vision of innocence, Agnes followed the Lamb, becoming a spouse of Christ, refusing earthly love and shedding her blood for her Lord. The attractive illustrations facing each page, having the beauty of simplicity, are the work of a Religious of the Congregation of Mary, who is a well-known artist and painter of murals. Saint Fiacre, a Gael, the **Little Patron of Gardeners**, was led to God by the fields, woods and flowers which came from the omnipotent hand of the Creator. Catherine Beebe not only inspires devotion to this most attractive saint but also recalls the true and simple sanctity of the early Church. Robb Beebe is to be heartily congratulated on his beautiful drawings. (New York. Ea. \$1.00).

Many know the Angelic Doctor as the scientific theologian but many do not realize the deep spirituality contained in his works. If only for the reason that Father Philip Hughes has given us a glimpse of Thomas the spiritual writer in his **Meditations for Lent from St. Thomas Aquinas**, we would be greatly indebted to him. But, aside from this consideration, the book has an especial appeal in itself. Adapting certain passages of the excellent collection made by the late Father Mezard, O.P., from the various works of St. Thomas, Father Hughes has compiled a series of meditations for the period between Septuagesima Sunday and Holy Saturday. Brief and complete, each is based on appropriate subjects, spurring us to a fuller participation in the spirit of the Lenten season. It is a book that can be used profitably by all, but it will be especially helpful to those students of St. Thomas who might come to look upon him in a merely academic light; for it will do much to show them the wealth of spiritual nourishment that is at their disposal. (Sheed & Ward, New York. \$1.25).

Those who are in search of sound and readable lives of the saints will find in Father Vincent McNabb's **St. Elizabeth of Portugal** an inspiring story of heroic life and virtue delightfully and graphically portrayed. To an unsettled world Father McNabb offers this biography of a medieval Patroness of Peace. Wives and mothers will find in St. Elizabeth a true model of every domestic virtue. Married at a very early age to a lustful and unfaithful spouse, whose profligate life was rivalled only by that of Henry VIII, she patiently endured all the trials, cruelty and insults he heaped upon her and used them as a means to sanctity. She proved herself a faithful wife and mother and her persevering prayers finally obtained the conversion of her immoral husband. In his inimitable style Father McNabb unfolds the secret of Elizabeth's sanctity, avoiding all superfluous details and unnecessary digressions. The only regret that one has in closing this attractive little book is that it is all too short; after meeting this saintly queen one would like to linger longer on her holy life and noble deeds. (Sheed & Ward, New York. \$1.00).

From the prolific and sturdy pen of the Rev. C. C. Martindale, S.J., comes **The Offertory Prayers and the Post Communions**, the second volume of the proposed three-volume work, *The Prayers of the Missal*. In this second book the famous English Jesuit presents the English translation, along with pleasant and practical explanations, of the secret and postcommunion prayers for all the Sundays of the year, and for ten of the principal feast days. He does not follow a rigorous method in translating the Latin, but his sole aim is "to get at the meaning of the Church's words," even though this involve a "deliberate sacrifice of the literary stateliness." This idea is likewise emphasized in Father Martindale's commentaries, wherein he speaks, for example, of "the machine-gun Offertory Prayer for the 6th Sunday after Epiphany firing off its petitions" (p. 30), "a soaking in of this Divine Dew" (p. 59), "a rinsing out of our memory all un-God-like pictures" (p. 60). The book is very satisfactory, but its title is misleading;

for the "Offertory" prayers are really the "Secrets" of the Mass. (Sheed & Ward, New York. \$1.00).

The problem of pain and suffering has ever been a stumbling block for many. If this is a purposeful universe where does pain fit in the scheme of things? Much of the suffering in the world is the sequel of personal sin. The intemperate and unchaste, for example, must bear the consequences of a wrecked body. That is not so hard to understand. But why should the innocent suffer? In his latest work, **The Rainbow of Sorrow**, Monsignor Fulton J. Sheen answers the enigma by conducting his reader to the foot of the Cross. There what was mystery becomes revelation. Suffering is not meaningless, it is a cleansing fire and, not infrequently, a short cut to that union with Innocence Itself on the Cross, which is sanctity. Taking each of the Seven Last Words, the well-known author, in his own inspiring style, draws from them solace, and much to aid one in making life's trials and hardships stepping-stones to the goal of human life. The book represents the eloquent discourses delivered by Msgr. Sheen on the Catholic Hour program during the Lenten Season of 1938. It is attractively printed and bound. (Kenedy & Sons, New York. \$1.00).

In words simple and profoundly sound, Father Hugh Blunt, LL.D., makes us vividly aware of Mary's part in the Passion of her Son. **Seven Swords** pierces the beautiful secret that life has a Calvary as well as a Tabor. Mary's Tabor, the silent hours of Bethlehem and Nazareth, was followed by her Calvary, the thrusts of pain inflicted on her spotless human nature by her Boy, her dying Son, her buried God. Our devotion to Mary will serve as oil and wine for her seven open wounds. (Kenedy & Sons, New York. \$1.00).

**The Life of Jesus**, by Rev. James F. Cunningham, C.S.P., which met with a gratifying reception when it appeared serially in *Our Sunday Visitor*, has been made available in attractive book form, with an outline for the use of study clubs. Fr. Cunningham's narrative makes no pretence to profound scholarship and is not put forward as a contribution to biblical criticism and exegesis; it tells the story of Jesus straightforwardly and with a charm of simplicity that makes it, in the words of Fr. Cunningham's Superior, "admirably suited to the tastes and needs of the rank and file of men." (Sunday Visitor Press, Huntington, Ind. \$1.00, paper \$0.50).

**The Devotions in Honor of the Three Hours Agony of Our Lord Jesus Christ**, published by St. Anthony's Guild, links meditations on the Seven Last Words, the Five Wounds and the Sorrows of Mary. All the prayers have been taken from the *Raccolta*. An explanatory list of the indulgences to be gained and almost twenty hymns are also included. (Paterson, N. J. \$0.10).

More than two score devotional poems are graciously presented in **Songs of Immolation** by Sister Marie Emmanuel, S.C. The writer is a careful craftsman who imposes an intense religious feeling upon delicate verse structures. One comes across traces of that excessive emotionalism often found in volumes of religious verse in only a very few of these Songs. Readers will find them on the whole pleasing in their composition, reverently intimate in their treatment of sacred themes, and eloquent in their expression of devotion. (Benziger Bros., New York. \$1.25).

**Le Beau Voyage ou Deux Enfants a Lourdes**, by A. P. Alciette, is an attractive story for children about Lourdes. Jacqueline, a girl of twelve, wholly devoted to her crippled little brother who has been pronounced incurable by the leading physicians of France, suggests, as a last resort, a pilgrimage to the most famous shrine of Our Lady. With the help of St. Bernardette, her father finally consents to take them there. Having arrived, the youthful Jacqueline pleads with the Blessed Mother to effect

the cure of Francis; but the invalid prays for a different miracle, the conversion of his father. His prayer is answered, and with a new joy the family returns home hopeful that one day Our Lady will also cure Francis. This story could profitably be used as an exercise-book by children studying French. (Lethielleux, Paris. 12 fr.).

**PAMPHLETS:** Three series of **Catholic Hour Addresses** have recently been printed by Our Sunday Visitor Press: Father J. M. Gillis, C.S.P., in **Saints vs. Kings**, presents a series of dramatic episodes in the lives of the saints (\$0.25); **Some Spiritual Problems of College Students**, by Father M. S. Sheehy, Ph.D., contains very practical advice to the college youth of today (\$0.15); the five addresses of Father Wilfrid Parsons, S.J., entitled **God and Governments**, sets forth the doctrine of the Church concerning political authority and whence it is derived (\$0.15). (Huntington, Ind.).

Our Sunday Visitor Press also offers three other interesting pamphlets: **What of the Future of Our Republic**, by the Most Reverend Bishop Noll, which compares what has recently happened in Europe to what might happen here in five or ten years if we are not vigilant; **Watch Your Habits**, in which J. F. Cunningham, C.S.P., gives an illustrative disquisition on the habits to be fostered or avoided by the practical Catholic; and **The Equality of Women**, the Catholic view of feminism as found in the Encyclical on Christian Marriage (Each, \$0.10).

The Queen's Work presents a biography of Pius XI, **The Pope of the World Today**, by Father Lord, S.J.; **The Invincible Standard**, in which Father Lord examines the exalted signification which Christ has given to the most dread symbol of Roman times, the Cross; and a capable investigation of Anti-Semitism by J. N. Moody, Ph.D., **Why Are Jews Persecuted?** (St. Louis, Each \$0.10).

Father John La Farge, S.J., examines **Fascism in Government and Society** and insists that the important distinction "between real and historically existing Italian Fascism" be clearly understood. A fellow Jesuit, Father J. A. Toomey, has written a dynamic essay on **Propaganda in the Press** with a view to awakening Catholics and interesting them in his Bias Contest conducted in the pages of *America*. (America Press, New York. Each \$0.05).

The Catholic Central Verein's second Social Reconstruction Brochure, **Directives for Catholic Action Expounded by Pope Pius XI**, has been issued under the editorship of J. D. Loeffler, S.J. For closer adhesion to the teachings and instructions of the Holy Father, individuals or organizations devoted to any phase of Catholic Action will find this brochure a basic necessity. (Central Bureau Press, St. Louis, \$0.20).