



**Canons and Decrees of the Council of Trent.** By Rev. H. J. Schroeder, O.P. B. Herder Book Co. St. Louis, Mo. pp. i-xxxiii+608. \$6.00.

The latest work of the author of the *Disciplinary Decrees of the General Councils* (Herder Co., 1937) and noted American scholar of the Church Councils completes the original purpose which was to make available in English the disciplinary measures of the General Councils of the Church. Those who have read the previous work will recognize that its value lies in the orderly collection of the texts of the decrees, their precise and faithful translation and the excellent commentaries annexed to them. The Council of Trent, standing as it does at the summit of Conciliar dogmatic development and reform, has thereby demanded the attention of a single work and at the same time necessitated a treatment different from that which the preceding Ecumenical Councils received. In order not to minimize in any way the significance and value which Trent holds, particularly in the sacred sciences, Father Schroeder has brought together into a single volume both the doctrinal and the disciplinary decrees of this Synod, foregoing any commentary other than that afforded by the Tridentine literature itself. It is this completeness of subject-matter which will recommend it to a greater number of students and readers.

The English translation constitutes the first half of the book. It contains the canons and decrees of the Council with certain key papal documents relating to its inception, continuance, termination and confirmation. The Latin text which completes the volume is somewhat more extensive. It includes in addition several Bulls and *Motus Proprii* concerning the enforcement of the Tridentine decrees and also the texts of previous legislation referred to by the Council. Worthy of mention are the splendid Latin and English indices and tables of contents.

The Latin text is based upon authentic editions and from it the most welcome part, the English translation, has been made. Father Schroeder has produced a translation which is readable, accurate and unstilted. In so doing he has been guided by the best non-Latin versions available, with the result that it is undoubtedly the most valuable English rendition yet to appear or which shall appear for a long

period to come. Years of scholarly research have produced their fruitful reward.

Surprisingly enough, the book is dramatic. The progress of the Council is portrayed before our eyes in the judicious selection and interspersing of papal and Conciliar documents throughout the work. Beginning with the Bull of Convocation of Paul III in 1542 and ending with the Bull of Confirmation of Pius IV in 1564, there are mirrored the trials and difficulties and opposition which the Council was forced to undergo in the period of its checkered existence. They offer a measured insight into the background of the Council. Of particular note is the Oration delivered at the ninth and last session which is a masterpiece of summarization of the work of Trent. This volume makes available in English for students the pronouncements of Trent which furnish a compendium of some of the most important points of Catholic doctrine and reform. For clarity of thought and succinctness of expression nothing finer can be had. For example, the decree on Justification which the author points out was one of the unique contributions of the Tridentine Fathers, is a classic of Catholic theological doctrine. What is laudable in the present volume is that none of the canons and decrees have suffered in the translation. The foreword states that "the translation of these dogmatic decisions will be of immense advantage not only to the clergy but also and especially to the seminarian and the educated layman." This prediction has now become a reality.

N.H.

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\* **A Companion to the Summa: I: The Architect of the Universe.** By Walter Farrell, O.P., S.T.M. Sheed & Ward, New York. 1941. pp. i-vii, 457. \$3.50.

Father Farrell in his foreword characterizes his companion to St. Thomas' Summa as a primer as far as the angels are concerned; if that is the case, the choirs must be at this very moment congratulating him on the fine job he has done to render the profound thought of their favorite Doctor into an idiom that is intelligible to the "butcher, the baker and the candlestick maker." In an analogous way, they may even chuckle over the deft touches of humor that lighten as well as illumine the subject matter of this highly important part of Sacred Doctrine.

The challenge that the first part offers to an informal, rhetorical technique, is, from some points of view, greater than that necessitated by a strictly scientific approach that must take cognizance of the great tradition of Thomistic commentators. The great questions, so remote from our world of dollars and cents, come to life again as the wise

man is conducted on his pre-view tour of the ineffable mysteries that will be seen in piercing and loving clarity after death. Only the wise man can know these things and Father Farrell shows how precious a treasure the wise man carries with him if only he will become more aware of the sacred Persons Who dwell within him.

The stupendous parade of divine perfections dazzles the mind and inflames the heart. An ever-increasing crescendo of admiration wells in the heart at the genius of St. Thomas who assimilates and coordinates the great wellsprings of Christian thought, never sacrificing human nature to divine rights nor sacrificing these in turn to man. The familiar questions that comprise the first part are treated under attractive headings and each chapter has the advantage of an outline. The ineffable Godhead in its absolute and relative considerations, the procession of creatures, the glittering angels, the ever-human lord of the visible world pass in review under the pleasant tempo of a modern Thomist whose devotion to truth and one of its greatest human exponents has written a score distinguished for its happy notes of grace and persuasiveness.

M.E.G.

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**Thomistic Psychology.** By Rev. Robert E. Brennan, O.P., Ph.D. The Macmillan Co., New York. 1941. pp. i-xxvi, 1-401, with table of contents, diagrams, bibl. & index. \$3.00.

This latest book of Fr. Brennan's approaches very closely to that ideal of which modern lovers of St. Thomas have so long dreamed. The author has based himself squarely upon the perennial doctrine of Aristotle and St. Thomas and upon these firm pillars he has reared a structure calculated to unify and coordinate a domain of thought too long abandoned to the questionable solicitude of the eclectic and the dilettante.

Psychology, the author, wisely insists, deals with the soul, its powers, its habits and operations as they are found incorporated in man who ever remains a composite of body and soul. Neglect or over-emphasis of one of these essential elements has always resulted in a complete misunderstanding of the proper subject of human psychology.

This delicate balance, is, in fact the central, unifying idea which must be tenaciously protected by the true psychologist whether he be preoccupied with the science of psychology or the philosophy of psychology. In this regard, the plea of Fr. Brennan for an unqualified abolition of the division of psychology into empirical and rational is most timely. The scientific and philosophic techniques can and should

supplement each other and the unity of man is a sufficient safeguard, if only it be kept in mind.

With this formula ever at his fingertips, the author has succeeded in tracing all of psychology's misshapen vagaries to either the door of Materialism or Idealism through a neglect of that moderate realism which embraces the partial truths of both and repudiates both extremes. Around this rallying point, the golden sheaves of tremendous truths about man and the precious gleanings of the laboratory are integrated into an organic, orderly whole.

Rarely, if ever, does the author in his proofs, conclusions and illustrations, overstep the limits imposed by this notion of the composite nature of man. On one occasion, however, he leaves himself open to challenge where he writes: "The doctrine of original sin, which can be established on purely philosophical grounds . . ." (p. 109) and on the following page: "The Christian philosopher . . . is also aware of the fact . . . that matter is susceptible of grace, and . . . is capable of union with a divine Person . . ." As to the first statement, the author probably intends to say that the philosopher can in a vague sort of way conjecture that something disastrous has befallen the nature of man but does not mean that philosophy unassisted by revelation can evolve the highly specialized and technical doctrine of original sin as it stands established in theology. The second statement no doubt requires the reader to bear in mind that the Christian philosopher always subordinates his reason to the higher light of faith and that as a Christian, he is aware of many sublime truths about man which philosophy cannot know. Properly interpreted, these points do not draw Fr. Brennan far from his charted course.

This note of wholesome restraint is put to the crucial test in the opposite direction when the author, confronted with the necessity of determining the object of the human will, unhesitatingly declares it to be: "Body goods understood as desirable by reason." (p. 248) The casual reader at first may be inclined to quarrel with such an arresting restriction of the will's amplitude of objects. A careful scrutiny of the proportion exacted between the objects of the intellect and will cause all hint of unorthodoxy to vanish for under this ratio the will's object in the state of union with the body can never be positively and completely divorced from references to materiality. Should the statement remain difficult after this comparison and Fr. Brennan's brief but adequate explanation (p. 249), the difficulty may be obviated by correlating this distinction with another that is frequently given by the Thomists who contrast the will's capacity for the good in general with the activity of the will in particular operations which rise

above the abstractions of the mind and seek concrete good whether finite or infinite.

The neglect of this distinction suggests an even more fundamental weakness which is evident in the author's treatment of the Volitional Life of Man (Chapter VIII). This is the absence of a convincing argument for the fact of volitional power. The ever-constant thoroughness that so distinguished other sections of the book, is absent here. A more careful exposition of St. Thomas on this point would have improved the whole treatise and removed the chief source of complaint.

More than counterbalancing this, there are accumulative excellences which make Fr. Brennan's book invaluable in its field. His faithful appreciation of the hylomorphic nature of man in its many ramifications reveals his exhaustive scholarship. The orderly arrangement of material, the careful selection of illustration and clarification appended to each chapter, the elegance of style and beauty of the publisher's format combine very happily to make this just the book to grace every student's shelf. S.T.D.

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**\*\* Living Thoughts of St. Paul.** By Jacques Maritain. Longmans Green Co., N. Y. 1941. pp. 161, with Index. \$1.25.

The surprisingly fertile pen of M. Maritain has turned to the profound doctrines of the Doctor of the Gentiles and has sketched a clear commentary on the great questions of Christian revelation which the Epistles so vividly convey. The mission of St. Paul as the vessel of election to the Gentiles offers M. Maritain a rich opportunity to show the intimate connection between the Old and the New Law and the Semitic heritage which was fulfilled but not abrogated by the coming of the Expected of the Nations.

The burning thoughts of St. Paul are loosely connected under eight headings; short notes accompany the cognate verses relative to each. Two points of criticism are to be noted: The citation of the New Testament according to the Westminster Version in which the British custom of referring to the Deity in small letters is a little out of place inasmuch as there are other versions whose literary value and adherence to the American custom would make their use preferable. As piercing as the exegesis of M. Maritain is, there seems to be a misplaced emphasis in putting the burning thoughts of the Apostle in very small print while the commentary is in much more legible form.

The high point in this latest addition to the Living Thoughts Library is the section which ends the book. Here, the New Man renovated by the gift of God's grace is shown to be essentially super-

natural. The haunting mystery of election and reprobation responds to the stimulating efforts of the commentator, who nevertheless must like the human author of his text, cry out in faith: "O the depth of the riches of the wisdom and knowledge of God! How incomprehensible are His judgments, and how inscrutable are His Ways!" The life of the New Man "longs to dissolve and be with Christ." The *Living Thoughts of St. Paul* are an aid to this end. M.B.

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**Granite for God's House. The Life of Orestes A. Brownson.** By Doran Whelan. Sheed and Ward, N. Y. 1941. pp. i-ix, 1-366. \$3.75.

The granite that Orestes A. Brownson hewed for God's House was sturdy stuff, durable enough to survive, despite the many obstacles that were cast in the way of his literary immortality. Almost as durable is the sympathetic study of Brownson that Doran Whelan has quarried from many important sources that were passed over in previous attempts to render the great editor's message alive and important today. The significance of the title is important as it places due emphasis upon the integrating influence of Brownson's unswerving quest for truth which led him through so many apartments in the same house at the wrong address. A pilgrim he certainly was but his progress stopped short once he had "wooed the truth like a bride" and won her in the Church of his quest. To a biographer of another religious denomination, Brownson's acceptance of the Catholic Church might be just another milestone out of many with the prospect of a further evolution of belief still possible. This advantage of "feeling with the Church" has made *Granite for God's House* the most satisfactory biography of Brownson that has yet appeared. In addition to this great advantage of proper focus, Doran Whelan has added much more data on the beginnings of Brownson's career and its uncompromising ending, instead of concentrating on the middle phase of Brownson's life which could be claimed by any sect.

In view of these virtues, the absence of index or bibliography detracts from the value of the book as a scholarly contribution to Catholic Americana. Certain facts are brought to light in this study which reveal access to documents hitherto unused. Such, for example, are the injuries inflicted on Brownson as a result of Thurlow Weed's machinations which made Archbishop Hughes the unsuspecting tool of Seward to split the Democratic party. Again, the influence of *L'Avenir*, the journal of Lacordaire, de Lamennais and Montalambert, is a phase hitherto unnoticed. The social doctrines of Lacordaire afforded Brownson much practical insight into social questions which were an important phase of his activity. Noteworthy

too, is the author's de-emphasis of Brownson's connections with Fanny Wright which, important as they were, did not constitute the high-point in his career. He had lent to her labor movement all of his considerable support until he discovered that under the gossamer of her fine phrases there lurked Communistic principles. These he courageously repudiated and became instrumental in removing the Communistic threat for a hundred years.

Mr. Whalen's explanation of the fall of Brownson's star is most plausible and it is the opinion of the reviewer that subsequent historians will be forced to cede to Brownson his rightful place as the American of his generation. The "conspiracy of silence" has too long relegated Brownson to the limbo of forgotten greats and this began only after his conversion to the Catholic faith. The unkind barb of Lowell who called him a "weathercock" should be seriously reinvestigated by historians who up to now have been content to accept Lowell's prejudice as the last word. If Van Wyck Brooks ever had the thought occur to him that the Indian Summer of New England's Flowering is only explainable in terms of Brownson's having left Brook Farm and the Boston Movement to their own devices, he banished it very quickly. Yet the significant fact remains, whether it be coincidental or causal, that once Brownson left the movement, the flowering went to seed with no school or influence to mark its demise. The dethronement of Channing is now an accomplished fact yet Brownson had detected Channing's feet of clay long before anyone else had done so. The crown taken from Channing has not yet been placed on Brownson's unassuming head but further studies may see justice done to him.

Brownson's conversion resulted in his being ostracized by the Boston "Brahmins" and his fellow-Catholics never completely accepted him as their spokesman. His truly great intelligence lacked the precision which a valid metaphysics bestows and his great logical ability was too often trapped in obscurities which begot trouble. Some students of Brownson have tagged him with the label of Ontologist but Mr. Whalen shows conclusively how unmerited this charge was, despite the admitted verbal similarities which Brownson's psychology betrays.

The strange silence about Brownson which saw his name "carefully erased" from the record of American greatness is disappearing. Mr. Whalen offers the best explanation to date why his hero has been so successfully and completely ignored. Further studies, employing the critical apparatus and technique of the specialist, may well prove this contention, so bolstered up by citations whose source is not given

explicitly enough to satisfy the critic. The aim of story-telling, which was Mr. Whalen's in *Granite for God's House*, has been more than fulfilled with much of love of truth which was so characteristic of his great and neglected hero. F.R.

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**\*\* A Declaration of Dependence.** By Rt. Rev. Msgr. Fulton J. Sheen. Bruce Publishing Co., Milwaukee, Wis. pp. 140. \$1.75.

With an eye to pertinent titles, Msgr. Sheen offers his wide reading public *A Declaration of Dependence* to offset all the angry words about rights without duties centered in the source of any declaration's manifesto, whether it be New World or Old. The discerning eye may detect some resemblance of doctrine and figure with previous works of Monsignor Sheen but this should not offer any bar to the attractiveness and timeliness of the truths which he has insisted upon with as much vigor as they have been neglected by law makers and rulers. This similarity is only incidental and the main theme, as old as divine revelation itself, is renewed as only the masterful preacher can.

Eleven chapters embracing the roots of modern evils and embodying their solution in terms of dependence upon God as He has expressed His will in His Church constitute the book. The roots of our modern decay are a denial of reason and law which the author traces to current philosophies from whose tyranny so much of the world is suffering. The taunt of the unbeliever: "Where is your God and why doesn't He work a miracle to end the war?" is parried very effectively by Monsignor Sheen who inquires the why of all the sudden interest in miracles when the Gospel miracles have been dismissed as old wives' tales. The midway position between militarism and pacifism finds a strong defense in the pages of the declaration. The Old Testament is used most effectively to point out how God used war as an instrument of His justice with the implication that the world can expect the same fate as long as it willfully ignores God. The Christian truths that somehow found place in our law must be reintegrated in American life with the proper subordination of rights and duties.

*A Declaration of Dependence* will answer many difficulties and afford much pleasure as well. Its timeliness and fertility of expression do not depart from the previous high repute of Monsignor Sheen's eloquent pleadings for Christ's justice and charity. M.R.

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**A Woman Wrapped in Silence.** By the Rev. John W. Lynch. The Macmillan Co., N. Y. 1941. pp. 277. \$2.00

The silence of the Sacred Scriptures on the glories of Mary, the Mother of God, is a commonly-known fact as one recalls the few pas-

sages in which her words are narrated. From these few details have flowed countless virtualities, some infallibly defined, many others an integral part of the devotion of the faithful, whether they recount her glories as theological conclusions or as pious practices that have been found to be beneficial in the non-liturgical life of the Church. This preoccupation with the sublime subject of the Mother of God has not been the concern of the pious alone. Great artists have lavished the fruits of their genius upon this theme with Madonnas that are tributes to her greatness. Among these artists, there has been a singular lack of poetical material; a few scattered lyrics hymn her praises but no ambitious work of any consequence has been devoted to her exclusively. There are intrinsic difficulties which may explain this silence of the poets. The sublimity of such a subject would require extensive familiarity with the Sacred Scriptures, the doctrine of the Church and the Fathers; assuming that this was available, the added difficulty of blending theological orthodoxy with the poetical nuance is almost superhuman. The unquestionable supremacy of the former could never be sacrificed to the latter. Even assuming this felicitous combination, there would remain the temptation to sentimentality and over-mixed metaphors.

These difficulties must have vexed Father Lynch but he has overcome them in a remarkably human yet dignified way in his verse-form narrative of the "silent Lady" of the Scriptures. Two extremes are avoided by the young poet-priest which are a test of any creator's mettle. The silence of the Sacred text made extensive use of the creative imagination a necessity; the sublimity of the woman clothed with the moon and the stars forbade any suggestion of saccharine pathos that would make her just human, without the dancing flecks of divinity that lighted every moment of her existence. This gap had to be bridged by a rare kind of sound exegesis whose orthodoxy was susceptible of turns of figured speech which would not swallow the proverbial camel in their straining for effect. Long hours of loving contemplation, as silent and as fruitful as were his theme's, must have anteceded the longer hours of revision and adaptation. The acknowledged sources of this study were, of course, the appropriate texts of Sacred Scripture in conjunction with the best biographical data of the best historians of the life of Christ, such as Abbe Fouard, Peres Didon and Lagrange. The fruits of this study have produced a human composition that is rich in content and graceful in form. Delicate metaphors flow from the author's pen with the art that conceals art in its often sublime blank verse—a wisely selected vehicle to portray the perfections of the greatest Queen of all.

The unity of theme is guaranteed by the motif of silence that really did characterize the life of Mary, who stored in her heart many words which it was not permitted for her sons to know with divine authority. The silence of the flight into Egypt, of those lovely years of subjection in Nazareth, the strange silence of Easter morn, are secrets which Father Lynch has revealed in a beautiful poem, well worth while.

T.M.C.

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\* **Saint Thomas Aquinas.** By Gerald Vann, O.P. Benziger Bros. New York. 1940. pp. i-ix, 1-182. \$1.70.

Father Vann obviously doesn't believe that "East is East and West is West and never the twain shall meet." He has foundation for his hope of the eventual reunion of oriental and occidental Christendom, and that foundation is Saint Thomas Aquinas. Thus Father Vann, in expounding the thesis of Christendom reunited through a balance between the intuitional approach of the East and the rationalized methods of the West, presents an excellent and multiangled approach to the great Dominican master of synthesis.

Since the close of the thirteenth century the East and West have drifted farther and farther apart. Today the West has reached the nadir where the metaphysical basis of truth is not only ignored but denied. Saint Thomas is the unique figure to whom East and West must turn for the principle of reunion. The author interestingly shows that the Prince of theologians by heredity, environment, temperament and character is singularly free from those human confinements harmful to the unhampered search for truth. In the very materials with which Saint Thomas worked, he shows the Pauline spirit of his mind, the spirit that seeks to be wherever Truth has breathed.

Father Vann brings out strikingly the tremendous significance of Thomistic doctrine when he enumerates the appalling number of diverse elements the saintly friar had to integrate. (p. 95) In this mighty task of synthesis, Saint Thomas exhibited a two-fold originality "first, in the perfection with which he wove the endless threads of thought and of life into an organic unity . . . secondly, in the fact that he made sure, by keeping his thought free from physical theories and maintaining it always on the metaphysical, and therefore eternal, plane, that his synthesis should not be a dated system. . . ." (p. 154) The author views as a terrible tragedy the failure of subsequent scholastics and European thought in general to utilize Saint Thomas' great gift to mankind.

In the final chapter of this medium-sized, thought-packed volume, the author pleads for the need today of Thomistic thought. The doc-

trine of Saint Thomas stands alone in its adaptability to both Eastern and Western mind. "Saint Thomas is *vir omnium horarum* in this sense too, that no one method of expressing his truth is necessarily more faithful to the spirit of Thomism than another, but that on the contrary Thomism itself demands that it be expressed in the idiom of the time and circumstances of those to whom it is addressed." (p. 159) Now then is Thomism faced with a vast opportunity, the reunion of Christendom. It alone seems able to cope with the main difficulty: "the apparent impossibility of ever beginning to think in like terms, of ever understanding one another's approach to revealed truth." (p. 161)

Though this book was primarily written for the non-catholic reader attracted and impressed by the wisdom of Saint Thomas, yet it should be a stimulating intellectual shower to the catholic collegian who knows Saint Thomas as great but who has yet to realize why.

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\* **A Catholic Dictionary.** Edited by Donald Attwater. The Macmillan Company, N. Y. 1941. pp. i-xvi, 576. \$1.98.

Formerly published under the title, *The Catholic Encyclopaedic Dictionary* and retailing for considerably more than its present price, this new reissue, under an abbreviated title that offers no ground for confusion as to auspices or editorship, is both catholic in name and scope. It offers the best fruit of modern scholarship and techniques and avoids the tendency to iconoclasm that often appears in modern research and its ruthless respect for documentary proof on historical questions. The article on the Rosary, for instance, is not quite as savage as others, although the conclusion is practically the same: the tradition is certainly almost five hundred years old and has tremendous extrinsic authority but it is not yet conclusively proved that the hammer of the Turks was Our Lady's bit of favoritism to a devoted son. There is an impressive list of contributors and revisors which does much to engender acceptance on their authority; yet one must guess who contributed each article. Cross references are given to furnish a complete treatment whenever necessary. Among the contributors and revisors are such outstanding persons as the editor himself, an authority on the Eastern Churches, Father d'Arcy, Msgr. Batiffol, Margaret Yeo, Eric Gill, and Joseph Clayton.

There are additions which enhance the general value of the Dictionary, such as a glossary of ecclesiastical abbreviations and forms of address, and a bibliography which is a surprisingly complete and select in its range. The accent as a whole is placed on modern works but the old favorites, mellowed and perennially fruitful, are by no

means neglected. References to Sacred Scripture are given according to the Challoner Version, which is somewhat strange for the American market, especially after the notices given to the Confraternity version. This may be due to the publisher's inability to get the new version in time; a subsequent edition may begin the trek to this work so dear to the American hierarchy.

Few could have the erudition or powers of memory that are entailed in a knowledge of even a fraction of this book's details; few likewise would be able to have at hand a lengthy set of tomes, even assuming the inclination. The reissue of this dictionary overcomes these obstacles hands down. It is an indispensable arsenal for student and the Apostolic layman. D.E.F.

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**The Concise Cambridge History of English Literature.** By George Sampson. The Macmillan Co., N. Y. 1941. ppi-ix, 1094. \$4.50.

The standard *Cambridge History of English Literature* has been streamlined with a minimum of disadvantage to the student. This is good news for every student and teacher of English Literature for whom such a brief version has long been an unfulfilled necessity. Better news is the way in which Macmillan has presented this modern synopsis of its famous parent. Those cognate affiliations that clutter up the romance and beauty of literature are still available in the fifteen-volume set for those specialists who are interested. The beginner can rest in a state of blessed contentment with the text and barest details of milieu before he attempts any extensive inquiry into the ramifications that accompany any study of the origin and progress of the English language. A six-foot shelf on Hamlet's literary forebears, an additional garret dusty with tomes on the authorship controversy are a poor substitute for the glowing pages of the tragedy itself and in no way are required for the essential joys of good reading. The abbreviated version does not usurp the place of the text but modestly and wisely acts as a sober guide to better reading.

Premature death was a decisive factor in the cataloguing of the larger *History*; the common touch of the contemporary offended a Brahmin tradition that permitted only the literary dead to live in its pages. Since 1916, many changes have taken place in Grub Street; ample provision for these had been made, as well as for the contemporaries, in the new *History*. The larger *History*, of course, is the model for this shorter version and its spirit animates both the synopses and the additions that have been made. The concluding chapter, for example, is a happy excursion into contemporary writing which reveals the critical judgment of the compiler in its full light.

The traditional points of view are given on the greats and near-greats who are included in the larger *History*. These evaluations are so well-known and universally accepted that difference of opinion is tantamount to heresy. These tally well with the verdicts of the better critics with but few exceptions. The treatment of Cardinal Newman seems to be a trifle harsh, even for a purely literary history. The momentous step which he took and the storm of controversy which followed in its wake led Kingsley and Thomas Arnold to accuse Newman of the charge of "economy in the use of truth." The compiler shares this view and reduces all of it to a step from "Calvinism to the Cardinalate." As a literary device, the alliteration is superb, but there was more to Newman than this. The ultimate verdict that Newman is best known as the librettist of a popular oratorio may be justified in the minds of prejudiced higher critics and even in the minds of those who never read *The Idea of a University* or the *Apologia* but it seems too severe, even admitting that many of Newman's apologetical works are dry and out-moded museum pieces today. Even this antiquarian aspect deserves some attention as these works rocked intellectual England to its roots.

Despite such a difference of opinion, which is due to extrinsic factors more than to any intrinsic incompatibility, the *Concise History* is almost completely free from those profane touches that often characterize English history viewed through "alien" eyes. The unstinted praise lavished upon Hopkins, Chesterton, Belloc and Alice Meynell is a sufficient guarantee of broad orthodoxy. The new *History* is a "must" for every library, large or small.

S.I.R.

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**France on Berlin Time.** By Thomas Kernan. J. B. Lippincott Co., Phila., Pa. 1941. pp. 312 with Appendices. \$2.75.

The author's many years of experience as journalist and editor in France qualify his account of the events subsequent to the German occupation with a high degree of credibility. Mr. Kernan finds that the fallen French republic is run on Berlin time but still thinks that France's heart is far removed from the Berlin master clock which is regulating her national life.

The irresistible blitzkrieg has more advantages than the merely military. Victory and occupation have now entered the world of big business. For the realists who recall the "rewards" of the last war, this information may come as a surprise. *France on Berlin Time* offers a new approach to successful high finance. The book's sub-title: *Nazi Carpetbaggers on the Seine* is a mild accommodation of an odious term. While there are no such terrors as a march to the sea to

unify French patriotism, there is an organized brigandage that makes the Northern opportunists seem mild. Every step in the new regime is protected with the mask of legal formulae. The myriad arms of the Nazi octopus are strangling French industry and wealth by flooding French corporations with Reichmark ink. Win, lose or draw in her other endeavors, Germany apparently has made the occupation of France more than pay for itself. One item listed by Mr. Kernan is a good illustration: The daily bill for the maintenance of the army of occupation was computed at eight millions of dollars for four millions of men for a period of ten months. Since conservative estimates place the maximum of German soldiers in France at this time at no more than one million and a half, the billeting resulted in a neat profit of four millions and a half a day for ten months. This sum, according to author Kernan, was then used as a wedge to secure a foothold in French industry.

Several plausible conjectures are offered by reporter Kernan who is convinced that up to now reprisals against the Catholic faith have not been numerous or vigorous. He believes that the France which gave to the world St. Louis, St. Joan and the Little Flower is not completely dead and that the Church's eldest daughter may arise from this crisis chastened and repentant. You'll find *France on Berlin Time* highly credible and excellent reading, deserving of its selection by the Catholic Book of the Month Club. A.B.C.

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\* **Cooperative Plenty.** By J. Elliot Ross. pp. 204. B. Herder Book Co., St. Louis. 1941. \$2.00.

In December 1844, twenty-eight workers with a capital of twenty-eight pounds opened a store in the village of Rochdale, England, and thus laid the foundation of the modern Cooperative Movement. In the past decade numerous books have been published explaining and extolling the movement as a remedy for current economic ills, fortifying their arguments with the story of the astounding successes throughout the world. Father Ross here limits his discussion to an attempt to show "that in a cooperative economy each one would get enough and the miseries of unemployment and poverty would be eliminated." He discusses only the *intrinsic* possibility of cooperative principles being applied without considering the possibility of their application here and now or the power of the forces which would oppose such an application. Obviously the author chose no easy task and this reviewer must admit that, despite a strong conviction on the value of cooperatives, a careful reading of the book left many doubts.

The exposé of the failures of capitalism with which the book begins brings nothing new. The author's apparently complete distrust of legislation as a corrective is a bit extreme. One recalls that the Bishops of the United States in 1919 issued a memorable document embodying twelve main proposals for social reconstruction. Of those, ten advocated some sort of legislation, and two, cooperatives. Father Ross has not demonstrated the *intrinsic* impossibility of reconstruction through legislation. Again, he makes much of the success of mutual insurance companies. One may question the parallel. Every successful cooperative has begun with a thorough course of education in the value and workings of the venture. It may be safely asserted that a very small percentage of those insured in a mutual company are conscious of the nature of the company or of the fact they are participating in a quasi-cooperative.

The method by which the cooperative movement will combat unemployment as here outlined is the same as that of Dr. Townsend and other planners: The people will have more money, will demand more goods, create more jobs. Leaving aside the knotty problem of technological unemployment, the increased productivity of machines, one notes with interest that the cooperatives of England, important factors in English economy and with combined assets of over a billion dollars, were paying in 1935 an annual wage of some six hundred dollars, (p. 66) scarcely an impressive argument for the ability of cooperatives to pay living wages.

Father Ross has shown that there is a place in our economic life for cooperatives. Had he definitely limited their application to certain groups and certain sections where they might achieve a success parallel to that of the priests of St. Francis Xavier College in Nova Scotia, he would have had a more convincing argument. T.D.

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**Torch and Crucible.** By Sidney J. French. Princeton University Press, Princeton, N. J. 1941. pp. i-ix, 1-285, with Index and Bibl. \$3.50.

Biographer French outlines for himself the difficult task of blending into one coherent unity the life story of the great French chemist, Antoine Lavoisier, whose span of life was a link between the fading glories of the Ancient Regime and the gory days of the First Republic. He places the problem thus: "This book represents an attempt to fuse two images, to unite in one person the elements that made Lavoisier such a striking figure. Even without his science, Lavoisier was an outstanding man of his time; with it, he was one of the most versatile men of all time." Accepting this as the norm by which the biography must be judged, a balanced judgment must af-

firm that biographer French did not completely succeed in his self-appointed task and intention. Had Mr. French not been so reluctant to include the aspect of Lavoisier's devotion to the Catholic religion, the resultant biography would have fulfilled his purpose; as the matter stands, *Torch and Crucible*, without the Cross, is the fusion of one complete image and only a fraction of the man for whom the realities of faith were most dear, even to the horrors of that crude symbol of French freedom which captured the necks of so many patriots. That any one at all had deep convictions in the Age of Enlightenment would be striking enough to warrant mention in even a cursory treatment which had no pretensions to completeness; the omission in the case of Lavoisier borders on studied contempt. Equally strange is author French's reconciliation of evidence and prejudiced generalization such as: "Since the dawn of Christianity, the Church has said: 'Hands off! Life is sacred; it must not be investigated by science.'" Possibly there is extant some new canon of the New Testament which justifies such a play on prejudice; if so, we are indebted to Mr. French for a startling discovery which he should not hide with unsubstantiated quotation marks.

Apart from such issues as these, *Torch and Crucible* is a carefully written and well-documented story of an interesting hero in a swiftly-moving world that was undergoing profound social, political and scientific changes. The personality of Lavoisier, even as a mere scientist without religious convictions, towers above the often petty jealousies and intrigues (from which Lavoisier was not wholly free) as a man of honesty and greatness. He emerges from his biographer's pen in a light that stands midway between the excessively devotional technique of Boswell and the iconoclasm of Strachey. One cannot help concluding that the fusion intended by the author would have been better achieved if taken his subject as he lived and died, a Catholic scientist who could go to the guillotine with an image of the Crucified in his hands. The book itself is a tribute to the publishers who have spared no effort to clothe *Torch and Crucible* in a beautiful as well as sturdy format.

M.C.

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**The Men Around Churchill.** By Rene Kraus. J. B. Lippincott., Phila., Pa. 1941. pp. 339 with Index. \$3.00.

Mr. Kraus asks his American readers to call to mind the Miltonian dictum "When God has some difficult task on hand, he sends for his Englishmen." This no doubt is authentic Milton: the book proves that the British have a difficult task at hand but offers no indication that the Godhead has been officially summoned by Parliament nor will

it be accredited with any notice for the victory that is so confidently anticipated. The men around Churchill, with one exception, don't look any higher than the odd bowler that caps the Premier's head. This may be due to the convictions of the men themselves or may be due to an oversight on the part of their biographer. The balance is in favor of the author. Only one of the men around Churchill has a background with any pretense of Christianity lurking in it as a motivating force for war as well as peace. This exception is the Viscount Halifax, now removed geographically from Churchill as ambassador to Britain's former colonies. To counteract this dash of orthodoxy, the Viscount has another less formal title; he is the "*Holy Fox*" whose matter-of-fact realism in no way interferes with his religious convictions.

There are many men around Churchill and the author's pen sketches the most important ones with skill and finesse. Under the broad classifications of *The Old School Tie*, *Labour* and *Soldiers*, passes the colorful parade of these personalities whose will and energies are shaping the course of current history. Under the first will be found Anthony Eden, Sir Archibald Sinclair and Sir Kingsley Wood. Ernest Bevin, Herbert Morrison, Clement Attlee, Albert Alexander and Arthur Greenwood represent the Laborite contingent and the soldiers are Sir John Dill and General Wavell.

Each of these is depicted in a favorable and almost heroic light such as befits loyal Englishmen. The author's admiration for their accomplishments is undisguised but sufficiently tempered. From such a medley of diverse characters the astonishing quality of Winston Churchill's leadership stands out prominently. The task of harnessing so many dynamos could be achieved only by a first class leader. The unforeseen meeting of some of the men around Churchill with the leaders of this country makes the omission of certain names conspicuous. In this era of trans-Atlantic telephones and clippers, the men around Churchill swell to greater numbers. Maybe a world supplement with the names of "Pal Joey" Stalin, Harry Hopkins and others is in the offing. It really is a pity to restrict Mr. Kraus' talent by such an arbitrary bar as fealty to the Crown. D.E.F.

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**Poems of Francis Thompson.** Latest revised edition by Rev. Terence L. Connolly, S.J. D. Appleton-Century Co., N. Y. 1941. pp. i-xxiv, 1-585. \$3.00

There should be no doubt in the mind of any true critic of poetry that Francis Thompson is an outstanding example of genius tardily recognized. That the fame of his writings is growing steadily both

in this country and abroad, however, is due in no small measure to the tireless labor of Father Connolly. In Thompson's day, except in his own small circle, it cannot be said that he met with any great encouragement, although there are distinguished exceptions. Concerning Thompson, Robert Browning spoke of "conspicuous ability," and Arnold Bennett wrote of "a richer natural genius, a finer poetical equipment than any poet save Shakespeare," and warned his readers: "Don't say, I didn't tell you." Thompson's fame, however, has had a retarded growth and we feel will undoubtedly because of this fact, be more permanent in the end.

Father Connolly gives as the real *raison d'être* of this book the desire to present to readers a detailed study of what Thompson should mean to Catholics. This, we feel, he has succeeded in doing. His notes reflect unmistakably how Catholic was Thompson's attitude toward external nature, supernatural faith and hope, suffering and pain, human love, the love of the Mother of God and the direct love of God Himself. We might add here that this treatment of Thompson is the one he justly deserves and which has to date been sorely neglected. As F. J. Foot in a recent issue of *Zealandia* remarked, many poets and authors there have been who wrote *ad majorem Dei gloriam*, none, however, more consciously and more avowedly than this former medical student and sometime derelict of the London slums. The radiance of sincere devotion strongly based and well-informed illuminated his day and works. For poor Thompson even Shelley was a Christian without intendment. Thompson's immortal *Hound of Heaven* may be rightly called a religious poem and all his manuscripts were crested with a cross. It may be that without these spiritual qualities, conscious or unconscious, great poetry or perfect prose is unattainable. Yet, how true it is that materialists, be they otherwise ever so well equipped, generally fail in producing it, while Thompson succeeded.

After many years of ardent study devoted to Thompson's works, Father Connolly found himself in possession of a copious commentary on the poems. Then came the idea of publishing an annotated edition of the *Complete Poems*. This new and revised edition is the result of the labor.

The aspect of the book which forthwith arrests attention is its completeness. Many know little or nothing of Thompson's lesser works since his name has become synonymous with the *Hound of Heaven*. Here we have the complete collected works of Thompson. The book contains most helpful notes, commentaries, bibliography, and alphabetical indices of titles and first lines. The notes have been

brought up to date and are extremely interesting, giving as they do, the date of composition in each case, the known circumstances under which the poem was written, critical estimates of the poem from various sources, and explanations of allusions and of difficult words and phrases.

The bibliography itself is most revealing. The uncollected verses are indicated and arranged alphabetically according to titles, with references to the periodicals in which they appear. The uncollected prose of Thompson is indicated in like manner. A separate list of Thompson's works arranged chronologically is also given. Books on Thompson and periodicals containing articles on him are listed alphabetically according to author.

Students, teachers, critics, and all lovers of poetry will find this book an indispensable aid to the study of Thompson and a real addition to their library of English Catholic Poetry. J.M.D.

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#### BRIEFER NOTICES

**Cervantes.** By Wm. J. Entwistle. Clarendon Press, Oxford University. 1940. pp. 192 with Index. \$2.50.

The Oxford University Press is continuing its series on Spanish themes and culture and the present volume is no exception to the high standards of criticism that have been the by-word for such efforts as *Miguel de Cervantes, Oxford Book of Spanish Verse*, and others. The humanistic spirit of the author of *Don Quixote* is depicted against a Spanish background that makes provision for the order of grace and miracles without too much concentration of these being evident in the lives of the characters. Herein lies the universal appeal of *Don Quixote* according to this latest work. Realistic and generally reverent, the themes form a story that transcends geography and language. Cervantes himself lived as a Franciscan tertiary for three years prior to his death in 1616.

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**The Long-Road to Lo-Ting.** By Julie Bedier and Louise Trevisan. Longmans Green Co., N. Y. 1941. \$1.00.

A charming story for the very young, richly illustrated, is this tale of the waifs who find security with the Maryknoll Sisters. The ever-constant appeal of youthful faces and youthful problems might even afford enjoyment to the elders whose reading of the story to the younger members of the family will not be for instruction alone.

**Chats with Jesus.** By the Rev. W. H. Russell, Ph.D. P. J. Kenedy & Sons, N. Y. 1941. pp. 120. \$1.00.

Father Russell takes the request of our Lord to "come aside and rest awhile" and offers us the bridge of faith to make the distance between the physical Body and the Mystical Body of the Savior seem insignificant. These colloquies avoid the sentimental side and furnish a sense of reverent intimacy that is rarely achieved. These conversations are not vague imaginings but are firmly grounded in the many different aspects of Word made Flesh which are to be found in the Books of the New Testament. One can realize how noble love is and how much it differs from maudlin sentimentality after he has chatted with the greatest friend of all.

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**My Daily Reading from the Four Gospels.**

**My Daily Reading from the New Testament.**

Arranged by the Rev. Joseph Stedman. Confraternity of the Precious Blood, Brooklyn, N. Y. pp. 287 & 575 resp. From \$0.35 to \$2.50.

The Confraternity version of the New Testament is used by Father Stedman who offers his readers a convenient way to make certain that they not be ignorant of Christ. Besides this great advantage, there is the indulgence granted by Pope Leo XIII for the reading of the Sacred Scriptures for fifteen minutes. With such an accessible way as this daily apportionment in the arrangement by Father Stedman, the path to a deeper realization of Christian truth is open to all.

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\* **The Franciscan Message in Authentic Texts.** \$0.40.

\* **The Fruitful Ideal.** Paper \$1.00. Cloth \$1.50.

By the Rev. Maximus Poppy, O.F.M. The B. Herder Book Co., St. Louis, Mo. 1941.

Misinterpretation of the Franciscan ideal, the desire of Third Order Directors and members to have a convenient manual which would contain the true, official import of the Franciscan leaven, contributed to these two books which should be the possession of every member of the Third Order of St. Francis. The first embraces the Testament of the Seraphic Patriarch, together with the outstanding documents of the Holy See which has from time to time delivered its congratulations and admonitions to the brothers and sisters of the poor man of Assisi; the Rules governing the Friars Minor and both

Third Orders are in the second and larger survey which is a revised edition of the National Directory first published in 1931. The many thousands of tertiaries will find both of these highly useful.

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**The Demon Preacher.** By Columban Duffy, O.F.M. St. Anthony Guild Press, Paterson, N. J. pp. 55. \$0.50.

A legendary account of a devil assuming the form of a Franciscan friar furnishes a typically medieval interpretation of a miracle play whose long sections of theological dialogue are a challenge to the modern thespian who must live in another world to appreciate drama with infernal action. Amateur theatrical groups should investigate.

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**Up from the Mines. Father Pro, Padre of the Proletariat.** By W. P. Donnelly, S.J. St. Anthony Guild Press, Paterson, N. J. pp. 65. \$0.25.

The heroic virtues of Mexico's martyr whose last words were "Long live Christ the King!" are presented in a human light by one of his American brothers. The intense love that the future martyr had for Christ's poor was the seed from which his glorious death was to flower. Should anyone think that Christ's message through the voice of His vicars is not modern and practical, let him read Michael Pro's story.

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**Lacordaire.** By M. V. Woodgate. B. Herder Co., St. Louis, Mo. pp. 191 with Bibl. \$1.25.

The great impenitent Liberal with whom the Catholic Renaissance in France is intimately associated constitutes a vast subject which no informal biography such as this could hope to encompass. The high lights in the life of the invigorator of the Dominican Order in France will be enjoyed by the many friends of the Order in this country who may well glow with pride over this prince of modern preachers. The tragedy of the unhappy Lamennais reveals a tender quality in the character of Lacordaire for whom the former's apostasy was a severe blow. This popular life, even with the disadvantage of lacking an index, offers a vivid portrait you'll want to see.

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**Parish School Problems.** By Rev. Paul E. Campbell, Litt.D. Joseph Wagner, Inc., N. Y. 1941. pp. i-ix, 1-213 with Index. \$1.75.

Father Campbell's many contributions to the Homiletic and Pastoral Review on the subject of education have merited for him an enviable reputation as an expert on parochial problems. His insist-

ence on adequate training for teachers of religion, especially our many Sisterhoods is a point well-taken; much of the adult's distaste for religion as an integrating force in maturity is traceable to inadequate methods of teaching which often lack much in a rational approach. The tremendous appeal of the liturgy offers a rich field for true religious training, sugar-coated with the manliness and vigor of Gregorian chant. Useful hints on budget problems and sane advice to pastors to keep teachers free from the added burdens of sacristans, complete a very practical survey.

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**The Mass.** By Rev. Joseph A. Dunney. The Macmillan Co., N. Y. Re-issue. 1941. pp. i-viii, 1-375. \$1.25.

Father Dunney's profusely illustrated treatment of the Mass, first published by Macmillan in 1924 has gone through several editions and for many years has sold at a much higher price than the present volume. There are five sections, including an appendix on ecclesiastical vestments; each of these has a brief questionnaire that the teacher of religion will find most useful. Parallel texts of the Mass will help to familiarize the students with the Latin tongue and offer an easy introduction to the intricacies of following the Mass with the Roman Missal. One important feature of Father Dunney's book is its panoramic view of Christ's Church from Apostolic times down to the present; it introduces the student to the greatest cultural heritage on the history of mankind and should make the younger ones glow with pride and gratitude that they are a part of this vast body.

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#### PAMPHLETS

**Our Sunday Visitor Press, Huntington, Ind.**

**\*\* Crucial Questions.** By the Rev. James M. Gillis, C.S.P. Five addresses delivered on the Catholic Hour—Oct. 6-Nov. 3, 1940. pp. 50. \$0.15 ea.

These five questions proposed by the editor of the Catholic World are no puzzle to those who have drunk in Christian Wisdom from the teachings of the Church. The little ones from whom none of the Father's words are a secret have known their answers in a hard, practical way since infancy. The five questions embrace such points of Christian doctrine as exemplified in Christ's rebuke to St. Peter: "Why Are Ye Fearful, O Ye of little Faith?" the eternal query: "Why Must the Innocent Suffer?" the taunt of the unbeliever: "Where Now is Thy God?" For simplicity and elegance, Father Gillis' adaptations and illustrations have few peers.

**\*\* Favorite Texts from the Confessions of St. Augustine.** By the Rev. James M. Gillis, C.S.P. Five addresses delivered on the Catholic Hour from Nov. 10-Dec. 8, 1940. pp. 49. \$0.15 ea.

Here is a combination that is bound to please: your favorite book and a renowned preacher to illumine its provocative texts. "Thou hast made us for Thyself, O God, and our heart is restless until it rests in Thee." "My own error was my God; where I found Truth there I found God." "Too late have I loved Thee, O Beauty ever ancient and ever new." These gems from the soul-stirring *Confessions* of the great Father and Doctor of the Church furnish Father Gillis with an excellent theme for modern life and its problems. Take the first for example: Who does not desire to be happy? Who has found this will o' the wisp in the alien corn? A greater experimenter than St. Augustine is difficult to find. Read his answer after he has tasted the husks of things created: "Nothing on earth or in heaven satisfies me unless Thou bestow upon me Thyself. My heart remains empty unless Thou fill it with Thyself. O God, I want not Thy gifts; I want Thee." Equally intense are his words on the Beauty, ever old and ever new: "Thou didst flash Thy lightnings before me, Thy splendor burst upon me, and Thou didst put my blindness to flight. Thou didst breathe Thy fragrance upon me, and I drew in my breath; yet do I sigh after Thee. I tasted Thee and I still hunger and thirst for more. Thou didst but touch me, and I burn with a desire to enjoy Thee." Those who missed the radio broadcasts should acquire these sermons; the failing memory of mortal man makes purchase of them for those who did listen just as necessary and worthwhile.

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**Let's Be Fair.** By the Rev. Nicholas C. Schneider, C.P. pp. 29. \$0.05.

The oft-repeated plea for fair play upon which so many Americans pride themselves, too frequently is not extended to the Catholic Church. The only proper source to investigate is the Church herself and her teachers, not the disgruntled ex-priests and religious whose hatred begets their lies. Assuming that fair play is the order of the day for his readers, Father Schneider exposes clearly and simply the points of doctrine that are a source of wonder to our separated brethren. The Bible, infallibility, marriage and so forth emerge as divine institutions which are perfectly adapted to the nature of man.

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**The Road to Peace.** By the Most Reverend Francis J. Spellman, Archbishop of New York. An address delivered to the American Convention at Boston, Sept. 22, 1941. pp. 13. \$0.05.

Though the address is over a year old, its principles are as new as tomorrow, as old as time. The road to Peace is the road of the Prince of Peace to Whom there are no nationalities or boundaries. Archbishop Spellman traces the causes of the present war and pleads for a defense of the realities that are worthwhile. "The Highroad of Democracy, the road marked by the sign posts of the Ten Commandments, the road back to Christ and His Teachings, in personal life, in national life and in international life," is the safe route envisioned by the Archbishop.

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**God and the Professors.** By Mortimer J. Adler, Ph.D. An address delivered at the Conference of Science, Philosophy and Religion in September 1940. \$0.05 in lots of five.

Every student will want this address by the prominent Thomist at Chicago University; those who are in institutions such as Chicago will need it even more. Attempts to reason with others on the fundamentals demanded by right reason will most likely result in failure as did Dr. Adler's attempt. Nevertheless, the stand of Dr. Adler is one which every student needs to have before him as he tries to find out where he is, what he is and where he is going. The little pamphlet is more of a liberal arts education than most of those given at our prominent universities. It frees man from the drudgery of life and shows him the stars and their Maker, his true home.

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**The Purposes of Our Eucharistic Sacrifice.** By Rev. Gerald T. Baskfield, S.T.D. A Series of four addresses delivered on the Catholic Hour from June 1, 1941 to June 22, 1941. pp. 32. \$0.10.

Father Baskfield has contented himself with a treatment of the Sacrifice of the Mass from the point of view of the four ends of prayer, viz., praise, thanksgiving, petition and propitiation. His collation of texts is adequate and the exposition of the true nature of the sacrifice follows along the lines suggested in the qualified title: he never forgets that the Mass is a Eucharistic sacrifice and thus saves himself and his audience much trouble. One regrets that this aspect did not come within the scope of the addresses as this one reality, often lost in the maze of theological manuals, should never be forgotten: the Mass is in a special, Eucharistic way the renovation of the supreme act of our High Priest.

**The Case for Conscience.** By Rev. Thomas S. Sullivan, O.M.I. Three addresses delivered on the Catholic Hour from June 29, 1941 to July 13, 1941. pp. 32. \$0.10.

In these times when the word conscience is being bandied about for various dubious aims, it is well to pause with Father Sullivan and review the true meaning of this oracle of God within ourselves. With death raining from the skies, men are looking for something to alkalize the overdose of rationalized sin and blunted consciences. The prescription of course to counteract this, is a true conscience, one trembling to do God's will.

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**The Catholic Notion of Faith.** By Rev. Thomas O'Kane. Four addresses delivered on the Catholic Hour, from July 20, 1941 to Aug. 10, 1941. pp. 40. \$0.15.

The nature of faith, the roles of reason and faith, the part that grace and the human will play in this most wonderful release from the drudgery of knowing only the by-paths of intelligibility are the topics that the preacher has treated skillfully and clearly. Those who possess this gift should enrich it with charity; those who desire it must pray that the Father of Lights send it to them. This in brief is the chief practical conclusion of an excellent treatment in the popular vein.

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**Freedom Defended.** By Rev. John F. Cronin, S.S. Three addresses delivered on the Catholic Hour from August 17, 1941 to August 29, 1941. pp. 32. \$0.10.

Following the more general outlines of Christian economics, Father Cronin offers the fruits of long years of study and experience. Freedom is not a commodity that is purchasable except for the price of justice and charity under the aegis of the social doctrines of the laws of nature and grace which are admirably summed up in the great encyclicals of the modern Popes.

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**The Rights of the Oppressed.** By the Rt. Rev. Msgr. Martin J. O'Connor. Four addresses delivered on the Catholic Hour from Sept. 7, to 28, 1941. pp. 40. \$0.15.

Those famous rights enumerated in the Declaration of Independence as self-evident truths, viz., life, liberty and the pursuit of happiness offer the Vicar General of the Scranton diocese an outline for the exposition of the real meaning as well as the real source of these

rights and the often neglected duties correlated with them. The general remedy that Monsignor O'Connor offers is an ever-increasing practical awareness of the kingdom of God within each soul. Yet the bitter fact remains that empty stomachs have no reason, though they may be surfeited with recognized rights.

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\* **Nazism and Christianity.** By Rev. John A. O'Brien, Ph.D. pp. 31. \$0.10.

Pronouncements of high Nazi officials show beyond doubt the anti-Christian elements in Nazism; many startling citations are given by Father O'Brien to show that the Church is indeed in her Gethsemane without the comforting angel. The questions implied in an extension of the metaphor indicate that Easter morn is more than three days away. The role of the other members of the mystical body who are suffering with their brothers in Germany and occupied Europe must not be passive but prayerful.

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**Confirmation.** By Rev. E. P. Reynolds. pp. 31. \$0.10.

Father Reynolds reviews the nature, existence and effects of this wonderful sacrament in a way that renders its necessity very understandable. The very prodigality of the seven-fold treasury that the Holy Spirit brings with Himself should open the eyes of the faithful to the beauty of the human soul which acts as host, often a very impolite and neglectful one, to the giver of gifts.

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**Bruce Publishing Co., Milwaukee, Wis.**

**I Talk with Jesus.** By Sister Mary Limana, O.P. pp. 48. \$0.16

Here is an attempt at rendering the Mass a sort of conversation piece between the very young in heart with the Victim on the altar. Older sophisticates may smile at the obvious rhymes and accommodated verses but only at the price of forgetting what the kingdom of heaven is. The indistinct illustrations are somewhat distracting in contrast with the two-tone printing that is very clear and orderly.

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**Dolphin Press, Philadelphia, Pa.**

**The Neo-Confessor.** By Rev. S. O. Grech, O. Carm. pp. 44. \$0.35.

Here is a remarkably simplified and trustworthy *vade mecum* for confessional practice and sick-calls that covers most of the many possibilities that may arise in the administration of the Sacraments of Penance and Extreme Unction. While it is not offered as a substitute

for canon law or reputable manuals, the *Neo-Confessor* has much information packed within its small confines that the dispenser of the Sacraments would do well to acquire.

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America Press, 53 Park Pl., New York.

\* **Hundreds of Churches—but only One is Christ's.** By Martin J. Scott, S.J. pp. 24. \$0.10 ea.

Father Scott uses the question and answer method to good advantage in his rapidly increasing series of instructive pamphlets on apologetics. He sympathetically reviews the difficulties that confront the well-intentioned believer in God and in a masterly fashion shows that the tremendous sacrifice of the Son of God was offered to establish one Church by which divine truths could be saved for man's instruction. The primacy of St. Peter and the apostolic succession are given new angles of credibility in this popular treatment.

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\* **Science Helps the Church—The Church favors Science.** By Martin J. Scott, S.J. pp. 24. \$0.10 ea.

The sixth in Father Scott's new series offers a conclusive answer to those who prate about the opposition between the Church and Science. The roll-call of the great names of science such as Pasteur, Mendel, Schwann, Mueller, Roentgen is a good sign that faith does not contradict true science. The old horse chestnut of the Galileo case is satisfactorily disposed of. The necessary distinction between science and hypothesis is clearly drawn. Evolution is presented in its better light as an hypothesis to be proved.

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\* **A Correspondence Course in Catholic Doctrine.** By Rumble and Carty. Radio Replies. St. Paul, Minn. pp. 60 with Index.

In the short space of sixty pages, Fathers Rumble and Carty manage to offer a brief and complete course in the fundamentals of Christian Doctrine. In the form of letters to an unbelieving friend, genuinely interested in finding the true Church, the able Fathers anticipate objections, solve them very simply and convincingly and present the Church in an attractive light. There are twelve chapters in their latest series, embracing all the cardinal points of belief and practice. The last chapter offers The Final Realities and in it is found a consoling thought: "Everyone in Purgatory is a Catholic." But why wait till then? After reading the course of instruction, maybe you won't.

**America's Peace Aims. A Committee Report.** The Catholic Association for International Peace, Washington, D. C. pp. 48. \$0.10.

This is the twenty-eighth in a series published by the Association and represents a timely topic in our war-agitated world. The peace aims themselves are only a part of the pamphlet; thirty pages are devoted to various statements from world leaders, committees, and churches. The peace aims are but two: justice and charity—tremendous objectives that prayer alone can secure. The appendices offer many interesting views less general than the primary objectives.

**Dare to Live!** Third revised printing. pp. 64. \$0.15.

**Friends and Enemies of Happiness.** pp. 36. \$0.15.

By Rev. Albert H. Dolan, O. Carm. The Carmelite Press, Englewood, N. J.

In the first of these pamphlets, Father Dolan's challenge is hurled at church-going Catholics whose narrowness belies their organic unity with the Mystical Body and at the irreligious whose worldly charms and graces seem not to need any transformation from Christ's graces. The answer that the best in human personality is developed by love of God as a friend and not purely as a remote but constant source of coupons and premiums seems easy enough in print. Love of Him who was the perfect gentleman will transform and enrich all who knock at His door.

The second represents a successful transplanting of many of the crisp thoughts of Father Farrell's *Companion* series with the same happy results as accompanied Father Dolan's first digest. The friends are of course the virtues which make our path to happiness so much easier; the enemies are the vices which are false sign posts on this trail and result in our detours. The virtue of temperance and its different kinds and parts constitute the material of this second in a most persuasive and useful series. The other moral virtues will be treated in subsequent numbers.

### BOOKS RECEIVED

AGAR, WILLIAM M. *The Dilemma of Science.* Sheed & Ward. \$2.00.

\* ATTWATER, DONALD. *A Catholic Dictionary.* The Macmillan Co. \$1.98.

BEDIER, JULIE AND LOUISE TREVISAN. *The Long Road to Lo-Ting.* Longmans Green. \$1.00.

BRENNAN, REV. EDWARD., O.P. *Thomistic Psychology.* The Macmillan Co. \$3.00.

BURNETT, EDMUND CODY. *The Continental Congress.* The Macmillan Co. \$6.00.

- CAMPBELL, REV. PAUL E. *Parish School Problems*. Joseph Wagner, Inc. \$1.75.  
 DONNELLY, REV. W. P., S.J. *Up from the Mines*. St. Anthony Guild Press. \$0.25.  
 DUFFY, REV. COLUMBAN, O.F.M. *The Demon Preacher*. St. Anthony Guild Press. \$0.50.  
 DUNNEY, REV. JOSEPH A. *The Mass*. The Macmillan Co. \$1.25.  
 ENTWHISTLE, WILLIAM J. *Cervantes*. Oxford University Press. \$2.50.  
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