



**The Exemption of Religious in Church Law.** By Rev. Joseph D. O'Brien, S.J. pp. 307. Bruce Publishing Company, Milwaukee, Wis. \$4.50.

The exemption of religious was to a great extent misunderstood previous to the present Code, because of the diversity of the grants by the Apostolic See and the intervals between the different grants. The acquisition of exemptive privileges by communication was also a much disputed point even after the promulgation of the present Code.

In the present volume, which is the first of its kind in the English language, Father O'Brien has set forth and clearly explained the Law of Exemption of Religious in all its ramifications. The detailed information gathered from many widely scattered sources and the excellent cross-reference index of the volume combine to make this a splendid handbook. The subject matter is treated extensively in lucid and terse language which will prove very helpful to Religious Superiors and diocesan officials who are not trained canonists.

The volume is divided into four parts. Each part is so subdivided that the answer to any problem of exemption can readily be found. In part one, the author states precisely what is meant by exemption as contained in the Code, and explains in detail the different kinds of exemption and their judicial nature. In part two, he discusses the essential relation between exemption and jurisdictional power. The clear and detailed treatment concerning the jurisdiction exercised by Religious Superiors and by local ordinaries over exempt religious clarifies many misunderstandings which arose from the lack of such a volume. In part three, the author covers in exhaustive detail all possible extensions of exemption as to persons, places, and things. All the classes of persons enjoying exemption are enumerated and sufficient reasons and authorities are stated to justify so broad an interpretation of exemption. The classification and enumeration of places and things connected with exempt religious are so detailed and inclusive that this section alone is a tribute to the zeal and industry of Father O'Brien. The fourth and final part of the treatise explains all the cases in which there is a true limitation of exemption as expressly contained in the Code.

This volume is ideal for all those who need a handy source in looking up anything dealing with exempt religious. It is a worthy contribution to the study of Canon Law. J.J.M.

**History of the Development of Devotion to the Holy Name.** By Rev. Peter R. Biasiotto, O.F.M. pp. 131, with supplement and index. St. Anthony's Guild Press, Paterson, N. J.

This brief study of a much mooted question is, by no means, the last word on the question and Father Biasiotto, for all of the impression of finality he gives by his rather aggressive style of writing would probably, if questioned vis-a-vis, readily admit the same. The lacunae are too many and too noteworthy, the lost and misplaced documents too numerous, to allow us to admit that here at last we have a definitive study and the question may now be considered closed. This is particularly true as regards Father Biasiotto's assumption that the Dominican devotion to the Holy Name is of Franciscan origin.

Father Biasiotto in his handling of the subject has left much to be desired. No fault can be found with his industry because evidence of extensive research is present throughout the dissertation. But the tone in which it is written is not that of the sober scholar. The fervor of his language is much more suitable to the pulpit orator than to the scientific historian. In perusing this unique dissertation one gets the impression that upon Father Biasiotto's shoulder is a large chip labeled "Franciscan glory" and Biasiotto, the Franciscan champion, with the charming braggadocio of a small boy is daring the world to knock it off. This attitude may speak well for Father Biasiotto as a Franciscan, but it certainly does not enhance his stature as a scholar. Upon this point of sober writing the Franciscan could take lessons from the Dominican historian, Fanfani, whom he quotes with approval on p. 122. In a supposedly scholarly work such intemperate language as Father Biasiotto uses on p. 59 in referring to Father Thuente and Monsignor Holweck has no place. And if a genuine scholar did lower himself to the extent of using abusive language concerning a fellow priest he would probably spell correctly the name of the man whom he was gratuitously insulting. The name of the great American Dominican at whom Father Biasiotto seems to be so unreasonably enraged is not spelled "Theunte."

There are frequent other examples of unscholarly and inconsistent work throughout the dissertation. For example, the great Franciscan saint is at times called Capistrano and at other Capistran, but to our mind the pointing out of such literary untidiness belongs to the proof-reader rather than to the reviewer. J.R.C.

**St. Louis University Studies in Honors of St. Thomas Aquinas.** Volume I.  
pp. 54. The Modern Schoolman, St. Louis, Mo.

True wisdom seeks to communicate itself. False wisdom is the imitation of the devil; it remains in the individual. The eagerness of wisdom to communicate itself is evidenced by the inexpensive means which the Very Reverend Robert M. Kelley, S.J., President of St. Louis University, has herewith employed. In many of the articles, namely those of Robert Scoon, who explains the position of St. Thomas in the Catholic Tradition, of Marshall Smelser, who gives an excellent introduction to the thought of Sir Thomas More, of E. K. Rand, Maurice Holloway, S.J., and William Korfmacher, there is a true honoring of the Patron of Catholic Schools. Mention should be made also of the fine translation of the letter of St. Thomas to one of his students. The interpretation, however, of the passage which concerns prayer is not Thomistic: "Prayer and sanctity are requisite—*not precisely prayer for knowledge* (italics mine) but prayer for the strength to keep striving, etc." What? No prayer that the student may receive the gifts of the Holy Ghost by which he may judge matters in God's light, not in the light of merely natural reason?

Because of our blindness we have not grasped the spirit of St. Thomas. We dishonor him by dishonoring those whom he loved. In our lack of Divine Charity we ridicule the poor in order to extol ourselves; we despise the "poor" Greek thinkers in order to rejoice in our possessions, rather than in the Giver of these possessions. The article by Father O'Brien manifests a tendency to deprecate the ancients, and consequently fails, to this extent, to honor St. Thomas. He describes Plato's philosophy as an essential one merely, and his logic as merely conceptual; he attacks his theory of ideas as destructive of reality, and accuses him of idealism. We have not space here to point out the imprecisions of this passage. Suffice it to say that this error springs from taking the words of Plato univocally instead of analogically. Plato, more a theologian than a philosopher, sought always behind multiple realities the One Reality which they imitate. It is the work of the devil, not grace, that makes us find only univocation in the ancients. Finding only univocation, we call Plato an idealist and Aristotle a materialist and his "Pure Act" an absurdity. If we want the spirit of St. Thomas, we shall strive to grasp his notion of analogy—a notion which is a most necessary instrument to the correct understanding of Plato, Aristotle, St. Augustine, and St. Thomas himself.

C.M.L.

**Catholic Morality.** By His Eminence Massimo Cardinal Massimi. Translated by the Rev. Joseph I. Schade. pp. 250. St. Anthony Guild Press, Paterson, N. J. \$2.50.

Any effort to give a more thorough grasp of the principles and content of Catholic morality is to be commended. Often even the seemingly well-educated Catholic, due to the piece-meal way in which he has acquired his religious education, does not possess an adequate picture of the Catholic system of morals. Much less does he have the ability to point out its reasonableness and lofty pre-eminence over others. To meet this lack, Cardinal Massimi wrote a book in Italian, which Father Schade has translated, thus making available to English readers a concise book on the fundamentals of Catholic morality with a summary of its demands.

The Cardinal's work is divided into two parts: Fundamentals, and Summary. The first part deals with Law, proves its existence, explains its subject, its rational basis, its applications, and so forth. A noteworthy chapter of this part is the last, entitled *Comparisons*, in which the Utilitarian, Sensistic, and Rationalistic moral systems are weighed and found wanting, while in the comparison the Catholic system is shown to be superior to all others. The second part considers the correlative of Law, namely, Duty. This half is logically subdivided into duties to God, ourself, and others, both individuals and groups. Throughout the book two points are constantly stressed: Catholic morality is reasonable; Catholic morality is superior to every other. The author loses no opportunity to exhort the reader to a love of Law and a perfect fulfillment of Duty.

The writer of a summary of any doctrine or science faces great difficulties, especially the summariser of Catholic Doctrine. To compress adequately Catholic moral teaching into a few hundred pages is an almost impossible task. St. Thomas thought it necessary to fill two huge tomes, yet his work is justly called brief, though complete. In this volume, however, we find a brevity that does not measure up to completeness. Yet it will serve a purpose: to give the reader in very broad outline a unified picture of Catholic morality. It should help him to integrate his fragmentary knowledge of the moral portion of his religion. One thing cannot escape notice in the second part: there seems to be a lack of proportion in the treatment of the various duties. For example, the fundamental duty of charity to God receives very brief mention, while the duties of modesty and purity are given nearly four times as much space. The work of the translator is well done; the book is excellent reading. The cover of the book is apt to mis-

lead the reader into mistaking the translator for the author.

*Catholic Morality* is not a textbook. It will not scare the reader away. On the contrary, it should draw to itself Catholics who desire a deeper and more solid conviction of the nobility of Catholic morality. It will give them forceful arguments by which they can show others the true dignity of the moral content of the Catholic Religion.

A.M.J.

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**Chapters in Religion.** By Rev. Carleton A. Prindeville, C.M. pp. 354.  
B. Herder Book Company, St. Louis. \$2.00.

In recent years teachers of religion have begun to realize the disadvantages of the question and answer manuals which have been in use in our Catholic schools. These manuals have lost their appeal for older students; accordingly, the author of the present book prefers to use an expository style with division of the matter into chapters. The author has divided the book into ten sections, subdivided into over a hundred chapters, varying in length according to the importance of the subject treated, although each topic has been thoroughly covered.

Father Prindeville presents proofs from Scripture as well as from reason to convince his readers of the truths of religion. He gives a thorough but concise treatment of the existence and nature of God. His chapters on the Blessed Virgin form an unusually complete summary of the dogmas concerning her. Besides the customary considerations, he treats of her sanctity, virginity, Assumption, and role of Mediatrix of all graces.

The most complete section is the one on the Church; it is as extensive as in most manuals of apologetics, and includes information on the sacerdotal ministry, the ruling and teaching offices of the Church the Mystical Body, tradition, the Church and State, and liberty and liberalism.

This manual is suitable not only as a textbook, but also for the general reader interested in the theology of the Church. It is also a valuable reference book—one that should not be overlooked. In its table of contents will be found a list of the topics which preachers are usually called upon to discuss, and the varied sub-headings in the Chapters will aid them in outlining their sermons. H.H.

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**Letters Hebrew-Catholic to Mr. Isaacs.** By David Goldstein. pp. 298.  
Radio Replies Press, St. Paul, Minnesota. \$2.00.

The Catholic Church has been the sole constant protector of the Jews. Recognizing in them the once chosen people of God, her saintly

missionaries and priests have endeavored to convert them, and have made some converts. These few have in turn attempted to influence other Jews to enter the Church. None has been more zealous in this respect than David Goldstein, on whom God bestowed the gift of faith more than thirty years ago. Like St. Paul, Mr. Goldstein has labored in season and out of season, by means of street-preaching, lecturing and writing, to bring his fellow Israelites into the true fold.

In this book Mr. Goldstein presents clearly and conclusively the reasons why all Jews should join the Catholic Church. He outlines the foundation of the Jewish religion, stressing the Mosaic elements. He treats of the absolutely essential requisites of the Jewish religion: the Temple of Jerusalem, the Aaronic priesthood, and the divinely ordered sacrifices—all prescribed by the Torah. He quotes recognized Jewish authorities who believed that these now non-existing elements were necessary. Thus he proves that the religion practiced by the Orthodox Jews of today is not the cult prescribed by Moses. He then proceeds to show how the Catholic religion is the only logical continuation of the Mosaic cult, since it alone is, with its priesthood, of divine origin, and since it alone has a divinely ordered sacrifice, which is offered in a prescribed manner in temples dedicated to God.

Besides showing the inefficacy of the sacrifices of the Orthodox Jews, the author proves that the Reform Jews, Conservative Jews, and Laicized Jews have no real claim whatsoever to be considered as true Jews. He urges Jews not to remain outside the true Church merely because of their race. Christ said: "He that loveth his father and mother more than Me is not worthy of Me." They should take no risks where salvation is concerned. Next, the author discusses certain Catholic dogmas. He treats of Christ as an historical personage, and proves that he alone fulfilled the Old Testament prophecies referring to the Promised Redeemer. He devotes a letter to showing that the doctrine of the Trinity is in strict conformity with the Jewish concept of one God.

*Letters to Mr. Isaacs* deserves a wide reading. It will be very informative to all who are interested in the conversion of the Jews. Since the zealous spirit of the author pervades the entire volume, it should move the reader to strive untiringly to bring the wandering sheep of Israel into the true fold of Christ. H.H.

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**This Man Was Ireland.** By Robert Farren. pp. 229. Sheed and Ward, New York. \$3.00.

*This Man Was Ireland* is an excellent epic on the life of Saint Colmcille, the Exile. The story is told in language characteristic of

the man and his race. This epic is made up of some seventy poems, differing in meter and type, each a poem in itself, yet so dovetailed with the others that all make one poem from beginning to end. The setting is the golden age of Irish Christianity. The subject is Colmcille, after Patrick Ireland's greatest glory in her long string of pearls. The stories connected with the name Colmcille are legion. The author has collected a vast number of these tales and has woven them together into a fascinating and dramatic life of a race summed up in the life of one of its members.

Colmcille's personality has an appeal for all. He loves God and all of God's creatures. Though a saint, he has the same struggles as the rest of men. A fierce temper and stubborn resentment bring upon him many misfortunes.

Mr. Farren has given us a well composed poem on the life of a great Christian figure. Every Gael will find this book a real delight. Readers in general will be more than satisfied with *This Man Was Ireland*.  
N.S.T.

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**The Life of St. Teresa of Jesus.** Written by herself. Translated from the Spanish by David Lewis. The Newman Book Shop, Westminster, Maryland. \$3.75.

She was the loveliest flower that Avila ever grew. At seven she blithely skipped away to become a martyr in the country of the Moors, but was speedily picked up by her uncle and returned to an anxious mother. At sixteen she was sent to an Augustinian monastery to be spiritually formed, but returned in a year and a half, because "I wished not to become a nun." At twenty she entered the Carmelites at the monastery of the Incarnation where, in the practice of her religious life, she scaled the heights of sanctity, and where she was loved and hated and loved again. For the forty-seven years of her religious life she fought sickness, failures, and discouragement, but she has left us a beautiful memorial of a Christian life. In the age of Reformation she was one of the few real reformers. Princes and paupers, sinners and saints were her companions along the road to heaven, and she was finally canonized herself. She wrote a book about herself which has been the despair of her biographers. She was born Dona Teresa Sanchez Cepeda Davila y Ahumada, but the world knows and loves her as St. Teresa of Avila.

The publishers of St. Teresa's autobiography deserve hearty thanks for their courageous efforts to provide us with spiritual classics such as this in an inexpensive edition. We have been unable to

procure these great works since the war began, but now in our own country we are able to buy good inexpensive reprints.

St. Teresa's story of her life has been held as a classic in the field of spiritual literature for centuries. Only St. Augustine's *Confessions* can rival it as the story of the inner life of a great soul. Few have been able to read the works of this great Carmelite and remain unaffected. When she offers us advice concerning our journey to heaven we listen attentively, for we know that she herself had to struggle every foot of the way, and knows whereof she speaks. Everyone can profit from the lessons taught by St. Teresa. T.A.C.

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**The Our Father.** By Most Rev. Tihamer Toth. pp. 314. B. Herder Book Company, St. Louis. \$2.75.

Neither a mere explanation of the Lord's Prayer, nor a treatise on prayer in general, *The Our Father* of Bishop Toth can truly be classified as unique. In this age, when every attempt is being made to banish religion and to diminish the value of prayer, there is a positive need for such a book as this.

The author strikes at the very roots of unbelief, and he leads the reader through a learned discussion on Faith and the value of the true Faith. His conclusions are based on the eternal principles found in the greatest of all prayers—the Our Father. Although originally intended as a course of sermons, the written text has retained all the fervor of the spoken word. There is an abundance of anecdotes which serve to enhance the book, making it all the more readable and understandable. At first, many readers may object to the outline method which is followed in dividing the chapters, yet after the first few pages all will be forced to admit that this system aids greatly in the understanding of rather difficult passages. Bishop Toth lays particular stress on the idea of the "Fatherhood of God," to which concept he unites the "Brotherhood of Man." The result is the true notion of God, our Father.

Especially worthy of note are the chapters "God, Our Father" and "The Problem of Suffering," for in these two the author treats of a problem which has ever troubled the human mind and heart, namely, how God, if He is all good and if He is truly our Father, can permit so much physical suffering and moral evil. Bishop Toth answers the question in a scholarly manner, abiding by the principles of St. Thomas.

*The Our Father* can be recommended without qualification. It could well serve as a *vade mecum* for all Catholics, but Priests and

Religious will find it especially valuable as a meditation book and as a source from which they may draw orthodox ideas of our Heavenly Father.  
F.C.M.

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**With a Merry Heart.** A Treasury of Humor by Catholic Writers. Edited and compiled by Paul J. Phelan. pp. xx-353. Longmans, Green and Company, New York. \$3.25.

A book of *true* humor is a rarity. Too often books are written under the guise of humor which are merely the outpourings of perverted minds. When a book of genuine humor does appear, it is gratefully received, for it serves to make people forget the troubles of the day, and it takes them into the invisible world of the incongruous. In these days of war and universal distress, there are many who are wont to take themselves and everybody else too seriously, thus exposing themselves to the danger of despair. If ever an antidote were necessary, today seems the most opportune time for one.

Humor, according to Max Eastman, consists in playfulness; this spirit is due to sureness; and this in turn is due to insight and knowledge of the truth. Thus, humor may fittingly be attributed to Catholics, who very surely possess the truth. *With a Merry Heart* is subtitled *A Treasury of Humor by Catholic Writers*. It contains merry gems taken from the works of such notable Catholic authors as Hilaire Belloc, Chesterton, Broun, Bishop F. C. Kelley, Monsignor Fulton Sheen, and many other famous Catholic litterateurs. There are short stories and essays, poems and plays, dialogues and anecdotes, which, even though they are placed under the heading *Catholic*, are, nevertheless, not peculiarly religious. The scope ranges from the theological to the mundane; yet all are treated under the same aspect: the *humorous*.

The format of the book, as well as the contents, deserves special commendation. There is a very systematic table of contents and a complete index, both serving to make the book handy as reference. A short but adequate biography of each author is also given. Both compiler and publisher deserve great credit for an excellent volume. We heartily recommend *With a Merry Heart* to all; we believe that it will go far in relieving the monotony of present-day hustle and bustle.

C.O.P.

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**An Outline History of the Church by Centuries.** By Rev. Joseph McSorley. pp. 1084. B. Herder Book Company, St. Louis. \$7.50.

To a Christian, the history of the Church must itself be interesting, for it is the biography of his mother, the life story of the Bride

of Christ. The manner of presenting that history, however, can serve to a remarkable degree to heighten or lessen that natural interest. Fr. McSorley's volume will be a very definite influence in interesting American students in the story of the Church. Unusual in many ways, it is an excellent introductory textbook.

In the first place, this work is precisely what the title indicates: an *outline* history of the Church. Instead of recounting the history of the Church as a more or less continuous narrative, the author divides his matter into twenty chapters, one for each century of the Church's existence. The events, tendencies, and developments of each century are treated in summary fashion and high-lighted in their effects on the Church rather than in their own causes and results. This serves to unify and simplify the data which must be mastered by the student.

The arrangement of matter within each chapter is particularly well suited to meet the needs of beginners, since the subdivisions are the same in all the chapters. In them are treated first the political background, then the Church. The latter section comprises the Papacy (a very short account of each pope, and many of the anti-popes), Catholic life (doctrine and discipline of the Church, religious life, etc.), the opposition to the Church in that century, and lastly, the state of the missions. Because of this disposition of the matter, the student who wishes a quick review of the history of Catholic mission activity, for instance, can easily follow it century by century, omitting all irrelevant facts.

Before each chapter is placed a short characterization of the century as a whole; at the end of each, a summary and time-chart of the events recorded, which synopsis should be of great help to the student wishing to memorize the chronological sequence of the more important happenings. Three different kinds of type are used to distinguish between the broad outlines and the somewhat more detailed parts of the work. The bibliography is likewise very valuable.

An extremely important feature for Americans is the relatively lengthy section devoted to the Church in both Americas. Here the American can find, in concise form, the saga of the Faith in his country—the opposition and internal difficulties it has known, as well as its progress and successes.

We may say, in short, that this book achieves its purpose admirably. It is not a reference book for specialists. In no field and for no period does it give an exhaustive or even full account of the Church's life, yet as an introductory outline of Church history it will

prove invaluable. Despite its high price, due no doubt to its length, variety of type, and colored maps, it should unquestionably become a popular textbook. T.U.M.

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**A Newman Treasury.** Chosen and Edited by Charles F. Harrold. pp. 404. Longmans, Green and Company, New York. \$4.00.

During the past few years of "digest reading," thought-provoking works and even the classics have been forced to yield to truncation and mutilation. Even the beloved Cardinal Newman has been offered—head or heart but never whole—to readers whose interest would not sustain the mass of his entire literary output or even a single complete volume. Too often the great English Cardinal has been considered merely as a man of letters, an admirable stylist, and, as a result, his works have been in grave danger of sinking into that literary limbo where dwell the great unread.

In an effort to avert such a disaster and to revive the study of Newman, Charles Harrold has compiled the recent anthology of Newman's prose works. "My aim," he writes, "has been to present most of what Newman himself would have wished or permitted to be published in one volume at the end of his career." In order to carry out this plan, the compiler moves chronologically through the Cardinal's works from the beginnings in the Tractarian times of 1830 through the years of sermons and struggle to the comparative calm of the years of the *Apologia* and *Grammar of Assent*.

Selections from so vast a literary output as was Newman's could not be given in abundance and in their entirety within the compass of this compilation. Complete or almost complete selections are frequently quoted, and an admirable section of aphoristic selections is given in which much that is best in Newman is to be found. All indeed are arranged in systematic wholes which give a good intimation of the main themes of Cardinal Newman's works.

Among the selections, besides the ever present *Idea of a University* and *Apologia*, are to be found essays on religious subjects and six of the Cardinal's sermons. The numerous shorter passages are also planned to induce the reader to the perusal of the complete work, or, as the compiler states, "to tempt the mind to 'browse' and reflect."

The various sections, divided according to cognate subjects, are headed by an analytical summary which will prove exceedingly helpful in understanding the work from which it was taken. In addition the volume contains an introduction giving a study of Cardinal Newman, the man, and his place in the world of today and tomorrow. A

study of the method and style of his works, as well as a chronology and a select bibliography of his letters and other writings, both literary and spiritual, may aid the reader in his Newman revellings, but the lack of an index makes Professor Harrold's effort at compilation less adaptable as a frame of reference and as a guide to the literary lore of the great English Cardinal.

Professor Harrold, however, is to be commended for his splendid work, which should be welcomed, not only by Newman enthusiasts, but by all readers of good literature. For those who have failed to know him, daunted perhaps by the prospects of wading through the thirty-odd volumes of his writings, it is a beautiful introduction; for those who have made his acquaintance some time ago, it is an invitation to renewed friendship; and for those who are appreciative and devoted friends, it offers an evening of happy reminiscence in his delightful company.

C. McK.

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**This Is Our Land.** By Sister Thomas Aquinas, O.P. and Mary Synon. pp. 400. Illustrated. Ginn and Company, Boston.

Pius XI, in his encyclical on education, wrote that the end of Catholic education is to form the child after Christ. Prudently, the Pope permitted the bishops of the world to select the means they deemed best suited to realize this end. One of the programs the American hierarchy has established to provide teachers with the proper means is the Commission on American Citizenship. In our present era, when the brilliant edifice of Christian social doctrine is being shrouded over with the mists of false social philosophies, the bishops saw the need for clarification and proper instruction in regard to the principles that underlie democracy. In order that the little ones might see and learn the true basis and background of democracy, the Commission, working with the Catholic University, planned a series of basal readers as the most fitting medium of communicating the doctrine. The proposed series, known as the *Faith and Freedom Series*, will comprise ten volumes when finished.

The present volume, *This is Our Land*, the fourth in the series, lives up to the prophetic words of the Bishop of Rochester, spoken in 1940: "There will not be a book in the series which hasn't the common base of love of God expressed through love of one's neighbor."

Adults usually find principles quite indigestible. Imagine, then, the difficult problem confronting the authors of this book: to present principles in an attractive manner to fourth graders. The authors are as the scribe referred to in the Gospel; they have brought forth

new and old things. The central theme of the book is the genesis and progress of Catholic missionary activity in America. Entirely new and up-to-date is the exposition of these historical facts. Carrying the historical data are eight distinct units which in story form, through a literary device, organically connect the first Spanish mission in Florida with the Apostolic preaching of St. James, and trace the propagation of the Faith in our country up to contemporary times.

In these stories the young readers learn that justice dictates that the prior occupational rights of the Indian should have been respected, that the accident of the color of one's skin does not constitute racial superiority, and that bigotry has no place in Christian society. The authors have made such extraordinary clerics as Fathers Mendoza, Jogues, Whelan, and Mazzuchelli the central characters. Along side of them, they have little children who played the same games and had to attend school with the same sentiments as do their twentieth century readers.

The value of the book is manifested by the numerous well-executed cuts interspersed throughout the book. Each geographical section is introduced by a drawing picturing the primeval landscape in all its natural beauty. The complete glossary in the rear of the book should be a handy reference and time-saver for both teacher and pupil.

*This is Our Land* might well have been explicitly dedicated to the Patroness of our land. In order to emphasize the important rôle that Mary should play in the formation of the young child, a poem about the Blessed Mother, who helped educate the Christ-Child, stands at the head of each section. The doctrine of Mary's mediation is alluded to in the poem "Our Lady of the Shores" and in the first story of the book, about the apparition of the Blessed Virgin to Saint James.

J.H.L.

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**The Rights of Man and Natural Law.** By Jacques Maritain. Translated by Doris C. Anson. pp. 119. Charles Scribner's Sons, New York. \$1.50.

M. Maritain presents a timely essay in political philosophy. The end of the war will bring the obligation and the opportunity for Christians to seek a Christian peace. In these pages the traditional principles of Christian political thought are compactly reviewed, and the goal of the truly Christian civilization is soundly described. The author sees in the imminent peace the moment for which he has

yearned—the time to act upon his plan for a Christian revolution. “Willingly or unwillingly,” he writes, “states will be obliged to make a choice for or against the Gospel. They will be shaped either by the totalitarian spirit or by the Christian spirit.”

The building of a Christian civilization requires statesmen filled with the Christian spirit. They must appreciate intellectually the force of the Christian position and the hopelessness of totalitarianism. M. Maritain insists that the state, to be successful, must be thoroughly Christian. A religious camouflage is not enough. A government, Christian merely superficially, would be doomed.

In the first of the book's two chapters, the author seeks to explain the relation between man and society. In the second, he discusses the rights of the person, and lucidly traces their derivation from the natural law. As an appendix, he includes the “International Declaration of the Rights of Man,” adopted by the Institute of International Law in New York in 1929.

M. Maritain has collected from the various branches of philosophy the data relevant to the solution of the political problem. After a brief metaphysical consideration of the dignity of the human person, he explains the notion of the natural law. He defines and distinguishes the kinds of law; here his treatment is especially clear and concise. Finally he enumerates the rights of the human person as such, of the civic person, of the social person, and of the working person. In linking each of the rights with the natural law, the author has again served Thomism well. He points the way for applying Thomistic principles to political action. Although he has said little not already known to the well-trained, his work will be valuable for students.

M.P.C.

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**Thomistic Principles in a Catholic School.** By Theodore Brauer and others. pp. 321. B. Herder Book Company, St. Louis. \$2.50.

Since the antiquated ignorance of modern education totters in its intellectual senescence and moral decay, even the most intransigent of “progressive” educators may be expected to look abroad for an elixir to revivify our moribund educational system. Should such an educator look to Thomism, he would not be disappointed because of a lack of clear and definite presentments of Thomistic doctrines in various fields. If, in particular, he should give his attention to the essays written and collected by the late Dr. Theodore Brauer and his colleagues in the present volume, he would find a simple yet extensive treatment of the doctrine its title proclaims.

Not, however, to the Philistine prejudices of the sectarians of "non-sectarianism" is this work primarily directed, but to the minds—germane by divine grace—of teachers in Catholic schools who should be vividly aware of the "basic place of Thomism in the different branches of knowledge." That too often these very teachers have spurned or neglected pure Thomism and the principles it proclaims is a fact too obvious and lamentable to require more than a sad and contrite recollection. Not to a few Catholic teachers in special fields, therefore, but to all in all branches of learning, this book will prove useful and inspiring, since it attempts a hasty but sufficient glimpse of the entire grand scope of Thomism.

Typical tissues in the body Thomistic are herein probed and examined. Nine chapter-length articles include a discussion of St. Thomas' letter on study, considerations of his metaphysical, economic, and social ideas, as well as a thoughtful and practical inquiry into the consonance of Thomism and modern philosophy and the physical sciences. Although no special section is devoted to prayer as a principle of Thomism, each chapter is instinct with the spirit of prayer and dependence upon the Holy Spirit. No pretense is made to the rigorous unity of a single authorship, but each of the articles is based in the main upon the two *Summae* of St. Thomas, and each gives evidence that its author is conversant with traditional and modern Thomism.

While the orthodoxy of the authors can not be called into serious question, ample room for cavilling about expressions and disputing about points of doctrine may be found—as is common when Thomism unbosoms itself. Examples of weaknesses might be multiplied, but to no avail, since such exactions would now but debilitate the force of a volume whose object is the integration of Catholic education upon a truly Thomistic basis. In fine, Thomism—and much that passes for it in less exacting circles—is herein explored and expounded with a fidelity and coherence which is remarkable. W.D.H.

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**25 Years of Uncontrol.** By Rev. Edgar Schmiedeler, O.S.B. pp. 189. Our Sunday Visitor Press, Huntington, Indiana.

Father Schmiedeler's latest work deals with the activities of the birth control advocates during the years 1914-1939. Those twenty-five years, with the word "uncontrol" properly substituted for "birth control," explain the title of the book.

The author first of all clearly points out the harmful effects of

birth control on population. He enumerates facts and figures to show that for a quarter of a century this moral evil has brought about a low birth-rate, not only in our own country, but also in England, France, Sweden, Australia, and New Zealand.

The next two chapters show the inroads birth control has made on society in general and youth in particular. "Here in our own country birth control has shown itself a most serious social menace. It has struck at the family life of the present generation of parents. It has undermined the morals of youth, of the unmarried."

In the following five chapters, the writer exposes the sly and illegal methods employed by the Birth Control Federation. In order to aid its policy of destruction, this organization has offered a false and misleading doctrine based supposedly on economics, hygiene, and even religion. Here the author sets forth the clear and unequivocal teaching of the Church: "Artificial birth control can be justified neither for reasons of health nor for reasons of poverty or straitened circumstances. For that matter, birth control can not muster in its favor one single tenable argument — plausible as some arguments may be made to appear at first blush or on the surface. In fact, the very reasons advanced in favor of the practice can be turned against it. Birth control is simply the easy way, the pleasant way, the selfish way. It is not the moral way. It is not the social way. It is not a fundamental solution for the difficulties it pretends to obviate."

The author is justifiably severe in condemning the activities of Mrs. Sanger: "We do not think that Mrs. Sanger really has any specific conviction in the matter of birth control. It is our sincere belief that for some years past she has simply been an opportunist, that her views and utterances are prompted entirely by expediency, and notably by her lust for publicity or notoriety."

The writer is not without hope that the blight of birth control will cease. In the final chapter, statistics are given to show that our population has been on the increase since 1939. The chief factor of this growth is the consistent work of the Church, not only through her customary parish channels, but also through her press and special organizations.

Father Schmiedeler's book should be read by all Catholics. It will give them a clear and vivid picture of the birth control problem. It will enable them to understand more readily the Church's condemnation of this social evil.

A.L.M.

**Upon This Rock.** By Emile Cammaerts. pp. 118. Harper and Brothers, New York. \$1.00.

How shall the soul cope with the suffering induced by the now common occurrence of the death of a loved one in battle? Precisely because the problem is, alas, experienced by so many people, the author feels justified in drawing aside the cloak of decent reticence and exposing his own heart, wounded by the tragic death of his son, a young R.A.F. pilot, so that other suffering parents may find aid and consolation in the recital of his own trouble and how he faced it. Here is the Odyssey of a soul in distress, passing through the various stages of numbing shock, bewildered resentment, and self-pity to reawakened faith and a humble acceptance of God's will. Because the father and son were just ordinary people, and because the author has striven conscientiously to avoid maudlin sentimentality, the tale achieves a universality consonant with its expressed intention, so that the characters are not only individuals, but symbols of all fathers and sons.

With the death of his son, the father was confronted for the first time with the problem of pain in all its intensity. How, by the grace of God, he was led to accept the burden and to penetrate to a deep realization of the faith he had formerly professed complacently and almost only verbally, forms the core of an account written with pathos and a surpassing beauty of expression. Sharp, darting, and brilliant as a saber, it is at the same time tender, deeply moving and profound—the honest, courageous, and consoling record of a suffering parent who has won through to peace. F.G.R.

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**Twilight of Civilization.** By Jacques Maritain. Translated by Lionel Landry. pp. 65. Sheed and Ward, New York. \$1.50.

The voice of M. Maritain commands attention when he speaks. His is the voice of a thinker deservedly renowned for profundity of reasoning, spiritual depth, and clarity of expression. These attributes have won him recognition, even outside of Catholic circles, as one of the foremost philosophers of our times. Consequently, when he turns his attention to the muddled condition of the modern world, we are led to expect a penetrating and brilliant analysis of the forces behind the War. Nor are we disappointed in our expectation. Striking at the root of the problem, M. Maritain discloses the basic error of the modern world: the exclusion of the supernatural. Men fight one another as if they were beasts because they have forgotten what it is to be a man. What is man? The author's brief lectures center

about the proper concept of the word *humanism*. Historically, it signifies the Renaissance effort to enrich man by opening to him the culture of past ages. Succeeding generations have continued the effort, but the movement has been one of steady deterioration, of confining man to the limits of this natural and temporal world, of placing his destiny and happiness in this life. Communism is the natural product of such a view. Its inherent atheism places it in direct contradiction to all that Christianity stands for. But because man was in reality created by God and destined for Him, the naturalistic outlook, which was propagated in the sacred name of reason, could not be entirely satisfactory. Reaction set in, in the form of a distrust for reason, an appeal to the will and emotions, an unconscious groping for an unknown God. Some men found their god in the myth of race and blood; of these, the Nazis are the best example. Naziism and Communism join in rejecting the true God. Communism, as a denial of any god, is the more basic error. Yet M. Maritain regards Naziism as the more immediately dangerous ideology, because it is more dynamic and because it spurns reason, whereas the Communists' regard for reason leaves them with a possibility of arriving at the truth. Such a possibility appears remote, however; M. Maritain seems rather naïve when he states: "Do we not see a first glimpse of this, in the present cessation of the anti-God campaign and in the prayers for victory publicly offered by the Russian believers?" (p. 25).

The author proceeds to point out that the answer to modern false ideologies lies in a true concept of man, a humanism that leaves man open to enrichment in both the natural and supernatural spheres. In a word, he sets forth the Catholic idea of the aim of education, treated so ably by Pius XI: the development of the full man, natural and supernatural. This means a return to God. M. Maritain speaks, however, more as a philosopher than as a theologian—he hints that false philosophies are demonic, but does not develop the conflict between God and the devil in the light of Christ's Passion, and he speaks of the difficulty of living the life of grace, a difficulty present only to those who look at it from a natural viewpoint and disregard the mediation of Mary. Yet the theological view is evident in the admirable exposition of Our Lord's discourse on love. Perhaps, too, the language of philosophy will find a more ready response in the non-Catholics for whom the book seems to be intended. Certainly, all Christians and honest thinkers should find it one of the most profound and forthright pronouncements on the issues of the day. Superficially, it paints a dark and terrifying pic-

ture—hence the *twilight*. But ultimately, it is enheartening, because it shows us clearly what we are fighting against and what we are striving for. Armed with this knowledge, we may find that the twilight is followed by the dawn. R.P.S.

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**The Church in the South American Republics.** By Rev. Edwin Ryan, D.D. pp. 119, with appendix and index. The Newman Book Shop, Westminster, Md. \$1.75.

This book was first published more than ten years ago. The present reprinting is most opportune due to the rôle the South American republics now play in the War, and especially since Roman Catholicism is officially the state religion of so many of the countries to our south.

The author gives brief historical sketches explaining the racial and religious trends that gave birth to the present ecclesiastical life in those republics. From the table of contents, one can see at a glance that the author includes most of the general information the average reader seeks: the Spanish Background, the Pagan Religion of Peru, the Spanish Missions, the Clergy and the Struggles for Independence, the Church in Spanish South America, the Church in Brazil, and the Present Constitutions and the Church.

The merits of the book are many; its faults few. These latter are to be found chiefly among those outdated items that might well have been corrected or deleted. To quote one instance will be sufficient: "... when the first Apostolic Delegate went to Chile in 1823, he was accompanied by Monsignor Mastai-Ferretti, afterward Pope Pius IX, who is thus the only pope who has ever been in America." (p. 60). Aside from such minor faults, the book offers an interesting, informative, and accurate account of the Church among our neighbors to the south. Q.McS.

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**Everything to Gain.** By Rev. Richard Ginder. pp. 271. Our Sunday Visitor Press, Huntington, Indiana.

"This little book does not argue. It contains no direct refutation of beliefs countering Catholic claims. It simply explains and develops some of the consolations of Catholicism, some of the motives which, in 1941, led more than 82,000 adults in this country alone to enter the Catholic Church." Little can be added to these words, contained in the Preface to *Everything to Gain*; they describe the book very well, not claiming too much for the modest volume.

Many truths which we Catholics accept very easily are difficult hurdles for potential converts to pass. Father Ginder has taken a few of these and has explained them in a very pleasing manner. His chapters "The Body of Christ," "An Easy Death," "The New Eve" and "Everything to Gain" are particularly well done. In them he strikes at the roots of many misunderstandings which have arisen on the part of some of our non-Catholic brethren in regard to very vital dogmas. Moreover, the "Discussion Aids" and "Religious Practices" which the author has placed at the end of each chapter should be found very helpful to Catholics and non-Catholics alike.

The little volume, as far as it goes, is well done. It should serve as a nucleus for larger and more extensive treatments of these fundamental truths, presented in the same pleasing style. C.O.P.

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**The Dialogue of Saint Catherine of Siena.** Translated by Algar Thorold. pp. 344. Newman Book Shop, Westminster, Md. \$2.75.

This new and abridged edition of a very old book will be most acceptable to all who wish an unerring guide in the spiritual life. *The Dialogue of Saint Catherine of Siena* was dictated by her while in a state of ecstasy in the year 1370. As the translator says in the introduction: "She (St. Catherine) is among the few guides of humanity who have the perfect manner, the irresistible attractiveness, of that purity of heart, which not only sees God, but diffuses Him, as by some natural law of refraction over the hearts of men."

The present edition contains some of the best spiritual treatises ever given by the Dominican Saint of Siena, such as "A Treatise of Divine Providence," "A Treatise of Discretion," "A Treatise of Prayer" and "A Treatise of Obedience." The publisher should be congratulated on his attempt to reawaken the Christian spirit in the hearts of worldly-minded men. Should the book bring about a return to the spiritual values contained in *The Dialogue*, then the publisher will be more than amply rewarded for his timely production. C.O.P.

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**June Prayers.** A Flower for Each Day of the Month of June. By Rev. John J. Murphy, S.J. pp. 113. The Peter Reilly Company, Philadelphia. \$1.25.

Although there are many devotions in the liturgical life of the Church, the devotion to the Sacred Heart of Jesus during the month of June ranks among the best known. Any book which will further this devotion deserves full commendation.

*June Prayers* contains indulgenced prayers, exhortations towards more fervent devotion, and examples taken from the lives of the Saints. With regard to the exhortations and the examples, the author seems to have thought that the more flowery the descriptions, the more devotion they would arouse. He makes a special appeal to the emotions of his readers; the result is bewildering. Such descriptions as "irresistible raptures of divine love" and "the torrent of spiritual consolations" just bubble over with sentimentality. Real Catholics care little for affectation and are wont to be wary of anything that smacks of the artificial.

*June Prayers* possesses no original merit. The indulgenced prayers which it contains could be found in any ordinary prayer-book.  
F.C.M.

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**The Confessions of Saint Augustine.** Translated by F. J. Sheed. pp. 354. Sheed and Ward, New York. \$3.00.

No autobiography is more deservedly renowned and treasured than the *Confessions of Saint Augustine*. It defies superlatives in describing it. Here is the candid account of God's grace lifting a soul from the depths of degradation to the heights of sanctity. It is unique in its humble turning of the searchlight of truth upon the sins of its author; it is intensely entertaining in its human interest; it is sublime in its spirit of prayerfulness and recognition of the omnipotence of God and the nothingness of man. No wonder that it has been considered a classic of the spiritual life by countless generations. Now Mr. Sheed gives us a modern translation in extremely readable English that removes the last excuse for not reading it. Not to do so will be your own loss. To do so will mean an unforgettable experience. You will be alternately humbled, enthralled, uplifted, and encouraged by this spiritual masterpiece. And do not neglect to read the profound thoughts of one of the deepest of thinkers, on such matters as Time, Creation, Spirit, and Matter, which are contained in the last three chapters. These chapters are omitted in many translations, but are happily and wisely included in this one.  
R.P.S.

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**The Divine Verdict.** By Monsignor Fulton J. Sheen. pp. 105. P. J. Kenedy and Sons, New York. \$1.00.

About a decade ago, Monsignor Sheen began to publish a series of books in which he treated the problems of the times. *The Divine Verdict* is the latest of this series. It is destined to enjoy wide popu-

larity, for it deals with the question so frequently heard today; What are we fighting for? The author warns us that this war is not against rival political systems and nations, but between contrary philosophies of life. If we consider the Axis powers as our only enemies, then the armaments of war will be sufficient for victory; but if we consider them as only symptoms of evil and sin, then the arms of war will not suffice. We are warned that the way to conquer an enemy's evil heart is not by inflicting physical injury. A physical enemy can be overcome by the sword; moral evil can be conquered only by the Cross. For the world, this war is a crisis; and for the author, the crisis is a judgment of God. It is with this judgment that the book deals. The words of Jefferson and Lincoln are often quoted to show us the source of our aid in the time of Crisis. For both of them, it was a return to God, for they knew well that prayer and reparation for their nation's sins was the only means of victory and peace. B.D.K.

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**The Eternal Purpose.** By Blanche Mary Kelly. pp. 141. Harper and Brothers, New York. \$1.50.

For souls confronted with suffering and sorrow, there is no palliative like the divine words of Holy Scripture. Blanche Mary Kelly has compiled a unique arrangement of texts, drawn mainly from the Book of Job and the Psalms, and so disposed as to gradually uncover the true meaning of suffering, "as given by God Himself." In no way a concordance, the text is arranged rather according to ideas, and is thus reminiscent of certain passages of Father Vaughan's *Divine Armory of Holy Scripture*, but it gives a much fuller selection of relevant texts, and its arrangement is the author's own. References to the sources of each quotation are wisely relegated to an appendix. There is an excellent introduction by Father Gillis, C.S.P. This compilation should be a source of real help and consolation to those suffering in the turmoil and discord of these days. T.S.

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**A Handy Guide for Writers.** By Rev. Newton Thompson. pp. 248. B. Herder Book Company, St. Louis. \$2.00.

The author of *A Handy Guide for Writers* admits that he has presented nothing new in the field of grammar. His only intention in writing the book was to put at the disposal of writers a small and handy reference book. It is comprehensive enough, containing in digested form many rules and words which even the most experienced

writer is likely to forget. At times, however, it might have been better had Father Thompson given more abundant examples of right usage in contrast to the wrong usage. His sections on "compilation of an index" and "rules for proofreading" are excellent, and should be found extremely valuable.

As a whole, the book is well done. We recommend it to all those who desire to have a ready-reference book at their finger-tips.  
C.O.P.

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### BOOKS RECEIVED

#### Reviews may appear later

- THE NEW TESTAMENT. *Confraternity revision. Students' edition.* St. Anthony Guild Press, Paterson, N. J. \$1.00.
- HOLY SERVICES FOR THE DEAD IN THE CATHOLIC CHURCH OF THE OLD SLAVONIC RITE. *Rev. J. Grigassy, Braddock, Pa.*
- BREBEUF AND HIS BROTHERS. *By E. J. Pratt.* Basilian Press, Detroit. \$1.25.
- THE SOCIAL MESSAGE OF JESUS. *By Iginio Giordani.* St. Anthony Guild Press, Paterson, N. J. \$4.00.
- LISTEN—IT'S GOD'S WORD. *By Rev. Victor Hintgen.* Our Sunday Visitor Press, Huntington, Ind.
- THE ONE GOD. *By Rev. R. Garrigou-Lagrange, O.P.* B. Herder Book Co., St. Louis. \$6.00.

### PAMPHLETS RECEIVED

OUR SUNDAY VISITOR PRESS, Huntington, Indiana:

EVIL TONGUES. *By Rev. Bruno Hagspiel.*

LET US KNOW THE POPE. *By Rev. Charles H. Doyle.*

SPECIAL DEVOTION TO OUR BLESSED MOTHER.

WHAT IS MAN? *By Rev. Rudolf Harvey, O.F.M.* St. Anthony Guild Press. \$0.05.

ADMONITIONS CONCERNING MARRIAGE. *By Paul Blase.* Mark Publishing Company, Cleveland. \$0.10.

TRANSITION FROM WAR TO PEACE. The Catholic Association for International Peace, Washington, D. C. \$0.10.