



**The Thomist**, A Speculative Quarterly Review. Edited by the Dominican Fathers of St. Joseph's Province. Sheed & Ward, New York. Vol. I, No. 1, pp. 1-140; Vol. I, No. 2, pp. 141-292. \$4.00 a year.

Not to end things but to start them, to learn more about principles and to push them out of snobbish isolation into the lives, labors, quarrels and loves of men—this is the ambitious end of the new speculative quarterly review of theology and philosophy edited by the Dominican Fathers of St. Joseph's Province and published by Sheed and Ward. It is addressed not only to professional theologians and philosophers but also to the educated non-professional who has maintained an interest in the worth-while things of life, surely, as the editors aver, "because the ultimates of human thought were not meant to be the exclusive possession of a caste."

The first issue of *The Thomist*, which appeared in April of this year, contained much "that would coax philosophy from her ivory towers and wheedle the business man from his desk." The opening article, by Father Reginald Garrigou-Lagrange, O.P., was, by pleasant coincidence or subtle design, on humility—a significant theme with which to introduce a magazine devoted to the spread of Thomistic doctrine; the Root of Obligation by W. F. Farrell, O.P., Social Unity and the Individual by Charles C. Miltner, C.S.C., the Philosophical Approach to God in Thomism by the English Dominican, Hilary Carpenter, the Mansions of Thomistic Philosophy by Father Brennan of the Thomistic Institute, plus the first in a series of articles by Mortimer Adler of the University of Chicago on problems which lie on the periphery of settled philosophical knowledge, and three book reviews complete the initial number. The July issue has since come from the press with more articles that command attention and reward it with the intimacy of vital and clear truths. Father De Munnynck, O.P., of the University of Fribourg, Switzerland, attempts to introduce a little order in what has seemed an intellectual chaos, namely, the opinions on intuition; Francis E.

McMahon of Notre Dame has a timely treatment, a Thomistic Analysis of Peace; to manifest in the order of discipline just what philosophy is, Father W. H. Kane, O.P., has penned his Introduction to Philosophy which is certain to arouse interest both for its unusual (at least in these times) presentation and the happy consequence of that, its rugged simplicity; Daniel C. O'Grady, also of the faculty of Notre Dame, examines Thomism as a frame of reference—the anchor, the beacon, the rudder and compass of knowledge rooted in reality. The second installment of Dr. Adler's Problems For Thomists, editorial notes and two book reviews complete this booklength journal.

The format of *The Thomist* is well-conceived, and one can look upon each new issue as the equivalent of a moderate sized volume worthy of a prominent niche on the bookshelf. The subscription price seems, offhand, rather high, but most lovers of wisdom will not mind that; and if some do, it is to be seriously questioned whether a similar amount expended on current philosophical and theological texts will bring such an abundant return as should an interested and interesting perusal of *The Thomist*.  
L.A.R.

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**Orestes A. Brownson.** By Arthur M. Schlesinger, Jr. 320 pp. Little, Brown, Boston. \$2.50.

At long last there has been given to those eager to know the great men of nineteenth century America a well-conceived and carefully written biography of Orestes A. Brownson, outstanding Catholic layman and sterling American citizen of the past century. Well-timed, it comes almost as a rebuke to modern minds who had so far forgotten Brownson that when newspapers recently recorded the accidental upsetting of his statue in a New York park, not even the "ordinarily omniscient *New York Times*" could properly identify him. The book's subtitle, "A Pilgrim's Progress," both indicates its plan and suggests the kind of subject with which Arthur M. Schlesinger, Jr., Harvard-trained historian, is concerned.

Orestes A. Brownson was the stormy petrel of his time. He resembled Chesterton in his love of paradox, had a touch of Léon Bloy in his Christian radicalism and was like unto H. L. Mencken because of his "sinewy, concrete and hard-hitting" prose. "For thirty years in his magazines he commented on virtually all important questions both of the day and of eternity" in a style that was "vigorous, forthright and clear." Reared in

the sombre severity of a Vermont Congregationalist household, he turned successively to Presbyterianism, Universalism, Unitarianism and Transcendentalism until forced by the searching drive of inexorable logic, which was his strongest intellectual tool, he stood poised at the threshold of the Catholic Church. The gift of faith brought him through its portals where, during the remaining thirty-two years of his turbulent life, his religious beliefs grew stronger despite the petty persecution, attacks and ridicule of his former friends, not to mention the acid bath of his fellow Catholics, strong opposition and casual ingratitude.

By friendship or acquaintance he had personal contact with Emerson, Thoreau, Parker, Bancroft, Ripley, Channing, Lowell, Cardinal Newman, Archbishop Hughes, Isaac Hecker, Montalembert, Fanny Wright, Victor Cousin, William H. Seward and many another personage of his era. Carlyle, Edgar Allen Poe, William G. Ward, Lord Acton, Horace Greeley, and John Quincy Adams were but some of those who thought it necessary to either praise or damn Brownson's writings. He championed the working man, taught that slavery was not evil in itself (though he favored emancipation), wrote practically all of his quarterly magazine's every issue, backed Taney's Dred Scot decision as the only one to be given under existing United States law, was a member of the Brook farm community, lost an election for congressman because of his Catholic religion, was denounced to Rome as a heretic, clearly explained the limits of science in the heyday of Darwin and Huxley, fought for states rights and ruled his home with a stern hand even up to the year of his death in 1876.

Just from this bare enumeration of people and of things one can judge of the stature of the kaleidoscopic spirit with whom this book deals. It does not make of him a hero nor is it by any means all praise, but through the whole work there shines an attitude of unfailing fairness and fine impartiality that future biographers of Brownson can well afford to imitate. It will remain the standard appraisal of Brownson until someone combines the material in at least as adroit a manner, gathers up whatever historical fragments remain and, what is more important, has both a clear understanding of the dividing line between philosophy and theology and a deep knowledge of the Catholic religion. These two last mentioned things Mr. Schlesinger has not brought to this volume. Were they with him in

his writing he would not think that Brownson had lost hope in logic when the latter wrote "it was not the office of logic to produce faith" (p. 291). Here Schlesinger would have recognized good Catholic doctrine. Nor would he think *extra ecclesiam nulla salus* anything else but as "obvious or tolerant" (p. 254) as any other fundamental teaching of the Church. Perhaps, too, the author would have recognized that if Brownson had the grasp on Thomistic metaphysics that he had on logic it would have saved the great controversialist many a glaring inconsistency and bizarre opinion. Rather surprising in its omission is mention of Brownson's complete lack of a sense of humor and its very evident influence on his life.

Paucity of material very likely accounts for the skimpy treatment given Brownson's latter years. Here might well have been discussed his friendship with John Gilmary Shea who lived in the same city and was soon to write his monumental *History of the Catholic Church in the United States*. Better omitted would have been a flippant remark concerning "pious Agnes" retiring and "pert Dolly" staying up to keep Brownson company after the old man and his two secretaries had said their evening Rosary.

The volume is clearly and attractively printed with an illustration of Brownson at the age of thirty, a detailed index along with a critical essay on the sources. F.R.

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**Liberty, Equality and Fraternity.** By Msgr. Fulton J. Sheen. 176 pp. Macmillan, New York. \$2.00.

To many the proper solution for the economic problems of our day must seem almost unattainable. Opposing schools and systems propose their remedies on all sides. From the resultant disagreement on purposes and means, bewilderment almost necessarily follows. The issue is further clouded today by the activity of a system which is not only political, economic and social, but avowedly irreligious—Atheistic Communism. Surely, in such a situation there is some excuse for confusion and irresolution. In the midst of this Monsignor Sheen's work stands as a guide post, embedded in principles and charity, built upon pronouncements of Leo XIII and Pius XI. It is a clear, vivid and convincing exposition of the Christian answer to economic injustice, and a demonstration of the necessity of applying that answer as well.

Under the heading of Liberty, Monsignor Sheen treats of the origin, tenets and errors of Liberalism—the School of *laissez-faire*, which would solve all problems by leaving the individual to do as he

will. The discussion contains an excellent demonstration of the inherent falsity of the fundamental doctrine of Liberalism, namely, that liberty has no boundaries. The treatment of Capitalism and the inhuman abuses to which, in its extreme form, it has led, is a calm, reasoned indictment against its aberrations. It is a precise statement of the attitude of reasonable men against the unreasonable abuses of greed.

Equality, Monsignor Sheen makes synonymous with Communism; for Communism makes men equal in that it gives to all men, "the equal duty to glorify the dictator but never to dissent from him" (p. 40). The two main charges against Russian Communism, that it has destroyed liberty and created new inequalities in place of the old, are well authenticated. The chapter contains, incidentally, a discussion of the unbelievable misery and poverty of the Soviet Workers. Evidence is drawn almost exclusively from official Communistic documents and from the works of those, who, from years of residence in the Soviet Republics, are intimately acquainted with actual conditions there.

A consideration of the Christian answer comes next under the heading of Fraternity. Here, in the constructive part of his work, the author is at his best. The exposition of the Christian position is wonderfully clear and simple. The nature of "the functional society" which the Church advocates, the relationships of its mutual parts to one another, and of the State to such society are adequately indicated. The treatment, as a whole, breathes the atmosphere of Papal pronouncements on the subject. The methods proposed are drawn from the Encyclicals of Leo XIII and Pius XI.

The last four chapters of the work are highly instructive; but some question may be raised as to whether they should have found a place in this volume. They are essays treating of subjects closely allied with, but not actually contained under, any of the systems considered. The first of these four entitled "The Trojan Horse" unfolds the new tactics adopted by zealous Communists to advance their cause. It is a rather startling but well authenticated exposé of the hypocritical means officially approved by the Communist Party to make headway against Democratic nations.

*Liberty, Equality and Fraternity* is a readable, optimistic discussion of our economic problems. It is decidedly not a text book on economics, nor a complicated study. It is rather an appeal for Christian living in one phase of human activity to which real Christianity has in recent centuries been too much a stranger. For those who are justly alarmed by the danger of Godless Communism, there is added

a full bibliography on Communism and Soviet Russia which is highly useful. U.M.

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**G. K. Chesterton.** By Maurice Evans. 157 pp. Cambridge: At The University Press; New York: The Macmillan Company. \$1.75.

The prolific pen and ready wit of the late G. K. Chesterton carried him into an almost unbelievable number of fields of controversy and speculation. It is not surprising, then, to see that in the few short years since his untimely death much has been written on this genius of the age. Few writings, however, have come to the public view that enjoy such critical balance and literary merit as this work of Mr. Evans. This latest study of G. K., the Le Bas Prize Essay for 1938, is purely and simply a literary monograph; biographical matter finds no place in it.

Carefully and not without a definite charm Maurice Evans traces the background of the Chesterton philosophy at the commencement of the book and from it all there emerges the optimist that Chesterton was though he himself was often unconscious of it. This optimism, Mr. Evans points out, was the main force in bringing G. K. to the Catholic Church. The author's keen perception and sympathetic feelings toward Mr. Chesterton are evidenced throughout the entire study.

It is refreshing to note that the sympathy of Mr. Evans for his subject does not prevent him from being frank when he feels that G. K. was weak in any particular field or work. Mr. Evans confesses that Chesterton was just a little difficult in his novels. To understand them one must first know the mind of Chesterton, a difficult task perhaps, but not impossible, for out of all the varied works there emerges a unity that is amazing to behold. But the wit and excitement of his novels are not to be denied and the author enthusiastically endorses them for their technique.

In the essay Chesterton was unsurpassed by any man of the age. However, Mr. Evans is too well informed to include every essay of G. K's, in such a sweeping statement. Out of the thirty or more volumes of essays that Chesterton wrote Mr. Evans picks those essays which belong to the period extending from 1908 to 1912 as representing the most perfect. The conclusion drawn by him regarding Chesterton in this field is not the least exaggerated. He writes: "At his worst, he provokes thought; while at his best he is unsurpassed by any essayist of the century."

To some it will perhaps be astonishing to hear Mr. Evan's criticism of Chesterton's poetry. He frankly avers that G. K. wrote "a

large quantity of worthless verse." But those who know and love *The Ballad of The White Horse* know that Chesterton is not without his place among the poets. The author is not unaware of this and is forced to admit that Chesterton also wrote "a body of really good verse."

Mr. Evans does not merely state that Chesterton was a master stylist in his literary works but goes on through a careful analysis that brings forth convincing arguments and unshakable conclusions to prove his point. As a study of the personal philosophy of Chesterton this book is without peer. For this difficult task there was need of a balanced and unbiased critic such as Mr. Evans has proved himself; a critic who can wax enthusiastic over his subject without hiding any of his defects. This book is to be heartily recommended for those who would see the inner workings of the great mind that was Chesterton.

U.F.

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**National Socialism and the Roman Catholic Church.** By Nathaniel Micklem. 251 pp. Oxford University Press. \$3.00.

The stirring times through which the Church in Germany is passing are admirably presented in this scholarly work by Nathaniel Micklem. His purpose is, "to tell the story of the conflict between the National Socialist Government and the Roman Catholic Church from the Revolution or 'Seizure of Power' in 1933 to January 1, 1939." It is intended as the first of a series of studies on the relations between Church and State initiated by the Council of the Royal Institute of International Affairs.

To those uninformed of the Nazi regime as well as to those who are conversant with the political policies of Herr Hitler, this work will be very illuminating. More especially for the reason that the Press has been for the most part so rigorously muzzled that whatever news and authentic information has trickled out has been compelled to pass a veritable underground espionage. The Nazi press wishes the world to know that the new Germany under Hitler is attaining that perfection in which Race, Blood, and Soil will find its highest expression. "What the Germans want is nothing less than the discontinuance of all criticisms of the Hitler regime; it must not be said that Germany is a militaristic and warlike nation; that Jews are brutally maltreated; that Hitler has repeatedly broken his word . . . the Germans now insist that news shall be doctored so as to make out that the Nazis are not such bad fellows after all."

Dr. Micklem has given a concise, well-documented story of the delicate and far-reaching relations of National Socialism and the

Catholic Church. The Church struggle is not, as the Nazis would have us believe, a political conflict; it is essentially on religious grounds—the universal interest lies in the philosophical and theological problems which it raises.

The Christian concept of the state is antithetically opposed to Totalitarianism. The author appeals to Thomistic principles and shows clearly how incompatible National Socialism is with the Catholic teaching on the Christian State. What, then, are the principles of action to which the Church must adhere when dealing with the State Absolute? The State surely has claims to obedience and allegiance. Yes, but only in so far as she remains within definite limits beyond which she cannot urge her claim without grave sin. This fundamental principle championed by the Church lays the foundation of personal liberty of the individual in the State. Pope Leo XIII very definitely states: "The liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects . . . but the binding force of human laws is this that they are to be regarded as applications of the eternal law and incapable of sanctioning anything which is not contained in the eternal law as in the principle of all law." The principles of action espoused by the Catholic Church are nothing more than the application of the eternal law which, as Pope Leo asserts, is none other than the authority of God, commanding good and forbidding evil. The political philosophy of Nazism is based solely on the immoral principle of state absolutism, the deification of the state.

Particularly illuminating to one not familiar with the present relations between Church and State is Dr. Micklem's treatment of the Concordat which was signed and ratified by the Holy See and the Third Reich. Here one is given a detailed and vivid picture of what has transpired since July, 1933, when the Concordat was first issued in its proper form. This, coupled with the Historical Survey covering the period from July, 1933, to January, 1939, is extremely interesting and informative reading. It is a sad story, however, of disappointment, misunderstanding and disillusionment. "The history of concordats is the history of the Church's sorrows."

One can only hope that the story of the struggle in Germany will soon conclude in a final chapter of some peaceful and righteous solution. For certainly the Church will never give up the battle as long as she is compelled to vindicate the rights of man over the selfish and all-absorbing attitude of the State. The Divine mission of the Church to bring her children to the eternal beatitude of Heaven can never be frustrated by an absurd ideology of Blood, Race and Soil. She will

never consent to subordination to State or Party. She is above all states and parties. She will always insist on the God-given, inalienable right of parents to educate and bring up their children, which is the proper function of the Christian family. The individual personality must be safeguarded and respected. The de-Christianizing of the child and the stripping him of all personality to make him a mere puppet of the State is the first step to the neo-paganism which has such a strong foothold in Nazi Germany today and is spreading with such devastating results throughout the entire world.

Dr. Micklem's work is commendable. Though a non-Catholic, his treatment of the situation in Germany is both fair and sympathetic. His grasp of the Church struggle is clear and complete. The author's allusions to St. Thomas indicate a familiarity with the Angelic Doctor which is especially gratifying to those who look to the teaching of Thomas as a cure for the ills of a chaotic world.

B.F.

. . . **Over the Bent World.** A Modern Catholic Anthology. Edited by Sister Mary Louise, S.L. 777 pp. Sheed & Ward, New York. \$4.50.

An anthology might well be described as a literary attempt to please everybody—authors, publishers, and readers, not to mention the compiler. Consequently it is as difficult to edit a good anthology as it is to write something that deserves a place in one. In this ample volume, the compilation of which the editor labels "sheer fun," Sister Mary Louise has very successfully accomplished that laborious task. We believe that this collection from the work of modern Catholic writers will come as close to pleasing everyone as any anthologist has the right to expect.

The selections are grouped under the seven headings of Poetry, Satire, Biography and History, Criticism, Essay and Miscellaneous, Hagiography, and Foreign Influences. This last section includes a number of excerpts from the translated works of noted French, German, Italian, and other Continental writers. The whole work owes much to the influence of Father Calvert Alexander's *The Catholic Literary Revival*—an excellent influence, it may justly be said. Both sides of the Atlantic are well represented, making this a work that fairly reproduces the modern mind of the Church Universal.

It is in the poetry section that America fares best. Here the songs of Leonard Feeny, S.J., Sister M. Madeleva, Charles L. O'Donnell, C.S.C., and others grace many pages along with work from the pens of such masters as Chesterton, Belloc and Baring. These last three, as should be expected, find an honored place in every department but the last.

The other sections are just as brilliant and varied in contributors and contents. There are names missing, of course, but the mere fact that there are many others who might have been included is in itself a most encouraging reminder that Catholic literature has gone a long way forward during the past two decades. The compiler apparently subscribes to Ronald Knox's opinion that this country is sadly in need of satirists for no American writer gains entrance to the second section of the book. Strangely enough, the poet Theodore Maynard is among the literary critics present with his Preface to Poetry but none of his poems are included.

The selections from the lives of the Saints are particularly fine. There is nothing to compare with this type of modern Catholic literature in the hagiography of the past. Excerpts from lives of St. Francis of Assisi, St. Thomas Aquinas, St. Catherine of Siena, and several others help to prove what M. Maritain says elsewhere in the volume: "Truly perfect personality is only found in saints." (p. 654.)

It is not merely what it contains but what it promises that makes this anthology a valuable contribution to Catholic literature. Hardly one of these selections is more than fifteen or twenty years old. Most of the seventy-four authors, about twenty of whom are Americans, are still living, and who can say which of them has already passed the hour when his or her best work was produced. This book is a guide for those who would seek further Catholic reading and a pledge of still greater things to come. It gives proof that this country does not lag behind in the march of modern Catholic literature. It is proof, too, that, as the title poem states it, "the Holy Ghost over the bent World broods with warm breast" for His abiding presence in the Church and the hearts of the faithful is here revealed in its results.

A.O'C.

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**Economics and Society.** By John F. Cronin, S.S. 456 pp. American Book Company, New York. \$2.50.

The intricacy of our modern economic system and its apparent breakdown have occasioned a flood of economic literature which, although reaching enormous proportions, has yet to produce a guide to economics for the average student based upon solid principles. Special problems have been minutely examined by scholarly writers seeking localization and removal of the causes responsible for our present economic distress. Nevertheless specialization, while of value to the advanced student, has sterilized thought in those economic avenues likely to be followed by the ordinary reader. Cognizant of this defect in economic texts Father Cronin has reduced the experience of

his pedagogical years at St. Mary's to writing and the very worthwhile result is: first, a sound exposition of the structure and functioning of the modern world of business; second, a critical treatment of the politico-economic systems striving for favor at the bar of public opinion; third, a revealing inquiry into the more detailed problems of the various parts of the economic organism.

Doctor Cronin is to be commended for the effectiveness of his method, achieved as it is without the sacrifice of a simplicity found far too rarely in textbooks devoted to this science. His starting point is concerned always with things as they are, then follows a description of what ought to be and finally suggestions are offered as to how the desired changes can be effected. Clear thinking, lucid explanations, a judicious use of diagrams and charts make the volume extremely valuable for anyone who aspires to a clearer knowledge of modern economics and its problems. Competence and authority characterize the author's treatment of such complicated notions as wealth, resources, supply and demand, laws of competition, exchange, prices and the like. Nowhere is the presentation more challenging than in Chapters VII and VIII where democratic and totalitarian economic systems are outlined and evaluated at length.

The author's background suggests that his extensive knowledge of the Papal plans for social reform is to be expected, but his ability to apply their pronouncements to practical affairs will undoubtedly win wide acclaim. In only one point does he seem, in the opinion of this reviewer, to underestimate the significance of the pontifical documents—and that is in his discussion of the money problem. The assertion (p. 376) that "the real problem before the American people is concentration of economic power and concentration of income. Since these problems are most difficult, it is unfortunate that reforming zeal and popular interest should be diverted into the fruitless channels of monetary reform," seems to underestimate the implications of the encyclical *Quadragesimo Anno*. Here the Holy Father condemns "despotic economic domination" which "becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will." That indictment, coupled with the fact that one banking firm either owns or controls directly or indirectly forty billion dollars of American industry, finance, insurance and commerce, does not strengthen Father Cronin in his opinion. Rather his view is noticeably weak-

ened when it is recalled, as one commentator has remarked, that "not one-tenth of American industry is free from the domination of those who hold and control money, of those who govern credit and determine its allotment." True enough, Doctor Cronin recognizes (footnote, p. 375) the difficulty proposed by the Papal statement against his thesis and he seeks to answer it by distinguishing between investment and commercial banking. It seems however that the operations of the two types preclude any division of practices which would place the responsibility for despotic economic domination at the hands of investment bankers alone.

Apart from his monetary views Father Cronin's work leaves little to be desired. The volume as a whole must be considered a definite contribution to economic literature. Alert laymen will do well to place it on their shelves for frequent perusal; progressive teachers will find it an excellent textbook. The bibliography is at once so extensive and selective that particular mention should be made of it.

C.B.

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**Apostle of Charity.** The Life of St. Vincent de Paul. By Theodore Maynard. 319 pp. Dial Press, New York. \$3.00.

On the reliable authority of Mr. F. J. Sheed the requirements of the hagiographer are three: first, an immense reverence; second, a striving after the truth; finally, ability to write. We can hardly conceive that there is anyone who, after he has read *Apostle of Charity*, would deny that Theodore Maynard possesses all three qualities in an eminent degree. A note of reverence permeates the entire book. We feel as we read along, and it is because the author first felt it, an ever increasing veneration for this truly holy man—no less holy because he was so human. Theodore Maynard is often delightfully humorous but it is a humor that increases, not diminishes our respect for the person of St. Vincent. That he is constantly aiming at the truth there can be no reasonable doubt. He makes good use of the principles of historical criticism to sift fact from fiction, truth from error. Legends, the author declares, are not needed to nourish such piety as he may possess. Besides they only obscure and impoverish the real figure of St. Vincent de Paul. His literary craftsmanship, so long recognized in the fields of both prose and poetry is at its best here—a candid style, marked by a clarity and attractiveness that gains the reader's friendship immediately.

"St. Vincent de Paul," says the author, "was above all others the distinctive saint—at all events, the distinctive French saint—of the

seventeenth century. God raised him up because just such a man was needed; but we may add that the age also called him forth." No tale of high adventure was ever more stirring than the life story of this Gascon peasant from the fields of Pouy who was ordained priest at the age of eighteen, was captured by Barbary pirates, three times sold into slavery, finally to escape and return to his native land to set out upon an illustrious career of poverty which became the endowment of the poor of France and the whole world. He became almoner to the Queen Marguerite, tutor to one of the noblest houses in France (that of the Gondi) and, while keeping himself free from all political entanglements, he exerted a most powerful influence upon the French nobility, even upon the royal house itself. Not only did he persuade some of the greatest ladies of the land to contribute to his charities but—what is still more astonishing—he actually set them to work. Among his friends he numbered some of the most outstanding figures of his time. Cardinal Berulle, founder of the Oratorians in France, was the competent guide of his years as a young priest. Later he met and became the disciple of St. Francis de Sales who entrusted to him the spiritual direction of St. Frances de Chantal. With St. Louise de Marillac he founded the Daughters of Charity, of whom the author declares: "In the Daughters of Charity he created what has proved to be among the most flexible instruments for the furthering of spiritual and corporal mercy under any conditions in any part of the world." In 1624 he founded the Congregation of the Mission which was destined to renovate the religious life of the seventeenth century. By establishing seminaries and retreat houses he renewed and reformed the clergy. Among those who attended his house of retreat at St. Lazare were Bossuet, Rancé, and Father Olier, founder of the Sulpicians.

St. Vincent established hospitals and orphanages, obtained the redemption of captives, reformed prisons, built homes for the poor and the aged, schools for peasant girls, a foundling hospital, and even a lunatic asylum at Paris. For the deranged in mind he had a special devotion. Just because the care of them was a thankless task it appealed to him. "Nobody," says the author, "could be less like the modern efficiency expert than this saint. And yet no efficiency expert has come near rivalling his success." What his age needed was neither fiery oratory nor subtle dialectic but patient organization and the practical fruits of charity. And this Vincent could give it. Genius alone cannot account for all that he accomplished but genius allied to grace can, and did.

From the wealth of material at his disposal the author has chosen

that which is most apt for his purpose, namely, to paint not merely a portrait but to give a fairly adequate account of the Saint's labors. In his thoughts and opinions he is always honest. His explanations for certain things Vincent did or left undone are never forced upon the reader. Yet the reasons he offers for his views are so logical that it would be difficult not to accept them. He never extols the sensational and the dramatic at the expense of the more important yet more prosaic truth that might pass unnoticed. Whether the legend that Vincent once took the place of a galley slave at the oar is true or not matters little. What does matter is the charity he actually exercised towards them. The author digresses at times but he takes care not to overdo these departures from the regular sequence of the narrative. All in all we would say: here is hagiography at its finest. It is a work of deep social significance but more fundamentally a work of even deeper personal significance, teaching, in the words of the author, "the lesson of how much may be accomplished by gifts less than supreme provided they are put unreservedly at the disposal of God." S.D.

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**A Christian Looks at the Jewish Question.** By Jacques Maritain. 90 pp. Longmans, Green, New York. \$1.00.

Anti-Semitism is indicative of the decadent trend of modern civilization. The Jewish problem has been pushed to the forefront to divert men's minds from more deep-seated causes of our grave social evils. Economic distress and the general unrest of a changing social order have made it a matter of political expediency to select a scapegoat for the difficulties in which society finds itself, and the Jews, forming a large national minority in many mid-European countries, have been conveniently saddled with the onerous burdens of the day. The Jewish problem, as a result, has come to be considered almost solely in its economic and racial aspects.

Maritain, in a lecture first delivered in Paris and later in New York under the auspices of the National Conference of Jews and Christians, emphasizes the spiritual aspects of the problem. A brief introductory section analyzing the conditions which have led to anti-Semitism and a concluding survey of the actual plight of the Jews in Europe today, serve to corroborate the author's main thesis: the dispersion of Israel among the nations has a spiritual significance; it is a sacred mystery lying at the very core of redemption. "Israel, like the Church, is on a supra-human plane in its relationships with the world—it is in the world and not of the world." The Church is assigned the labor of the supernatural and supra-temporal redemp-

tion of the world, Israel, . . . on the plane and within the limits of secular history a task of *earthly activization* of the mass of the world. . . . If the world hates the Jews, it is because the world clearly senses that they will always be outsiders in a supernatural sense, it is because the world detests their passion for the absolute and the unbearable stimulus which it inflicts. It is the vocation of Israel which the world execrates."

Admitting that emigration and colonization can be, at best, only palliatives in the solution of the Jewish problem, Maritain urges that such measures be motivated by Christian charity and common justice. "It is not a question of deciding whether you find Jews attractive or repulsive . . . but have they a right to common justice and the common brotherhood of man?" Christians, moreover, must recognize the divine vocation of Israel. Pope Pius XI declared that "we Christians can have no part whatsoever in anti-Semitism. Spiritually we are Semites." Nor must we be blind to the undeniable fact that hatred for Jews is readily converted into hatred for Christians; that persecution of the Jew should come first is purely a matter of policy. The Jewish problem is the vital concern of all Christian peoples.

F.W.

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**Australia: Her Heritage, Her Future.** By Paul McGuire. 342 pp. Stokes, New York. \$3.50.

Among the outstanding names in the field of Catholic Action today is that of Paul McGuire. His broad and deep knowledge of Catholic teaching and his ability to apply it to contemporaneous problems, his genius for organization and the popularity of his recent lectures in this country mark him out as a leader who should be heard with attention and respect. An apostolic man, well-grounded in the principles of Catholic theology, he speaks from the rich experience of one who has travelled widely and been an intelligent and keen observer of men and things.

Since he is an Australian, we should naturally expect to find him at his best when he is writing about his native land, and in this present work our expectation is amply justified. It is the birth and development of a great continent that the author here unfolds for us. In clear and fascinating language he describes the first attempts at colonization, the voyages of Bartholomew Diaz and Vasco da Gama, the English pirate William Dampier, the pious Spaniard Don Pedro de Quiros who sought to build a new Jerusalem far from his native land. This was the beginning, but the real development of Australia did not occur until after the American Revolution. Since America

was lost to the Crown, a new haven must be found for long-term convicts in England's overcrowded prisons. In 1786 this strange new continent became the penal colony of the Empire. Nearly two hundred thousand convicts were sent to Australia before the Transportation Act was abolished. "Their descendants," the author says, "are probably only a small proportion of the present population, but they hewed out the first rough shape of things in the new world."

Paul McGuire, although a native of Australia, is not reluctant to point out the failings and shortcomings of his country. While he recognizes the important rôle which Australia should play in the world of tomorrow, he is aware of the existence of certain defects which may keep her from that goal. Among others he enumerates the tendency of the educational system to produce the "mass mind" a tendency that destroys original thinking—and the rapid overcentralization of government activity. Finally he condemns two evils which threaten the very existence of Australia: the wanton destruction of her already insufficient natural resources and the rapidly falling birth rate. Of the latter, he writes: "Within the next generation the natural growth of the Australian population will cease and Australia will begin to die (and this was the people which once had a birth-rate of over forty in the thousand)."

This is an important as well as an interesting book. It is important because the author's background enables him to give a sound and accurate interpretation of conditions and trends in modern Australia. He has accurately diagnosed her ills and suggested the cure. Its interest lies in the skilful and charming manner with which the author takes us through every phase of Australian life, from her pioneer days up to present. Her land, her people, her position in the world today, her needs and her prospects for the future, all come vividly before our eyes in these pages. The illustrations scattered throughout add not a little to the attractiveness and interest of the book.

G.J.R.

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**Moral Problems of Mental Defect.** By J. S. Cammack, S.J. 200 pp. Benziger, New York. \$2.25.

This second volume of the Bellarmine Series, published under the direction of the Jesuit Fathers of Heythrop College, Oxen, deals with the question of great interest to moral theologians, that of subjective moral responsibility in the light of the new psychology and psychiatry. In this work, Father Cammack limits himself to a discussion of some of the problems connected with mental defect which interest the moralist, chief of which are: first, the part played by

heredity in its causation; secondly, the notion of moral imbecility; thirdly, the modern concept of moral defect which has replaced the former theory of moral imbecility both in philosophy and in legal definition.

After an introductory chapter which surveys the problem of mental defect, the persons whom it mainly interests, viz., the moralist, the lawyer, the psychologist, and the materials available, the author proceeds to a consideration of moral responsibility. "It would seem," he says, "that there is a real need and opportunity for the Moral Theologian to take advantage of modern researches in order to revise and amplify his conclusions about moral responsibility in abnormal mental states. . . . The task of the moral theologian is to strike a just mean between the two assertions that an apparently vicious action is always either a deliberate sin or a symptom of a disease." (pp. 7-8)

Following upon the principle established in the chapter on responsibility that any factor, not deliberately introduced by the agent, which destroys or lessens intellectual advertence, destroys or lessens his responsibility, the double factor of heredity and mental defect is treated. The author rejects the theories of the "royal lines of degeneracy" characterized by the Kallikak, Juke, and Nam family histories, but maintains, after a compilation of Continental, American, and British findings, that modern representative opinion would agree that perhaps about 30% of mental defect is due to heredity, 15% due to environmental causes, and about 55% due to a combination of both heredity and the environment in varying degrees.

Having discussed the possibility of the inheritance of mental defect, Father Cammack asks: "Is moral defect inheritable?" The term "moral deficiency" has been variously and not seldom ambiguously used, even in English law. After devoting much time to British statutes on mental care, particularly the Mental Deficiency Act of 1913, in the light of Christian psychology, the Jesuit scholar asserts: "I have not been able to find, either in books or in practice, a case of one who is defective morally; that is, one sound in intellect who cannot form correct moral judgments and exercise at least some limited control in the execution of these judgments." (p. 132) The Mental Deficiency Act of 1927 attempted to correct the terminology of the earlier Act and to waive its indebtedness to the discredited psychology of the "moral sense" school. Father Cammack thinks it necessary, however, to oppose a leading English psychiatrist, Dr. Tredgold, for retaining the terminology of the old moral sense school, for fear of a disastrous moral subjectivism.

In the last chapter, the author resumes the development of the legal and psychological notions of mental defect. In an attempt to supply the psychological basis for mental defect, he accepts the theory of a "temperamental defective" which he believes substantially correct in insisting that the emotional life of the individual plays a decisive part in the causation of persistent mental disorder. For further research on "general emotionality" the perseveration hypothesis should be of help. As Father Cammack concludes, "It may, therefore, be suggested that the problem of 'moral defect' is in reality a problem of temperamental defect to be explained by a defect in the perseverative factor, which in turn is at least partially due to a fundamentally organic cause, namely the inelasticity of the psycho-physical medium of psychic activity." (p. 176)

An appendix on "Characteristics of Low and High Perseverators" and a selected bibliography complete this work which should be of great interest to those whose labors carry them into the field of psychiatry and who seek a presentation, not without its elements of discussion, of the problems of mental defect from the English viewpoint.

A.M.R.

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**Spoken in the Market Place.** By the Rev. John K. Sharp. 221 pp. Wagner, New York. \$2.25.

In January, 1935, the Sacred Congregation of the Council on the Promotion of Catechetical Instruction issued a decree treating of the truths which should form the subject matter of the instructions given in the churches on Sundays and Holydays. As an aid in meeting this pronouncement, Father Sharp, for long interested in the promotion of effective preaching, has published the first of two volumes of sermons which cover the dogmatic truths outlined in the Council's decree. This first volume is arranged to present Catholic teaching on the Creed and the Sacraments, and consists of fifty-six sermons, all but three of which were published some years ago in the *Brooklyn Daily Eagle*, and are now issued in book form.

The very fact that the sermons were originally written for inclusion in a secular newspaper suggests that they are designed for a wide audience. Catholic dogma is presented in simple, terse language, and its relation to the everyday life of those "in the marketplace" is revealed by a frequent use of historical examples, borrowings from current literature, allusions to modern problems and a wholesome terminology intelligible to those outside the pale of the Church. Scriptural references are used judiciously. Spencer, Laplace, Huxley, and Millikan and other scientists are enlisted in the service of the

author, and here and there those highpriests of language, the poets.

The Creed, which "may be a hard creed to live by, but it is always a good creed to die in," (p. 7) occasions sermons on Evolution and Religion, Fallen Angels Not Risen Beasts, What To Expect of Christmas, God's Acre and the Journey There, with each article of the Creed having at least one sermon devoted to it. Christ's Sacraments of baptizing, absolving, nourishing, confirming, marrying, ordaining and last anointing are "the highest form and fullest communication of God to man—God's kiss on the human soul," (p. 167) and in fourteen sermons Father Sharp treats the development of the sacramental system and the individual sacraments in picturesque tracery. Marriage, which "like friendship either finds or makes equals," is the subject of four sermons, and its arch-enemies, divorce and birth-control, are severely scored.

This book from the pen of one who is both a preacher and a teacher of preaching should benefit readers in a twofold way. It offers, to Catholics and non-Catholics, on the one hand, a very interesting presentation of the Church's doctrine; and again, the sermons will serve as fruitful objects of study for preachers whose duty it is to diffuse the truth "like the householder who bringeth out of his treasure old things and new."

J.J.

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**The Woman Who Was Poor.** By Léon Bloy. Translated from the French by I. J. Collins. 356 pp. Sheed & Ward, New York. \$2.50.

Léon Bloy strengthens his claim to the title, "Pilgrim of the Absolute," in this, his greatest work, a novel often bordering on the autobiographical, now done into English. In *Le Désespéré*, he remarked that every man who produces a free act projects his personality into infinity, and as he proceeds in this story of Clotilde, the woman who was poor, he makes it quite plain that he would exact the same postulate of his readers. If they do not accept it, it is useless to read the book. Introducing a parenthesis in one of his chapters, Bloy says bluntly: "Those worthy people who dislike 'digressions,' or look upon the Infinite as a trifling irrelevance to whet the appetite, are humbly prayed not to read this chapter, which will modify nothing and nobody, and will probably be regarded as the most futile thing that could be written. Take it all around, in fact, and those gracious readers might do even better by not opening the present volume at all, for it is itself a long digression on the evil of living, the infernal misfortune of existence, hogs lacking any snout with which to root for tit-bits, in a society without God. The author never promised that he would entertain anybody. He has sometimes

even promised the opposite—and kept his word.” (pp. 125-6)

Thus narrowing the orbit of his readers and rid of all pretensions to a sentimental love-story, the author enfolds a tale of suffering, intense suffering, so alien to romance but so vital to true love. Clotilde, condemned to ignominy by the tyranny of her dissolute parents and the shame of her earlier sin, becomes a model for the Parisian artist, Gaucognol. Impressed by the young girl, “as simple of heart as the sky-line,” and reminded of Marchenoir’s assurance that “The more of a saint a woman is, the more of a woman she is,” the savant rescued her from poverty and introduced her to a brilliant, and eccentric coterie of fellow artists. Among these was the above-mentioned Marchenoir, self-styled “Pilgrim of the Holy Sepulchre,” a personification of Bloy himself. Clotilde, so long dying of the longing to live, found in their society the truth and the love she had so long craved and in lieu of which she had accepted such a shameful substitute. Then tragedy, stark and cruel, robbed her of her closest friends, Gaucognol being murdered and Marchenoir dying in a horrible accident. Alone, hungry and well nigh despair, she meets and weds the miniaturist, Leopold, one of Gaucognol’s group. Still suffering continues to cross her path. Their baby dies, Leopold’s sight, the instrument of his art, grows dim, their neighbors ridicule them with fiendish persistence and finally, the cup of Clotilde’s anguish is filled with the tragic death of Leopold. Her poverty was complete. “She even learned to understand—and that is little short of the sublime—that woman only *exists*, in the truest sense, if she is without food, without shelter, without friends, without husband, without children; and that only thus can she compel her Saviour to come down.” (p. 355)

One reviews this novel with mixed emotions. In places the author plunges his readers into the depths of human misery, his expression is coarse, his characters (as he admits) overdrawn; and again, as if freed from the quicksands of evil and pain, the reader is catapulted to ecstatic heights, shot through with pregnant thoughts on the Mystical Body of Christ, the angels, the dignity of woman, the economy of poverty, the magnificence of the Middle Ages, the timelessness of eternity. Bloy lowers his readers into the well so that they may see the stars more clearly.

There are passages in *The Woman Who Was Poor* at which the theologians and the exegete may arch their eyebrows. The lover of literary form will find sections at which to frown, and dilettantes much to abhor. Yet this work, given to English readers through the service of patient and not too easy translation, bids fair to stand as

a classic reflection of a vigorous mind wrestling with the great problems of pain and poverty, an imagination rich in visualization and metaphor and a pen trenchant in the cause of virtue in the midst of vice, a virtue such as that of Clotilde who says, in the last line of the story: "*There is only one unhappiness, and that is—NOT TO BE ONE OF THE SAINTS.*" A.M.R.

**Joy in Believing.** By Vincent McNabb, O.P. 186 pp. Burns, Oates, London. 5 s.

Twenty-five years ago an English Dominican preacher so impressed one of his congregation that his eloquent sermons were taken down; and now they have found their way to print. There is joy to be found in reading this worthy little volume, joy in truth so daringly and yet so simply expressed and joy in the intimacy with the soul of its author unwittingly revealed in these pages. For Father McNabb, in proposing for our thought and practice the doctrine of "Christ crucified," charms the reader with his saintly self. Those familiar with this quality in his other published works will be doubly grateful for this present volume.

*Joy in Believing* contains forty-five short sermons which do not exhaust the ecclesiastical calendar, but rather, catching its spirit, dwell on the Gospels of the Sundays and feasts with insight to their lesson for us. One sermon deftly prepares for the Christmas season which is extolled in the seven following sermons. Lent is treated more at length, climaxed in four Good Friday meditations. The joyous Easter message is elaborated in four sermons. Trinity Sunday and the feast of Corpus Christi each have two different treatments; and the Gospel for the seventh Sunday after Pentecost is the subject for two paternal lessons, hard perhaps, but essential.

Father McNabb's prose is replete with the poetry of nature and grace. His experience and imagination brighten the sometimes stern message of the Gospel, while his direct and simple style brings home the truth very forcefully. Always with an understanding of human nature, Father McNabb clothes his thoughts with the dress of words best suited to impress the doctrine on our mind and heart that our lives may show our beliefs.

Perhaps our knowledge of this book's origin has suggested one slight flaw. An occasional lacuna or incompleteness of treatment is sensed, as if the original auditor became so engrossed in listening that he failed once or twice to reproduce the complete text. However the book rises above this infrequent lapse of fluidity and can be wholeheartedly recommended. Preachers will find invaluable aid and

fertile suggestion in *Joy in Believing*. Religious can use the book for spiritual reading and meditation. The laity will enjoy the beauty of language and imagery while profiting by the earnest call to virtue.

W.H.

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**The Sacrifice.** By Paul Bussard. 210 pp. The Leaflet Missal, St. Paul, Minn. \$1.00.

“He knows how to live well,” says St. Augustine, “who knows how to pray well.” Since the Mass is the greatest of all prayers and since all other prayer derives its efficacy from the Mass, may we not say that he knows how to live well who knows how to assist well at Mass? What work, therefore, can be of greater benefit to the faithful than that which engages the attention of the author in these pages; viz., to bring Catholics to a deeper understanding of the real meaning of the Sacrifice of the Mass. Mere knowledge, certainly, does not always guarantee a greater devotion. But it is often too true that tepidity and indifference in God’s service can be traced to a lack of proper instruction in, and understanding of, the truths of faith.

Among the many instructive and valuable works written about the Mass, this book should take an honored place. The author has adopted a middle course between the purely theological and technical treatise on the one hand and the rapid summary on the other. While avoiding all theological disputes he is complete and thorough enough not to omit anything of importance for a better understanding of the Holy Sacrifice. His style is not only suited to his subject but it is also well adapted to the character and temper of his present day audience. Characteristic of it is the simplicity with which he expresses the most inspiring thoughts. He writes not for a few but for all, with a deep understanding of the needs of those for whom he is writing.

The book is divided into two parts. The subdivision of each part indicate the double element of giving and receiving in the Mass. In the first part the author treats of the Mass of the Catechumens. This is subdivided into prayer and instruction. In the second part Father Bussard treats of the Mass of the Faithful, which is subdivided into the Sacrifice oblation and the Sacrifice banquet.

From the prayers at the foot of the altar the reader accompanies the priest through the Mass to the *Deo Gratias* at the end of the last Gospel. Actions, prayers and ceremonies that apparently had little significance suddenly become charged with meaning. Sometimes it is the historical explanation that the author offers which brings the

meaning home very vividly. Again it is a well-chosen example or comparison that makes one see clearly something he had never seen before. Often we have stood in admiration at the arches of a great cathedral or gazed in reverent awe upon the beauty of the rainbow. Yet have they ever spoken to us, as they speak to us in these pages, of the Mass? "For after the manner of an arch of triumph the Mass sums up all things, draws all prayers to itself in one great triumphal prayer. It is like the rainbow which begins on earth, reaches Heaven, returns again to earth bringing peace. It unites all things, all members of the mystical Body of Christ to God in Heaven through Christ our Lord." (p. 94)

The diagram of the action of the Mass (pp. 96-97) deserves special mention because it is in itself a clear instruction on the daily Sacrifice, an instruction that the reader will always retain. J.J.

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## DIGEST OF RECENT BOOKS

**Swim—or Sink**, by the Right Reverend Peter Wynhoven, Editor of *Catholic Action of the South* and vice-president of the Catholic Press Association, is a small volume that fills a large need. Within the space of a few pages it offers much worthwhile information on the Catholic Press and abundant matter for serious thought. The booklet is divided into two parts. The first part contains expressions of the hierarchy on the necessity and importance of the Catholic Press. In the second part the author sounds the call for a new offensive, a well-planned, concentrated, and united advance that will rout the forces of the enemy and gain new victories for the Spouse of Christ. "A Catholic paper in every Catholic home is not," he declares, "an oratorical extravagance. With a little determined interest it is a goal that can be reached in every well-organized, stable parish." The booklet concludes with what the author calls "the battle array of the Catholic press in the United States," a detailed list of Catholic newspapers and magazines in the various dioceses and provinces of the country. It would be well if this little work could come to the attention of every Catholic: of the active Catholic, that he may rejoice in what has already been accomplished and may look forward with renewed courage to the future; of the diffident Catholic, that it may remind him of his duty and rouse him to act in support of Catholic publications. It is our fond wish that this booklet may be the occasion for an even greater stirring of the waters and that the author's most sanguine hopes for the Catholic press of the future may be realized. (Hope Haven Press, New Orleans).

To be likened to Walt Whitman may be regarded by a young poet as a left-handed compliment. It all depends upon such a poet's estimate of Whitman. Madeleine Aaron's **Prairie Galleons** reminds one of *Leaves of Grass*. In both volumes one has to search for the gold. Right there, however, the resemblance between the two poets ceases. Miss Aaron is at once decidedly Christian and Catholic, and only occasionally is one brought up sharp against a line which is purely prose and lacking in that rhythm which one has looked for and come to expect. Especially delightful are

"Michaela," "Measuring Worm" (which earned a place for itself in the Catholic Poetry Society of America's first published anthology), and "Jealousy." Brief but most effective are "Summons," "Definitions," and "Railroad Track at Sunset." One is led to hope that Miss Aaron will fulfil the promise apparent in this initial collection of her verse. (St. Anthony Guild Press, Paterson, N. J. \$1.25).

It is no easy task to write a grammar capable of meeting all the common problems of the beginner in French and of providing him with an adequate and balanced foundation in that language. Despite the difficulties involved in an undertaking of this sort, the author of **First Year French**, Kathryn L. O'Brien and M. S. Lafrance, have produced a textbook well suited to enable the pupil to understand French when it is spoken, to speak it himself, to read it, and to write it. It is precisely in its aptness of arrangement that the book excels. Vocabulary, grammar, reading texts, and composition exercises are combined in such a way as to keep the student's attention and interest while giving him an intelligent grasp of his subject. A point highly to be commended is the special emphasis placed upon the oral exercises because hearing the spoken language and imitating what one hears constitute the individual's normal approach to any language. The games, songs, poems, maps and illustrations scattered throughout the book will be of no little assistance in adding life to the course and arousing the enthusiasm of the students—bearing always in mind the authors' final word of warning: "Interest lies only partly in the object; it resides chiefly in the ready disposition with which the object is approached." (Ginn & Co., Boston. \$1.64).

**De Fortitudine et Temperantia** by the Rev. Peter Lumberras, O.P., professor in the International Pontifical Institute, the Angelicum, at Rome, is the eleventh of a series of scholastic lectures on the second part of the *Summa*. Following the order of St. Thomas, the author treats of questions 123-170 of the *secunda-secundae*. Taking each article in turn, he gives as briefly as possible the gist of St. Thomas' teaching on the virtues of fortitude and temperance. In his customary manner he sets forth first the statement of the proposition and then its proof, adding scholia, corollaries, and appendices when necessary. Copious explanatory footnotes and references to other authors, commentaries, and works provide abundant material for those who desire to delve deeper into particular subjects. The succinctness and clarity which mark Father Lumberras' other works are also conspicuously present in this latest volume. (Pontif. Instit. Internat. "Angelicum," Salita del Grillo, 1. Rome, Italy. L.12).

**SCRIPTURE**: In the preface to a re-edited edition of the **New Testament**, the Rev. J. A. Carey of Dunwoodie, N. Y., gives the history of the Rheims version, discussing its merits and defects, and the reasons for the changes made in the text of the present edition. The publishers insist that the present edition is not a new version. It simply represents their efforts, while they await a definitive Catholic version in English, to render the Rheims-Challoner text free from defects where the existing English seems obviously wrong or meaningless. After the Books of Holy Writ there is to be found a brief sketch of their background, and a few tables. (Wilderman, N. Y. \$0.30).

Father J. M. Bover, S.J., calls his harmony of the Gospels **Jesus the Messiah**. The work has been done into English by J. Burgers, S.J., and is based upon the text of the New Testament, noted above. In this work, already in its second revised edition, the story of the Son of Man is retold to us in a way that fuses the separate accounts of the Gospel happenings under 361 headings like "Christ's fasting and temptations," "The testimony of St. John to the emissaries of the Jews," "A new testimony of St. John." The gentleness of the Gospel diction is still maintained in these page-length passages, printed in an attractive way that resembles the conversa-

tion-page of a novel. This adds to its appeal for ordinary reading as well as for real meditation. (Wilderman, N. Y. \$1.00).

**HISTORY:** *La vida de Carmen Ines de Jesus Barona* by the Reverend Enrique Vacas Galindo, O.P., is a most interesting account in Spanish of a modern Dominican Tertiary. Carmen was born on the twelfth of April, 1860, in Ambato, Ecuador. She died on the eighth of November, 1932. This story is the story of true mother-love—a saintly mother guiding her child along the way of holiness. From infancy the soul of Carmen breathed in the sweet odor of her mother's virtues. Father Galindo, in the second half of this book, considers the important Christian virtues and shows how each of them was exemplified in Carmen's life. This makes the work very practical. His simple flowing style adds pleasure to the spiritual gain to be derived from this little biography. This work is well worth translating and we hope to see it in other languages at an early date.

The Institutum Historicum Fratrum Praedicatorum at Rome adds three more volume to its steadily growing list of Dominican historical works: **Archivum Fratrum Praedicatorum, Vol. IX (1939); Historia de la Reforma de la Provincia de Espana (1450-1550)**, by the Rev. Vincent Beltran de Heredia, O.P.; **Un Traité Néo-Manichéen du XIII Siècle, le Liber de duobus Principiis**, edited by A. Dondaine, O.P. These works are of great importance because of the light they throw on hitherto unexplored fields of Dominican history. Much well-merited praise is due to those historians who are devoting their time and their energies to this difficult task of historical research. (Istituto Storico Domenicano, S. Sabina, Rome).

**DEVOTIONAL:** Father Benoit Lavaud, O.P., professor of theology at the University of Fribourg, shows why the Church loves, organizes, propagates and defends, and why the enemies of the Church oppose the religious life, in his work, **L'Idée de la Vie Religieuse**. In this fine little book the author merely seeks to indicate in a summary manner the relations of the religious life with charity or divine love in which the perfection of the Christian life principally consists, to show that the religious life which one enters through profession of the vows of chastity, poverty and obedience is a privileged path towards the perfection of charity. The treatise is as a commentary on St. Thomas' treatment of the religious life in the *Summa Theologica*. In the first part the author explains the motive force behind the religious life, charity, its accomplishments, its difficulties, its aids, its relation to the Church. In the second part helpful conclusions and applications of the truths of the preceding part are made for all Christians in general, for religious themselves, for young men and women aspiring to the religious state and for the parents of such chosen souls. These valuable suggestions, so simple and forceful, are followed by selections on the religious life from Tauler, Cajetan, St. John of the Cross and St. Thérèse of the Infant Jesus, as well as the prayers *Pro religiosis* a short glossary and two tables explaining the religious life in graphic form. (Desclée, De Brouwer, Paris. fr.12).

To be of assistance to modern religious is the task which Father Albert Muntsch, S.J., has proposed for himself in his **Conferences for Religious Communities**. Those familiar with his Conferences published in 1928 will greet with pleasure the appearance of the present series. To show the present generation of religious that "the essentials of the life of the counsels have not undergone any radical change" requires a clear grasp of these verities. Father Muntsch has approached the problem admirably. He has presented the salient points of all the spiritual teachers in an up-to-date, reverent and engaging style. The merit of this little volume lies in the basis which each chapter offers for serious meditation. Attractive titles introduce the reader to a clarity and simplicity of exposition of the traditional teachings which are not very often found in similar

spiritual works. Sound practical advice enhances the whole. Planned mainly for those communities engaged in the active life, so convincing a work could only be the result of a long period of interior preparation. (Herder, St. Louis. \$1.50).

A new edition of the **Following of Christ** issued by the America Press is a neatly bound little volume of handy size, well worthy of the sublime thoughts it incloses. One of the book's most attractive features is the unusually large print which makes it easy to read. Some may ask, "Why another translation of the *Following of Christ*? Are there not enough already?" The editor answers that this is not just another translation of a Kempis: "It is the translation of the *Following of Christ* as written by Gerard Groote, not as edited by Thomas a Kempis in 1427 and 1441. It contains no learned argumentation about authorship. Its main object is not to belittle a Kempis nor to extol Groote, but simply to increase the love which all have for the *Following of Christ* and to give a better understanding of the spiritual truths it contains." (America Press, N. Y. \$1.00).

This second edition of **An Introduction to Liturgical Latin**, by A. M. Scarre, is intended, as was the first, to aid seminarians, religious, and layfolk to grasp a working knowledge of the Latin used in the liturgy. Since ecclesiastical Latin is not classical Latin but a later development simpler in construction and differing in vocabulary, the author passes over the historical aspect of the language, classical constructions, the vocabulary of Livy, Caesar, Cicero and the poets. Instead he thoroughly stresses and develops the following three elements: first, the learning of Latin grammar as found in the liturgy; second, the acquisition of a necessary vocabulary; third, the translation of phrases and sentences which actually occur in the ecclesiastical writings in common use. Those who are unfamiliar with or untrained in liturgical Latin and who desire easily to acquaint themselves with it will find this book most helpful and satisfactory. (Benziger Bros., N. Y. \$1.75).

At a time when interest in the proper fulfillment of liturgical law is in the ascendant, the second edition of Geoffrey Webb's **The Liturgical Altar** gives impetus to a particular phase of this movement. The author guides us through the current legislation of the Church so that comprehension of the setting demanded for the "central focus of the whole liturgy" is easy. After a brief introduction by the late Bede Jarrett, O.P., Mr. Webb treats of the altar in the liturgy, its history, and its rubrics. This last is the heart of the book and comprehensively covers the altar and all its accoutrements. The concluding chapter proposes examples of liturgical observance in England in the past as illustrative of the Church's eternal solicitude for exact fulfillment of the law in this matter. (Benziger, N. Y. \$1.50).

From the Society of St. Gregory of America come two very important and opportune contributions to the study of Catholic church music. **The Correct Pronunciation of Latin According to the Roman Usage**, by the Reverend Michael De Angelis, C.R.M., Ph.D., casts light upon the intricate question of the correct pronunciation of the Church's official language. It is issued in response to a general demand on the part of scholars, teachers, choirmasters, organists and singers who desire to obtain the opinion of a qualified authority on the much-debated question of the Roman pronunciation of Latin. The Holy See has repeatedly urged that this pronunciation (closest as it is to the ancient pronunciation) be used in speaking and singing the liturgical text in ecclesiastical functions. **The White List of the Society of St. Gregory of America** is a list of music approved and recommended by the Society. It also contains a selection of Papal documents and other information pertaining to Catholic church music. Both these books will be of invaluable assistance to the teacher, choirmaster, organist and singer. (St. Gregory Guild, Phila. \$0.75 ea.).

*PAMPHLETS:* Two pamphlets have been received from the St. Anthony Guild Press: **Matrimony**, by the Very Rev. James H. Murphy, is an instructive discussion of the nature and attributes of Christian marriage and its relations to the State. **The Seven Words of Mary or A Woman's Golden Diadem**, by the Rev. Thomas Plassman, O.F.M., is a beautiful little work based on the sermons of St. Bernardine of Siena. The seven jewels of the diadem are vocation, service, friendship, godliness, duty, kindness, and obedience. (St. Anthony Guild Press, Paterson, N. J. \$0.10 ea.).

The America Press offers: **What is Fascism?** by the Rev. Cornelius Lucey, a lucid analysis of the principles of Fascism. The pamphlet also contains an essay, "Fascism and Communism," by the Rev. Bernard Goode. (America Press, N. Y. \$0.05).

From Our Sunday Visitor Press comes a pamphlet by Bishop John F. Noll entitled **What is Wrong With Our Schools**. This pamphlet merits serious consideration and calls for an active response on the part of parents and educators. His Excellency invites discussion and criticism of the observations he here submits. (Our Sunday Visitor Press, Huntington, Ind. \$0.10).