



**The Spirit of St. Dominic.** By Humbert Clerissac, O.P. 177 pp. Burns, Oates, London. 6 s.

Pressure of the French anti-clerical laws and the subsequent dispersion of religious communities in 1903 led Humbert Clerissac, O.P., to spend the next several years in England. In 1908 he conducted a retreat for his English confreres at Hawkesyard and these retreat conferences, originally delivered in English, were soon published in French and in Italian. The manuscript for an English edition was completed but, due to the author's untimely death in 1914, was not published until recently when M. Jacques Maritain placed this manuscript at the disposal of Bernard Delany, O.P., Provincial of the English Dominicans, with the suggestion that it be revised and published.

In a brief introductory sketch of Père Clerissac, Father Delany observes that "the absorbing enthusiasm of his life was for the ideals of his Father, St. Dominic." This same consuming enthusiasm generates a unique charm and throbbing vitality which the printed word is powerless to restrain. The ideals of St. Dominic take definite shape as dynamic, living realities incorporated in the constitution of his Order and perpetuated in the life of its members. The message of Père Clerissac is charged with the spirit of his Father and fired with love for his Order; his unquenchable desire is "to bring others to understand and love its luminous spirit, the eternal youth of its doctrinal tradition, its exquisite largemindedness, its sublime idealism." Yet his idealism is a practical idealism; through it runs a consistent strain of sane optimism, a constantly recurring note of joyous conviction—the ideals of St. Dominic are a vital heritage, innate principles of action in the life of each of his children.

Many have envisioned the spirit of St. Dominic as mirrored in the Order he founded and reflected in the lives of his followers. Few, as Père Clerissac has done, have probed that surface resemblance to find the reality beneath, to expose the common, life-giving principles which have reproduced the characteristics of St. Dominic in his Order: "the life of the mind in study, the absorption in God by prayer

and contemplation, and the outflow of the soul in apostolic activity." Fewer still have traced the functioning of those principles to their ultimate source in Absolute Truth—for 'fidelity to the Absolute' is revealed as the root principle which not only insures a sense of order and proportion in every phase of Dominican activity but imparts to it its distinctive Dominican character. The Dominican Note in the Dictates of Our Conscience; The Practical Application of the Dominican Doctrine on Grace; How a Dominican should go to Confession—these are but a few of the headings indicating the practical trend of Père Clerissac's application of this basic principle to the problems of the individual. But the full scope of the author's genius is evidenced in the unerring accuracy with which he points out the dangers to be avoided, chiefly cynicism and vanity, and the difficulties to be overcome in the full realization of the Dominican ideal. The result is Dominican spirituality at its best; spirituality attained through the exposition of principles drawn from "the heights where supernatural life springs fresh and pure from Divine Truth."

F.W.

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**America in Midpassage.** By Charles and Mary Beard. 977 pp. Macmillan, New York. \$3.50.

From the time of Thucydides the office of historian has entailed the relentless search for facts, their submission to the difficult work of validation, and finally their interpretation. With a general thoroughness that reflects the quality of their talents and with a lucidity that astounds as well as instructs the ordinary layman, Charles and Mary Beard, in the volume at hand, have done these very things to the last ten years of American history.

Except for a failure to make any extended reference to the deepening of religious life, which accompanied the momentous events within the decade, the authors' have presented their readers with a strongly documented account of occurrences and trends in the dominant phases of social life—government, business, entertainment, literature, art, science and education. The documentation is of so wide a variety and so expertly used that it must be considered a distinctive feature of the work.

Since the book was written in an era of economic chaos, conditioned by governmental effort to adjust the problem, it is not surprising that business and government command the major portion of the writers' attention. Their point of departure is a rapid description of the conditions leading up to the fateful year 1929. This zenith of false prosperity was predicated upon reprehensible philosophy of

"the unconscious, automatic functioning of the market." In caustic language the authors outline this strange type of "unconscious functioning" which admitted of governmental supineness and banking perfidy. The latter was largely a matter of "rigging the market," "pulling the plug," "cutting in," "balloon ascensions," "syndicates" and other vicious practices designed to perpetuate paper profits at the expense of human misery.

In the field of interpretation two conclusions drawn by the authors indicate the fundamental changes in governmental outlook which resulted from the debacle and suggest the lines upon which American democracy must move if it is to retain existence. First, the policy of "hands off" in domestic affairs was repudiated; second, the widely accepted view "that the prosperity of America depended basically on operations outside the country rather than on economic practices at home" was challenged and partly reconstructed with different salutary modifications. To these propositions thinking men must assent.

While it is impossible to justify the lapse in critical analysis which allowed the authors to characterize the Legion of Decency, with its free acceptance of an obligation varying in force, as an example of the "iron discipline of the greatest authoritarian church on earth," the work as a whole is a splendid addition to historical literature. Because it is a vigorous and thought-provoking work, the student who would understand our times ought to avail himself of this latest contribution from the hands of ripened scholarship.

C.B.

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**The Bishop Jots It Down.** An Autobiography by Bishop Francis Clement Kelley. 333 pp. Harper, New York. \$3.00.

Of the various forms of literature none is more fascinating than that of an autobiography. To see the life of a man unfold before one's eyes, to witness the inner growth of a spirit, to marvel at the mysterious forces that produce maturity—this is the wonder of autobiography. But if the work is the life-story of a man who has risen from a humble beginning to a high position; if it is the tale of a dream come true; if it is the record of acquaintance and friendship with scholars, statesmen and clerics; if it is written with that divine gift of humor guiding one's pen, then the joy of the reader is filled to overflowing. All this and more await the reader of Bishop Kelley's autobiography.

The outline of the Bishop's life can rapidly be told. Born on Prince Edward Island on Nov. 24, 1870, Francis Kelley, was the old-

est living son of eight children. After a preparatory education in "a little red school house" and a small college, he was accepted as seminarian for the diocese of Detroit and studied at the seminary of Nicolet. The years immediately following his ordination to the priesthood saw Father Kelley as pastor and chaplain during the Spanish-American War. Having accepted a lecture tour whose proceeds would aid him in completing his church, the young pastor saw from his travels in the West and South the imperative need for an organization which could aid these home missions. Thus began the dream of the Church Extension Society, a dream shared by Archbishop Quigley of Chicago, who became the Society's first patron. Suspicion, antagonism, even attack met the youthful organization but the favor of Rome and the production of results brought stability and endurance. The work of the Extension Society carried Monsignor Kelley to Mexico during the presidency of Wilson, to the chambers of the Peace Conference at Paris after the war, to London—in fact the Society possessed him until he became Bishop of Oklahoma in 1923.

Such is the framework of an interesting and absorbing life. But this is by no means the whole of the autobiography. The work includes such pen-portraits as those of Bishop Rogers of Chatham, Canada, who began every utterance with a "Glory be to God" and ended it with an "hurray, hurray"; of Pius X rocking with laughter at a young American by the name of Kelley who had become entangled in Roman red tape; of the exiled Archbishop Orozco of Guadalajara, at whose frequent parties for children one could see a little child strutting about with a pectoral cross or trying to fit an episcopal ring upon two tiny fingers. Nor is that all. There are intimate glimpses of Bishop Kelley attempting in vain to persuade Secretary of State William Jennings Bryan and President Wilson that their Mexican policy was causing havoc to the Catholic Church of Mexico; of his acting as ambassador from Cardinal Mercier to Premier Orlando of Italy in an effort to solve the Roman Question, a task which brought him into intimate contact with Cardinal Gasparri; then, *sic transit gloria mundi*, to call at the Vatican a few years later and have Cardinal Gasparri politely ask him his name. Add to this the near tragedy of death by arsenic poisoning during a banquet given in honor of the new archbishop of Chicago, Archbishop Mundelein, the horror of relief work among the starved and wretched Austrians after the war, the suspicion of the Sein Fenians while a guest of Cardinal Bourne; and you have some idea of the Bishop's life-story.

Bishop Kelley's work is not one of those lives which resemble a monastic chronicle, wherein one finds a detailed enumeration of all

that has happened to the interested parties; rather it is a selective work, a work which traces the main flow of his life, sometimes allowing the stream to run into diverse channels, but never losing sight of the significant current. It is a work of rare literary charm and human interest—in a word, it is an exceptional autobiography. V.M.

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**The Sudden Rose.** By Blanche Mary Kelly. 178 pp. Sheed & Ward, New York. \$2.00.

This latest work of Dr. Kelly, the product of her long years of experience and of her deepest convictions, is a natural complement to her previous book *The Well of English*. There she defended competently and adequately her contention that the greatness of English literature is due to the influence of the Christian religion. She extends that claim here to all the arts. Yet it would be wrong to regard this book merely as a skillful apology. It is that and more. It is also an expressed hope for a greater appreciation of art and a plea for the return to the traditional and true conception of art and beauty.

The chaos and confusion of the world's present culture are the result, maintains the author, of the loss of the Catholic conception of beauty. The general process of spoliation which deprived men of their faith also robbed them of beauty and erected an apparently insuperable barrier between the average man and the fine arts. That barrier can be broken down only by a sufficient realization of the universal principles underlying all beauty and its apprehension, and by a knowledge of the true purpose of art. What is that purpose but "to pour heaven into the shut house of life by breaking in upon the isolation in which man lives and wonders with its interpretation of the universe in terms of God."

In modern times the snobbish affectation known as taste has come to be substituted for the sense of beauty that was once recognized as a common possession. "The sin of the moderns is that they have betrayed art first of all by divorcing beauty from the good to which it was wedded by God . . . but their most serious offense is the denial of the very existence of beauty."

As books go the *Sudden Rose* is not a long book. It is marked by quality rather than quantity, by an abundance of thought provoking wisdom compressed within a few pages. Although the author modestly denies any claim to the title of philosopher or artist, she displays the powers of both. Starting from solid metaphysical principles based on human nature itself, she proceeds to her conclusions with unswerving logic. In her analysis of the present decadent state of culture she proves herself a keen psychologist. At first glance the

absence of chapter headings appears a bit disconcerting. But upon closer acquaintance we grow to like the plan and in the end we are convinced that their presence would have hindered rather than helped the lively continuity of the theme. This essay on the unity of art deserves more than one reading, much praise, and a great deal of reflection. S.D.

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**The Believer's Christ.** By Ludwig Koesters, S.J. Translated from the German by Joseph W. Grunder. 416 pp. Herder, St. Louis, \$3.25.

This fine apologetic work is not a life of Christ but rather a life-size likeness of Him as He is seen by those who recognize His claims to a Divine Nature and Personality. The most piercing critical scrutiny of nineteen centuries has searched in vain to discover a flaw in this true picture of Christ. Every attack on His Divinity has failed and left unshaken the foundations of faith in the God-Man, the believer's Christ.

In his opening chapter Father Koesters shows that the question of Christ's Divinity must always split the world into two camps because it is a problem on which there is no possibility of compromise. Proceeding then to the facts and proofs that will determine the problem's solution, he demonstrates that Christianity's acceptance of the Saviour as true God as well as true Man has been constant and unchanging from Apostolic times; that faith in Christ is founded on a solid rational and historical basis; that, in a word, those who adore Christ are rendering "a reasonable service." Since no one cardinal point in Catholic teaching can be fully explained or rightly understood unless it is seen in its relation to the whole body of doctrine, there is given in the course of this volume a view of all the Christian truths that revolve about the Divinity of Christ as about a centre. The last two chapters are an excellent summary of Catholic dogmatic and moral teaching with regard to the mystery of Christ and its meaning in the life of the faithful.

The author presents a concise survey of many errors and opinions that would make Christ anything from a mere man of genius to a maniac or an imposter; but the greater stress is laid on the positive evidence for the truth of Christ's claims. Each chapter reveals a vast erudition. However, readers who are accustomed to quickly shelving books that bristle with footnotes will find in the text of this volume nothing like the dry dust that gathers on others less pleasantly readable. We hope it is true, as the author states (p. 3), that among non-Catholic Christians "a great majority have preserved faith in the Divinity of Christ"; but we wonder. Father Koesters' complete re-

jection of the Holy Shroud of Turin is unjustified in the light of findings much more recent than those he invokes (p. 354). The question of its genuineness is still, at the very least, an open one, not to say settled in the relic's favor.

"The world has indeed fallen upon evil days," the author says (p. 82), "and no lasting change for the better can be hoped for until men find their way back to Christ—not to the Christ of abstraction, not to a half-Christ, not to a Christ fashioned according to the whims of the critics but to the Christ of Christian teaching, to the whole Christ, to the living Christ of traditional faith, to the Christ whom our fathers worshipped." This study of "the whole Christ" will strengthen the believers in their love of the Redeemer and help them to grow in faithful acceptance of His word. Those who have not yet found their way back to the Christ of Catholic teaching have here the able guidance and instruction that will help them to believe that Jesus is the Son of God and that believing they may have life in His name.

A.O.C.

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**Autobiography with Letters.** By William Lyon Phelps. 986 pp. Oxford University Press, New York. \$3.75.

St. John Ervine wrote to William Lyon Phelps, "It is a comic reflection that one has to be an ordinary person to recognize variety of genius or see more than one point of view." The application might have been made specifically to Phelps and widened to include the recognition of non-genius as well; for all his life the beloved professor has appreciated the efforts of the genius and less fortunate creatures and has loved both ardently. Both the discovery and execution of this success-formula were painless. Mr. Phelps has played the hero-worshipper gladly and says at the outset that his autobiography would never have been written had he not been able to include a large number of letters "from persons more important than the author."

The life that flows through this book, through nearly a thousand pages, is like that of the river from which Professor Phelps' State takes its name. It is a very long, nourishing stream, not spectacular but of an individual charm. As Mr. Phelps writes it, the story is in lively accord with his life, amiable, wandering and broad enough to detail uncountable likes. The dislikes are negligible. Few of the crises that arise in any life find space, but Mr. Phelps does tell of the severe disappointment he experienced on being rejected by the faculty of Yale for a professorship. Fear of losing his eyesight was an even greater sorrow, though his greatest suffering probably came from the hostility he met with in opposing war from 1914 till 1918. (The

death of Mrs. Phelps came after the autobiography had gone to press).

The men and women who basked in the warmth of Mr. Phelps' admiration often became his intimate friends. Whenever the eager enthusiast visited literary shrines and sanctuaries of fine living he brought home the seeds of lasting intimacy with interesting people. Descendants or associates sometimes substituted valuably for first hand acquaintances, as Barrett Browning for his mother Elizabeth Barrett Browning; but a more important contemporaneous circle of friends than Mr. Phelps' would be hard to find. Recollections of men like Mark Twain and James Whitcomb Riley, of personalities like Mrs. Patrick Campbell, Gene Tunney and Helen Wills, form a large part of Professor Phelps' story.

Professor, critic, essayist, lecturer and preacher, Mr. Phelps has turned his face to many fields. He appears in all roles here. He writes easily and in the light, informal style that he has adopted from classroom to pulpit. From these pages there arises true to life the "Billy" Phelps known to thousands, a man who needed only a medium of communication to make himself one of the outstanding figures of his time. What he has done to brighten the American scene is in no way lessened by the fact that he has enjoyed doing it. Q.S.

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**Early Catholic Americana.** By Wilfred Parsons, S.J. 282 pp. Macmillan, New York. \$10.

Although several attempts, previous to that of Father Parsons, had been made to complete and correct the *Bibliographia Catholica Americana* of Father Joseph Finotti, which was published in 1872, none had been successful. Two years ago Father Parsons, the director of the Riggs Memorial Library at Georgetown University, began the work anew. The present volume is the fruit of that labor.

The method employed was a simple but thorough one. Father Parsons compiled a catalogue of the Riggs Memorial Library listing "(a) the titles in that library listed by Finotti (251); (b) the titles unknown to Finotti (48); and (c) those listed by Finotti not in the Riggs (44)." Sending this list to the important librarians in the country, Father Parsons requested that they add all pertinent works which were in their possession. At the same time he extended the closing date from the 1821 of Finotti to 1830. The result is a catalogue which lists 1,119 Catholic items published in the United States before 1831, 595 of which were printed previous to 1821, which is 300 more than Finotti lists.

The indexing follows a chronological sequence. Under each

successive year Father Parsons has listed the author and the title, along with the name of the printer, place, and date of publication of each item. Then he indicates the size of the work and the libraries which possess copies.

In response to Father Parsons request for suggestions and corrections this reviewer would advise that a future edition give a key to the symbols which designate the locations of copies of the items listed. Although these symbols are known to most librarians, they are enigmas for many historical researchers. In way of correction it might be pointed out that Luis de Granada (item 1061) was a Dominican; that Felix and not Francis was the middle name of Simon Gallagher (page 272) and that he was a secular priest of Charlestown, S. C. and not a Franciscan; and that Francis Antoninus Fleming (item 105) was a Dominican.

Father Parsons has edited a work which will win from librarians and research workers their sincere thanks and appreciation. There has long been a need for such a book as his, especially in these days when Catholic scholars are trying to make the early history of the Church in America better known and more sympathetically understood.

V.M.

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**Beyond Politics.** By Christopher Dawson. 136 pp. Sheed & Ward, New York. \$1.50.

Four years ago, in *Religion and the Modern State*, Christopher Dawson predicted that the totalitarian trend in government would soon prove a vital concern to the democracies. Events of the past few years have verified the accuracy of that prediction. The swiftly changing social structure of the world has been paralleled by drastic alterations in governmental forms. The democracies, Great Britain and the United States among them, have been forced to assume responsibility for the maintenance and smooth functioning of the economic machine; their very continuance in existence has demanded a more unified economic control. It is in the profound influence on social activities, inevitably arising from the planned organization and centralized control of the economic system, that Dawson sees an inherent danger—the degradation of human dignity.

Through the dispassionate eyes of the trained observer, the author views the successes and shortcomings of the dictator states as salutary portents of democracy's future. Russia, Germany and Italy have been first to recognize and to act upon the need of society for some form of social control in the economic order and some form of social discipline in the world of culture—a culture subordinated

largely to the monetary aims of leaders in the press, radio, and film industries. But the material gains of these nations have been vitiated by the "original sin" of all totalitarian states to date—"the invasion of the human soul by the hand of power." This is the evil of which Dawson would warn the democracies; he deems it imperative that the best elements in the traditional democratic culture be retained—those principles of personal honor and individual responsibility which respect the dignity of man and are the true basis of all human society. For he maintains that the transformation of the economic and political machine into the organ of a free and living community must come from within by a change of spirit; the body politic will not rally sufficiently to the artificial stimulus of pride of blood or of race.

*Beyond Politics* presents a carefully reasoned analysis of the role that the Church and the individual Christian may be expected to fill in this transformation of society; its sound logic is a welcome relief in the present wave of war hysteria and mass propaganda. It advocates no idealistic return to an outmoded feudal system, no discreet withdrawal to the Church of the Catacombs, but an intelligent adaptation of Christianity to the needs of the age, an adaptation that involves no slightest sacrifice of Christian principles. For Dawson sees the religion of the Christian, confined no longer to the inner world of individual conscience, but breaking the artificial barriers separating religion from life and permeating the community with its spiritual energies. He sees the Church "not as a competitor of the State in social action but finding new social means of expression for its spiritual action, . . . bringing every side of human existence and every human activity into contact with its sources of supernatural life." Yet he does not look for a Christian Utopia. He reminds those tempted to despair by the failure of Christian ideals to work out in practice that the Christian order is a supernatural order, that there is no reason to believe Christian principles will work out in practice as simply as a political system. He reaffirms the Christian belief in the spiritual purpose of history; a belief that views the apparently fortuitous events of world history as part of the Providence of God; a belief that bids the Christian to live again the life of seeming contradiction and defeat that was Christ's. F.W.

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**Religion Teaching and Practice.** By Rudolph Bandas. 232 pp. Wagner, New York. \$1 50.

**Religious Instruction and Education.** By Rudolph Bandas, James Baierl, and Joseph Collins, S.S. 264 pp. Wagner, New York, \$2.50.

**The Systematic Teaching of Religion.** By A. N. Fuerst. 507 pp. Benziger, New York. \$3.50.

Catechization began with the Proto-catechist, Christ, and was continued by the Apostles and those who have followed in their authority. Saints and scholars of all ages have spent their energies and talents in the transmission of the divine riches of the Christian religion. Today, this sublime and life-giving work has been developed into a science by those who have arrived at a realization and appreciation of this apostolic duty.

Father Bandas, by his *Religion Teaching and Practice* and *Religious Instruction and Education*, the second being written in collaboration with Father James Baiert and Father Joseph Collins, S.S., has aided most beneficially in this formation. Both books offer a wealth of information and sound instruction for the advancement and fruitful success of catechetics.

The first work is a scholarly treatment of all the essentials necessary for the effective fulfillment of the work of catechization. The requirements of the teacher, the selection of a suitable catechism, and the methods most productive of good results are developed with a thoroughness that will encourage and facilitate the accomplishment of this sacred obligation. Pastors, religious, and lay-teachers are further introduced to new and more scientific avenues of catechetical endeavor through the chapters devoted to the Confraternity of Christian Doctrine, home visitors, school year and vacation school instruction, and the instruction of students in public schools and colleges.

The second and larger work presents a more detailed enumeration of the contents of catechization, the methods that can be used, and a treatment of special catechetics. Bible and Church History, liturgy, prayer, music, the relation of religion to the secular branches of learning are all effectively suggested to promote the end of catechetics. The authors then offer an examination of the methods which have been successfully employed in catechization. Famous catechists such as John Gerson, Abbé Claude Fleury, Bishop Fénelon and methods such as that of St. Sulpice, the Munich, Montessori, and "Sower" propose a variety of instruction suitable to supply the particular demands of any locality and circumstance. Finally, the role proper to the catechist, his adjustment to the individual differences of the students, and the relation of Holy Communion, Confession, and Confirmation with catechetics are discussed.

Father Fuerst's serious consideration of catechization has added to the field another enthusiastic and authoritative work, *The Systematic Teaching of Religion*. The author reveals the expansive scope

of catechetics that would paralyze with fear him who would be satisfied solely with a parrot's recitation of the catechism. The history and purpose of catechetics, along with a consideration of the spiritual and moral development of the child, serves as a foundation for the understanding and appreciation of the second and third sections of the work which regard the spiritual care of the pre-school and school child. The section which is devoted to the spiritual life of the school child is a detailed explanation of the channels of grace which produce and nourish this life. The importance of the matter treated here alone suffices to challenge the responsibility of the catechist. Throughout the work a bibliography is listed after each chapter to supply the teacher with further and more comprehensive material for particular subjects.

S.J.

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**How Firm A Foundation.** By Willis Dwight Nutting. 174 pp. Sheed & Ward, New York. \$1.75.

Mr. Nutting's work is a well written reply to the oft repeated statement that a Catholic must experience profound intellectual difficulty in maintaining his position after devoting serious study to the works of modern philosophy. A student of philosophy for some years at the University of Iowa, the author became convinced that far from weakening his traditional belief, modern philosophy, because of the shallowness of its foundation, only strengthened it. This was especially true of the arguments proposed against the existence of the supernatural.

To evaluate the basis for this modern rejection of the supernatural, Mr. Nutting probes deeply into the principles of Cartesianism, the matrix of current thought. Examining the method of Descartes, the author makes clear that its principles are three in number: everything that can be possibly doubted must be rejected as false; only that which can be proved with a certainty akin to the certitude of mathematics can be considered to be beyond doubt and therefore can be accepted as true; the consciousness of self and its ideas forms the fundamental certainty from which the discovery of further truth can proceed. In a style that is popular, always lucid, and sometimes pleasingly ironic, Mr. Nutting anatomizes each principle, demonstrates its fundamental absurdity, and shows the part it has played in the rejection of the supernatural.

Following this there is a study of the modern attitude towards miracles, especially those of the Gospels. With an unrelenting logic the author demonstrates the incompetence of science and its method in the presence of the miraculous. The method of science consists

in an examination of repeated processes to find the causal relation between the events observed. But a miracle is a unique happening: it can not be repeatedly performed and analyzed. In a word, the method of science is useless as a criterion for the existence of the miraculous. The only worthy standard is the historical method—the examination of trustworthy witnesses and their testimony.

Mr. Nutting's work answers a long felt need in Catholic thought. There have been many books written by Catholics which have exposed the fallacies of modern thought but there are few or none which have given a popular exposition of the fundamental principles of that thought. Hence for the Catholic who would have an understanding of the basis of modern disbelief and for the student who desires a ready handbook of counter-attack to the alluring arguments of present day intellectuals, Mr. Nutting's book is invaluable. V.M.

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**The Happy Life.** By Aurelius Augustine. Translated and Annotated by Ludwig Schopp. 152 pp. Herder, St. Louis. \$1.50.

**St. Augustine On Eternal Life.** By D. J. Leahy. 122 pp. Benziger, New York. \$1.50.

According to the plan of Divine Providence, great men are sometimes allowed temporary failures in their labors, so that like the prodigal son of the Gospel story they may rise up again, refreshed and strengthened by humility, to a more successful conclusion. St. Augustine was one of the truly great men of history and his early life unfolds a story of miserable failures till at last he betakes himself to the home of his Father. There, and there alone, did this seeker of truth realize that he had found the key to his desires. Like the woman in the Gospel who had found her lost coin, he wasted no time in making known his discovery and inviting his friends to share his joy with him.

*The Happy Life* was written while Augustine was preparing himself for Baptism at the hands of his friend and patron, St. Ambrose. It is filled with the exuberant spirit that follows upon a remarkable discovery. *The Happy Life* follows the form of dialogue and has about it a most refreshing cheerfulness that evidences a sense of philosophic leisure and security. Beginning with the fundamental philosophical concepts of life, St. Augustine advances step by step to that which truly constitutes a happy life. One by one the pagan solutions to this problem are discarded until at last there remains but one answer: the possession of the full measure of wisdom which is God Himself can alone make a man happy. It may be said that this little work marks the final and definite break with the pagan sys-

tems to which St. Augustine had aligned himself in the past. The characters in the discussion express themselves freely and often with a banter that adds enjoyment as well as profit to the work.

Dr. Schopp, an ardent disciple of St. Augustine, has further enhanced this book by a very fine introduction and clear annotations. For those who will appreciate the precise and succinct beauty of the original, the Latin text is given with the translation.

Augustine, the Christian, could not long remain merely a philosopher. Theological inquiry was as much a part of his life as a Christian as philosophical speculation had been when he was the prodigal son. It is perhaps a little disappointing to discover that out of the multitudinous works that flowed from St. Augustine's prolific pen, there is no special work dealing completely with the end and reward of Christian life, the eternal life. Unlike St. Thomas and the later theologians it was not his custom to treat subjects in the exhaustive and systematic manner. He contented himself with the refutation of current errors and the clearing up of current doubts. But this does not mean that the subject of eternal life passed unnoticed. From the many works of Augustine, Dr. Leahy has collected and arranged in orderly fashion all that the great African held concerning the many problems related to man's life after death. The relation of the beatific vision to the intellect, will, senses and the body are clearly set forth in Augustine's own words. St. Augustine's views regarding the time of this reward, whether it will be conferred at death or at the general resurrection, are carefully analyzed. The results show Augustine in a favorable light when compared with the later developments in this controversy. Dr. Leahy has fulfilled a great need of our day in supplying a clear and understandable treasure chest of information on the life to come. This is a scholarly work done in an extremely interesting and readable style.

Both these works enjoy in common the distinction of having presented still another light towards understanding more clearly the great African Doctor. They are welcome additions to Augustiniana and should be assured of a fine reception by all. U.F.

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**The Portugal of Salazar.** By Michael Derrick. 168 pp. Champion Books, New York. \$2.00.

A unique experiment has dictated astonishing history in Portugal during the last decade. In the wild scramble to censure or praise more prominent ideologies, the little country in the Iberian peninsula has been somewhat overlooked. The Portugal of Salazar is rather thankful for this. For almost a quarter of a century prior to 1928

she had received altogether too much attention from liberalistic freemasonry. Her government was a constitutional tyranny "administered before Salazar in the very short-sighted interests of an oligarchy."

When a military junta seized power in 1926, General Carmona demanded the "re-formation of the political structure of the nation." The professor of political economy in the University of Coimbra was called to form the new state. It was only when absolute discretion was granted to him that Dr. Salazar accepted the responsibility two years later. The career of a beneficent dictator began; economic improvement without parallel commenced. This was due to a shy, independent man with a highly developed distaste for publicity. He is the necessary foundation on whom Mr. Derrick has built his account of the nature and progress of Portugal as a Christian and Corporate State untainted with totalitarianism. The principles on which it is built are described and rightfully catalogued as Christian and democratic. More, the resurrection of the historical Portugal is vindicated after years of foreign liberalism.

The author draws generously from Salazar's utterances and the Constitution he inspired. Mr. Derrick himself gives us a precise view of the coordinated whole. Thus, we quickly understand that in Salazar's Portugal there is a primatial deference to the natural and moral law and a fundamental acknowledgment of Christian concepts. The Portuguese corporative state is to grow from the people and be built on the family. It is a Distributist and not a Fascist state, a *corporatisme d'association* and not a *corporatisme d'etat*. The aim is a state essentially Christian and essentially Portuguese. The nation is an organic whole organized by means of corporations or "bodies representing the different phases of its life."

The present Portuguese system is a demonstration of Catholic political philosophy and of the Papal encyclicals in practice. The application is a slow process of experiment but Salazar has proved its feasibility. He has broken with nineteenth century liberalism and produced the *Estado Novo*, a Christian state with a Christian leader guiding a Christian people. As the work of Salazar has progressed, so will our understanding of his Portugal through the medium of Mr. Derrick's admirable treatise. R.G.

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**History of the Dogma of the Trinity.** Vol. I. By Jules Lebreton, S.J. Translated from the French by Algar Thorold. 450 pp. Benziger, New York. \$4.50.

When Père Lebreton first published his work on the Trinity in the early months of 1910, it was proclaimed as one of the most com-

plete historical studies on the dogma of the Trinity that had appeared. After going through eight French editions, this study has been translated into English by Algar Thorold. The first volume of this translation which has just been finished is concerned only with the origins of the dogma, the analysis of the dogma itself being left to a second volume.

The first section of the book is a study of pagan mythologies and of Hellenic speculation on the Logos and the Spirit. Because many historians of the nineteenth and twentieth centuries have tried to find the seeds of the Christian dogma of the Trinity in these pagan teachings, Père Lebreton examines the intrinsic significance of the pagan doctrines and shows that the mystery of the Trinity is not to be found there. Then too, as the author maintains, a knowledge of the pertinent pagan conceptions is necessary for a study of the Trinity if one would appreciate the arguments of the new Christian converts from paganism who often used ancient terms, especially Logos and Spirit, with new meanings undreamed of by their pagan masters in philosophy. Passing from paganism to Judaism, the author, in the second section of the work, analyzes the Jewish notions of God, the Word, the Messiah, and the Spirit, and shows how each was a preparation for the Christian revelation that was to follow. This section is further enhanced by a lengthy study of Alexandrian Judaism and its most important exegete, Philo. Père Lebreton demonstrates that those who would find in the Philonian Logos the antecedents of the Christian Trinity fail to realize that Philo's Logos was never thought of as a person and was called God, as Philo admits, only by an abuse of the term. The final section portrays the discreet and gradual unfolding of the new dogma as found in the Synoptics, the writings of St. John, and the epistles of St. Paul. The centre of the new revelation is the mystery of the Son of God from whose teaching the Christians received a clearer knowledge of the Father and a belief in the Holy Ghost.

The efforts of the translator to give a readable and accurate version of the original have met with a high degree of success. The bibliographies and notes are exhaustive, yet are by no means padded. In the original French Père Lebreton quoted excerpts from the inspired books, not from the Latin of the Vulgate, but from the original texts transcribed or directly translated. But the translator has used the Douay version for most of the texts. This means that a few of Père Lebreton's arguments lose something of their force; but this in no way mars the general excellence of this important work.

V.M.

## DIGEST OF RECENT BOOKS

Hilaire Belloc's **Sonnets and Verses** are sufficiently recommended by the name of their author. Appearing now in a new edition, they include many old favorites and several hitherto unpublished favorites-to-be. Thirty-eight sonnets, a number of other poems in varied moods and meters, songs, ballads and epigrams make up the contents of this fine collection. The book is brought to a masterly completion with a long "Heroic Poem in Praise of Wine." As in all this great writer's work, strength and conviction are dominant in these pages—strength now displayed in wrathful hammer blows as in "Lines to a Don," now in the manly tenderness of "Noel," now in the prayerful earnestness of the "Ballade to Our Lady of Czestochowa." Alternately thought-provoking and smile-provoking, this volume reveals the versatility, originality, and truly Catholic universality of interest that have made Hilaire Belloc the greatest of living Catholic writers. (Sheed & Ward, N. Y. \$2.50).

Anyone who would take flight from the stern realities of our times would do well to read Doran Hurley's latest literary effort **Herself: Mrs. Patrick Crowley**. Once begun, war, famine, or pestilence will seem inconsequential until the story has been completed. That is the fact. Yet to give the reason for the fact is very difficult. Some do come to mind: it might be Mr. Hurley's unusual gift of seeing so much in simple life and his genius for translating it into the written word; it might be the characteristic Irish capacity of the author for formulating fantastic stories in his fertile brain; it might be the up-to-date theme of the tale with its reference to sweepstakes, musical comedy, Al. Smith, Easter parades, Communist meetings; it might be due to the fact that every one knows a Mrs. Crowley—and it might not be any of these reasons. But the fact remains if you take this book in hand you will not put it down unfinished. (Longmans, Green, N. Y. \$2.00).

Father John O'Brien, of the University of Illinois, treats of many modern problems in a recent work, **Religion in a Changing World**. A reprint of much that has previously appeared in article and pamphlet form, the work examines the relation of religion to science, war, and society. The problems of God and evolution, psychiatry and the confessional, the mystery of suffering, the menace of a future war, and the havoc wrought by commercialized vice are among the interesting and timely subjects treated by the author. (Our Sunday Visitor Press, Huntington, Ind.).

Sister M. Claudia Carlen, I.H.M., of Marygrove College in Detroit, has given signal aid to the development of Catholic thought by her compilation of **A Guide to the Encyclicals of the Roman Pontiffs from Leo XIII: to the Present Day**. The end of the work, so successfully achieved, is to provide a list of the encyclicals issued during the last four pontificates and to guide the interested to the various books, magazines, etc., where they can be found. Not only are the sources containing the texts themselves pointed out, but the author also indicates where extracts and commentaries are to be had. Under the heading of "Collections" we find enumerated the general collections and then the more particular ones containing the encyclicals issued by each of the four popes. In the body of the book are listed the encyclicals in chronological sequence, and sources are noted for the original texts as well as for the languages into which the texts have been translated. For each encyclical there are references for extracts, summaries and commentaries. It is truly stated that the "chronological index, Latin title index, and general subject index. . . . facilitate an approach to the encyclicals from various angles." This is a necessary and fundamental guide for those who are anxious to understand the doc-

trines of the Papal decrees in their entirety. (H. W. Wilson Co., N. Y. \$2.00).

**Catholics and Scholars** is a symposium on the important question of Catholic scholarship which has been edited by Father John A. O'Brien of the University of Illinois. The purpose of this timely work is to show the means necessary for the production of Catholic scholars in the fields of science, literature, and culture. Among the authors of the essays are such leaders as Fathers John M. Cooper, Daniel Lord and William Bergin, together with Doctors Jerome Kerwin, Hugh Taylor, and George Sperti. (Our Sunday Visitor Press, Huntington, Ind.).

In an important new volume, **A Better Rural Life**, Edgar Schmiedeler, O.S.B., treats in a comprehensive way the relations of the Catholic Church with American farmers and points out the effective methods of utilizing the opportunity waiting Catholicism in rural districts. A recognized authority on this subject, Father Schmiedeler discusses the rural home, school and church, various government agencies and a number of social and cultural activities. The work is written in an interesting style and contains a wealth of information for rural pastors. (Wagner, N. Y. \$2.75).

When the terrific din in favor of "Loyalist" Spain and the character of those creating it made Merwin K. Hart suspect propaganda, he decided to investigate. The result was a trip to the country then rent by fratricidal strife. Now we have the fruits of that journey in **America Look at Spain**. After a short resumé of Spanish history, the oft repeated accusation of Nationalist atrocities is completely refuted while less publicized communist outrages are laid bare. The constructive social welfare and housing plans of the new Spain are lucidly explained. As a link between Spain and America the author indicates a similarity between atrocities and propaganda in the two countries. The same forces that racked Spain are now gaining ascendancy here. We must act quickly and energetically if America is to be saved. Private enterprise must be freed, public spending curbed and entanglement in foreign wars avoided. The alternative is a repetition of the horrors of Spain here in the United States. (Kenedy, N. Y. \$2.50).

A volume of unusual value for study clubs and classroom work, **The Modern Social and Economic Order**, has a message of vital interest to every American Catholic. In this symposium of articles written by nineteen clerical and lay authorities on problems that afflict our time, the true Christian philosophy of life is shown to be the best, safest, and only sure guide for a distracted world. Such competent authors as Msgr. Sheen, and Father James Gillis, C.S.P., bare the true pictures of Communism, Fascism, and Nazism. Msgrs. Haas and John A. Ryan treat of labor problems, William Green and Homer Martin set forth the A.F. of L. and C.I.O. viewpoints. An unfortunate printer's error (Appendix, question and answer 8 on page 19) attributes to Father Coughlin a position regarding medieval Jewry which his article expressly repudiates. (Sunday Visitor Press, Huntington, Ind. Cloth, \$0.50; paper, \$1.00).

The radio has been put to many different uses but none better than the one which Suzanne and Cita Malard have found for it in **Radio Reporter in Jerusalem**. A young radio reporter suddenly finds himself in Jerusalem during the first Holy Week and quite naturally gives a complete broadcast of the happenings of those epic days. The microphone carries the voices of Christ, the priests, Pilate—in fact all who had a part in the Crucifixion. The result is a radio drama of unusual interest which recalls the passion of Our Lord with all the intensity and vividness, the realism and horror of that work of redemption. (Sheed & Ward, N. Y. \$1.50).

The use of imaginative letter writing has always been an apt vehicle for a writer who has a familiar style, a command of dialogue, and a di-

rectness of appeal. All these qualities are found in **By Post to Rome** by T. J. Sheridan, S.J. The work is a collection of father-to-son letters which take occasion to explain the father's conversion to Catholicism and answer his son's religious difficulties. Written in a style that is engaging and in a narrative that never falters, the work is a successful explanation of the fundamentals of the Catholic belief. (Kenedy, N. Y. \$1.35).

A new edition of **Casus Conscientiae** by Franciscus Ter Haar, C.S.S.R., has just been published. Dividing his work into two volumes, the author first examines the occasions of sin peculiar to our age; and, in the second volume, concerns himself with the remedies. By means of this division he discusses such problems as the attendance of Catholic students at non-Catholic schools, indecent books and shows, the dress of women, etc. Basing his answers upon the principles of St. Alphonsus and the accepted modern authors, Father Ter Haar proposes solutions which should be of invaluable aid to confessors. (Marietti, Turin. L. 12, ea.).

**HISTORY:** A clear and attractive picture of the saintly founder of the Order of Preachers is presented to us in **Saint Dominique** by Père Rambaud, O.P. This labor of filial love is so enhanced by the lively presentation and appreciation of the author that the ordinary well-known details of the holy patriarch's life glow anew. The chapters devoted to his virtues edify and charm while giving a clear insight into the ideals of St. Dominic. As a worthy complement to the life itself, there is an accurate illustration of the prolongation of the father in his sons through an indication of the salient characteristics of Dominican saints, blessed and eminent religious. It is a work that will truly give a finer knowledge of the Order of Preachers and its glorious founder. (Emmanuel Vitte, Paris, fr. 24).

**Pius XII** by Joseph Dinneen is the first full-length biography of the new Pontiff to be written. Although written in an engaging style, the work lacks perfection as a biography because of its lack of intimate knowledge and personal anecdotes; for most of the narrative is well known to those who followed the detailed news reports at the time of His Holiness' election. Then too, throughout the work there are a number of historical inaccuracies, especially in regard to Cardinal Merry del Val. Mr. Dinneen states (p. 24) that the Cardinal graduated from the North American College at Rome and was ordained in 1885, whereas he attended the Academia dei Nobili Ecclesiastici and was ordained in 1887. The author seems to agree (p. 34) with the opinion that the Cardinal's diplomatic career was a result of his father's intercession with Leo XIII. Forbes, in his life of Cardinal Merry del Val, makes it quite evident that Leo himself was the prime mover. Then too, it would be interesting to see the author's source for the statement (p. 103) that it was the practice of the late Pope to say his first mass of the day after midnight and his second after he arose at 7 A. M. (McBride, N. Y. \$2.50).

**The Circle of Sanctity** by Paul McCann is a new and very successful approach to the art of hagiography. The author first explains the nature of sanctity and the means used to acquire this union with God. Mortification, the role of the passions, the effects of grace and the sacraments are analyzed with explanations which are practical in character and then are further clarified with examples taken from the lives of the saints. The biographies of the saints which follow are grouped under different virtues: wisdom, poverty, obedience, humility, charity, and justice according as the lives typify the same virtue and according as the life of the first saint influenced that of the second. Under this interesting method the lives of Thomas Aquinas and Bellarmine, Francis of Assisi and Francis de Sales, Joan of Arc and Ignatius Loyola, Augustine and the Little Flower, Gregory the Great and Vincent de Paul are sketched in short and rapid narratives whose interest never lags. (Herder, St. Louis, \$2.50).

Basing his work upon the new edition of Butler's **Lives of the Saints**, Donald Attwater, one of the editors of that series, has compiled **A Dictionary of Saints**. The book is both a collection of short biographical sketches of the saints and blessed of the Roman calendar and an index to the new edition of the **Lives**. Each sketch contains the essential dates and facts of the saint or blessed, giving at the same time the reference to the more detailed biography appearing in Butler's **Lives**. (Kenedy, N. Y. \$2.75).

**DEVOTIONAL**: The prolific pens of Fathers Callan and McHugh of the Order of Preachers have produced innumerable works of unquestioned merit calculated to further God's kingdom upon earth. Their latest effort, **Our Lady's Rosary**, is no exception. A veritable encyclopedia of the Rosary condensed into 189 well-ordered and thought-laden pages, the work will win the universal acclaim of the clergy and laity, as its intrinsic worth demands. Opening with a brief description of vocal and mental prayer, the authors proceed to catalogue the Rosary as a combination of both. Then follows a detailed explanation of the Rosary itself—the prayers used, its history, the significance of its names, the correct method of saying it, and the advantages which accrue to its devotees. Particularly noteworthy is the section devoted to establishing the scriptural foundation and depicting the scene of each mystery. The complete text of the Mass of the Rosary, an extensive reference to pious practices associated with this popular prayer and a list of the principal indulgences attached to its recitation make this little volume invaluable for the lover of Our Lady's Psalter. (Kenedy, N. Y. \$0.35).

**Adoro Te** is a series of meditations on St. Thomas' hymn of the same name which has been translated from the French of Dom Eugene Vandeur, O. S. B., by Clara Morris Rumball. Taking each verse of the hymn, the author gives three or four pages of reflections upon it. The meditations are affective in character but are marked with a deep understanding of the spirit and doctrine of St. Thomas. This book should have a great interest for priests and religious. (Benziger, N. Y. \$1.75).

A new edition of the popular work of ascetical theology, **Self-Knowledge and Self-Discipline**, by the late Father B. W. Maturin has recently been issued. Since the spiritual life is a journey towards the Divine Life, all that impedes that journey must be intelligently attacked and successfully uprooted. With this thought in mind Father Maturin devoted the larger part of his work to a study of the evils that afflict the will, mind, senses, and body. These are obstacles that hinder progress in the life of the spirit. The author discusses the problems in detail and offers suggestion, which, if followed, will lead to a more intimate union with the Triune God. (St. Anthony Guild Press, Paterson. \$1.50).

**Guide for Victim Souls of the Sacred Heart**, compiled by Joseph Kreuter, O. S. B., is a compendium of the history, aim and motives of the the "Association of Victim Souls in Union with the Sacred Hearts of Jesus and Mary." The work outlines the purposes of the Association and then examines the different means used in achieving the end. Due to the interest that has been shown by the laity in the movement, this little volume will do much to aid priests in their work of guidance. (Benziger, N. Y. \$1.50).

**Victory over Vice** is a collection of seven radio discourses recently given by Msgr. Fulton Sheen over the Catholic Hour. Correlating each of the Seven Last Words to one of the seven capital sins, Msgr. Sheen examines each of the sins and shows how it is a pallbearer of the soul. This work has all the charm of thought and forcefulness of expression which have made Msgr. Sheen so effective in his work. (Kenedy, N. Y. \$1.00).

**Beyond the Altar Rail** has for its theme the Holy Sacrifice of the Mass.

Within its one hundred and six pages, Thomas H. Moore, S. J., presents a concise and clear explanation of the Unbloody Sacrifice of the Cross. After examining the notion of sacrifice in its more general aspects and noticing the insufficiencies of the sacrifices of the Old Law, the author carefully analyzes the important parts of the Mass, centering the whole discussion upon the supreme moment of the Consecration. Written in a pleasing manner this little work will be of great benefit both to clergy and laity. (Fordham Press, N. Y. \$1.25).

Of the many encyclicals written by the late Pius XI, perhaps there is none of more importance for the clergy than "The Catholic Priesthood." To enable priests to appreciate the treasures hidden away in the text of this encyclical, Gennaro Gamboni, S. J., has published **L'Enciclica ad Catholici Sacerdotii**. Taking the text of the letter, section by section, the author exposes the richness and depth of the thought contained therein. The result is a volume of excellent meditations upon the Mass, the Eucharist, the work of preaching, and the divine office. (Marietti, Turin. L. 8).