



**The Apostolate of Public Opinion.** By Rev. Felix A. Morlion, O.P. pp. 233, with appendices. Fides Press, Montreal, Quebec. 1944. \$1.25 paper bound; \$2.50 cloth.

Father Morlion has admirably outlined a comparatively new phase of Catholic Action: the impregnation of modern media of communication with Catholic principles. Drawing upon his own experience with Pro Deo movements in his native Belgium, the author shows how the methods of this apostolate may be applied successfully on other continents. First, the various fields of the lay apostolate are sketched; then the main part of the book is devoted to a description of Pro Deo techniques. The writer does not strive for literary effect, yet his own enthusiasm and dynamic style of writing are infectiously transferred to the reader. The work ends with a plea, not for sympathy, but for active participation in the apostolate of public opinion. —L.L.

**Treatise on the Spiritual Life.** By St. Vincent Ferrer, O.P. Translated from the French by T. A. Dixon, O.P. pp. 58. The Newman Book Shop, Westminster, Maryland. 1944. \$.50.

Fortunately, edifying brochures on the spiritual life are becoming more plentiful of late for the good Christian who must glean his edification in the English language. The best recommendation for such a work is to have a saintly theologian for an author and Vincent Ferrer is not only a canonized Saint but he was also a Master in Sacred Theology. However, this work is not a deeply scientific disquisition. It was written to instruct the humble heart already convinced and is purposely not burdened with proofs for the proud. Hence, though it is not fortified with theological argumentation and Scriptural authority, it does abound in useful norms of a practical nature. St. Louis Bertrand was especially fond of this work and counseled those who were desirous of advancing in perfection to read it constantly. Of this *Treatise* he said, "Nowhere have I seen virtue painted in such bright colors as in this book."

—J.F.

**The Social Message of the Early Church Fathers.** Igino Giordani. Translated by Alba I. Zizzamia. pp. 356, with bibliography and index. St. Anthony Guild Press, Paterson, N. J. 1944. \$4.00.

The Church Fathers of the early centuries had a salutary message for the amelioration of the society in which they lived. Realizing that if society is to become better, men must first become virtuous, the Fathers preached sound moral principles to their flocks. Their language was not elegant, but being concrete and candid it was an apt medium for teaching their social message. Their social message was far from being "pure sociology"; it was deeply theological and realistic, considering man and the world about him in all their causes.

Contemporary society has much in common with the society of the early Church Fathers. Urban life had shown its fertility in breeding all kinds of injustices and immorality. Lust and her filial vices were standards for pagan society. The styles of dress and human behavior were set by courtesans and the effeminate. The immoderate uses of cosmetics and perfumes were colorful indications of a decaying society. Against such moral depravity the Church Fathers spoke out fearlessly. They minced no words in warning Christian women to cease dressing like their pagan sisters and to begin ornamenting themselves with the beauty of modesty and humility. By daily striving after perfection in virtue Christians would erect a social structure of which Christ was the architect.

Our contemporary social workers and theorizers can learn much from reading this book on the social message of the Fathers. The author and translator of this scholarly work deserve much praise for their efforts to help spread the Christian social teachings and to acquaint twentieth century teachers and students with the works of the early Church Fathers.

—C.D.K.

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**Priesthood: Conferences on The Rite of Ordination.** By the Rev. Aloysius Biskupek, S.V.D. pp. 392 with index. B. Herder Book Company, St. Louis, Mo. 1945. \$3.50.

This is the last in a series of three volumes treating of the subdiaconate, the diaconate, and the priesthood respectively. The author, Father Aloysius Biskupek, uses the same orderly method employed in *Subdeaconship* and *Deaconship* in setting forth the precious fruit of long study and twenty years experience in conducting retreats preparatory to the reception of major orders.

*Priesthood* differs from almost all other works on this subject in

English inasmuch as it explains the dignity, duties and responsibilities of the priesthood in terms of the rite of ordination. It presents in a series of twenty eight conferences a spiritual commentary on the prayers and ceremonies used in conferring the priesthood. From these are drawn many practical applications which are designed to produce in priests and seminarians the dispositions desired by the Church for all those who function in the sublime office of priesthood.

Not only will this work prove most helpful to priests and seminarians in living up to their noble ideals, but it will also be a storehouse of valuable material for those engaged in conducting clerical retreats.

—E.D.H.

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**Personal Crisis.** By Carl Heath Kopf. pp. 161. The Macmillan Company, New York. 1945. \$2.00.

Radiating with good-fellowship the pastor of one-hundred-year-old Mt. Vernon Church in Boston has graciously descended from his pulpit to wield the honey-dipped pen of an ecclesiastical Dorothy Dix. In twelve chapters he outlines the various human crises from cradle to grave and "gives constructive answers as to how each crisis may be a victory instead of a defeat." Though years of experience provide him with a modicum of common sense, he leans too heavily on the homespun and too lightly on the theology even for a man whose nebulous purpose is to lead to a "life of beauty and dignity."

From the view-point of "problem solving" there is one egregious omission in his plethora of sweet phrases. All problems, vocations, marriage, sin, war or peace—all get basically the same solution. He counsels a decision in favor of the nobler values of human personality. This is a bit too facile. The ultimate difficulty in the prudential sphere is not entirely bound up with judgment and command. The weak spot in most cases is lack of intention, the strong desire for the end, heaven. This of course means sanctity and charity. Pastor Kopf gets no closer than "development of human personality."

A few lush quotations should convey the general sentiment of the good pastor's light-headed theology. For example, he says of Baptism that "it does far more for the parents that it does for the child" (p. 11). Again, as regards Matrimony he says "we view marriage as a sacrament because it deals with the most sacred things we know, human life and character" (p. 51). Speaking of sin he says, "What is sin? It is any thought or action which prevents the attainment of high character in ourselves or in those whose lives are influenced by us" (p. 81). And "pride is a sin precisely because so few people ever have a sense of sin about it" (p. 86). As for lust,

"It is because lust short-circuits and kills the tenderness, the continuity, the overtones, the variations, the growth of love, that it is a sin" (p. 94). Little wonder that he can discourse profusely on conversion without so much as mentioning the word "grace."

Interspersed between these heart-warming heresies is an occasional little blasphemy. For example, "It took seeking and searching for Jesus to see exactly what God wanted Him to do" (p. 32). This certainly does not speak well for the Incarnate Word of God. But listen again as we hear how Christ "diverted" His sexual desires: "That passionate love for humanity did fill part of the gap which was left in His perfect human nature because He was unmarried" (p. 97). Flipping a few more pages one reads "God may forgive us but He is not glad to do it, for the forgiveness implies mistakes of which neither we nor God should be proud" (p. 111).

Now, even if one could charitably misinterpret these blasphemies, it is still necessary to classify radiant Pastor Kopf as an unadulterated Pelagian—with lots of personality. Like so many of his brethren he reduces Christian life to a natural moral life which has sentiment and decision for principles, and the development of personality for an end. Come now Pastor Kopf! Just what are you trying to turn out, Saints or Rotarians? J.F.

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**The Bond of Peace.** By Michael Kent. pp. 185, with notes and appendix. The Bruce Publishing Company, Milwaukee. 1945. \$2.00.

*The Bond of Peace* challenges individual Catholics to become real peacemakers. As the author indicates, they carry the full responsibility of restoring universal peace, for they alone have the means to reestablish the unity essential to peace. This is the substance of Michael Kent's message, a message that is striking in its simplicity, sincerity, and understanding.

Basically the argument of this book rests on the fact that the heart of peace is a supernatural unity, the fruit of Charity; and consequently, peace can be attained only through supernatural instruments, prayer in heaven and sacrifice on earth. The author does not state the theological principles underlying this fact, but, presupposing them, discovers in history the cause explaining why the great masses of the people no longer bother about these supernatural instruments. The clever presentation of the historical facts pointing to the one font, Luther's so-called Reformation, from which this spiritual indifference has flown, constitutes a real contribution to the cause of peace. In discussing this source of the world's ills

the author minces no words. Luther's heralded emancipation is stripped of all its false colors and shown to be exactly what it was—a sin against God.

Because sin demands reparation the author envisions a Crusade of Sacrifice to offer "Christ the apology due Him for the insult of Luther and the sins which have multiplied in its wake." It is only when a united Christianity gathers again around the Altar of Sacrifice that we may hope for peace.

Throughout the book reality asserts itself. All issues are faced squarely, analyzed with precision, and penetrated to their very core to show their spiritual roots. No attempt is made to water down or compromise the working principles of peace, principles that can be known by man only through divine revelation. For this reason *The Bond of Peace* is recommended to all who sincerely hope for true peace. P.F.

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**The Child and the Emperor.** By Prince Hubertus zu Loewenstein. pp. 70. The Macmillan Co., New York. 1945. \$1.50.

A timely and timeless vignette is this legendary account of the meeting of the Child of Light and the great Roman Emperor, Caesar Augustus. Touching in its simplicity, fraught with meaning and ominous in its message, the story is an ageless saga of the supremacy of the spiritual over the temporal. Subtle and provocative, it is a folk tale matchless in beauty, profuse in implication. The admonition of the Prince of Peace to a prince of the world: "of justice you have had abundance, and with righteousness, as you saw it, you have ruled. But of grace you knew nothing," presages the great gift of the Promise to all men. The fulfillment of the Promise is the eternal obeisance not only of Caesar but of generations yet unborn. "*Tu es Christus, tu solus Dominus.*" G.H.

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**Suicide Bent.** By David Goldstein, LL.D. pp. 240, with appendix and index. Radio Replies Press, St. Paul, Minnesota. 1945. \$2.00.

Be you Catholic, Jew, Protestant, or Atheist; be you rich or poor; be you an American, French, or English, Doctor Goldstein will tell you why birth control is wrong and vicious. In this excellent book, the author rightly sets forth the question of population as one of the major problems of our era. He shows us why the birth rate in almost every country has decreased. He proves conclusively that birth control is the cause of the decline and puts forth facts and figures that cannot be denied. After positively proving that

birth control is the cause of the decline of the world's population, he attacks the Sangerizers of Mankind from a religious point of view. In this second half of the book the eminent scholar and defender of the age-old moral principles, answers satisfactorily questions which the propagators of contraception put forth. Finally he quotes in full the "Edict of the Supreme Soviet of the U.S.S.R., Moscow, Kremlin, July 8, 1944," and the Encyclical letter "Casti Connubii" of Pope Pius XI.

This book will tell you why eighteen year old boys have to wear uniforms and fight the country's battles. It is a work that is highly recommended to all, for it is a complete and timely treatment of the subject of birth control. After you have read this scholarly work, and if you be at all honest with yourself, you can't fail to see why the Sangerizing of Mankind is wrong, vicious and thoroughly un-American.

J.J.D.

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**Personal Mental Hygiene.** By Dom Thomas Vernor Moore, O.S.B., M.D., Ph.D. pp. 331, with index. Grune & Stratton, New York. 1944. \$4.00.

In the treatment of many mental disorders the personal effort of the patient is of paramount importance. Very often he alone can apply the remedy suggested. Hence Dr. Moore's purpose in writing this book is to help the individual to help himself. As a rational creature, he can do this by using the proper means to ensure adequate control of his emotions.

An attempt to solve all human difficulties on an emotional plane is a hopeless task. Yet modern psychiatrists seldom take into account the intellectual and spiritual part of man when treating emotional mal-adjustments. Dr. Moore overcomes this deficiency by presenting various attitudes of mind, ideals, and principles which may be of value to the individual confronted with the difficulties of life.

The language of this work may be quite difficult for the ordinary reader. Nevertheless the book is heartily recommended as a practical aid in overcoming those personal defects which mar the character of and cause so much trouble in, our lives. L.L.

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**Key Thinkers and Modern Thought, Vol. II.** St. Louis University Studies in honor of St. Thomas Aquinas. pp. 72. St. Louis University, St. Louis. 1944.

The reader who expects to find anything about St. Thomas Aquinas in this volume will be disappointed. The only connection

seems to be that some of the papers here included were originally read at a celebration held on his feast day last year. These papers now supplemented by others form the present volume which professes to give us a view of modern thought.

The papers treat such a variety of thinkers as Einstein, Wyndham Lewis, Hutchins, and Father Marechal. For the most part they offer little more than a biographical sketch of the man and a superficial outline of his work—the sort of thing you would find in any encyclopedia. One or two of the articles are of slightly greater merit. Dr. Harmon has contributed a sane, if somewhat brief, analysis of the doctrine and methods of Freud; while Thomas Patrick O'Neill has given us a fairly comprehensive sketch of Rosenberg, the philosopher of Nazism. The "non-specialist" for whom the volume is intended will be delighted to find Prof. Scholz's article on the German dramatist, Hauptmann, written in German.

It is the boast of the editor that the work "presents these men objectively: neither commending nor condemning." In this lies one of the principal faults of the volume. No judgment is made on the diverse doctrines presented (a procedure of which St. Thomas would certainly have disapproved), nor is their precise importance in modern thought indicated. Readers will profit very little from this volume.

P.M.S.

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**Mission of the University.** By Jose Ortega y Gasset. Translated with an introduction by Howard Lee Nostrand. pp. 99 with index. Princeton University Press, Princeton, N. J. 1944. \$2.00.

In this little book, of which one-third is an introduction by the translator, the author develops several interesting theses. Some of them we can heartily endorse; of others we are dubious; to some, even hostile. For instance, he advocates reinstating in the university the basic function of teaching culture. To this we can give our assent, as well as to his well-placed emphasis on the active rôle of the student in education. Also laudable is his provision to take into consideration the student's limited mental capacity and his insistence that the university should teach what it claims to teach—in other words, that it be honest.

Among doubtful matters, of which we would like a fuller explanation, is the term "destino"—used quite frequently by the author. He explains it in one place as the "state of mind which the mystics, following a profound intuition, used to call the state of grace." This state of mind consists in cheerfully accepting an inexorable destiny.

Now, this is certainly a far cry from what the Church and true mystics mean by the state of grace. Likewise, we must disagree with the following: "today there is no other spiritual power than the press . . . in our times the ancient spiritual powers have disappeared: the Church, because it has abandoned the present (whereas the life of the people is ever a decidedly current affair)." It is absurd to say that the Church is not a spiritual power. Is any society nearer to its members in aiding them in their present temporal needs as well as in their spiritual welfare than the Church? Moreover, the Church is always ready to extend her friendly open hand to any who will grasp it. That is where the power appears, in grasping it. B.J.

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**Philosophical Understanding and Religious Truth.** By Eric Frank. pp. 182. Oxford University Press, New York, 1945. 2.50.

In the six brief essays which constitute this philosophical study, Dr. Frank may have been trying to squeeze religion into the confines of modern philosophical understanding, or perhaps he may have been trying to inject philosophy into religion. In either case he has failed.

In successive essays Dr. Frank discusses The Nature of Man, The Existence of God, Creation and Time, Truth and Imagination, History and Destiny, and Letter and Spirit. Within these limits, he asks modern philosophy to "scrutinize objectively its own presuppositions" so that it may again have "access to religious truth." However, Dr. Frank's shabby presentation of a syncretized faith offers a poor fundament for any philosophical understanding.

No one of these essays is free from error. They are each a melange of truisms and blunders ranging from a denial of the permanence of truth to a perversion of Christianity. The essay on Creation and Time comes closest to a sound presentation of facts and their causes. On the other hand, the most egregiously fallacious argumentation may be found in the essay on the Existence of God. According to this essay, the existence of God can be proved to modern man only by the "agonized attempt to deny God."

The scholarship and grammar of these essays is not above reproach; St. Thomas's arguments for the existence of God have been grossly misinterpreted, and vague grammatical references only add to the confusion of Dr. Frank's presentation of both religion and philosophy.

W.D.H.

**An Essay On The Economic Effects Of The Reformation.** By George O'Brien, Litt.D., F.R. Hist. S., etc. pp. 194, with index. Newman Book Shop, Westminster, Md. 1944. \$2.50.

In a society dominated by the Catholic Church, as was that of the Middle Ages, the rejection of the Faith by a sufficient number of individuals will necessarily result in a change for the worse of the whole life of that society. With this principle as a foundation Dr. O'Brien shows how the basic tenets of the Protestant Revolution begot two opposite systems, Capitalism and Socialism.

Though on the whole this is a good and thorough work, there are many debatable statements and some mistakes in it. In a discussion of scarcely two pages the author seems to have settled to his own satisfaction the hotly disputed question of usury. His treatment cannot be considered satisfactory. Likewise, he tends to make the Protestant Revolution abrupt rather than the culmination of a gradual departure from truth and true practice. He says (pp. 48-49) "pioneers of Christianity . . . had to create the institution that would preserve the purity of Christian teaching and insist on the observance of Christian morals." This is false. The "pioneers" of Christianity received from Jesus Christ that institution, His Church, which would preserve the purity of His teaching and insist on the observance of His moral precepts. Dr. O'Brien frequently has history demonstrating things. Demonstration proceeds from universal principles which are true, certain, and causes of the conclusions. History, which is the mere recording of individual, particular events, can demonstrate nothing. The text, moreover, is peppered with some astounding generalization. Finally, the book is overburdened with quotations which make perusal difficult and tiresome. T.L.F.

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**A Documented History of the Franciscan Order.** By Very Rev. Raphael M. Huber, O.F.M. Conv., S.T.D., S.T.M. pp. 1028 with over 60 illustrations, 4 indexes, and bibliography. The Newman Book Shop, Westminster, Md. 1944. \$7.50.

This record of Franciscan history is written by one fully competent for so grand and yet so arduous an undertaking. Fr. Raphael Huber is a distinguished Professor of History at the Catholic University of America. His more than thirty years of research is coupled with great erudition recognized both in Europe and the United States. As a result, he has given the reading public a reliable, thoroughly documented, and well-written volume of *Franciscana*.

The book has three main divisions. The first two treat of the

foundation of the Order in 1209 up to its permanent division in 1517. This section contains brief but adequate sketches of such Saints as Francis of Assisi, Bonaventure, Bernadine of Siena, John of Capistran, and James of the Marches. References are also made to St. Clare and the later reform of St. Colette.

Considerable attention is given to the disputes which arose over the Rule and Testament of St. Francis. Due to the bitterness of these arguments, not all the reading will prove edifying. Fr. Huber has made no attempt to ignore the faults of the Brethren while he recounts the myriad glories of the Order. The author has wisely enlivened the text of his history with humorous incidents. This first half of the book is extremely interesting and well presented.

The third part of this mammoth undertaking is of a more technical, though nonetheless absorbing, nature. The entire Rule of St. Francis is given as well as exact information on the organization of the Order in all three of its branches. The tenuous question of the Franciscan habit is treated at length. It will undoubtedly come as a surprise for the average reader to learn that gray was the original and traditional color of the Order. Also included here are thumbnail sketches of the numerous Franciscan Provinces. An excellent treatment of the Medieval university set-up with special emphasis on Franciscan scholars is likewise provided.

Aside from typographical errors, inevitable in so lengthy a book, it would be difficult to find fault with the volume. The pictures have been well chosen. Students will be forever grateful to Fr. Huber for the extensive list of references and his careful evaluation of sources. All lovers of the Faith will rejoice in so complete and exhaustive a treatment of one of the greatest glories of the Church, the Franciscan Order.

Dominicans will note with interest that as early as 1348, the Franciscans "recommended, especially towards the Dominicans, who should be looked upon as brothers" a spirit of hospitality. Although there were to be many disputes over philosophic and theological questions between members of both Orders, the spirit of comradeship has continued and deepened to this day.

Early in the book, Fr. Huber points out that St. Francis wanted his Friars to be joyful and not gloomy. That they have never lost this spirit testifies to the genuineness of the Conventuals, Capuchins, and Observants as true sons of St. Francis.

R.S.

**Pope Pius XII Priest and Statesman.** By Kees Van Hoeck. pp. 106, with index. Philosophical Library, New York, 1945. \$2.00.

This biography of the Holy Father gives the reader many informal poses of the present Father of Christendom and points out many of the milestones of his life. One can appreciate his early hopes as a seminarian, admire his zeal as a young priest, and realize the weight of his ever-increasing burdens. Through an unceremonious introduction, the reader is made to feel the ease which this dynamic character engenders in even the most formal of receptions. After the splendors of the magnificent coronation are graphically depicted, the ceaseless activity of the Pope is reviewed, without minimizing, however, the deep spirituality of the Pontiff. In mentioning his triumphs and his sorrows, the author points out his zealous attempts for peace. In showing his pastoral care for the flock of Christ, he presents the great truth of faith, the Pope is the true vicar of Christ on earth. W.D.M.

**Father Theobald Mathew Apostle of Temperance.** By the Reverend Patrick Rogers, M.A., Litt.D. pp. 166. With Bibliography and index. Longmans, Green and Company, New York, 1945. \$2.50.

Few men have impressed themselves more indelibly on the history of their own age and of the world than the famous "Apostle of Temperance," Father Theobald Mathew—the famous Irish Capuchin Friar. Many stories are told about him and many questions are asked about him. The most common question is: "Why did Father Mathew preach total abstinence and not the virtue of temperance." The answer is to be found in his own words in this book: "I never stated that it is wrong to use strong drink, but I assert that there is a great risk in doing so and that the habit has produced many social evils."

Father Mathew stressed the importance of total abstinence in the spiritual life of the people. Total abstinence was not religion, he reminded his listeners, but the foundation on which religion must securely rest. By taking the pledge a person removed the greatest obstacle to the performance of his religious duties, and this was the end which should always be kept in view. The results he accomplished for Ireland were unequalled by any other man. Because of his generosity to the poor, his sincerity with all, and his indefatigable efforts for the betterment of his countrymen and of the world, his name will always live and will be blessed.

The story of his efforts is told in this book in clear, vivid and

picturesque language, and it makes interesting reading for all. Everyone should be acquainted with the history of him of whom it has been truly and fittingly said: "He has wiped more tears from the face of women than any other being on the globe but the Lord Jesus, and thousands of lisping children will bless the providence that gave them an existence in the same age." H.H.

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**The Catholic Schools of England and Wales.** By H. O. Evennett. pp. 141 with index of proper names. Cambridge, at the University Press; New York, The Macmillan Company, 1944. \$1.25.

Students who have been following the recent developments in England's educational policy will appreciate the timely appearance of this general survey of the nature, ideals, functions, organization, and significance of the Catholic Schools in England and Wales. The two central chapters of this book (concerned with the identification of Catholic Schools and the religious character of their organization and studies) present material, some of it for the first time, which is indispensable to any serious study of the particular and immediate problems confronting the Catholic Schools in these two countries.

Of more general interest is the concise and accurate statement in the first chapter of the Church's educational mission, ideals, and working principles. The author's appraisal of these factors as the dynamic forces, at one time molding men and their civilizations, at another time being adapted prudently to existing national customs and institutions, is indicative of the sober judgment that characterizes his whole work. Rounding out the author's consideration is a clear and forceful argument on the significance of the Catholic Schools in England today, an argument which merits careful consideration.

P.F.

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**Balkan Background.** By Bernard Newman. pp. 348, with Short Reading List and index. The Macmillan Company, New York, 1945. \$2.50.

Bernard Newman has written a readable, vivid, and unbiased appeal for studied patience, enlightened sympathy and far-sighted understanding of Europe's ageless battle-field, the Balkans. But only one who has formed an opinion founded on a sound knowledge of the Balkan problems is capable of answering this appeal.

To aid in the formation of such an opinion, *Balkan Background* unfolds not the mere facts of history but the rich story of a long-suffering class of people—the Balkan peasants. To know the peasant means: 1) to know how and why "religion and nationalism are

firmly and affectionately entwined in the Balkans;" 2) to appreciate the influence of religion—for the most part Orthodox—in keeping alive the cultural influences, and hence the unity of the Balkan countries throughout centuries of Moslem subjection; 3) to understand why "unless there is a settlement in Yugoslavia, there will never be a settlement in the Balkans."

To know the peasants is to possess the key to the Balkans, the key that can open the door to European peace. To know some of the reasons how and why "the Great Powers were using the Balkan states as their tools, always seeking their own advantage—or the discomfiture of their opponents" is to understand why that key has never really been used.

Worthy of special mention is Mr. Newman's apparently impartial and enlightening presentation of the conflict in Yugoslavia which has raged around the now world-famous personalities of Tito and Mihailovitch.

J.McT.

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**The Argentine Republic.** Ysabel Fisk Rennie. pp. 404, with bibliography, index and photographs. The Macmillan Co., New York. 1945. \$4.00.

Mrs. Rennie here presents the public with a history of the Argentine Republic, the first and only work of its kind in any language. Although the Argentine Republic did not begin to exist until 1853, Mrs. Rennie explores its bases as far back as 1826, omitting everything before that date "because the book has to begin somewhere."

This is an interesting history despite the profusion of indefinite pronominal antecedents in the first few chapters. The author presents her information with a calm and fair mind. If you desire to learn something of the modern history of Argentina as a background for its present status, this is the book to read.

Due perhaps to her personal inclination and interests (she married an economist), Mrs. Rennie is concerned chiefly with the economic factors at work in the history of the Argentine Republic, and as a result her treatment of the subject seems slightly lopsided and distorted.

Since she is a native of the United States (she spent only two years in Argentina), whatever bias there is in the book is in favor of our outlook on various questions; and, for the same reason, her understanding of the problems involved is not as sympathetic as that of a native Argentine would be. In regard to the Church, Mrs. Rennie displays the usual educated ignorance.

J.H.S.

**William the Silent.** By C. V. Wedgwood. pp. 302, with index. Yale University Press, New Haven, Conn. 1944. \$3.00.

This biography is a tribute to the industry and the literary ability of the author. However, it is written with the obvious purpose of building up William, Prince of Orange. In so doing many of the historical figures of the age are subjected to a gross misrepresentation. Among them are Philip II, Don John of Austria, the Duke of Alva, Margaret of Parma, and Granvelle. In depicting William's relations with his sovereign, the author has followed that section of the English historical school which is notorious for its falsification of Spanish history in general and of Philip II in particular. Queen Mary I of England, Philip's wife, fares no better than her husband. ". . . the bloodiest religious persecution in that country's recorded history (England) was in progress under the auspices of Philip's devoted wife, Mary Tudor" (p. 19). Such extravagant overstatements, sorry to say, are all too frequent. This *persecution* is dwarfed into insignificant child's play when compared with the deluge of blood unloosed in Elizabeth's reign. This *persecution* was really not religious but political, for the offenders were guilty of high treason.

The author asserts that although William learned from the Emperor Charles V and Mary (his Catholic educators) responsibility to the people, "he differed from them in an assessment of right and wrong which was moral rather than political; and of which the foundations must surely have been laid in early childhood at Dillenburg" (p. 8). It was here that the young William received his Lutheran training. To state that William had a notion of the basic ethical concepts and that he received these at Dillenburg, is a gratuitous assumption. His career is eloquent testimony of his attitude regarding moral right and wrong. He was baptized a Catholic, became a Lutheran, changed back to Catholicism, later switched to Lutheranism, and then finally embraced Calvinism. In short, he professed that religion which would be monetarily or militarily profitable, or which would enhance his power and rank in the nobility. He was pragmatic and utterly bereft of any absolute moral principles. Throughout his career his duplicity and chicanery would have been an inspiration to Machiavelli.

The thesis set forth by the author that William was not guilty of treason remains unproved. Louis of Nassau, his brother, admittedly plotted treason at William's house and under his guiding hand. To say Louis is a traitor while maintaining that William is

not, is a fanciful hypothesis. It is a distinction of reason with no foundation in fact. This book will appeal to those alone who want their history written principally according to the author's subjective feelings, and not according to an intelligent insight of objective reality. C.P.F.

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**Jefferson Davis and His Cabinet.** By Rembert W. Patrick. pp. 368, with bibliography and index. Louisiana State University Press, Baton Rouge. 1944. \$3.75.

The story of the Civil War has not yet been completely told. Books are still being written by men of the North and of the South, aimed at casting more light on the darkness which still shrouds much of the picture. This study has precisely this end in view. It gives a thorough and sympathetic treatment of the men who directed the Confederate Government throughout its tempestuous life.

With the adoption of the Constitution of the United States, slightly modified, as the foundation of the Confederacy, the southern leaders called upon Jefferson Davis to accept the presidency. Although Davis was fitted more for a military than for a political career, he was forced into the political limelight by his strong pro-south attitude. Sensitive and strong willed, he made many political enemies. It was with difficulty that he secured a cabinet which he considered able to cope with the tribulations of a young State at war with a powerful enemy. It is to his credit, that, once formed, few changes were made in the permanent Cabinet. The criticism leveled at him in this matter and in many others was extremely biased, as the author shows from contemporary documents. Unconstructive and at times vicious, it did much to weaken the morale of his nation.

Each of the members of the Cabinet is presented in a brief biographical sketch. The author is concerned primarily with the character of each man, his working methods, and his relations with the President.

The book ends with the flight of Jefferson Davis and his Cabinet before the advancing Union armies, and the subsequent capture of most of them. F.M.C.

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**The Declaration of Independence—The Evolution of the Text as Shown in Facsimiles of Various Drafts by its Author, Thomas Jefferson.** By Julian P. Boyd. pp. 84. Princeton University Press, Princeton, N. J. 1945. \$3.50.

In this brief, scholarly work the author indicates the proximate

sources of the Declaration of Independence. After considering the philosophical and historical progenitors of the Declaration Mr. Boyd treats in detail two documents that had a pronounced effect upon the draft. These are Thomas Jefferson's "Draft of the Proposed Virginia Constitution" and George Mason's "Bill of Rights of Virginia." Then follows a critical analysis of the various extant drafts together with an evaluation and solution of the difficulties presented.

The scholarship and readability of this work together with the reproductions of the extant drafts of the Declaration make this book extremely valuable for all who are seriously interested in this historical document. It should prove invaluable not only in the libraries but also in the classrooms of our nation. W.B.R.

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**The Quality of Mercy.** By Rt. Rev. Msgr. Hugh Francis Blunt. pp. 183. Bruce Publishing Co., Milwaukee. 1945. \$1.75.

*The Quality of Mercy* treats with reverence, understanding, and frequently, with eloquence the nature and practice of the corporal and spiritual works of mercy in the Pagan, Jewish, and Christian eras of civilization. One who has meditated on Holy Scripture's account of that dramatic scene at the Last Judgment, when Christ will separate the just from the damned, will not underestimate the importance of this comprehensive work on mercy, the fruit of charity. For it is mercy as it is manifested in seemingly small things that has been singled out by God as the basis for this separation. In the ears of the just alone will Christ's words of election echo: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

Mercy may very well be "big business," for, as Monsignor Blunt pointedly remarks, it is God's business. But mercy can never become a closed corporation. It is a virtue that must be practiced by all of us who will stand before the throne of His Majesty. *The Quality of Mercy* reminds us of this obligation, and offers us inspiration, sorely needed in these times, to practice the corporal and spiritual works of mercy. P.F.

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**Between Ourselves.** By Aloysius Roche. pp. 182. Longmans, Green and Co., New York. 1945. \$2.00.

Though this book is written in Father Roche's usual free and delightful style, those who are accustomed to reading his works for what he has to say will be disappointed. In nineteen short essays he attempts to build up a Christian frame of mind for every-day use. A

little more solid doctrine would have assured him of success. But between ourselves, as the book stands it will hardly succeed in building anything more than sweet but short lived sentiments. F.S.

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**The Devil's Share.** by Denis de Rougemont. pp. 221. The Bollingen Series, Pantheon Books, New York. 1945. \$2.50.

M. de Rougemont is a French Protestant theologian who has exerted considerable influence on Catholic thought in France during the past ten or fifteen years, particularly by his work with the groups of *Esprit* and *Temps Presents*. His writing in English, translated from the French, has caused interest in England and the United States among Catholic theologians.

His intention in this book is to show that the evils which we recognize today are reasonably to be attributed only to the devil, a real being, a fallen angel intent on leading us to evil. It is an attempt at unmasking the devil in the works of our era, in our war psychologies, in our attitudes toward Hitler and Hitlerism. (We have conceived these as the only modern works of Satan, as though he could not be in Germany and in our armchair at the same time.) De Rougemont analyses the modern cult of romantic love, family disorders, our philosophies of art and culture; he shows the devil in the apparent virtues of the democracies, in the strength of industrialism . . . in all modern activity, in a vivid, clever, and penetrating way.

The book fails in one important point: the answer to the devil. It is not enough to recognize him wherever he is (if that were possible). It is necessary to combat and overcome him. M. de Rougemont makes an attempt at the defense. But his answer is inadequate. It is not enough to oppose Satan with the blue of the sky or the Bread and the Wine. It is necessary to oppose him with prayer, penance, the Sacraments and the practice of supernatural virtue, as St. Paul and the Church teach us.

If a reader thinks that he has the solution to the problem because he understands the book, then he can be sure that in that instant the devil has slipped in between the pages. Baudelaire may be right: "It is the devil's cleverest wile to convince us that he does not exist." It is just as clever to convince us that we know where he is and give us confidence in our wit. He is then in the one place we would fail to look for him, in our security and complacency. M.H.

**Golden Rose.** By Pamela Hinkson. pp. 371. Alfred A. Knoff, New York. 1944. \$2.50.

*Golden Rose* is a novel that is unique in the multitude of so-called novels that are penned today. It contains a moral meaning—one which is sufficient in itself to recommend the book.

It is a story which tells of the love of a man for a woman—nothing unusual in a novel. What is unusual and what sets it apart from most modern romances is the fact the *Golden Rose* has an interwoven pattern of supreme heroism coupled with goodness. Omitting the usual evil, which contemporary authors consider necessary in a story, Miss Hinkson has stressed the virtuous and the truly ethical. This nobleness is symbolized by the yellow roses which bloom under the burning skies of India, and by the all-encompassing love of a colorful missionary nun in the state hospital of Mholpur.

Combining emotional delicacy and unusual descriptive vividness, the author has succeeded in telling an ordinary story in an extraordinary way. F.C.M.

**My Requiem Missal and Mass Card.** Explained by Father Stedman. pp. 128. Confraternity of The Precious Blood, Brooklyn, New York. 1944. \$.30.

The briefest persusal of the contents of *My Requiem Missal And Mass Card* is sufficient to indicate its practicality. This "vest-pocket-size" booklet serves as a Mass card, presents a clear, easily-followed Requiem missal, offers a brief statement of the doctrines of Purgatory and Indulgences, and lists indulgenced prayers to be said for the dead. A series of illustrated articles outlining the duties of devotion to the holy souls and a statement of the prayers to be said at the grave enhance the value of this booklet. A special feature of the missal is the application of Father Stedman's workable system of numerical notation to the Funeral, Month's Mind, and the Anniversary Masses. P.F.

**Saint Thomas Aquinas, O.P., Explains Our Lady's Feasts.** By Rev. E. C. McEniry, O.P. pp. 51. College Book Co., Columbus, Ohio. 1945. \$1.00.

Just seven years ago, Father McEniry gave us his *Saint Thomas Aquinas Meditations*, based upon an earlier work by Father Mezard. He has now extracted from that volume the meditations referring to the Blessed Virgin and presented them in booklet form. The result

is an excellent compendium of the Mariology of the Angelic Doctor, drawn not only from the *Summa Theologica* but also from his other works, particularly his scriptural commentaries, his sermons, and his explanation of the Hail Mary. All lovers of Mary will be grateful to Father McEniry for making the doctrine of Saint Thomas on our Lady available in so handy a form and in idiomatic English.

There are twenty meditations included, treating all the principal feasts of our Lady. An appropriate prayer, drawn from the liturgy or from the traditional prayers of the Church, is appended to each meditation. It is unfortunate, however, that Father McEniry did not see fit to include the dates of the various feasts. The reader who wishes to ascertain the source of many of the selections will be disappointed also, for in many cases the references to the works of Saint Thomas have been omitted.

P.M.S.

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**Enjoying the New Testament.** By Margaret T. Monro. pp. 176, with Epilogue and three appendices. Longmans, Green and Company, New York. 1945. \$2.50.

*Enjoying the New Testament* was written "to help people to read the New Testament for the first time and to find it an enjoyable experience." In one respect at least, the work is unique: its reading time. Divided not into chapters but into twenty-one "Weeks," the book assigns a part of the New Testament for each week's reading, following the order in which the New Testament was written. Strictly speaking, the course would extend to only five months, but as the authoress charmingly puts it, "Allowing, however, for personal tastes—and also for emergencies, flu, holidays, domestic crises and the like, it is better to think of it as a six months' course."

In each of the "Weeks," the authoress tries to orientate the reader to the particular reading assigned by giving something of the background, date of composition, character of the recipients of the writing, and other notes of introduction. At the end of most assignments there is a section entitled "To Think About," wherein the reader is asked to try to discover the various problems the writer had in mind when writing, as, for instance, in the *First Epistle to the Thessalonians*, where St. Paul corrects some misunderstandings concerning the *Parousia*. Sometimes the reader is asked to detect the characteristics peculiar to a certain hagiographer, such as the medical terminology of St. Luke. Answers are given in Appendix A. Appendix B is a selected bibliography for further reading, while Appendix C contains a chronology of the New Testament.

Margaret Monro has a commendable end in this book, namely, the promotion of biblical reading and study. However, her book cannot be given unqualified recommendation. No one who has seriously read the New Testament as the Word of God will subscribe to the advice, "Begin With the Book of Acts. It is one of the world's great thrillers. And read it like a thriller . . . and take it for your light reading this week, instead of whatever you thought of buying." This "Bible-as-literature" approach to the reading of Holy Scripture is both a compromise and a dangerous principle. If there is an adventure in the story of St. Paul's journey's, it is not primarily for the delight of its readers. Imagery and figures in Holy Scripture are ordained primarily to the instruction of the faithful in divine things. To thrill at the adventures of Paul the traveller is one thing; to thrill at the manifestation of Divine power and excellence is quite another. Love of the Scriptures will never be generated by, nor fostered on, a "Bible-as-literature" basis.

On page 17 the authoress writes, "the papyrus reed, now extinct. . . ." On page 60, we learn that Idumea is east of the Jordan. Nicodemus is a Sadducee, according to the authoress, p. 68, but according to *St. John*, 3, 1, he was a Pharisee. These, and many errors of interpretation leave much to be desired in a work which might have been worthwhile.

T.C.

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**Thomistic Bibliography:** 1920-1940. By Vernon J. Bourke, Ph.D. pp. viii, 312. The Modern Schoolman, St. Louis, Mo. 1945. \$3.00.

To survey Thomistic literature for the years 1920-1940, one has but to turn to this excellent bibliography. It carries on the work of two Dominican Fathers, P. Mandonnet, O.P., and J. Destrez, O.P. In 1921 these two scholars published *Bibliographie Thomiste*, a list of works on the life, writings, and thought of St. Thomas Aquinas. The items in both bibliographies are classified under five major categories: I. Life and personality of St. Thomas, II. Works of St. Thomas, III. Philosophical doctrines, IV. Theological doctrines, V. Doctrinal and historical relations.

Mr. Bourke states in his introduction, "In the main, the analytical divisions according to subject matter of the present list, follow those of the Mandonnet-Destrez *Bibliographie Thomiste*. These categories, with a few modifications for the sake of clarity and completeness, have been retained so that it will be possible to use this bibliography as a supplement to that of 1921." Included in the introduction is a chronology of the life of St. Thomas and a chrono-

logical list of St. Thomas' works, including references to the various editions.

The arrangement of the bibliography makes for handy reference. There are four indexes. These indexes list proper names of authors and persons mentioned in titles, anonymous works, references to articles appearing in periodicals and collections, and symbols of frequently cited works. Works are cited from all scholarly languages. The amount of Thomistic bibliographical information included in the 312 pages is a gold mine for scholars and librarians. It goes without saying that it should be purchased immediately by libraries specializing in philosophical, theological and scriptural literature. It should not be missing from the shelves of any person interested in Thomism. Mr. Bourke is to be congratulated on the successful completion of a fine piece of work. The Modern Schoolman has added another worth-while book to its list of publications. *Thomistic Bibliography* is a reference tool worth its weight in gold to all who are in search of the truth.

R.A.

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### BOOKS RECEIVED

- The Cleansing of the Temple.* By Dom Theodore Wesseling, O.S.B. Longmans, Green, & Co., New York. 1945. \$1.75.
- The National Catholic Almanac* for 1945. Compiled by the Franciscan Clerics of Holy Name College, Washington, D. C. St. Anthony's Guild, Paterson, New Jersey. \$1.00.
- Principio To Wheeling (1715-1945).* By Earl Chapin May. Harper and Brothers Publishers, New York. 1945. \$3.00.
- The Reign of Jesus Through Mary.* By Gabriel Denis, S.M.M. Revised edition. The Montfort Fathers, Bay Shore, New York. 1945. \$1.00.
- Jésus Passait.* By Ernest Pallascio-Morin. Les Editions Du Levrier, Ottawa and Montreal. 1945. \$1.25.
- Proceedings of the Eighty-Ninth Convention of the *Catholic Verein of America* and the Twenty-Eighth Convention of *The National Catholic Women's Union.* Central Bureau Press, St. Louis, Mo.
- The Calling of a Diocesan Priest.* By Joseph Clifford Fenton, S.T.D. The Newman Book Shop, Westminster, Md. 1944. \$.50.
- The Appeal to the Emotions in Preaching.* By Edmond D. Benard, M.A., S.T.D. The Newman Book Shop, Westminster, Md. 1944. \$.50.

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### PAMPHLETS RECEIVED

- The Secret of Mary.* By Blessed Louis Grignion De Montfort. Revised Edition. The Montfort Fathers, Bay Shore, New York. \$.15.
- Il Segreto Di Maria O La Schiavitù D' Amore Della SS. Vergine.* Italian translation of *The Secret of Mary.* The Montfort Fathers, Bay Shore, New York. \$.10.

- How Rich Are The Young.* By Edward F. Murphy, S.S.J., Ph.D. Catholic Students' Mission Crusade, National Center, Crusade Castle, Shattuc Ave., Cincinnati, Ohio. \$10.
- The Eucharist, The Life of the Church.* By The Reverend Bede Lebbe, O.S.B. The Liturgical Press, St. John's Abbey, Collegeville, Minnesota. \$18.
- Saint Therese Patroness of the Missions.* By Albert H. Dolan, O.Carm. Carmelite Press, Englewood, N. J., and Chicago, Ill. \$10.

PUBLICATIONS OF *THE GRAIL*, St. Meinrad, Indiana:

1. *Eucharistic Christ.* Translation from the Latin by Placidus Kempf, O.S.B. \$10.
2. *Follow Christ.* Vocation Number 1945. \$25.
3. *Christ Calls.* A Guidebook on Stimulating Vocations for the Use of Grade and High School Teachers. By Theodore Heck, O.S.B., Ph.D. \$25.
4. *QMP Stories.* Number 4. By Quentin Morrow Phillip. \$25.

FATHERS RUMBLE AND CARTY. *RADIO REPLIES PRESS*, St. Paul, Minn.:

1. *Six Pre-Marriage Instructions for Catholics and Non-Catholics.* \$10.
2. *Way of the Cross.* Arranged for Congregational Praying and Singing. \$10.
3. *Anti-Semitism prior to 1500.* By Rev. Arthur J. Riley, Ph.D. \$15.
4. *Cry of the Children.* Religious Vocations for Girls. \$10.
5. *To Be A Priest.* By Rev. Dr. Leslie Rumble, M.S.C. \$10.
6. *Jewish Problems By A Christian Israelite.* By David Goldstein, LL.D. \$15.
7. *Seventh Day Adventists.* \$10.