



Science and Wisdom. By Jacques Maritain. Translated by Bernard Wall. 241 pp. Charles Scribner's Sons, New York. \$3.00.

With this work, M. Maritain continues his praiseworthy efforts to awaken the world from its slumber, and restore to it a sound mind with a sound philosophy of life. It is his conviction that such a philosophy of life cannot be provided by pure philosophy, that it must be provided by Christian philosophy, and that a moral philosophy "worked out within the faith and enlightened by the light of theology" is valid and necessary.

Pure philosophy cannot give man a sound philosophy of life because such a philosophy would not enable man to live well. A moral philosophy that is adequate must be subalternated to theology, and this "for a factual reason because of the actual state of human nature and of the last end to which it is in fact ordained." This philosophy would not be a fideist philosophy, but rather the philosophy in faith of John of St. Thomas. It would not be in the full field of theology, but rather in a philosophic field elevated by the fact of the participation which is implied in all subalternation.

To criticize the arguments proposed by the author for his thesis requires the skill of a learned philosopher and theologian, one who knows the other important works of the author as well as the arguments of Father Ramirez and Father Deman. Without this knowledge, it is foolhardy to attempt a criticism of the thesis.

But by both the learned and less learned philosophers and theologians it must be appreciated for the presentation of the problem itself and the arguments supporting the one side. The approach to the central thesis is superb. First is drawn a picture of the confusion of the early philosophers until the advent of the Middle Ages; then follows an excellent treatise on the true hierarchy of wisdoms, especially as manifested in the work of St. Thomas Aquinas; and finally is recorded the upheaval of Scholasticism with all of its consequent ills and need of repair.

"But the world's lack and civilization's lack in the intellectual order, the lack for four centuries from the point of view of the com-

mon good of mankind, has been the lack of a Christian philosophy. This lack has caused incalculable evils. Nothing else could take the place of Christian philosophy in the task which it should have undertaken and did not perform."

" . . . if the dynamic order of wisdom is found once more, and placed in its entirety under the superior rule of the Holy Ghost, if science is ordained to wisdom and receives vital reinforcements from it, and if the idea of choosing science against wisdom seems folly, it will be because, in a word, man who has been sundered since the Renaissance has found once more his inner unity by consciously preferring the evangelical way of losing one's own life—which is the work of love—that spirit of leaving all, mantle and tunic and the rest—to the rationalist way of finding oneself by splitting oneself in pieces."

This part of the book which seems to be an introduction to the central thesis might well have been written and presented independently of the second part. It is here in these first pages that the author best contacts his reader and raises him to high levels. But when the argument itself comes to the forefront, then it is that the reader is apt to feel that he is a mere onlooker to a dispute instead of being in the midst of it. The arguments are no longer addressed to him but to the opponents of the thesis. As a consequence, interest wanes and the reader may forget all the excellent qualities of the first part. The argument now becomes almost too personal, and this with the reader just a bystander.

But then, perhaps all this is in accordance with the hopes of the author to arouse others to original thinking on this matter, and on matters philosophic. At any rate, the book is worthy of attention; it will be found difficult, but educating and enlightening,—an intellectual exercise.

L.H.

The Second Empire. By Octave Aubry. Translated by Arthur Livingston. 638 pp. Lippincott, Philadelphia. \$5.00.

To those of us accustomed to regard yesterday's newspaper as ancient history, and past events as of no consequence in an age when even our best-informed news magazines seem unable to predict the strong men's next move, it may appear rather inopportune to meditate upon a period so remote as that of the rise and fall of the Second Empire at a time when the eyes of the world are upon the very actual plight of the Third Republic. Yet while waiting for the dust to settle upon Europe's most recent battlefields, and the mist to rise

which at present shrouds the periodical operation being performed upon the map of that troubled continent, one may well read Octave Aubry's book.

The Second Empire was written a year or so ago, when people in France and elsewhere still shut their eyes to a possible 1940 repetition of 1870. Despite the apparent arbitrariness and novelty of contemporary power politics, *The Second Empire's* parallelism with recent events, indeliberate, and therefore all the more forceful, as it is, proves the adage: "History repeats itself,"—a truth dictators disdain to remember until they have confirmed it by their collapse in the best traditional manner. Pages of *The Second Empire* sketching the blissfully sanguine atmosphere preceding the Prussian invasion of 1870 read disturbingly like the daily newspapers of a few months ago. But while the moulders of destiny are still fishing in muddy water, the pool of the Second Empire has settled and cleared. By studying its now translucent depths, one may well "scoop" the modern iron men by perceiving, before they do, the fish they will eventually catch. Human nature does not change; from it, at least, even dictators must take dictation.

One has the impression that M. Aubry has left his body in the twentieth century to return in spirit to the Napoleonic era and there remain. He writes as an eye-witness, roving from boulevard to palace, to political assembly, to the battlefield, living rather than analyzing. The book is built around Napoleon III, events are woven in with the gradual evolution of his ideals and his destiny. One grows to live with him, to feel with him, perhaps because this Emperor, with his humanitarian ideas, his yearning for the betterment of the poorer classes, his inclination towards the chivalrous in a calculating world, his idealistic hopes of a convivial Europe, his thirst for great things, and withal his sense of his own weakness, those human frailties which sometimes overpower reason even in the great, his general realization that man must bow to higher things, is very near to all men. He declares war imperially, in keeping with high, if somewhat unpolitical ideals; then, like an ordinary man, he is appalled by the horror and futile carnage he has loosed. His mistakes on a large scale are all the more obviously and easily grasped by those who need to avoid them on a smaller one.

In keeping with the title, this book is more than the story of a man, it is that of an Empire, and a more than ordinarily vivid one, the Empire that modernized France. Everyone is there: the Empress, the friends, courtiers, statesmen, journalists, artists, authors, soldiers, peasants. Everything is there: the Crimean, Italian and

Mexican Wars, the International Exposition, Paris, the Tuileries, the salons, the Prussian invasion. If anything, there are a few too many people who occupy only sufficient space to arouse vain curiosity in those not so intimately acquainted with the period as M. Aubury.

The author writes impersonally, with a judgment restrained to the point of fatalism, letting his personages answer for themselves. He does not fight their battles for them. He does not grudge them their honest praise. They are people and the author does not consider them as creatures of the mind whom he may gleefully torture with pen-pricks, or gild with gratuitous glory. However, he would not be an intellectual Frenchman if he did not feel obliged to score respectfully, where occasion demands, the Church's somewhat benighted, if well-meaning, interference in the world of thought and progress. The gentle reader who will sagely keep tongue in cheek in these circumstances where M. Aubry goes beyond his depth, and hear him well where he is on his own terrain, will be repaid by understanding and confident hope for France, so resilient, so irreducible, which rose from the ruins of 1870, and will rise again from the ruins of 1940.

H.C.

Richelieu. By Carl J. Burckhardt. 402 pp. Oxford University Press, New York. \$3.75.

"Of all the public characters who moulded Europe during the seventeenth century, Richelieu is both the greatest in himself and the most important in the effect he had." These words of Mr. Belloc succinctly express the intriguing personality which this volume introduces. There are few men in history whose career can be compared with that of Richelieu or whose work has had such tremendous and far-reaching results. Wolsey, who was also a Cardinal and a great statesman, approaches in a sense perhaps, the stature of Richelieu, but Wolsey finally fell, because he could not control a situation which had grown out of all proportion and which he had failed to grasp in the beginning. Not so Richelieu. Once in power, he never lost control of the helm even in face of bitter discouragement and apparent defeats.

Great men, men who help to shape in a large measure, the course of succeeding generations whether in thought or in action, are scarcely ever solely men of destiny, builders of the future; they are also very much the product of their own age and they should be recognized as such in order to be appreciated. In the case of Richelieu, it is particularly true. A knowledge of his influence on France, and

more important, his effect on Europe, if an understanding of them is to be more than superficial, must be founded on a knowledge of seventeenth century France and Europe, and of that good fortune which, as it were, unwillingly favored him.

Richelieu was born one of five children of a Poitevin family of noble station which had distinguished itself in the cause of legitimacy. For this loyalty Henry IV had rewarded the family with the right to dispose of the bishopric of Luçon. With the retirement of his brother, Richelieu was primed for the See in order to keep it in the family. It was this diocese, the poorest in France, that he used to propel himself to the most powerful position in the State, as first servant of the French king. France at the time of Richelieu was in the state of exhaustion after long politico-religious wars. The period of peace and prosperity which the reign of Henry IV fostered was cut short by the violent death of that monarch. Under the regency of Marie de Medici, things went from bad to worse. The nobles did as they pleased; the country was in the state of an armed truce; the treasury was being fleeced by favorites and political charlatans. In order to remedy the situation, the Court decided to summon the Estates-General.

It was the very move that gave the Bishop of Luçon his great opportunity. He made a brilliant debut and, with his name resounding on everyone's lips, he apparently left the stage. But Richelieu was biding his time and it was his unerring sense of the right time to strike which was one of the important elements in his peculiar genius. He had seen that the way to power was through the patronage of the Queen-Mother. The relationship from this time forward between this ambitious, emotional, unstable, vulgar woman and the coldly rational, shrewd and purposeful Cardinal form, next to his dealings with Louis XIII, the most important chapter in these early years of rise to power. The goal of his life's work Richelieu did achieve, namely, to make the French State politically one, which he effected at La Rochelle, and to make France powerful in Europe, which he realized principally through Gustavus Adolphus. But he also sowed seeds which have been the cause of most later evils. In France he left unsolved the fundamental religious question and in Europe he perpetuated the fatal division into two rival cultures—Catholic and Protestant. There are positive indications that if only zeal for divine rather than royal authority had taken hold of him, Richelieu would have been one of the greatest churchmen in history.

Recognizing the importance of those first years for a study of the character of Richelieu, the author has restricted the scope of his

work in the subtitle—His Rise to Power. Indeed, this phase of the Cardinal's life is most interesting and intriguing; for, once he achieved supreme power, things flowed, as it were, with casual necessity. His ideas and plans were bound to materialize. While in the period of slow advancement, the author brings out graphically the severe discouragements, trials and intrigues he had to fight, the weaknesses even in that man of cold will, the forces which almost inevitably were to bring his triumph. Students of that period of European history will find very fine sketches of the contemporary political status and of some of the leading figures and movements. The author has furnished sobering sidelights of the effect which St. Francis de Sales and the holy Cardinal Berulle had on Richelieu. Everyone who reads this very interesting work will look forward to the appearance in English of a complementary volume to which the author refers.

N. H.

The Doctrine of the Trinity. By Abbe Felix Klein. Translated by Daniel J. Sullivan, M.A. 293 pp. Kenedy, New York. \$2.50.

In his introductory remarks, Abbé Klein states that for many years now some divine inspiration seems to be drawing souls to a greater devotion to the Holy Trinity. This fact should serve as a stimulant to arouse all the faithful to a deeper appreciation of this mystery in their lives. Stressing the need for a fervent devotion to the divine Persons, Leo XIII, in his Encyclical on the Holy Ghost, said that the Holy Trinity is the substance of the New Testament, the greatest of all mysteries, and the source and head of all the others. It must be admitted, however that the knowledge which many Christians have about this central dogma is very meagre. They know the formula: three Persons in one Divine Nature; they know there is a mystery to be believed, and that it is beyond human comprehension. They do not in most instances make sufficient effort to enter into a more intimate knowledge of this formula. To accomplish this it is necessary to read the Creeds of the Councils, and to reflect upon the beautiful thoughts and analogies penned by the Fathers and sacred writers.

The present volume supplies the faithful with a work that will familiarize them with the very best that has been written concerning the Holy Trinity. The first few chapters are devoted to the historical development of the mystery. Here the author traces the notion of the Trinity through the Old Testament Literature, through the New Testament, and finally through early Church literature and the decrees of the various Councils. In the books of the old Testament,

reference to the Trinity are few and always under a veil, but in the New Testament mention of the three Persons is very frequent and so explicit that the revelation of the mystery is undeniable.

In the doctrinal part of the treatise the Divine Persons are treated individually, a chapter or two being devoted to each Person. The various relationships which form the foundation for the distinction of Persons in the Godhead are given a very lucid explanation. A brief comment is made upon the many perfections which are attributed to the three Persons. In the portion of the work are included also the many analogies which have been developed through the centuries to describe the interior life of the Blessed Trinity. It will suffice to mention the analogy of Saint Augustine because since his time other great minds have given his analogy a different form but have retained the essential idea. This great Doctor makes a comparison between the Godhead and man. His analogy substantially is as follows: Just as we are and know we are, and delight in our being, so too in the Godhead there is the fact of being, namely, the Father, the fact of knowing, the Son, and the fact of delight, the Holy Ghost.

The treatise comes to a close with a few chapters on the Trinity considering the Persons as they possess the one and the same Divine Nature. In this section the author is endeavoring to draw individual souls very close to the three Divine Persons. He urges them to a greater knowledge and love of the Blessed Trinity by pointing out how frequently the formula of the mystery is expressed in the Sacraments and prayers and also by speaking of the many benefits which come to the soul because of the presence of the three Divine Persons within it.

The complete mastery with which Abbé Klein has treated his subject cannot be exaggerated. He has omitted nothing of importance and at the same time has avoided all comments that are not vital and relevant to the doctrine under discussion. The reader need not fear subtleties of reasoning or obscurity of expression for the author is clear both in the thought and language. Finally, a word of praise is due to Daniel J. Sullivan, M.A., who has translated the work so well that the reader is wholly unmindful that he is working with a translation.

J. J.

The Borgia Pope. Alexander VI. By Orestes Ferrara. 455 pp. Sheed & Ward, New York. \$3.00.

Señor Ferrara's work has more to recommend it than the notorious personage with whom it is concerned. *The Borgia Pope* is no

common, run-of-the-mill rehash of the sensational and revolting crimes popularly associated with Alexander VI. Ferrara has the temerity to question history's verdict in regard to Borgia. He very industriously unearths all available evidence in the case and then matches the charges, insinuations and calumnies of history with the facts. The result is most interesting.

The author presents Alexander as a shrewd and resourceful statesman—a diplomat par excellence. Entrusted by five successive Popes with the highly important post of Vice-Chancellor, Cardinal Borgia earned for himself the gratitude and admiration of all five of his predecessors. As Pope, Borgia brought to the service of the Church an ability and soundness of judgment which, combined with patience and persistence, carried him through many a difficult and treacherous situation. He was largely successful in his endeavor of ridding the States of the Church of the petty tyrants who infested them. His efforts to free Italy from the danger of foreign domination met with failure because of the refusal of Venice to form an alliance with the Church. The splendid chapter, "Rome and Venice," is a convincing tribute to Alexander as a statesman.

Ah! but what of his private life? What of the amours, the murders, the nepotism and simony which history heaps at the door of Alexander VI? What does the author say about these? Ferrara deals with the charges one by one. Although he had previously accepted as true the general opinion of Alexander, he has the commendable good sense to take nothing for granted. He goes back, insofar as is possible, to original sources and by an examination of them shows the contradictions, errors and unfounded conclusions which abound in the indictment against Borgia. It is the biographer's intention "that the opinion commonly held of Alexander is not the result of popular feeling, which one is sometimes obliged to accept for lack of certain information, but a patchwork, pieced together through centuries, of fantastic deductions held to accord with the equally fantastic personality of the Borgia of legend. They have been added not because they were true, but only because they seemed to fit the picture."

The author, a Cuban Free-thinker and former Ambassador to the United States, does not bestow a blanket exoneration upon the subject of his book. He does not attempt to whitewash Alexander Borgia. Rather, in this well-documented and vigorously written work, he seeks to remove some of the mud slung at Alexander during the course of the centuries. In that task he has succeeded admirably.

R.B.

For God and Democracy. By Rev. James A. Magner. 158 pp. Macmillan, N. Y. \$1.50.

The world of today is in a sorry state. With wars and rumors of wars, with nations striving to maintain their former mode of government, with the home, the bond of family life, lessened in esteem, and with the individual the prey of false ideals the outlook for the future is as black as night.

Father Magner has gathered together these scenes of world distress in this book: *For God and Democracy*, in order that we may not fall into the same sad state but rather avoid that state by first knowing what a democracy should mean to the individual Catholic. With a scholarly pen the author portrays two general pictures: Catholic Attitudes and Catholic Action in a Democracy.

In the first picture our attention is focused on the pillars of government, Catholicism in a community, the claims of citizenship, the power of the law, human tolerance and civic rights, the right to vote, the training for a democracy and the meaning of freedom. Throughout this first picture there are shown the vital principles of Catholic thought and theology in relation to the formation of democracy. Law, right and freedom have value only if they are consonant with the dictates of right reason and the law of God. The conclusion of this first picture places the duty upon Catholics to see these pillars of government maintained "upon the sound rock foundations of human dignity and divine sanctions—that through the service of our fellow man, whom we must love as ourselves we may attain to the full stature of sons of God and heirs of heaven."

In the second picture, Father Magner points out the status of Catholic Action in civic life, social justice, marriage, the home, religion, cultural advance, social work and world peace. The particular pictures the author has penned show that he has an excellent grasp of man and his activities. The author has faced the facts and has found our Catholic people more than deficient in their moral actions. It is by no means a pessimistic outlook, rather it is an outlook of sane judgment. The conclusion of this second picture leaves the reader with two means of alleviating man's plight. The first means is the living of a Christian social life in accordance with the various encyclicals of the Supreme Pontiffs, the expressions of the laws of God. The second means is the living of a Christian individual life, the basis of the social life, in accordance with a good Catholic education. The author rightly points out that the present educational system is far from preparing the student to meet even the normal activities of social life. The answer for us is found in educating the student as His

Holiness, Pope Pius XI describes in his encyclical letter, "*Christian Education of Youth*." Educating the whole man, it seems to us, will necessarily raise the status of Catholic Action in a democracy.

In conclusion, this book has served the noble purpose of bringing to the Catholic mind the various notions of a democracy and of making the Catholic mind conscious of its rôle in a democracy. The author has clearly and cleverly portrayed that rôle. It is placed in our hands to follow, *For God and Democracy*. E.D.G.

Man of Spain. By Joseph H. Fichter, S.J. 349 pp. Macmillan, New York. \$2.50.

Francis Suarez was born in Granada on the fifth of January, 1548. His father, Gaspar, was a friend and intimate of Philip II, the king. He was off to a good start in a worldly way, but as he grew older his thoughts turned to the religious state and, in particular, to the young and vigorous Society of Jesus. Here, lack of knowledge presented a barrier. After much discussion, Francis was received as *indifferent*. One of the most brilliant lights of the Society started his career in the Order under a bushel marked humility. His age was one of the most glorious periods of thought and prestige that Spain has ever seen. This biography is written in fluent and lucid style. The choice of material and the arrangement of chapters are well done, but it will be necessary to test some of the material chosen.

Since war is directly opposed to peace and peace in turn is an immediate effect of charity, the following statement, "he (Suarez) gave his clearest exposition (of war) in a place where we would least expect to find it: the treatise on charity" (p. 320), might very well cause Suarez himself to lift a lash of surprise.

It would also sound strange to hear Suarez or any other theologian saying that it is possible to go to extremes in depending upon divine grace (cf. p. 180). One goes to extremes in ceasing to depend upon grace.

If the reader desires an impartial account of the *Congregationes de Auxiliis*, he will not find it in *Man of Spain*. And this is no great matter for wonder, since the sources usually cited, De Scoraille, S.J., Astrain, S.J., and Von Pastor, are those same of whom Whitacre (*Congregationes de Auxiliis, Dublin Review*, Jan., 1930) could say without fear of contradiction: ". . . they have added nothing of note to the histories aforementioned, except the endeavor to interpret documents in favor of Molinism—he (Von Pastor) made certain omissions which are unworthy of an impartial historian." Of all the

historians of this controversy, "Serry, O.P., alone, had access to the authentic documents preserved in the Vatican Secret Archives, from which alone a true history can be written." (o. c.) It is regrettable that Serry was not consulted in this biography.

In any case, gracious terms like "the Jesuits had suffered three setbacks" or "another adverse decision" (p. 223) do not conceal the facts that Molina's doctrine on grace and free will contained in the Concordia was condemned four different times, each succeeding examination being occasioned by the Molinists' outcries of unfairness. And these condemnations came from a board of theologians appointed by Clement VIII whose verdict not even Fichter has the hardihood to brand as prejudiced, as he does in the case of another committee which condemned Suarez by gratuitously asserting: "everybody was saying in Rome that Suarez could not hope for much favor at their hands." (p. 258)

At all events, to hail Suarez repeatedly as "Spain's greatest theologian" or "the greatest since St. Thomas" (pp. 131, 273, etc.) betrays a trend of wishful thinking which all historians and theologians will not readily share. But to make of him the hero of the famous controversy *de Auxiliis* (p. 212) will certainly disturb the rest of such theologians as Thomas Lemos and Gregory of Valentia who were actually there and took part in the discussions. Moreover, it only complicates matters to insinuate that the dispute resolved itself to a matter of jealousy over prestige (pp. 177, 182), or still worse that it was only a squabble between Molinism and Bannesianism (p. 129, etc.). For it is not likely that the Sovereign Pontiff would permit these discussions to continue over nine years and less likely that Clement himself would defend St. Thomas' doctrine on the intrinsic efficacy of efficacious grace in a long discourse before the board of consultors if he thought it a mere monks' quarrel over petty jealousies. And if St. Thomas and Bañez, for his doctrine is none other than that of St. Thomas, "over-emphasized the part divine grace plays" (p. 219), still they remain very logical and orthodox in defending the universal causality of the First Cause without admitting of any exception for the physical energy involved in the act of free choice.

Although Fichter declares that Jesuit doctrine remained unchanged after the *Congregationes* and current Jesuit doctrine on grace and free will stems from it (pp. 224, 236), nevertheless, "Aquaviva, the General of the Society, issued a solemn decree [signed Dec. 14, 1613 and promulgated Dec. 24] forbidding pure Molinism henceforth to be taught within the Society" (cf. Whitacre, o. c.). In its place

was substituted the doctrine of Suarez, that of Congruism, of which the author here quotes Pohle-Preuss (pp. 231-232) as saying: ". . . among the different systems devised for the purpose of harmonizing the dogmas of grace and free will Congruism probably comes nearest the truth. . . ." But this authority and the exposition of Congruism found on page 231 do not soothe away the ironical fact that Suarez in his Congruism pressed to its logical implications denies the very thing he set out to defend, namely human liberty. Nor can they, for if circumstances "in proportion to the intensity of the grace given" (p. 231) become so congruous as to move the will, then either grace premoves it to move itself or those same circumstances alone rob it of its liberty in action.

In spite of these criticisms, there are many fine points in this book. Suarez' holiness of life, the swirling events of the history of the period, the smoothness of style are all excellent. The reader will find much to admire in this work.

T.M.Q.

Scholasticism and Politics. By Jacques Maritain. Edited by Mortimer J. Adler. 245 pp. Macmillan, New York. \$2.50.

This series of lectures given at Chicago University has about it an apostolic vigor inseparable from vital Thomism. It is strong, challenging, inspiring. Throughout Thomas' supreme work, fittingly dedicated to the study of God for the benefit of beginners, there is an almost pugnacious love and unhesitating defense of the image of God that is man. That same love and defense of the humanity of man is the zealot's heartbeat that pulses through the pages of this book. Its truth may not be accepted, but it cannot be shrugged aside; it must be embraced or stamped upon.

Very much of the material of these lectures has been given to the public before at much greater length but never so clearly. In fact M. Maritain should be made to summarize his books at regular intervals; only one who has tried to analyze his longer works can appreciate the masterly touch of the author himself on his own books. The truth is that M. Maritain, writing with no restraint of space to channel his thought, meanders in bewildering, if delightful, fashion. To savor his longer books, solid though they be, one must be in a mood to be delighted, not in hot, breathless pursuit of truth. But here the author has been severe with himself. His lectures have the clear, sharp outlines of classic beauty, for his chisel has been sharp and remorseless. They would not be Maritain's if they did not leave room for the neatly turned phrase, the dramatic word, the sparkling

original conception; but in this brief form, the beauties of his style are not sirens clouding the process of thought.

The unity of the book is given in the foreword by the author. In the course of the book itself, it is the notion of the person which is central: the modern attacks upon it, the potentialities of it, the moral, political and cultural substance of it. The world of men must always revolve around this central notion; this is a book, then, for our time and for all time.

W.F.

Spirituality in the Priesthood. By the Most Rev. Wilhelm Stockums, D.D., Auxiliary Bishop of Cologne. Translated by the Rev. Joseph W. Grundner. 281+iv pp. Herder, St. Louis. \$2.00.

This new work of Bishop Stockums should find ready acceptance among the busy clergy of this modern world. A treatise on the fundamentals of the spiritual life, adapted especially to the clerical state, it is presented in clear, concise and direct language to the busy priest, burdened as he is with the many cares and duties of his office. Its content-matter is old and familiar, but it is offered in the present work in a refreshing manner, due in no small part to the efforts of the translator. The book is divided into ten chapters, dealing respectively with: Christian Asceticism, Spiritual Priesthood, Christian Perfection, Religious Life, Forms of Religious Life, The Spiritual Life, The Interior Life, Prayer and Meditation, Churchly Sense, and The Priestly Spirit.

Of the term "ascetism" the author says: "Today we find it used in two ways: in the broad sense, to designate the striving after virtue in general; and, in the strict sense, to express self-denial and mortification. In these pages we are using the word in the broad sense." (page 1) In striving after virtue in general, the author rightly insists upon the cultivation of the interior man if the external activities are to be virtuous and fruitful. The well-spring of all good action is within, hence the priest must give time and thought to the cultivation of the interior life if he is to avoid the stifling and blinding effect of works that become of necessity merely activities, when they have no connection with the interior life.

It may be noted that the chapter on Churchly Sense is especially timely, particularly with regard to the country of which the Bishop is an inhabitant. For the beginner in the study of the spiritual life and for his elder brother (by way of review) the chapter on Prayer and Meditation may be a stimulant to inquire about the different methods of meditation.

C.M.C.

The Pope Speaks. By Charles Rankin. Preface by the Most Reverend Edwin V. O'Hara, D.D. 337 pp. New York: Harcourt, Brace & Company. \$2.75.

To say that this compilation of the public statements of the Pope is timely or important, or valuable would be to point out the obvious. Yet we have waited long for a book that would combine within its covers the record of the efforts of the Supreme Pontiff to prevent this present war, the public papers of His Holiness and his public utterances, the two "peace" encyclicals and the Peace Proposals of Benedict XV and Pius XI's first encyclical. There is also included Pius XI's encyclical: *On the Present Position of the Catholic Church in Germany.* (Mit Brennender Sorge).

Bishop O'Hara's Preface places the reader in the correct perspective for reading this volume. The Bishop reminds the reader that the Pope, speaking to the world, does so as the Vicar of Christ in order "to bear witness to the truth." As the Popes before him have done, Pius XII, gives solemn warning that every other path will be found vain and illusory but "the Way of Peace in Christ." The Bishop recalls the words of the Declaration of Independence that men "are endowed by their Creator with certain inalienable rights." Those were written when men and nations professed a belief in Christ's teaching, but today when men and the modern States are based on a materialistic concept of man, "'inalienable rights' are not admissible." Thus, it is much more difficult for the Pope to obtain an intelligent hearing.

After the flood of press releases and a previous "life" of Pope Pius XII, stressing his statesmanship, it is a relief to find an author who realizes that the Vicar of Christ is primarily a spiritual man, and this by office and by personal sanctity. Placed high above the rest of men, the Pope is the intermediary between God and men. He is the supreme spiritual authority and not merely a bishop-politician, albeit a very skillful one. To Mr. Rankin, a Protestant, we owe a debt of gratitude for recognizing the Holy Father's position and interpreting the Pope's actions in accordance with the high spiritual plane on which Pius XII lives, in which he views current events, and from which his actions flow. We call attention to the statement of Cardinal Hinsley on the election of Pius XII: "No earthly motives, no considerations of lower value—political, diplomatic or racial—ever entered into the councils of the Cardinals. . . . Their one objective was the choice of a man of God, one after the heart of their Saviour, tried in faith and hope and charity and prudence. Such a man

is Cardinal Pacelli." May this statement of the English Cardinal forever end the inane remarks and vacuous writings on the "political Pope."

On the whole this biography provides a setting for the Papal papers and homilies that are the chief purpose of the book, yet it is full of conjecture, opinion, rumors, pure guesses and surmises about the content of the instructions sent to the various Papal diplomats and the discussions between the Pope and those whom he received in private audiences. Add to these a schedule of the Pope's audiences and top the whole with Hollywood's impression of the Holy Father, as exemplified by none other than Tyrone Power! For the little good we can get out of this biography, there is too much work sifting. Is it too much to hope that we may yet see a life of the Pope?

Among the twenty-five papers in this book we find the two encyclicals: *Summi Pontificatus* ("Darkness Over the Earth") on the Function of the State in the Modern World and *Sertum Laetitiae* to the Church in the United States. There are also the Pope's first message over the radio on the day after his election, the Easter sermon, the allocution to the students for the priesthood and the priest-students in Rome, the broadcast "To Those in Power and their Peoples" delivered a week before hostilities broke out. The Five-Point Peace Plan is in this book together with the letter to President Roosevelt and the New Year's address to the Roman Nobility. The last paper is the talk on "Catholic Action" given on September 4, 1940.

In addition to these papers of Pius XII we find those of his two predecessors. The remarkable note in this collection is the amazing unity existing between all documents in this book. The three Popes are in agreement as to the future course of events, the remedies of present evils, the prevention of future evils and the means to a lasting just peace. Much of the evil foreseen by Benedict XV and Pius XI has already been realized. While it is not surprising that all these Popes should be in agreement, still their unity of opinion must impress every reader with the necessity of revising our lives in accordance with justice and charity in order to obtain the lasting peace which only the Prince of Peace can grant.

M.M.S.

Our Lady of Wisdom. By Maurice Zundel. 103 pp. Sheed & Ward, New York. \$1.50.

Father Zundel in this profound, yet brief, book portrays the Blessed Virgin as the most full realization in the created order of the poverty of spirit. He shows conclusively that Mary deserves the

glorious title, Seat of Wisdom, by proving that her whole virginal being was ordained solely and unceasingly to the Word which is the life and light of men, the Word which is Wisdom itself.

This Swiss Benedictine Monk unmistakably advances that our Blessed Mother identifies within herself Wisdom and Poverty by the constant oblation of her whole being to Jesus Christ. She stands for all time as the golden, jewel-studded monstrance scintillating the holy Poverty and glorious Wisdom of her Son, the Word made Flesh. Truly Wisdom and Poverty met in her marriage to Joseph and in her very maternity. They are found again glistening through her holy silence and her unparalleled compassion. We encounter them again in our worship of her and in the dogmas which bespeak her life in the church.

The root of her greatness is to be found in the complete altruism of her being and her life. Truly, then, if she is to be hailed for all eternity as the Seat of Wisdom par excellence, it is because she is in a singular and most unique sense the Woman who was poor. Mary is, moreover, the Seat of Wisdom because she, more than any other created being, enters deeper into the abyss of the first Beatitude in which is contained all the joy of the Gospel. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven."

Father Zundel manifests a warm devotion and a powerful mind working upon the doctrine of our Blessed Mother to discover what it has to offer as a remedy for the direful needs of the world at this very moment, a world fatally tottering under moral debility and the utter annihilation of individual personalities by crushing collective masses.

Our Lady of Wisdom is not recommended for light reading. It is arrestingly profound. This work should be read slowly, thoughtfully, and meditatively. It is the type of book that may be mined over and over again only to find some new thrilling discovery about our Blessed Mother.

Incidentally, the book contains five charmingly devout illustrations of mediaeval painting no one of which was familiar to us before. It is without doubt the most splendid gallery of our Blessed Mother that we have seen in any book to date. The paintings include: The Virgin and the Child, Memling (Detail from the Diptych of Martin van Nieuwenhave); The Nativity, Bas-Relief from Chartres; The Virgin of the Apparition to Saint Bernard, Filippino Lippi; The Virgin and Child, Gerard David (Rouen); and The Virgin of the Nativity, Le Maître de Moulins.

J.M.D.

Outlines of Religion for Catholic Youth. By Rev. E. G. Rosenberger. 325 pp. George Grady Press, New York. \$3.00.

Pope Pius XI, in his Encyclical on the Christian Education of Youth (*Divini Illius Magistri*), quoting the words of St. Gregory Nazianzen, does not hesitate to call the direction and formation of youth "the art of arts and the science of science." Such a worthy task deserves a worthy book. Father Rosenberger, with the authority and encouragement of Bishop McAuliffe of Hartford, has striven to produce such a book for priests and other teachers faced with the responsibility of instructing high school boys and girls in the weekly religion classes. It was written in answer to the request of the Confraternity of Christian Doctrine of the Diocese of Hartford for an instructor's manual which, following the subject matter of the mimeographed outlines, would provide fuller treatment and a greater amount of suggestive detail.

The present volume covers the first two years of a four-year course. It is divided into two parts: *Catholic Belief* and *Catholic Morality*. The next volume, covering the final two years, will be divided into: *Catholic Practice* (prayer, the sacraments, devotions, and detailed treatment of the Mass), and *The Life of Christ*. Twenty-five lessons are outlined for each year's course. *Catholic Belief* covers extensively the sources of faith and the Creed; *Catholic Morality* covers the end of man, and the means of attaining thereto, namely, the virtues, with detailed explanation of the Commandments of God and the Precepts of the Church. However, lest the foregoing synopsis give rise to the impression that this book is nothing more than the simple catechism in a longer form, against whose repetition the growing high school student feels obliged to shudder, it is here the place to say that Father Rosenberger in his title-headings and his wording has deliberately forestalled that fatal association. He has foreseen and satisfied the demand of a college girl, published in a recent survey, and undeniably echoed by others, for doctrine "not given in the same words as the catechism." To which she pleadingly adds: "Oh, for a new twist!" Father Rosenberger, while incorporating the matter of the catechism, has grouped and exemplified the necessary doctrine as an answer to modern problems, and presented in a modern way. To quote at random, here is a sub-division taken from "The End of Man":

"(2) One cannot live properly unless he knows man's purpose, for (A) It is necessary as a guide (the north star for the sailor, the radio beam for the air pilot; the pillar of fire for the Israelites in the

desert, the star for the Magi); (B) Without such knowledge it is certain that our life will be a failure (architect who does not know what the building will be used for, farmer who cannot make up his mind what crop to raise, captain who sails without knowing his destination); (C) More than anything else, our purpose determines our action (to dress for a wedding, a funeral, or for work; the course of studies we take; the direction in which we walk)."

The lessons are divided into clear outlines which the instructor can gather on two or three cards; at the same time, as the foregoing extract shows, they are accompanied by a wealth of up-to-the-minute illustrations which easily give the instructor ideas for yet others. As to the completeness of the outlines, it should be noted that they not only cover the matter of the catechism, but they further develop this matter by the necessary introduction of the fuller and more specific treatments of the subject found in Moral Theology and Canon Law, called for by the maturing mind.

Father Rosenberger's book, we feel sure, will succeed in imparting the indispensable knowledge of the Christian life convincingly and lastingly, thanks to his special effort to make it "appeal to the heart and stir the imagination" of youth.

H.C.

The Spark in the Reeds. By S.M.C. 249 pp. Kenedy, New York. \$2.00.

This latest novel of S.M.C. is more edifying than impressive as a novel. In fact it appears to be more of a synopsis than a narrative. Thus is it rather disappointing; the sequence of the narrative is sketchy, the development of the characters is vague and the motivation is never enlarged upon at all.

The theme of the story is an interesting one, the efforts of a young priest, Gregory Hirst Bricking, to fulfill the will of God in his behalf. But Gregory Hirst Bricking is far from being interesting; instead he is painfully pathetic. The locale of the story, Devon and Lancashire, England, is beautifully but dully described; the description is so perfect that it becomes implausible. The emotions which thread through the hero's life are his love of God and his love for souls; these unquestionably are the highest values a man's life could possess but when they fail to be projected through his character, their importance cannot be discerned by the ordinary reader. As for style the writing is well done but is not at all evocative of reality.

The sweep of incidents which a novel should entail are discussed rather than described. One is told what happens rather than per-

mitted to see what occurs. All the characters are idealized to the extent that nothing of reality surrounds them at all as they pursue their saccharine lives. Only Dorothea, Gregory's mother possesses any attractive vitality and she unfortunately dies early in the book. The dialogue is naive rather than native to the persons concerned.

The background of the story is suspicious England after Napoleon had been finally stopped from overrunning all Europe. In such an atmosphere Gregory sets out to save souls. The climax of his struggle to fulfill such an aim is effected when he really saves one soul. Then the story ends with his life of self-immolation justified mystically.

Such a life as Gregory lived, such an apostolate as he undertook, is made of sterner stuff than this book contains. Thus this criticism is written that readers may take up this book without any illusions and enjoy a piously wrought fantasy. B.L.

The Tremaynes and the Masterful Monk. By Owen Francis Dudley. 333 pp. Longmans, Green, New York. \$2.00.

This story is written about the Tremayne boys, Gordon and Allen, and Father Anselm Thornton, the Masterful Monk, who, by this time, needs no introduction. Gordon has a mental quirk, an insatiable desire to torture, so the story is built around this weakness and his conversion to normality. In one sentence the difference between the brothers is well brought out: "Allen, the idealist with his spiritual outlook on life—his attractive loveliness; Gordon, the incarnation of all that was unlovable, with that ugly streak in him that found a vicious pleasure in inflicting pain." The main part of the story takes place in the wild Cornish country, where the Atlantic bristles against the strong cliffs of western England. The introductory incidents cover a space of some fifteen years.

The reader first meets the Tremaynes at play in a Herefordshire orchard. Because their side has lost Gordon takes out his wrath on young Allen by torturing him with a stake. This "game" of his is rudely broken up by the appearance of Thornton and Captain Rodney. Other instances of Gordon's weakness appear and develop as he grows older and goes to London to take over his father's business. He nearly scares a woman to death, tries to break Allen's hold on his Faith and to bring discredit on his art work, and almost succeeds in ruining his love for Audrey. All this takes place over a course of years. Things come to a show down, when the monk decides to vacation among the Cornish cliffs.

Several things happen there to spoil and finally to enhance this period of rest. First of all, he meets Dicky in an unorthodox way—feet first on a cliffside. Through him, he is introduced to Pauline and Rita, all three happy English children who do much to lighten this story of Gordon. Through the children, he finds himself in the presence of Gordon's wife, Evelyn, whom he saves from suicide. She was the unhappy victim of another of Gordon's "games." Allen and Audrey decide to go to the Cornish retreat and soon are followed by Gordon. Then, things begin to happen. Gordon is subjected to a dose of his own medicine, and he is prayed for by the monk, the lovers and the children. The right amount of each finally brings him to his senses. After a vigorous battle within himself, he succumbs to grace and becomes a normal, lovable person. Of all the picnics to Lundy Bay, none was more joyous than that on which Pauline could inform Gordon: "You're one of us now."

This is problem VI in the series and makes an absorbing tale. The subtitle is "A Most Hateful and Lovable Tale." Most hateful, true, when Gordon acts the brute; most lovable, because of the miracle of Grace. The story is told in Father Dudley's usual abrupt style, but if you have a quiet evening, a cosy chair and a fireplace, you will not leave this problem until you see it through to its conclusion.

P.M.S.

DIGEST OF RECENT BOOKS

GENERAL: Nearly all Catholic readers are acquainted with Sheed & Ward's organ of book publicity, *This Publishing Business*. Mr. Sheed's witty squibs on his books-to-be-published have nudged more than one sale out of doubtful pocketbooks. And most of these buys have never been regretted. Now, these witty comments and forerunners of the books sold have come after the books published in a book by itself called **Sidelights on the Catholic Revival**. Gathered here are merely a few of the notes (77) compared to the hundreds which have been written over the course of twelve years. Here will be found books which will raise the standard of any library. There are "name" authors here such as Belloc, Chesterton, Noyes. Theologians are present, too, such as Adam and Farrell. Poets, historians, essayists, novelists, writers of all types of literature; all these and Mr. Sheed, too. If you are interested in the Catholic revival and would like to know a few of the authors, or rather many of the authors who have made this revival and the publisher who did so much to bring these authors into the public eye, then you must get this book. (Sheed & Ward, N. Y. \$1.25.)

Death is a thing with which most of us are acquainted. Moderns think that to speak of it is to be morbid. They hate its reality and try to keep it in the background. It is the end-all for them. But this is not so for the Catholic. It is, as Rev. Tihamer Toth puts it, the gate of **Life Everlasting**. These sermons are masterpieces, and pieces of consoling

writing for Catholics. In all, there are sixteen sermons beginning with *Belief in Life Everlasting* and concluding with *Eternal Bliss*. Death is given many titles here as Victorious, the Teacher, the Guide, the Comforter and the Vanquished. One of the most forceful chapters of this book is the one on The Warning of Death. A reading of this book will force us to look closer into our lives; it will make us conscious of our end. (Herder, St. Louis, Mo. \$2.00.)

No one questions that chaos is coming upon the world order. **Revolt** by John Bunker is a poet's cry against this confusion. Of this long poem, Theodore Maynard has said, ". . . it may easily be one of the most significant utterances of contemporary poetry." Helen C. White has written in the Preface: "But there is beauty, too, in his lines, to make them memorable. Some of it is a fresh, sharp beauty, unmediated by allusion or reminiscence; some of it touches the bells of other calls to sleepers, remembered from other times, for instance, the voice of Blake, hurt and angry Christian, blasting at the complacent half-believers of a century and a half ago." The language of the poem is forceful, the pictures vivid. The variety of what the world greets is summed up in these lines from the poem:

"They who are about to die
Salute you:

'Heil, Hatred!'

'Viva, Injustice!'

'Hail, Chaos!'

Fr. Talbot writes, "It is a magnificent piece of work—with sweep and intensity." (Campion Books, Ltd., New York, \$1.50.)

Two recent books, popular expositions of important topics in the history of Christendom, **Catholicism and the Progress of Science** by William M. Agar and **The Medieval Papacy in Action** by Marshall Baldwin, merit enthusiastic reception. Excellent forerunners of similar works to come, the present volumes introduce *The Christendom Series* to the reading public. Published by Macmillan, under the auspices of the Confraternity of Christian Doctrine, this series, which really owes its origin to a suggestion of the Episcopal Committee of the Confraternity meeting in New York in 1936, will fill a long-felt need of suitable material for the religious instruction program sponsored by Newman clubs for Catholic students in secular colleges. The members of the Editorial Committee, including the authors of the first books, are Carlton Hayes, Herbert Bell, Eugene Byrne, Rev. T. Lawrance Riggs and Ross Hoffman, chairman.

The first book of this series, **Catholicism and the Progress of Science**, is a clear, concise, brief and *ad rem* exposition of the progress of science and its relationship to Christian thought. The author, William M. Agar, has done a marvelous job of condensation in presenting the survey of the field of science, which, in its growth and development, sailed seas stormy with controversy ever seeking the lightship of truth. An informative guide, this book points toward that light as it impartially describes past controversies and also asserts and proves that the content of knowledge at the time of each controversy was sufficient for intelligent and dispassionate men of each period to have avoided error. Among the features which should prove attractive to readers are 1) the Conclusion, an eloquent plea for Catholic lay scientists and philosophers to heed the call to knowledge and heeding it, to give full expression to the broad, balanced principles of their faith, following the road to the ultimate source of truth, and in so doing lead others to the common Goal of all—God; 2) the Bibliographical Note which not only lists further references, but also gives a general appreciation of each work suggested for more extensive study; and 3) the Abstract for Study and Review, really a summary recapitula-

tion of all that has gone before. This little volume merits a welcome by all. (Macmillan, N. Y. \$1.00.)

The second book, **The Medieval Papacy in Action**, is also of high quality and will fill a need we all recognize as being with us always—all Catholics could stand a little more knowledge of Church history. The book has three big chapters: 1) The Historical Background, a brief summary of the Papacy from the early days of the Church up to the end of the thirteenth century; 2) The Organization of the Papal Monarchy, discussing the centralization of ecclesiastical authority in the Roman Pontiff, the Curia with its departments, and the other elements connected with this centralized power; 3) The Papacy in action; first is seen the objectives of papal policy, then Popes and heresy, the gradual spreading of the faith by Dominican and Franciscan missionaries, the liturgy is treated shortly followed by a discussion of ecclesiastical discipline, and lastly the defense of Christendom against the Moslems, the Crusades and the attempt to restore Byzantine Christianity to union with Rome. The conclusion contents itself with a summary of what the medieval Popes handed on as a heritage to the Church of today. This volume gives a bird's eye view of an important era in Church history. Mr. Baldwin is to be commended for the way in which he has presented so much in such a little space. Both these books set a standard hard to surpass; the price of each volume is within the reach of everyone; their worth cannot be set down in round figures, but both volumes are *must* books for the wide-awake Catholic. (Macmillan, N. Y. \$1.00.)

At Marquette University for the past several years, lectures have been given by well-known philosophers on the Sunday closest to St. Thomas Aquinas' feast day. These lectures are sponsored by the Aristotelian society of the University, and the lecture is known as the Aquinas lecture. This year's talk was given by Dr. Yves Simon, Professor of Philosophy at Notre Dame. His lecture was on **Nature and Functions of Authority**. In this age, the question is timely. Liberty and authority appear to be at loggerheads but, ". . . authority, when it is not fairly balanced by liberty, is but tyranny, and that liberty, when it is not fairly balanced by authority, is but abusive license." The lecture shows the importance of prudence's rôle, not only in him who rules the family, but also in him who wields authority in the state. "Authority is an active power, residing in a person and exercised through a command, that is through a practical judgment to be taken as a rule of conduct by the free-will of another person." From this point on the author considers the various phases of authority, opinions of others in its regard and its relation to law. In addition to the text, there are thirty pages of notes and references. This is a scholarly work, forceful and timely. (Marquette University Press, Milwaukee, Wisc. \$1.50.)

The language of the child is the language of poetry, but it seems that as soon as a child is taken from his play and put behind a desk, poetry is jettisoned from his daily life. The embers of the poet's song have to be fanned gently to bring the child to recognize here a fire around which an eternal warmth is spread. **Poetry in the Classroom** is for teachers of youngsters. Its aim ". . . is to place in the teacher's hands information which pertains to the functioning of poetry in the elementary school." In two parts, the first treats of the teacher in the poetry class, its aims and the appreciation and enjoyment to be reaped from poetry. The second part considers design (meter) in poetry, a list of biographical notes on children's poets and sample lessons. This volume should be useful for the teacher and productive of gold mines of delight for the fortunate pupils. (Sadlier Inc., N. Y. \$1.60.)

Progressive Aids to Catholic Education is published annually as a personal

service to the teachers and students in parochial schools. This year's issue has for a title **Education for God, for Country**. Its makeup, between pages of advertisements, consists of brief essays on related subjects by Catholic educators pointed both to the teacher and the student. The greatest part of the booklet is given over to what the teachers have to say, the last few pages have essays which have won prizes on the subject *Catholicism, What It Means to Me*. (H. Earl Eakin, Baldwin, N. Y. \$0.30.)

JUVENILE: The cinema is now making its contribution to grade school literature. **Treasure Island** by Robert L. Stevenson is now available for the young boy or girl with a minimum of words and a maximum of pictures. This is the first of a series called *Literature in Pictures*. It is an interesting experiment. If the Dickens' stories are done this way, it will prove a boom to the children's interest in the classical writers. The words in this instance merely suggest the plot, but at least that will be all that is necessary for most young readers. M.G.M. deserves mention for its generosity in providing the pictures, and so do the idea men, Braslin and Eldridge, for providing a stimulus for young minds. (Sadlier, Inc., N. Y. \$0.12.)

In spite of the war and the almost ceaseless bombing of London, Sands & Co., continues to put out books. Among their latest publications is a story of children for children by Aloysius Roche. It is called **A Night of Adventure**. The story is made possible because Bunt, the leader, mistakes Saltdean of Essex for Saltdean of Sussex. It is amazing to see how observant the four children are. After quite an exciting time, they manage to be a great aid in the capture of an enemy sub. There are many stirring moments, but throughout the narrative one never quite guesses how old the children are or what they look like. At times they act strangely, but that may be attributed to their war nerves. (Sands & Co., London, 3s. 6d.)

The Christmas Story has been written for children by Catherine Beebe. Collaborating again is Robb with his attractive sketches of the Infant, Mary and Joseph. The authoress takes the Gospel text, then weaves in her own words the explanation of the inspired word. It is done with the view to the childish capacity of her auditor's intellect. Really the story should be read aloud, but the older boy and girl will thrill to this wonderful story reading it softly to themselves. (St. Anthony Guild Press, Paterson, N. J., \$0.50.)

BIOGRAPHY: The life story of **Mother Elizabeth Ann Seton** is told in a new and briefer form by Mary Coyle O'Neil. This work is based on and inspired by the two-volume French biography by Madame de Baberey. Although several other biographies have appeared in English, they are more or less lengthy and make their appeal to those who have enough leisure time to spend on them. The aim of this work is to acquaint the busy majority with the life of this "eminent American lady." This is a very short life, minimizing the detail and avoiding scholarly discussion. However, all the essential facts are presented. The author has selected the important phases of the life of her subject as the highlights and restricted herself in the details to what is necessary for them. In the light of her marriage and her husband's death, her conversion and its subsequent trials, and the foundation of her religious society, the character and personality are progressively revealed. The aim of the author has been fully realized. She has produced a short work which does justice to her subject. Those unacquainted with Mother Seton's life and labors will find in this small volume a very satisfactory portrayal of a remarkable Catholic woman. (St. Anthony Guild Press, Paterson, N. J. \$1.50.)

This year marks the centenary of the foundation of the Little Sisters of the Poor. For this reason alone Fr. Herlihy, vice-postulator of the

Cause of the Beatification of the subject, has written these pages on **Jeanne Jugan**. It is a translation from the French of Very Rev. Canon A. Helleu. A previous translation appeared in English earlier this year, put out by Herder, St. Louis, and still another is on its way by a "master of hagiography." Jeanne's life and work are interesting because she was able to put an idea into practice. She was born at the height of the French Revolution in 1792 and lived until 1879. Jeanne's life was a long one, but it was not until she neared her fiftieth birthday that the work which would make her famous got under way. From then on we find her meeting all kinds of opposition calmly. We get to know in some way the profundity of her humility (*petitisse*), her charity, her devotion. We see her excellent manner of training her Novices, finally, we watch her as she peacefully, alone with a few young novices, breathes her last. Jeanne dies, but her work lives, a blessing to the world. (Sands & Co., London. 1s. 6d.)

DEVOTIONAL: In the subtitle, "Thoughts on the Lovableness of God from the Old and New Testament" will be found the germ of this booklet **The God Who Giveth Joy**. The title of the pamphlet is also the title of the first chapter. The other chapters refer to God and Peace, God and Mercy and so forth. Each chapter is composed of verses from the Prophets, Psalms, Gospels and Epistles with relation to the various chapter headings. Its purpose seems to be to create an interest in re-reading the Bible, to taste again the sweetness and to feel again the strength of the inspired words of God. (Sands & Co., London, 1s. 6d.)

A revised edition of **Oremus**, the Priest's handbook of Prayers in English, has reached us. The contents of this book may be gathered from the subtitle. It contains daily meditations for the months of the Sacred Heart and of Our Lady. It also has First Holy Communion prayers, Litanies, devotions to St. Joseph and occasional prayers. It was compiled in the hope that Priests would find it a valuable aid. As such it should be among every priest's books. (Wagner, N. Y. \$1.25.)

A booklet on the Rosary for young children has arrived from the Catechetical Guild under the title **A Pageant On the Rosary**. It is in several parts, the first explains the Rosary in its fifteen mysteries in a simple way suited to the intelligence of youngsters. This is followed by an indication of how Rosary tableaux may be arranged. Finally there are the Rosary hymn, short meditations for each mystery and a boy's reason for saying the Rosary at home. (Catechetical Guild, St. Paul, Minn. \$0.15.)

Another volume of the *With God Series*, **Christ, Victim and Victor**, has been published. This latest book consists of Readings and Meditations on the mysteries of the life of Christ for Advent, Christmas and Lent in Christ, the Victim. For the victorious Christ, thoughts of Easter, the Ascension, the Eucharist and the Church are suggested to the reader. A guide to meditation is given in the first section. All should find this a valuable book. Its pages are bound to instill in the soul a deeper affection for Christ suffering and a consequent knowledge of Christ the Victor, Who now reigns forever. (St. Anthony Guild Press, Paterson, N. J. \$1.25.)

Another small book on the Rosary has been received from the Dominican Sisters at Great Bend, Kansas. This work, **Reflections on the Rosary for Teaching Sisters**, is made up of meditations relating to the work of the Sisters with each mystery. It is beautifully done and is a credit to "community" work. The foreword is from the pen of the Bishop of Wichita, Christian H. Winkelmann. The Sisters for whom these meditations are intended should be helped greatly by them. The questions in each reflection are provocative of thought. (Dominican Sisters, Great Bend, Kansas. \$0.50.)

PAMPHLETS: From Rumble & Carty come two interesting items for review. The first is booklet No. 15, **The Unavoidable God**. This is based on the work of the Rev. Garrigou-Lagrange, O.P., entitled *God—His Existence and His Nature*. It is printed in watch pocket size and would be a very handy thing to have in these days when any one can get up in public and deny the Creator of all things. (Rumble & Carty, St. Paul, Minn. \$0.10.)

The other item is the **Convert Instruction Card**. In the series are twenty-five cards, each with a special topic. The topics range from *God to Reception of Converts*. They are done in a handy form, may be studied inconspicuously and no doubt will lead to books for a fuller presentation of the doctrine of the Church. On the whole, it is an excellent idea. (Rumble & Carty, St. Paul, Minn., \$0.25 a set.)

Under one cover can now be had the *Letter to Catholic Priests* of the late Pius X and the *Encyclical Letter on the Catholic Priesthood* by Pius XI of happy memory. The title of the present volume is **The Catholic Priesthood**. It goes without saying that Priests are familiar with both of these letters by two saintly Popes. Now there is a chance to have both for study and meditation. The ideal of the Priesthood can be found in these eighty-five pages. (St. Anthony Guild Press, Paterson, N. J., \$0.25.)

From San Francisco comes a pamphlet **Catholic Action and the Priest** by John J. Hunt. There is a brief foreword to the pamphlet by Archbishop Mitty. The pamphlet is a reprint from *The Moraga Quarterly* of St. Mary's College. Fr. Hunt read this paper to the Priests of the Archdiocese of San Francisco, assembled in conference March 12th and 14th, 1940. It is published by the Catholic Men of the Archdiocese of San Francisco. Copies of the address may be obtained by writing to the Catholic Men of San Francisco, 995 Market Street, San Francisco, California.

She Wears a Crown of Thorns by Rev. O. A. Boyer, reviewed in the March issue of DOMINICANA and advertised elsewhere in this issue, is now in its second edition. This story of a living martyr is first to treat of an American ecstatic and stigmatisee. The trials of Rose Ferron, her patient endurance, her complete trust in Christ should appeal to many of our Catholic people.