



Catholics and Unbelievers in Eighteenth Century France. By Robert R. Palmer. Published by the Princeton University Press, N. J. 236 pp. with index. \$4.00.

This is a book that merits an enthusiastic reception by Catholics who will not be forced to make multiple reservations, so customary when non-Catholic scholarship tackles a religious question. Doctor Palmer became deeply interested in the bitter controversy between the Catholics and the so-called philosophers of the Enlightenment. His researches lead him into the period immediately preceding the French Revolution. He realized that despite their display of brilliance and noisy paganism, these "liberators" had no monopoly on either intelligence or truth. His critical sympathies were aroused on behalf of their opponents and he bent his scholarship towards a balanced judgment of this oft-misunderstood period. The result is "an astute analysis (which) will do much to balance the scale between the orthodox and radical thinkers of the eighteenth century."

He gives the background of the struggle and then traces its development on the cognate fronts of theodicy, psychology, cosmology, epistemology and ethics. He sketches the struggle between the Jansenists and the Jesuits before the real crisis came. The flaws in the defense and the whole line of doubtful strength are pointed out together with the its stubborn resistance. At this point the reader might suspect that a straw man was being built for easy destruction as the Catholic position is shown in its most unfavorable light. Such a suspicion is groundless for the triumphant Catholic counter-attack, epitomized in Bergier's refutation of Holbach, is written in glowing terms.

The weakness of the defense line was to the fact that it was trying to function without its heaviest armor, Thomism. In the chapter on Nature and Grace we can see the appalling gap between Molinism on the extreme left, approaching at least the naturalism of the infidels, and Jansenism beyond the boundaries of orthodoxy on the extreme right. This breach was caused by the absence of the "*phi*-

losophia perennis" and the false spiritualism of Cartesianism was hopelessly inadequate to cope with the problem. Had the first article of St. Thomas on Revelation been read and understood properly, much needless effort would have been avoided. The glaring inadequacy of the defense's weapons in the cognate fields of natural reason is very clearly demonstrated; this is especially true in the field of ethics where the breach between Jansenist rigorism and Jesuit "laxism" (p. 222) formed a welcome avenue of escape for the enthroners of "reason."

Of necessity, there are minor flaws in this work but they in no way impair the real merit of the book. The last sentence on page 52, for example, "the chief function of revelation was . . . to confirm the supernatural powers of the Catholic Church," is open to the horns of either misunderstanding or gross error. The personality of the author and his environment and training can, in a large measure, explain his infrequent lapses into inaccuracy. Such questions as the infallible and supernatural guidance of the Holy Ghost, the relation of infallibility to dogmatic facts are illustrations of this point. It might be noted in passing that two champions of orthodoxy cited by the author, viz. Hardouin and Benuyer, are hardly the best available as their works are still on the Index, and Benuyer's is prohibited under censure. In the chapter on "Soul and Mind," the author betrays some indecision and vagueness in describing the nature of the soul (pp. 147-148), losing sight of its substantiality. But this was quite common even among the controversialists of the period. On page 150, the distinction drawn between causality and creation is confusing and inaccurate. Creation is a unique form of causality, proper to God alone; it is not something different from the causality of the First Cause. An insignificant typographical error on page 165 *circa medium* cites the New Testament when the context clearly indicates reference to the Old Testament.

Catholics and unbelievers in the twentieth century can profit from this scholarly work. Let them ponder its lessons well. Catholics will recall that Thomism had its Dark Age after the decline of Scholasticism and that its second spring did not come until Leo XIII in his *Aeterni Patris* restored Saint Thomas to his place as the Doctor Communis. The hounds of the Lord did not bark very loudly in France in the days described by the author, and their slumber was costly. All substitutes have contained principles that could be directed against the Church's unity. Only Thomas can convince those who would restore reason and faith.

T.R.S.

Unto the End. By William McGarry, S.J. 328 pp. The America Press, New York City. \$3.00

When hate rules the world, at least to all outward appearance, when men reject God and His perfect Gift, then does the message of Christianity offer hope for the warmth of Divine Love to banish the clouds of hatred and misunderstanding. The merciful, all-embracing love of Our Lord, Jesus Christ, is the answer that removes all doubt from men's minds; it alone offers the adequate remedy for all ills for it penetrates to the very heart of man and places there the quiet serenity of perfect order. This is the solution so ably expounded by Father McGarry in his latest book, which has been selected as the Spiritual Book of the Month for April. The world is in a self-imposed agony; the cooling waters from the Well of life eternal will slake man's thirst for justice and truth; they will quiet world restlessness and cleanse man of those "ills which fallen flesh is heir to." Father McGarry recalls to our forgetful minds the imperishable (and often untried) answer of Christ.

Under the End is the Discourse of Love, Christ's last message to those whom He loved to the end. Father McGarry's theme embraces the thirteenth to the seventeenth chapters of Saint John's Gospel. With a delicate and respectful touch, the author ushers us into that upper chamber and unfolds anew the import of that sublime discourse. Each particular deed, each single doctrine succumbs to the lure of his devotional exegesis and from each a timely lesson is drawn. These can serve as excellent sources of further meditations and practical resolutions to unite us more closely with our Banquet of Love.

The discourse lends itself very easily to a three-fold division which is adopted by Father McGarry: 1) Preparation for the Discourse of love, 2) the Discourse itself and 3) Christ's Prayer as Eternal Priest. The first section uses the events which took place in the Cenacle as a background to point out the various personalities in the Apostolic College. Particularly vivid is the contrast among the impetuous Prince of the Apostles, the cold perfidy of Judas and the quiet but intense love of the Beloved Disciple. The common humanity of all of us, at one time or another, can be seen in the characteristics of all three. Christ's sublime humility and the life of grace in Him are the subject-matter of the second division; such a broad title naturally includes such cognate topics as Heaven and its many abodes, the inner workings of the Holy Spirit, charity and its effects. The concluding section introduces the reader to many prac-

tical reflections on Christ's eternal Priesthood, His prayer for His own and their trials.

This book's very subject matter, discounting the literary style of the commentator, recommends itself particularly to the priest—especially the newly ordained *alter Christus* in whom the Pentecostal fires burn so brightly. Its wealth of illustration and apt distribution of material will be equally appreciated by the layman who wishes to engraft himself more closely to the Vine. R.M.

American Fiction 1920-1940. By Joseph Warren Beach. 371 pp. with index. The Macmillan Company, New York. \$2.50.

Professor Beach's recent work is an appreciative study of the loudest and most vulgar voices in the dissonant chorus of American novelists. The very names of Hemingway, Dos Passos, Steinbeck, Farrell and Caldwell (to mention some of the eight considered) now have a mocking halo of near-greatness ("best-seller," at any rate) about them that has not been critically evaluated. Professor Beach does not attempt "to assign to each man his rank in the esthetic hierarchy, or to determine, in the long view, whether each is sound or decadent" but tries with a critical benevolence, quite amazing at times, to view them with that sympathy requisite a balanced judgment. Strangely enough, the ethical implications of these men's works are overlooked, despite their oft-asserted social consciousness.

Professor Beach sees in their "freedom and boldness" a valuable esthetic quality. The lurking assumption that the autonomy of art justifies the photographic technique of these over-candid cameramen will meet with serious opposition from the same tests that have viewed the great works of art of the past, with their abundance of evil notwithstanding, viz. Time and Taste. Yet it cannot be denied that their very ruthlessness toward human life sets them apart as the authentic artistic echoes of modern American living which has cut itself loose from the humanity of man and the fatherhood of God. Professor Beach, even in his perilous perch of "pure" literary criticism, anticipates the objection that many readers will think that these novelists sin against the canons of right art by their excessive vulgarity and lewdness; he says, "They will think it unkind or immoral to tell the truth so nakedly and very likely they are right in this last judgment."

To interpret the novels of these men as valuable literature is an unwarranted conclusion in the opinion of this reviewer; to see Caldwell, Hemingway and the rest as impatient Jobs on the dunghill of

American life is a mistake in perspective. Yet only a fool would deny that these writers are the very articulate (albeit vulgar and obscene) voices of impending doom. All can listen to these voices and from them take heed. These men do not spin fairy tales nor do they give the whole truth; they reflect in a vivid way the sin-scarred world into which they were born. Yet this unfortunate circumstance does not excuse them from the ever-present task of being human; as artists their chief aim is to please; the mere fact that current taste is perverted and jaded does not exonerate them nor does it impose upon them the task of reforming it.

Many will be comforted to learn that the "empirical ethics" of Ernest Hemingway has sighted a new beacon in the sacrifice of Robert Jordan. Yet the ultimate test remains the same for him as it did for that vulgar aristocrat of Death in the Afternoon. If a pleasant reaction follows, the action is moral. The only difference is numerical; fewer infidelities with fewer persons and an affirmation that Democracy is all represent a bald summary of the improvement.

This view of the contemporary scene proves the exception to rule that a book about a book should never usurp the place of the book itself. It advances many provocative theses about these novelists who have pierced the murky horizons with more realism than artistry. It shows that they have tremendous powers of description and technique; it also clearly shows how literature must have that inner spark of life which can never be seen by a photographer's lens.

L.S.

Scattering Branches. Tributes to the Memory of W. B. Yeats. Edited by Stephen Gwynn. 229 pp. The Macmillan Co., N. Y. \$2.00.

"When the Trojan maiden, Polyxena, died valiantly, the Greek host by whom she was sacrificed, vying with one another in respect to the dead, scattered on her leaves and branches they could find. When an Irish poet had lived valiantly, it was only right that some such tribute should be paid, above all by those of his own allegiance." Thus does the editor of this series of tributes to Yeats begin his own essay on the stormy petrel of modern Irish literature.

The passing of the years has mellowed many of the bitter differences that made Yeats the subject of much controversy. Ireland did not gain absolute autonomy and this rankled many of her leading patriots. The complex issues involved in this failure are no concern of the friends of the poet who did so much for Ireland's intellectual prestige. To him was due more than any one else the glory for free-

ing Ireland through chains of matchless English. Anyone who has enjoyed the superb artistry of the Abbey Players can realize how great a genius Yeats was. That this was accomplished in the King's English was a source of annoyance to the patriots who desired complete freedom. Their loss was world literature's gain.

The saddest tribute of all is the essay written by L. A. G. Strong. The essay reveals Yeat's loss of Ireland's most precious heritage of faith. The age-old struggle between scepticism and belief caught the impressionable and aristocratic poet in its meshes as he himself admits: "Deprived by Huxley and Tyndall, whom I detested, of the simple minded religion of my childhood, I made a new religion, almost an infallible church of poetic tradition, of a fardel of stories, and of personages, and of emotions, inseparable from their first impression, passed on from generation to generation by poets and painters with some help from philosophers and theologians" (p 205) This default explains much of the subjectivism and symbolism that obscures his later work.

For those interested in detecting the finer shades and lights of an interesting life, *Scattering Branches* will offer much worth-while analysis. L.S.

The Grace of Guadalupe. By Frances Parkinson Keyes. 182 pp.
Julian Messner, Inc., N. Y. \$2.00.

In these days of dark foreboding, when the probability of a Nazi-dominated Old World casts its shadow upon the minds of all thinking men, such bywords as "hemisphere defence" and "unity of the America's" are on every tongue. On this subject of Pan-Americanism, however, many intelligent Catholics have long entertained some misgivings. They realize keenly what politicians have blindly ignored namely, that the Rio Grande is the dividing line of two distinct religious cultures. Despite all the high-pressure American self-selling salesmanship and smiling offers of friendship, the word "gringo" still has a hateful connotation among all our American neighbors to the south. With this in mind, authoress Frances Parkinson Keys tells the story of Our Lady of Guadalupe, a story which is part of the very fabric of Mexican thought and action. Two things temper the book's procedure, American ignorance of the special patronage of the Virgin of Guadalupe under the title of Queen of the Americas, and the need for better understanding of the religious temperament of our neighbors to the south.

The book has two sections: an account of the apparitions of Our Lady to Juan Diego, and the story of Mary's subsequent conquest of

Mexico and of all Spanish America. Within three years after the coming of Cortez and the Conquistadores, Juan and his wife Maria Lucia were baptized and became devout children of the zealous Franciscan missionaries. Christians were still very few in number. After the death of his wife, Juan led a meager and very lonely existence but clung firmly to his new faith. It was this lonely old Indian that Our Lady elected as her special emissary. She appeared to him and sent him with a message to the bishop of Mexico City, Don Fray Juan De Zumarraga.

Our Lady's message to Zumarraga was a request for a shrine which was to be the symbol of her motherly solicitude. When her request was fulfilled, all Mexico soon turned to Christ and His Church. Moreover the whole history of Mexico's national progress down to the present day is signed with the name and image of the Virgin of Guadalupe. Beyond her borders and throughout the Spanish New World has spread the fame and influence of this peculiarly American cult. Such then is the familiar story which is gracefully retold through its successive highlights.

This subject has offered much material for scholarly work but there is very little of it available in English. However, Our Lady of Guadalupe belongs to the common folk, and Mrs. Keyes tells her story as the people know it and love it. The sketchy facts of the apparitions are set against a background filled in by research in the customs and living conditions of the early Christian Indians. With the touch of her keen imagination Mrs. Keyes brings to life the central figures, Juan Diego and Bishop Zumarraga. Intelligent and restrained handling of materials necessarily encrusted with popular legend enables the author to put forth a credible and authenticated account of the apparitions which are the basis for this widespread cult.

In the second section, Mrs. Keyes is somewhat handicapped by her superficial understanding of the Mexican people and their history. Industrious research has given her a mass of material of which she makes but limited use. The deep-rooted influence of this devotion on the peoples of Mexico is but quickly suggested and any serious student of their culture will regret this incomplete treatment. However, the author does succeed in pointing out the importance of understanding this factor for a full and adequate appreciation of Mexico.

It can be easily anticipated that this work will meet with the same popular response as the previous two works of the author. It is a very satisfactory beginning in filling the need of sound literature

in English on this peculiarly American devotion. Mrs. Keyes would be well rewarded if *The Grace of Guadalupe* inspires others to inquire further into the rich Catholicism of our long-neglected and persecuted neighbors south of the Rio Grande. If they understand Mexico's Catholic soul, there will be fewer barriers towards permanent hemisphere coordination. G.M.R.

The Year's Liturgy. Volume II—The Sanctoral. By the Right Reverend Fernand Cabrol, O.S.B. 408 pp. with index. Benziger Brothers. \$3.50.

The late Abbot Cabrol's hope that *The Year's Liturgy* might be completed is well fulfilled in this compact synopsis of the more elaborate and critical studies of Dom Gueranger and Cardinal Schuster. The late Abbot aimed at condensing the essential matter of their great liturgical efforts into two volumes; his death in 1937 found only a sketch of the second volume. The delay in publication is a result of the revisers' ambition to render faithfully his plan; the present war in Europe necessitated additional delay.

The revisers' fidelity to Dom Cabrol's wishes is best exemplified in the grouping of the various feasts of the Saints according to their liturgical season. Thus, for example, during Advent, Septuagesima and Lent, the Apostles, Popes, Martyrs, *et cetera* are grouped regardless of chronology. This categorical arrangement may well confuse the less-familiar reader who is armed with only the dates in the calendar. It may happen that a Saint from the month of October is treated in the month of April. To obviate this difficulty, an Index of Saints and Feasts has been added for both this volume and its predecessor.

The book has many advantages compensating for the arbitrary and unconventional distribution of material. It seems unfortunate that the progress of popularization of the liturgy, so dear to the Benedictine Order, is somewhat handicapped by a price-tag not within the reach of many; possibly the well-merited success of the book will call for a less expensive edition. L.S.

A Parochial Course of Doctrinal Instructions. By the Very Reverend Fathers Charles J. Callan, O.P., S.T.M. and John A. McHugh, O.P., S.T.M. In two volumes, each containing two sections. Vol. I, part I, 498 pp., part II 549 pp. Vol. II, part I, 532 pp., part II 549 pp. Joseph Wagner, N. Y. \$7.00 complete.

The continued demand for this compilation of the best sermons available by the most effective preachers in the English-speaking

world has led to a new and more compact reissue of an earlier work which first appeared twenty years ago. In addition to the merits of the selection and apt arrangement covering all the Sundays of the year from both a dogmatic and moral point of view, this new edition has the additional advantages of compactness and space-saving. The first volume contains the matter of dogma for the Sundays of the year; the first section begins with Advent and extends to the end of Paschal tide; the second section treats of the remaining Sundays of the year from Pentecost on. The same division is followed in the second volume with the selections being made from the point of view of moral theology. The reviewer feels certain that the younger generation of priests will give this new issue as enthusiastic a reception as did their predecessors.

Says Mrs. Crowley, Says She. By Doran Hurley. 254 pp. Longmans Green Company, Inc., N. Y. \$2.00.

'Tis indeed a changing world. But with all the whirligig, a few landmarks remain. Mrs. Crowley is one of these in the pleasant world of fiction. But even the irrefragable Mrs. Crowley has undergone some change; it may be due to the episodic technique that tries, quite vainly at times, to unite separate essays into some sort of continuity. Essentially, however, she remains the same old lovable reactionary who cannot quite make up her mind whether change is for the better or not. She typifies in her Gaelic way that simplicity of the Breton peasant that so charmed the fine sensibilities of Pasteur. Her attitude towards the introduction of Gregorian music into the life of the old Parish is an example of this state of mind. The surging burst of love that led to Aggie Kelly's so unliturgical singing was much more devotional than the high-and-mighty anthems of Constance Casey. She really likes the new ways, does Mrs. Crowley; she says so herself. "I like the new ways; I really do. I like to keep up with the times. It did my heart good a-Sunday, for all I may talk, to see Constance Casey deep in her Missal reading away for dear life, instead of bobbing her head back and forth to see who had a new hat."

Yet there is much quiet realism and caricature in the reflections of Mrs. Crowley. What she did and what she said are still two different matters. In spite of her vehement protest that she never prays to the Saints but always goes to the headquarters of mercy, chiefly via the Sacred Heart, her sly contributions to the causes of the North American Martyrs, to Blessed Mother Cabrini, Mother Seton and

the Lily of the Mohawks, are mute testimonies that she is a firm believer in the Communion of the Saints. The candles that she lit to the patrons of the Scandinavian countries are very difficult to reconcile with her verbal attitude.

The reader may be inclined to resent Mrs. Crowley's continual reference to the old days and to the manner in which things were done when she was in her prime but the tiny spark of resentment cools away with the comforting thought that the busy today can learn much from the heritages of the old Parish where pioneer Catholicism fought against terrific odds and won.

Common topics of the day furnish her with the source for many witticisms and truths that do not pale with repetition. You could almost guess what she'll have to say when such problems and topics as Pope Pius XII, Lent, Religious Hatred, Church Manners, Sermons, and so forth are presented to her. But you won't be able to compress them and make them live as she does. For example, the burning question of the Social Order is presented to her agile mind. In her crisp and profound way, she reduces to this: "What we called it was what God called it—love of neighbor. In my day, that's all it was."

She was indeed a rich personality. Into that small frame were crowded Catholicity, patriotism and a true estimate of human life. She brings us back to the old Parish again with as mixed emotions. We are grateful to her and to her kind for pioneering for us; we are gladdened by meeting an old friend; we are saddened that we must leave her delightful world and return to our own. But most of all, we are reassured by her very immortality, for we know that we'll see her again.

E.T.L.

Saints Cyril and Methodius, Apostles of the Slavs. By the Rev. Cyril J. Potocek. 172 pp. P. J. Kenedy & Sons, New York. \$2.00.

In a continent most of whose peoples are, or have been, engaged in mortal conflict in a strife, at least economic and doubtfully religious, there dwell the Slavs. These peoples, who live in lands embracing almost the whole of Eastern Europe, have arbitrarily been classified as the Bulgarians, Gtroats, Czechs, Poles, Serbs, Slovaks, Slovenes, and the Russians (the Great, the Little and the White). These peoples and their lands come within the scope of this work.

Yet, what is the intention of the author, Father Cyril J. Potocek, in drawing our attention to the Slavic Race? Certainly it is not to point out the relation or status of these peoples in the present world

conflict, although this work may well serve as a lure and a guide to such a consideration, but to indicate the framework of Slavic origins, historical, cultural, liturgical and even legendary, as well as their influence on a race of peoples up to to now meriting too few references in English. Another primary consideration, may be added, viz., to blaze the trail of appreciation for the apostolic labors of the brothers, Saints Cyril and Methodius, whose pioneer work in the ninth century cannot be minimized. Their efforts in converting the Slavs, in central Europe particularly, resulted in the Slavonic liturgy and in their inauguration of the written Slavonic language.

A brief survey of this book, *Saints Cyril and Methodius*, will indicate its worth to both the historian and the liturgist. The work as a whole may be divided into three parts: 1) "The Field," a brief presentation of Europe in the ninth century and a consideration of the Slavs—treating the pagan race with their character and customs and the great, but short-lived, Moravian Empire; 2) "The Ploughmen," an historical analysis and appraisal of the "true ploughmen," Saints Cyril and Methodius, with a brief resume of their lives, including their missionary endeavors and their influence on the language (introduction of Glagolitic and Cyrillic alphabets), customs and liturgy of the peoples among whom they labored; 3) an appendix, which incorporates some liturgical notanda and, of particular note, an English translation of the Mass according to the Byzantine-Slavonic rite together with a short discussion regarding the authorship of the Glagolitic and Cyrillic alphabets. A brief, yet rather complete, bibliography completes the book.

Saints Cyril and Methodius is a handy volume, general in scope it is true, but sufficiently informative to warrant an attentive perusal.

J.M.R.

Women of the Bible. By H. V. Morton. 199 pp. Dodd, Mead and Co., N. Y. \$2.00.

The much-traveled Mr. Morton has paused long enough in his journeying through the East to jot down a few facts about persons one meets in two places: in the streets and deserts of the East, and in the Bible. In the past, the men of Israel have received the lion's share of the attention; it is Mr. Morton's idea to focus attention on the almost equally important women. Names like Eve, Sarah, Rebecca, Rachel and Jezebel conjure up pictures of joy and laughter, romance and battles, and its inevitable punishment. Their life-stories make absorbing reading, for life soon teaches us that "the

strings of the heart are numbered, and the harmony or discord which life draws from us is the same old tune that has been running through the world since mankind was born to sorrow and joy." (p. 45).

No one has ever denied that the author writes interestingly. *Women of the Bible* is no exception. Its subject matter is human interest; its stories are artfully told.

The portrait of the women, however satisfactory from some standpoints, from others is unsatisfactory because it fills in the background with details that are not accurate. The Dominicans of Jerusalem are cited as inclined to locate Sodom and Gomorrah "somewhere round the north end of the Dead Sea." (p. 32). Actually, the foremost geographer of Palestine, Père Abel, places these cities southwest or south of the Dead Sea. It is misleading to find statements like the following: concerning the "great social clash between the *communistic* Israelites and the *capitalistic* Canaanites." There is more journalese than truth in these appellations. Mr. Morton, finally, would have offended the scholarly St. Thomas, whose warning to apologetes never to propose arguments in explanation of the Faith which would bring derision from the lips of unbelievers has been overlooked. On page fourteen, there is an enthusiastic endorsement of the Jewish historian, Josephus, who solemnly explains that the punishment of the serpent for tempting Eve was the deprivation, not only of its power of speech, but also of its ability to walk. This most certainly is not the best explanation. One only has to recall the painful encounter of William Jennings Bryan with Clarence Darrow over such Fundamentalism to realize that the criticism is sound.

Other fine points might be cited, but all in all Mr. Morton presents his usually interesting comments. B.N.

England Speaks. A Symposium. By A. P. Herbert, A. A. Milne, E. M. Forster, Dr. A. S. Duncan-Jones, Ronald Knox, J. R. Clynes, C. E. M. Joad, Harold Laski. 22 pp. Macmillan, New York. \$1.75.

The question of Great Britain's war aims occasionally appears in the press. To date there has been no official statement. The present symposium may be way of supplying the deficit. Americans may be surprised to discover that this book was not written with the intent of drawing them into war. It appeared in London as a series entitled *The Macmillan War Pamphlets*. It was designed for Englishmen, and destined to give a satisfactory answer to the King's subjects, not from the Government but from the nation's thinkers, in reply to the question: "Why are we fighting this war?" The editor

summed up its purpose in the preface: "We must understand the Nazi. We must clarify our own views, and be certain of our own faith. We must know the real issues at stake if in the end we are to prevail."

The characteristic note of these essays reveals why it is at once impossible and unnecessary for England to state her war aims. She is not fighting to gain, she is fighting for the right to go on being England. The constantly recurring theme of these pamphlets by two clergymen, two Members of Parliament and three philosophers is not a thirst for new territory and more subjects, but a defense of the individual and of the right to live and let live. Hitler threatens the English, and in fact all nations within his reach, with the loss of that which they hold most dear, namely, the right of each to pursue happiness according to his lights unhampered by arbitrary rule. Men from varied walks of life, comparing the things they love most with their loss under totalitarianism, conclude that these things are worth fighting and dying for. It is interesting to note how all the contributors, despite their diverse outlooks and evaluations of life, agree that the most precious benefit and the one most threatened by the Nazis is the right of every man to live and pursue truth and goodness. This is no official statement of policy; it is the voice of Man, menaced with the threat of being swallowed up in the headless, heartless concept of Nation.

Pacifism is ably represented by A. A. Milne and C. E. M. Joad. The former's article, as might be expected, is readable, witty, gently ironical, and speaks for the little man. Mr. Joad's is a rational championing of the right and need of man to seek truth, goodness and beauty. E. M. Forster evaluates the worth of philosophy, literature and art to humanity and describes their fate in Germany. A. P. Herbert exposes in captivating fashion the use and benefit the British subject derives from his constitutional rights. Another M.P., Mr. Clynes, has a remarkable article on social assistance as developed in England from the time when as a bare-footed boy of ten he worked in the cotton mills. Dean Duncan-Jones exposes the courageous struggle of the German Protestant Churches against Nazi domination, carried on by the Confessional movement of which Pastor Niemoeller was the leader. Father Ronald Knox has an extremely well-documented and conclusive chronicle of the gradual and sinister attempt of the Nazis to force the Catholic Church out of existence in Germany.

Although the foundations of man's dignity as an individual are not very profoundly traced in some of the articles, and although one

would be disinclined to concur with some of the descriptions of human progress therein, nevertheless all the authors are convinced of the supreme dignity of man, whose rights the State cannot destroy or enslave.

H.C.

DIGEST OF RECENT BOOKS

GENERAL: The highly successful Liturgical Week, held last autumn at the Holy Name Cathedral under the patronage of His Excellency, the Most Reverend Samuel A. Stritch, D.D., Archbishop of Chicago, was a landmark in the endeavors of the American hierarchy to restore the full measure of Christian life through a more complete participation in the boundless treasures of the Church's liturgy. America has now come of age from the liturgical point of view. This highly significant meeting's proceedings have been collected and published by the Benedictine Liturgical Conference, Newark, N. J. This collection, apart from its historical value, is an encouraging example of what can be done under competent direction. The theme of the gathering was "The Living Parish: active and intelligent participation by the laity in the Liturgy of the Catholic Church." Under this general title, such important aspects of the fuller life of all living as the Mass, the Sacraments, parochial devotions and the artistic expression of the Living Parish are discussed by a representative selection of the diocesan clergy, the Benedictines and the Dominicans. An adequate summary and index of the proceedings complete a most satisfactory book.

The QUARTERLY BOOK SURVEY of the Cardinal's Committee on Literature evidences its customary good-taste in its thirty-ninth series. Among those volumes deserving of special notice, in the judgment of the Committee are: WOOD-HOARD by Margaret Williams (cf. Spring Issue DOMINICANA, 1941, pp. 49-50), STS. CYRIL AND METHODIUS (reviewed in this issue) by Rev. Cyril Potocek, and MAN OF SPAIN by Joseph H. Fichter, S.J. (cf. Winter Issue DOMINICANA, 1940, p. 262).

HENRY W. LONGFELLOW AND MONTE CASSINO by Rev. Sabatino Iannetta (foreword by Paul C. Perrota, O.P., Ph.D., of Providence College) is an interesting inquiry into America's most beloved poet's associations with the great Abbey as a result of his minor poem, TERRA DI LAVORO. An interesting discussion of Boccaccio's visit to the monastery and Longfellow's friendship with the State of Rhode Island and its residents complete a charming little study.

The SICK CALL RITUAL has been reissued by The Macmillan Company, N. Y. A compact little volume it is, with the advantages of full ecclesiastical approval and a most attractive format. It will make a fine gift to the newly-ordained priest. (The Macmillan Company, N. Y. \$1.00.)

RELIGIOUS: Père Plus, S.J., has added another contribution to his rapidly growing list of worth-while endeavors to spread the Word, the good word that the state of grace is ours through Christ. DUST REMEMBER THAT THOU ART SPLENDOR grew out of a series of highly successful radio talks first given in Paris by Father Plus during February, 1940. This series has been ably translated by Sister Mary Bertille and Sister Mary St. Thomas, both Sisters of Notre Dame Convent in Cleveland, Ohio. (Frederick Pustet Co., Inc., N. Y. \$1.00.)

THE BOND OF PERFECTION is a series of devotional meditations based on St. Paul's magnificent hymn to the supreme excellence of charity and the many other scattered references to this most excellent of all virtues that can be found throughout his epistles. Sister Mary Agnes has caught the sublime charity that burned so ardently in the hearts of the great vessel of election. His intense humanity, so completely divinized by its contact with the wounds of the Crucified, is ably caught by

the author. The late Pius XI lamented the fact that charity has grown cold. This study shows that it is not so much charity whose fires have been banked but the fault lies with us the underlings. (Frederick Pustet Co., Inc., N. Y. \$1.50.)

THE ROSARY AND THE SOUL OF WOMAN by Donatus Haugg, translated by Sister Mary Alaysi Kiener, S.N.D., presents the great Dominican devotion of the Rosary as a school of prayer, a school of labor and of sacrifice. It is a Marian school and no one can deny that she is a most benign school-mistress. It has been a unique triumph of Christianity that the dignity of woman was restored. In this modern age of sex equality, these jewels of our Madonna shine more brightly than ever. Apt illustrations in keeping with the dignity of the theme are scattered throughout the book and add to its effectiveness. (Frederick Pustet Co., Inc., N. Y. \$1.25.)

OUR BLESSED LADY, a Series of Meditations on the Angelus, the Litany and the Mysteries of the Rosary, by Fr. Kilian J. Hennrich, O.M.Cap., presents the traditional type of devotional reading usually associated with Our Lady in simple effective way that will be a source of profit to all. The present volume confines itself to the joyous mysteries; the other ten will be the subject-matter of a forthcoming volume. The reflections on the Litany of Loretto are particularly provocative of fruitful meditation. (St. Anthony Guild Press, Paterson, N. J.)

THUNDER FROM THE LEFT by the Rev. John A. O'Brien, Ph.D., is the result of the author's prolonged study of Marxism that began back in 1913. It presents in a vivid way the drastic effects of Communism in the world of ethics, religion and culture. The method of the book is free from the technicalities of the philosophy of Marx and emphasizes the havoc that Communism has caused. It is exceptionally well-documented for such a popular treatment. The facts that it presents are not "the bonsmots of drawing-room dialectics" (as the author so well describes this species of refutation) but are the results of personal contacts with those countries which have been ravished by this plague. These "ugly, vile and brutal facts" are a powerful incentive towards forming an objective judgment on the new order that this ideology promises to bring in its wake. Instead of fulfilling these promises, the bitter fact that thousands of Christians have been murdered stands as a refutation to the arm-chair intelligentia who too often succumbed to any solution but the right one. The atrocities perpetrated against Spanish Catholics and against their priests and churches are graphically presented. One of the many advantages of the book is an appendix to each chapter which outlines material for study clubs. The statistics on the number of priests and seminarians murdered or missing are furnished in the concluding appendix. (Our Sunday Visitor Press, Huntington, Ind. Cloth-bound, \$1.50; paper, \$1.00.)

BACK TO CHRIST, by His Excellency, the Most Reverend John J. Swint, D.D., is a summary of the principal teachings contained in the present Holy Father's first encyclical *Summi Pontificatus*. The chief points are grouped under six headings, Christ the King, Christian Solidarity, The Enemies of Christ and Civilization, Church and State, Education and Our Mission in the World. His Excellency has included the entire encyclical with the paragraphs numbered as a supplement, thus facilitating reference to the entire text or its parts. The timeliness of such an able analysis as this in a world that has rejected the kingdom of truth, love and justice" is apparent. (Church Supplies Co., Wheeling, W. Va. \$0.75.)

PAMPHLETS: RETREAT NOTES by the Rev. Dr. L. Rumble, M.S.C., is a retreat preached by the famed convert preacher to the reverend clergy of the Marquette diocese. The theological virtues, sin, the priesthood, the virtues of religion and chastity are but a few of the topics of the conferences which, while originally intended for priests, are so clearly and simply expounded that all may derive benefit from them. (Radio Replies Press, St. Paul, Minn. \$1.00.)

FRANK YOUTH QUIZZES ON SEX is not a racy treatment of sex topics but an outspoken catechism covering such modern titles as necking, sex education, abortion, etc. Rumble and Carty present the traditional doctrine clearly and simply

but do not hesitate to call sins by their less attractive names. (Radio Replies Press, St. Paul, Minn. \$0.10.)

THE SEVEN WORDS OF MARY by Thomas Plassman, O.F.M., draws upon St. Bernadine of Siena's great sermons on Our Lady and places seven new jewels in her diadem. Her words to the angel, "How shall this be done because I know not man?" are the source for the first jewel, vocation. Her acceptance or second word affords the author the springboard for Mary's service. Friendship, Godliness Duty, Kindness and Obedience are drawn from the Visitation, Magnificat, the Finding in the Temple and the marriage at Cana. (St. Anthony's Guild Press, Paterson, N. J. \$0.10.) Also published by the Guild Press are Rev. John A. O'Brien's HAPPINESS, BHT WHERE? and Isidore O'Brien's THE PLAIN TRUTH at \$0.10 and \$0.05, respectively.

Two new apologetical pamphlets by Martin Scott, S.J., WHAT SAY YOU OF CHRIST and MATTHEW, MARK, LUKE AND JOHN, WERE THEY FOOLED?—DID THEY LIE? are offered by the America Press at ten cents each, with a favorable discount on quantity purchasing. Quizzes have been prefixed in anticipation of study-club work.

MARRIAGE IN CHRIST, a parallel text of the Latin and English ritual of the beautiful nuptial Mass, is presented by the Liturgical Press in a very attractive pamphlet form suitable as souvenirs of that memorable day when Christian lovers become figures of Christ's union with His Church.

BOOKS RECEIVED: AGNES, SR. M. *The Bond of Perfection*. Frederick Pustet Co., N. Y. 153 pp. \$1.50.

BEACH, JOSEPH WARREN. *American Fiction 1920-1940*. The Macmillan Co., N. Y. 371 pp. with Index. \$2.00.

BROUN, HEYWOOD. *Selected Works*. Harcourt, Brace and Co., N.Y. 553 pp. with Index. \$3.50.

CABROL, RT. REV. FERNAND, O.S.B. *The Year's Liturgy, Volume II—the Sanctoral*. Benziger Bros., N. Y. \$3.50.

CALLAN AND MCHUGH, VERY REV. FRs., O.P. *A Parochial Course of Doctrinal Instructions*. Joseph Wagner Co., N. Y. In two volumes. \$7.00.

DUFFY, WILLIAM R., M.A. *Voice and Delivery*. Herder Book Co., St. Louis, Mo. 404 pp. with two Indexes—subject-matter and selections. \$2.50.

ENGLAND SPEAKS—A SYMPOSIUM. The Macmillan Co., N. Y. 222 pp. \$1.75.

GILSON, ETIENNE. *God and Philosophy*. Yale University Press, New Haven, Conn. 144 pp. with Index. \$2.00.

GREENAN, REV. JAMES E. *The Sick Call Ritual*. The Macmillan Co., N. Y. 281 pp. \$2.00.

GYWNN, STEPHEN. *Scattering Branches—Tributes to Wm. B. Yeats*. The Macmillan Co., N. Y. 229 pp. \$2.00.

HAUGG, DONATUS. *The Rosary and the Soul of Woman*. Translated by Sr. M. A. Kiener, S.N.D. Frederick Pustet Co., N. Y. 115 pp. \$1.25.

HOPKIN, CHARLES E. *Influence of Thomas Aquinas on the Growth of the Witchcraft Delusion*. University of Penn. Press, Phila., Pa. 184 pp. and Bib. \$2.00.

HURLEY, DORAN. *Says Mrs. Crowley, Says She*. Longmans, Green and Co., N. Y. 254 pp. \$2.00.

IANNETA, REV. SABATINO. *Longfellow and Montecassino*. Bruce Humphries, Boston, Mass.

JAMES OF VORAGINE. *Golden Legend. A New Translation and Adaptation* by GRANGER RYAN AND HELMUT RIPPERGER. Longmans, Green and Co., N. Y. 346 pp. \$3.00.

KENNARD, JOSEPH SPENCER. *A Literary History of the Italian People*. The Macmillan Co., N. Y. 418 pp. \$5.00.

- KEYES, MRS. FRANCES PARKINSON. *The Grace of Guadalupe*. Julian Mesner Co., N. Y. 180 pp. with Index. \$2.00.
- MCGARRY, REV. WILLIAM, S.J. *Unto the End*. America Press, N. Y. 328 pp. \$3.00.
- MARITAIN, JACQUES. *France, My Country*. Longmans, Green and Co., N. Y. 116 pp. \$1.25.
- MORTON, H. V. *Women of the Bible*. Dodd, Mead and Co., N. Y. 199 pp. \$2.00.
- National Liturgical Week*. Proceedings at the First Meeting in Chicago. Benedictine Liturgical Conference, Newark, N. J. 247 pp. with Index.
- NIELAN, REV. JOSEPH M. *Earliest Christian Liturgy*. Translated by REV. PATRICK CUMMINS, O.S.B. Herder Book Co., St. Louis, Mo. 416 pp. with Index. \$2.00.
- O'BRIEN, REV. JOHN A. *Thunder from the Left*. Our Sunday Visitor Press, Huntington, Ind. 314 pp. with Appendix. Cloth \$1.50. Paper \$1.00.
- PALMER, ROBERT R. *Catholics and Unbelievers in Eighteenth Century France*. Princeton University Press, Princeton, N. J. 227 pp. with Index. \$4.00.
- PLUS, RAOUL, S.J. *Dust Remember Thou art Splendor*. Translated by Sisters M. Bertille and M. St. Thomas, S.N.D. Frederick Pustet Co., N. Y., N. Y. 91 pp. \$1.00.
- POTOCEK, REV. CYRIL. *Saints Cyril and Methodius, Apostles of the Slavs*. P. J. Kenedy and Sons, N. Y. 172 pp. \$2.00.
- PRATT, JAMES BISSETT. *Can We Keep the Faith?* Yale University Press, New Haven, Conn. 216 pp. with Index. \$2.75.
- WHELAN, DORAN. *Granite for God's House—A Life of Orestes Brownson*. Sheed and Ward Co., N. Y. 366 pp. \$3.75.

NOTICE: *The fact that a book has not been reviewed in this issue does not preclude its being reviewed in a later one.*