



Towards Loving The Psalms. By C. C. Martindale, S.J., 308 pp. Sheed & Ward, New York. \$2.75.

This pleasant book is not a commentary on the Psalms. In a colloquial, modern way, it presents the Psalmist as one would an interesting, vivid person well worth knowing. The final two-thirds of the book are somewhat like conversations between the Psalmist and ourselves; the former drawing on his fund of wisdom and experience for the unravelling of our own little contemporary difficulties.

First we have a dozen essays, situating the Psalmist in his Palestinian hills, among the people who lived under the wing of God, and for whom He was in the ultimate analysis King, General and Father. These essays are a probing biography of the Hebrew temperament. We ramble along, familiarising ourselves with the sky, the beasts, the birds, the sea, the roads which moved the Psalmist to think of the Creator. Gradually they become more real, more present, more living. Then the thoughts that stirred in Jewish heads and hearts take shape: fierce if somewhat erratic loyalty to the God of Sion, wonderment at the prosperity of the wicked, dreams of ultimate triumph, plunges into melancholy following the conviction of man's smallness and fickleness, soarings to confidence in God's mercy, praise of the honest man and content at the good things heaped upon him. A chapter is devoted to the significance, historical and transcendental, of the Holy City Jerusalem, so greatly utilized in Christian liturgy. In a final chapter of this first part, saints and statesmen are heard using verses of the Psalms for mottoes, inspiration and guides.

The second part of the book may be used for meditation quite independently of a knowledge of the Psalms themselves. The previous chapters supply sufficient acquaintance with the Psalmist. Father Martindale in his daily contact with the Psalms in the Divine Office has come to value certain verses for the neat, enlightened or poignant reflections and counsels on

human life and destiny they contain. On them he has written little meditations as much for himself, it seems, as for us, while urging us to do the same for our own favorites. Each forms three pictures, the meaning and background of the verse, how it fits ourselves as well as the Psalmist, and finally how we may turn it to good use in the daily hum-drum. They are grouped in fitting chapters covering praise of God, love, humility, social justice, apostolic action and the hunger and ultimate attainment of the Heavenly City.

Pointed primarily towards those who chant the Psalms daily, the clergy, and perspicaciously applied to their daily problems, this book is nevertheless open to all who faintly know the Psalms and feel urged to more intimate acquaintance with these inspired verses which mirror and understand every mood that fills the heart. It contains a touch of poetry, a dash of erudition, much common sense, delivered in a familiar vein with a warmth worthy of the title.

H.C.

God The Holy Ghost. By James F. Carroll, C.S.Sp. 316 pages. Kenedy, New York. \$2.50.

To man, particularly during these days of distress, direction in the performance of his everyday actions is absolutely necessary. To whom should he go? The Catholic Church alone has the answer in the Divine Personage of God the Holy Ghost. It is to the Third Person of the Blessed Trinity that we appropriate the sanctification of man; it is this very Person who raises man from the mire of sin to the divine plane of grace; it is this Person who bestows on man His many gifts making him readily prompt in carrying out the Divine Will.

Fr. Carroll has realized man's peril. In an admirable manner he has attempted to show how the Holy Ghost can alleviate man's misery. Brushing aside subtle theological argumentations, with a lucid pen he portrays the rôle of the Divine Person, the Holy Ghost, in the drama of life. With the Angelic Thomas as his guide he helps the reader acquire some knowledge about the Divine Person. He then exhorts the reader to increase the fires of love in his heart for this Divine Gift, the Holy Ghost.

This book, *God The Holy Ghost*, is divided into four parts. The first part considers, after a short treatise on the Holy Ghost, the gifts of the Holy Ghost. The author discusses the meaning of the word, gift; he shows the reader the influence

the Holy Ghost exercises in the bestowal of these gifts in man's soul. He then pictures man, the recipient of the gifts, no longer a mere mortal but a participator in the Divine Nature. With these general ideas Fr. Carroll proceeds to treat at length each of the gifts. He tells the reader just what each gift is, what it does to the individual receiving the gift and what is requisite for the reception of the gift. Nor is this all. The author proceeds to point out in strong language the necessity of receiving the gifts.

The second and third parts of the book treat of the Beatitudes and the Fruits of the Holy Ghost respectively. Here the reader finds the same manner of treatment as in the treatise on the Gifts. With the same vitality and clarity of pen the author helps the reader to acquire a deep appreciation for the realm of the supernatural.

Finally, the author crowns his work with a treatise on the Apostolate. Here again setting forth the doctrine of St. Thomas, Fr. Carroll shows what it means to be an apostle preaching the Word of God. He tells us the function of an apostle and in what the vocation to the Apostolate consists. In eloquent words he paints a portrait of the missionary working in distant lands to spread God's name upon the face of the earth. And then, recalling to mind that first Pentecost, the author incites the reader to appreciate each Pentecost as "the feastday of the Apostolate" and to be joyous on that day for "Pentecost glorifies the Sanctifier that brings us the gauge of our future happiness near Jesus."

Since few books have been written in popular style about the Holy Ghost and His activities upon the human soul, Fr. Carroll's book is most welcome. To the layman this book will be of great help and should not be read merely once but many times in order that he may make the doctrine contained within this book his very own. To the theologian it should be of help in giving him food for thought. In fine, this book will truly serve its purpose in making better known and loved this august Person, God the Holy Ghost.

E.D.G.

Men at Work at Worship. By Gerald Ellard. 307 pp. Longmans, Green, New York. \$2.50.

Almost a quarter of a century ago, the liturgical movement was inaugurated. It began shortly after the World War; and

now, with another conflict disturbing the nations of the earth, it is reaching its maturity. Still, in spite of its world-wide growth, the author can picture the average layman's reaction to the expression "liturgical movement" in this manner: "A liturgical movement?; well, let's keep out of its way." This is unfortunate. Its cause is the name. But there will be no difficulty with that, once the layman reads the chapter which gives the name to the book. In that chapter the reader will learn thoroughly just what these two important words, "liturgical movement," mean. It is necessary for the layman to learn not to avoid this movement. Its whole purpose is to unite, not destroy. It will unite the piety of the individual to that of the community and so attain the liturgical ideal, viz., the communal worship of God. Corporate worship gives the layman "voice" in the Mass. Best of all it will release him from the rôle of a "mute and detached spectator" at the Mass. This movement is by no means revolutionary. Nor is it a renovation in the Church. It is, as is strongly pointed out in the book, a restoration of things set aside.

The key-note of the book is sounded in the opening chapter: the social effects of a true realization of the doctrine of the Mystical Body and corporate worship. A study club session with a wide-awake pastor shows Catholic Action as its source. Then follow in clear chapters, bolstered by numerous quotations, explanations of the Mystical Body, the Liturgy, the priesthood of the laity and prayer-horizons. This latter chapter should make a lasting impression. It shows how to break away from selfish prayer through praying the Mass. The chapter on the Dialogue Mass is interesting and encouraging. Can our lay folk master plain chant? Is it possible to have Mass in the evening for the people whose work prevents them from assisting at Mass in the morning? Both of these questions are proposed and answered. Besides there are chapters on the reception of Holy Communion as an integral part of the social celebration of the Sacrifice of the Mass, of the vernacular in the liturgy and the Divine Office for the layman. The concluding chapter is a review of the liturgical movement in the United States one hundred years from now. It is favorable. But such a review, now wholly imaginary, can become a reality only when the average Catholic becomes aware of his precious heritage and makes use of the gifts at his hand. He can become aware of his heritage through this book; the rest is his own.

Students will appreciate this work. Each chapter is replete with references and quotations. To every chapter is appended supplementary notes and further references to books and reviews. This work will, in the future, be known as one of the source books for sermons and articles on the varied phases of the liturgical movement.

P.M.S.

One Life in Christ. By Sister Mary of the Angels, R.S.M. 141 pp. Kenedy, New York. \$1.50.

So Falls the Elm Tree. By John Louis Bonn, S.J. 287 pp. Macmillan, New York. \$2.50.

Every one is acquainted with the fruitful work of the Sisters of Mercy in the Catholic centers of our country. This new biography is an introduction to the life and labors of their saintly foundress Mother Catherine McAuley. Many readers are acquainted perhaps with her wise maxims quoted, for instance, in the *Irish Way*. Catherine McAuley was the light of her people and a living paradox, blending in her own person the mystic, the superior, the business woman. Her life unfolded amid circumstances which would have been overpowering for another.

Orphaned at a tender age and brought up by Irish Protestants during the dismal period of the Penal Laws, with the help of God, she not only preserved her Faith, but by dint of patience, charity and example secured the conversion of her guardians and the final return to the fold of her own brother and sister. Becoming rich through an inheritance, Catherine thought only of continuing her works of charity for the unfortunate. From this decision sprang her famous Institute. Soon, however, wishing to give her work to the world, she founded a Congregation whose principal characteristic was "a most serious application to the Instruction of Poor Girls, Visitation of the Sick and Protection of Distressed Women of good character." The almost immediate success of the new community was not without many trials and sorrows for the holy Foundress, but as she characteristically remarked: "The Order is God's work, not mine."

It is to be regretted that Mother McAuley's writings are not more abundantly quoted. Nevertheless, the passages taken from her Rule reveal a spirit which is at once lofty and prac-

tical. This attractively presented story manifests a fine appreciation of the spiritual values behind human endeavors.

The extraordinary personality and achievements of another valiant woman are interestingly portrayed by a well-known Jesuit writer in his latest work. *So Falls the Elm Tree* not only reads like a novel, but Father Bonn has purposely used "the penetrative technique of the novel" in order to catch for his readers the strength and vividness of character of his subjects.

Françoise Ailloud was born in French Savoy, the ruggedness, beauty and devotion of whose people she retained throughout her life. Entering the convent of the Sisters of St. Joseph she followed the ordinary routine of the community, being shortly assigned to teaching. However, the work had no appeal, her heart was elsewhere. In the appointment to the active headship of the hospital in Lyons she found her vocation. This phase served only as a brief initiation, for the call came to go to America to found a hospital. It was the heart of a pioneer that responded—a spirit to be overcome by death alone.

It was thus that in 1897 Mother Ann Valencia and six companions founded St. Francis Hospital in Hartford, Conn. The humble and difficult beginnings of the venture were for Mother Valencia a nightmare. The institution was born in labor and sorrow, but despite discouraging misfortunes it was destined to grow as the sturdy elm rising at its side. Opposition, coolness, loss of Sisters through death or illness assailed the young community, but the indomitable Mother Valencia relying on Providence and the powerful protection of St. Joseph would always say—"I fix"—and she did! By the very force of her character she moulded all to her wishes—including four bishops.

The story of St. Francis' is that of Mother Valencia. They grew together. The hospital rose and expanded because it rested on the solid foundation of the ever deepening Faith of its Foundress. Note the case of the great surgeon who, rebuked for failing in his duty, started an opposition hospital but who returned in contrition after many years. Then there was the typical Monica Murphy, restless to do "something big," who got her chance suddenly through Mother Valencia.

So Falls the Elm Tree, the Catholic Book Club selection for June, is a novel-biography of an extraordinary woman and a remarkable work. The engaging style and interesting subject matter of this book should recommend it to all readers. N.H.

Whence Come Wars. By Msgr. Fulton J. Sheen. 119 pp. Sheed & Ward, New York. \$1.00.

As books go, *Whence Come Wars* is a small book; small in size but large in content. In six chapters of almost equal length Monsignor Sheen analyzes the roots of war as found in the nature of man; for, as the author forcefully asserts, "War is first in man, then among men. The conflict on battlefields is but the extension of the conflict within man. Man revolting against God is the miniature of the war of man revolting against his fellowman" (p. 3). In this statement we find the keynote to the solution of the war problem. Any answer then, to be the correct one, must begin with human nature and rise upward through a formal moral or religious education to God.

The present work, which is a development of a recent series of Monsignor Sheen's radio discourses, may be divided into three parts. The first of these concerns itself with the most general causes of war: man, concupiscence and sin. These are the deepest roots of the evils of war. No study of the problem can ignore them. Secondly, the author, basing his study on the recent encyclical of Pius XII, *Summi Pontificatus*, analyzes the particular causes of war. They are three: 1) the failure of the world to recognize the fundamental cause of its ills—that is, its failure to recognize the rôle of a universal norm of morality, the part played by conscience in the nature of man; 2) the failure of the world to profess in practice that the basis of the unity of mankind in action is to be found in spiritual values only, for a sole dependence on material values as such gives rise to diversity and division; and 3) the failure of the world to recognize the proper and interrelated spheres of action of civil authority and divine law. Finally, in the last two chapters of the book, the interest of the reader is drawn to two profound questions: The Papacy and Peace, and Peace and Moral Authority. These two chapters form a practical conclusion to Monsignor Sheen's instructive study of the problem of war.

This interesting and enlightening exposition of the problem of war should make a profound impression in the minds and hearts of all readers; for, *Whence Come Wars* is a powerful work, a mighty mite. Written in the clear and characteristic Sheen style, it is perhaps his most forceful expression of truth. In truth there is a unity, precisely because it is not the plaything of men's fancy. Thought cannot change it. Its expression as found in *Whence Come Wars* finds Monsignor Sheen its able champion.

J.M.R.

Late Harvest. By Olive B. White. 442 pp. Macmillan, New York. \$2.50.

An obstacle to the Catholic Church in England, where Catholics are in the minority, says Dr. Wm. K. Orchard, is the Church of England by law established. For despite serious defections without and deep divisions within, it is united in claiming to be the Church of Christ in England. How coincidental it is that these words of Dr. Orchard should appear almost simultaneously with Olive White's latest novel *Late Harvest*. This story deals with the effort to thrust the Church of England upon the country gentry, a group of people, not as important as the great families of the times, yet too important to be ignored by Elizabeth in her unending struggle to force conformity of religious belief upon her Catholic subjects.

In this strongly Catholic novel, Miss White graphically depicts the hardships of a typical prominent Catholic family in Berkshire during the reign of Elizabeth. Alice Collingridge becomes cognizant of the clash of forces between the Catholics and the Protestants. The Catholic youths have begun to chafe at the confining barriers of their world in these plot-ridden years culminating in the execution of Mary Queen of Scots.

In spite of the grave situation, Hugh Winborne courts and weds Alice. They go to live in his Essex home extremely confident that they can rise above the persecutions and build a happy home, free from governmental interference in their manner of serving their Maker. Their confidence is based on the principle that the right to a peaceful life is an older law than any government can set up. In their youthful optimism, they still believe that loyal Englishmen can win religious peace, if not for themselves, at least for their children. They find, however, that their principles are utterly alien to those of their queen. Consistently they struggle to maintain both loyalties, one to their faith and one to their Queen. "Render to Caesar the things that are Caesar's and to God the things that are God's." In fulfilling both loyalties, however, the plot thickens, engulfing them deep in the mire of persecution. When the Spanish Armada threatens the coast, Hugh and Alice give their whole-hearted support to the Queen, "rendering to Caesar the things that are Caesar's." When, however, Hugh brings a priest to comfort his father on his death bed, he is arrested, imprisoned and finally confined to the tower—not being able to "render to God the things that are God's."

As wife and mother Alice sees the lives of those she loves

dearly, shattered, thwarted and ruined by the relentless and hopeless pressure of religious persecution. There is a brief ray of hope upon the death of Elizabeth, casting a narrow beam of victory's sunlight into her darkened and bewildered life.

Miss White in *Late Harvest* has given us a staunchly Catholic novel. The book roundly radiates fortitude, loyalty to faith, unswerving courage of convictions. This is a book highly recommended for both Catholics and Protestants.

Let us as a result of the conditions which this novel depicts, continue to have a charitable attitude toward our separated brethren, a spirit of welcome for converts, a freer machinery for inquiry and instruction which is at the moment ripening fields white unto harvest.

J.M.D.

No Other Man. By Alfred Noyes. 320 pp. Stakes, New York. \$2.50.

Sudden and painless death had visited the world's population, and the last acts of each man were candidly open to the gaze of a sole survivor. In that survivor's reflections (and in the author's divergences from the story) modern materialism and hypocrisy are warned, satired and condemned.

Each nation of the world possessed a secret military device which would destroy all human life before it. Each nation thought itself the sole possessor of this device; and by a strange coincidence all had simultaneously directed it upon one another. Mark Adams, a young Englishman, had escaped death, because he had been left to die in a sunken enemy submarine on the bottom of the ocean—the only place and condition immune to the death ray. Having come to the surface in an escape device, he discovers the world as it was after the catastrophe. His native England he finds desolate of human life. Helping himself to motor boats and automobiles, he journeys to the Continent hopefully seeking some other survivor. The story is brought to startling suspense as, on a seat in the Louvre, he finds a woman's wrist watch, still ticking. It is not the watch so much as its tick which startles him; for "fourteen days had elapsed since the catastrophe. It was an ordinary twenty-four hour wrist watch; but as it lay there in the palm of his hand, the *tick-tick-tick* of its tiny mechanism raced the beating of his own heart. He stared at it as though some small Egyptian jewel, a golden scarabaeus from the tomb of a dead queen, had miraculously come alive and was talking to him."

After a feverish search, in which the evidence of new "clues" struggles with doubt as to his own sanity, he finds the object of his quest—an American girl, Evelyn Hamilton, who had been traveling in Europe at the time of the disaster. She had escaped the tragedy by being the guest of a fiendish scientist in a diving bell at the bottom of the sea. This madman, who she thought had drowned after their return to the surface, returns to threaten the now blossoming romance between Mark and Evelyn. By a "deus ex machina," he is disposed of and the two lovers seek to satisfy a mutual desire to visit Assisi. There a happy surprise awaits them in the persons of a Franciscan community and a few families who lived near the monastery. The escape of those at Assisi is not explained, but the power and loving providence of the Most High are suggested; and an old Friar will commit himself neither to claim a miracle nor to offer a natural explanation.

The warmth and hope of the Catholic tone of this story save it from being what the typical modern materialist loves—a chill, barren tale of mere man despairingly aghast at his own powers run riot.

This story is told with artful clarity and swiftness of action. The descriptions of the unusual scenes in the cities of the dead avoid the gruesome through Mark Adam's keen perception of their significance.

P.C.

DIGEST OF RECENT BOOKS

The Most Rev. Francis C. Kelley has penned another volume, **Sacerdos et Pontifex**—Letters to a Bishop-Elect. It is an appealing book that the clergy and seminarians can read with interest and benefit, recognizing here sound counsel for a more effective interior and exterior Priestly life. The grave but lofty burden that is the Episcopacy is disclosed as well as the requisites in the candidate for this Apostolic heritage. Bishop Kelley enunciates these ideals through a series of letters written by a mythical but human Fr. William, a learned and experienced Pastor, to Fr. Paul, a newly chosen Bishop. These messages set forth the need of the future Shepherd to be a saintly Bishop who prays as he works and makes his work a prayer, a true Father of his clergy, a guardian of the faithful. Fr. William urges Paul to be a humble and devout Pastor, generous and loyal, close knit to the soul-hungry Christ. Although directed to the newly elected Paul, the author's work invites attention, for its warnings, its counsels and its spirituality are attractively dressed in a familiar and warm style, the outpourings of an experienced ecclesiastic. All priests who direct as much as one soul can find fruitful reminders in these letters which will enrich their efforts for the salvation of men. (St. Anthony Guild Press, Paterson, N. J. \$1.00).

Dr. Burton Confrey's latest volume is **Following the Liturgical Year**. It is made up of daily Counselors composed for the bulletin boards of a Catholic junior college. These consist of up-to-the-minute suggestions for advancement in things profitable not only for this world, but also for the world to come. It is a pious work, but practical as well. There are a million and one things touched and all are worthy of meditation. The book, however, does not cover the whole year. Only that part of the year which falls within the college's required days are here. Another volume will take up the summer days. There is really no vacation period in the liturgical year. (Magnificat Press, Manchester, N. H. \$2.00).

Two books have arrived from Sands & Co. of England. **The Book of the Miraculous Medal** by a Vincentian Father is divided into two sections, Part I is Historical, and the second part is Devotional. The historical section considers the history, power, the mission of the medal, and a brief sketch of the life of Catherine Labouré. Part II treats of the Association of the Medal, its Rite of blessing and investment, novena reflections for the Feast of the Immaculate Conception, and the Proper of the Masses for the feasts of the Miraculous Medal, Bl. Catherine Labouré and the Immaculate Conception. (1s. 3d.) A Catholic Priest and Doctor have collaborated on a book, **Happiness in Marriage**, for the benefit of young married people. It is a handbook of practical advice from two best suited to advise in such a matter. It handles with deft knowledge and care all the questions bound to arise in regard to the Sacrament of Matrimony. Besides the utility of their advice, the authors recommend in Appendix II other volumes for side reading on the subject. This book is inexpensive and would make an excellent gift volume for the young bride and groom. (Sands & Co. Ltd., 15 King St., Covent Garden, London, W.C.2 2s. 6d.).

DEVOTIONAL: **The Mother of Jesus** sustains the high standard of the deservedly popular religious writings of Canon Henri Morice. Brilliantly done into English by Madame Clara Meigs Sands, R.S.C.J., it is easy and delightful reading. The author draws a portrait of Our Blessed Lady that is at once refreshing and most natural, interweaving into the beautiful theme of the book pious reflections and practical applications to the Christian life. It is a book to read not once or twice, but several times, a fine medium for meditation. While the very nature of the work is of universal appeal, three chapters are devoted to the relations of Mary with France. She is France's Queen, France owes a great debt to Mary, and France has been the privileged locale of three new centers of pilgrimage: La Salette, Lourdes, Pontmain. In the light of the present condition of that poor nation, these chapters are most timely and interesting. May her cherished realm know the peace of her holy Son, through the penance that He requires of those that love Him. (Kenedy, N. Y. \$2.00).

HISTORICAL: The twenty-first volume of Franciscan Studies deals with the pioneering Franciscan missionaries from Spain who labored in what is known as the Florida area. This area includes most of the islands in the Carribean; Cuba, Hispaniola and Venezuela. This volume, **Biographical Dictionary of the Franciscans in Spanish Florida and Cuba**, is not a work intended for the average reader. It will be of interest to the historiophile and the scholar. Its purpose is to prevent an important part of the history of the Americas and its makers from being lost or forgotten. Much labor has been put forth in making this twenty-first volume available. Numberless manuscripts have been probed to trace the background of the valiant priests and brothers who came to our pagan shores to preach God's word. The basic, and incentive, work for this book was *The*

Franciscan Conquest of Florida. Rev. Maynard Geiger, O.F.M., Ph.D., the author of the present volume, has done a great service to his early, Spanish brethren and to the Order from whose founder these men drank in the desire to save souls. (St. Anthony Guild Press, Paterson, N. J. \$2.00).

PAMPHLETS: The following pamphlets have been received from Our Sunday Visitor Press: **Peace, the Fruit of Justice**, containing the first part of Rt. Rev. Msgr. Fulton J. Sheen's 1940 broadcasts. This has been called the most popular religious series ever given over the air. A smaller pamphlet, **Nano Nagle** by a Member of the Presentation Community, Mount St. Michael, Staten Island, N. Y., gives an account of the life, trials and growth of the religious community founded by this valiant woman. (Our Sunday Visitor Press, Huntington, Ind. \$0.10 ea.). The second part of Rt. Rev. Msgr. Fulton J. Sheen's 1940 broadcasts is called **The Seven Last Words and the Seven Virtues** and consists of seven moving sermons by the nation's leading pulpit orator. A series of articles on Faith for Discussion Club sessions has been written by Sister Mary Agnes, S.N.D., under the title, "**I Believe.**" (\$0.15 ea.). A pamphlet in the Five Cent Series, **Shall I Marry a Non-Catholic?** is from the pen of the Rev. James A. Magner. **1939 Memories 1940** contains a number of the addresses delivered on the Tenth Anniversary of the Catholic Hour plus tributes from the hierarchy and the press. (\$0.25).

From the Saint Anthony Guild come **The Parent-Educator**, New Series, Volume III, Teaching Obedience in the Home. (St. Anthony Guild Press, Paterson, N. J. \$0.29).

The Queen's work has published a stimulating pamphlet, **Practical Helps for the Religion Teacher** by Aloysius Heeg, S.J. Religion is made interesting and practical for children through pictures, stories and dramatizations. Part I is called Practical Methods for Practical Catechists. (Queen's Work, St. Louis, Mo. \$0.25).