



**The Idea of a Catholic College.** By John Julian Ryan. pp. 136. Sheed & Ward, N. Y., 1945. \$2.00.

Catholic Education has received considerable criticism in the past few years. Shortcomings have been indicated and reforms have been suggested. Professor Ryan's book is a suggestion for such a reform. It is, in his own words, "a blue-print" of what a Catholic college should be. In presenting us with this blue-print, the author first outlines the aim of Catholic education, then describes the students who are to be educated, and finally discusses the teacher and the curriculum, which are the means whereby the aim is to be achieved.

The aim of Catholic education, Professor Ryan states, is to prepare for Catholic living. In accordance with this, the Catholic college must train its students how best to perform every action in the most charitable manner possible. Particularly with reference to work, the student must be taught to make a living not by supplying artificially created demands nor by producing inferior products, but by working in a professional spirit. "All men," says Professor Ryan, "can follow with professional skill, some richly charitable vocation." It is his opinion, however, that this professional attitude toward work is unattainable in our present industrial society; and he would train students to labor not in this society, but rather in one similar to the guild system of the middle ages. Professor Ryan stoutly maintains that this ideal is practical even when applied to the most menial occupations, yet the arguments he advances to support this position are singularly unconvincing.

The chapters on student and teacher need little comment. The student entering Professor Ryan's college is a young man of great potentialities, but neither wise nor soundly founded in virtue. He would have his freshmen between 15 and 16—an idea already advanced by other educators—though he admits that after four years, the graduate of his college would probably have to spend two years elsewhere to qualify for the A.B. degree. The teacher must be a saint and a sort of "spiritual foster-father." Though he voices it as a question, the author implies that the teacher should be a layman, hint-

ing that teaching is not priestly work; and yet the teacher in Professor Ryan's college is primarily concerned with "restoring his student-sons in Christ to the integrity lost at the Fall."

It is, however, in the curriculum which Professor Ryan outlines that we find the most serious defect in his plan. This curriculum seems to be thoroughly unbalanced. To cite but a few examples: modern languages, a most necessary tool to any advanced study, are entirely omitted, but a year's course in the *koine* Greek is included, in which Professor Ryan rather naively expects the students to read the New Testament and the commentaries of the Greek Fathers. The sole history course offered in the four year curriculum is "The Papacy and Liberalism." Ethics is reduced to something called "Christian Courtesy." A consideration of the virtues—the subject matter of moral theology—seems almost entirely neglected; and the matter of the religion courses, instead of being presented in a logical order, is arranged according to the dispositions of the liturgical cycle.

Professor Ryan is, however, deeply conscious of the most pressing need in all education, integration between the various courses. This integration he seeks to supply in a two-fold manner: through charity and skill. His chapter on integration through charity is, we believe, the most valuable in the book; for he does indicate how all knowledge can be ordained to the love of God and neighbor. Psychology, history, and even literature can be used to show man's imperfection, his need for God. The natural sciences and metaphysics will indicate the perfections of God and offer motives for love. A zealous teacher, however, could apply this integrating principle in any Catholic college, without adopting the suggested curriculum.

Professor Ryan's second principle of integration, which he terms "skill," attempts to unify and vivify curriculum by applying the standards of craftsmanship to all the branches of human activity, and by discovering all abstract principles in concrete matter. This procedure, unfortunately, tends to reduce science to art and sacrifices the speculative to the practical.

Despite these shortcomings, Professor Ryan's book merits a careful reading by everyone interested in the future of Catholic education for the author has recognized that Catholic education must be a preparation; for real Catholic life, which means a preparation for sanctity. If the book is not a complete success as an adequate blueprint for the Catholic college of tomorrow, it does contain ideas which Catholic educators may well incorporate into existing institutions.

P.M.S.

**The Shape of Books to Come.** By J. Donald Adams. pp. 219 and index. The Viking Press, New York, N. Y. 1944. \$2.50.

As Editor of the *New York Times* Book Review, J. Donald Adams has been a close observer of literary movements in America and England. In this book he reports on the literature of the past half-century, and predicts the shape of the books to come. His report, received well by all reviewers, will warm the hearts of Catholics who have been reviewing this same literary scene.

Mr. Adams predicts that the books of the future will more and more attend to the dignity of man. Men today, he writes, are searching for a faith, hoping for something on which they can build their lives. The foundation on which they have built for the past half-century has crumbled under them in two world wars. The writers of the future, then, will try to fulfill this hope. Indeed, they are already sensitive to it and will more and more increase their understanding in the years which lie directly ahead.

The conviction with which Mr. Adams makes this prediction and the reasons to which he points as its foundation are cheering, and give hope to critics now dejected by the parade of twisted character and plot, the rudderless direction, that has cluttered the American literary scene of the past quarter century.

The larger part of Mr. Adams' book is devoted to a review in chronological succession and style groupings of the major writers in America for the past fifty years. This section is by far the more important and vital part. The perception and the sheer common sense of Mr. Adams' judgments make this part of the book one of the finest of modern criticisms. Mr. Adams' asides on such topics as the function of literature, the place of sex in writing, the characteristics of the novel, the obligations imposed on the writer, are clear and marked by mordant observation and cogent reasoning.

All in all, the book is an excellent beginning to any reading in current American literature, and perhaps the best contemporary interpretation of what has been done in the past. M.H.

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**Augustine's Quest of Wisdom.** By Vernon J. Bourke, Ph.D. pp. 323 with appendices and index. Bruce, Milwaukee. 1945. \$3.00.

With a book of this nature, it is safe to presume that other reviewers will treat the aspect of the author's scholarship more or less adequately. There is, however, the aspect of the usefulness of the book, that is, of what use is this book in relation to advancing in Catholic culture? Obviously, it is a good introduction to reading St.

Augustine. But why read St. Augustine? To get a thirst for that wisdom which is Christ.

Accordingly, this book should be read especially by priests and laymen who are seeking the proper ordination of particular topics in study clubs, by all novices who are to take up any type of study, and by those sisters who see, falsely, a dichotomy between their own studies and the religious life.

Now, why should this book, rather than any other, be used as an introduction to study in general and to the study of St. Augustine in particular? It should be used for study in general because St. Augustine's life is very much like the life of the modern Catholic student. It is a question of learning Christ in spite of the pagan culture which he must confront daily. The book is to be employed as a preparation for studying St. Augustine in particular because Dr. Bourke has achieved the very difficult task of presenting St. Augustine in his true light—as the Christian scholar who progressed from the Kingdom of Darkness (of his pre-baptismal days) to the position of a saintly prelate in *The City of God*.

Dr. Bourke shows that Augustine, the scholar, belongs definitively to the Catholic tradition, and that the aberrations of such philosophers as Malebranche or Leibniz are not Augustinian doctrine.

Moreover he points out the historical events which led the Bishop of Hippo to consider those elements of Christian doctrine which were needed to defend both Augustine's faith and the faith of those to whom he communicated his writings.

Unfortunately, the body of the book contains statements which seem doubtful. For example, the statement ". . . Monnica (sic) . . . had no doubt that she was going to heaven" (p. 24) hardly squares with the fact that the fear of separation from God remains until death. Too, one cannot conclude that Augustine was not teaching solid doctrine on grace and predestination in the treatise which he wrote "in the heat of controversy," as is suggested on page 288. However, since such statements are rather *obiter dicta*, they hardly detract from the general recommendation of this treatise, which includes also chronologies of St. Augustine's life and works, and excellent footnotes.

C.M.L.

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**Psychiatry for the Priest.** Father Paul Lachapelle. Translated by Dr. G. J. Brady. pp. 326 with index and bibliography. The Newman Book Shop, Westminster, Maryland. 1945. \$3.50.

This is not a book about how to be a psychiatrist in fifteen easy

lessons. Book knowledge of this science must be supplemented by practice. However, it does provide a workable basis by which the priest can more easily recognize the various neuroses which may affect many of his parishioners. Hence, although this work is but an outline of the subject, it can be used as a practical aid in the work of the ministry.

The lessons, originally given as part of a Pre-theology Course, were meant to be heard rather than read. This accounts for a conversational tone and free style which make for easy reading. However, there are many flaws in translation and printing which with care could have been eliminated.

Canon Law is explicit on the duty of pastors "to care for the unfortunate with paternal charity." Surely every priest in the course of his ministry encounters many cases of mental illnesses. Equipped with such knowledge as supplied by *Psychiatry for the Priest*, he can more effectively become the "all things to all men," which his vocation and supernatural charity demands. L.L.

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**Meditations on Eternity for Religious.** By the Venerable Mother Julienne, O.P. pp. 146. Translated by the Dominican Nuns of Corpus Christi Monastery, Menlo Park, California. Frederick Pustet Co., N. Y. 1945. \$2.50.

Unlike many so-called spiritual books which merely entertain the reader with sensible consolations, *Meditations on Eternity* is designed to transport the earnest reader into "the field of practical faith, wherein souls live, their eyes fixed steadily on eternity."

These meditations, based on the solid spiritual doctrine of St. Thomas Aquinas, are permeated with scriptural quotations, many of which are little known; and these are interpreted according to the Fathers of the Church and those saintly doctors long recognized as biblical authorities. Reference is also made frequently to the maxims and teaching of various masters of the spiritual life.

The book, written in the seventeenth century and now appearing for the first time in English, is arranged for a ten- or fifteen-day retreat. There are twenty-nine meditations dealing in general with "*The Eternity of Love and Its Benefits!*" "*The Two Eternities Toward Which We Advance and the Paths of Eternal Blessedness,*" and "*Helps Given Us to Reach a Blessed Eternity.*" To these are appended six meditations which will prove helpful to those preparing for religious profession.

The author, the Venerable Julienne Morell, was a Dominican

Prioress of the seventeenth century. When but twelve years of age, she was already famous as "the marvel of her sex and the prodigy of her age." All her talents and intellectual accomplishments were devoted to helping others to progress in the divine service. The fruit of such marvelous gifts is to be found in *Meditations on Eternity*. All religious, and especially those of Dominican communities, owe a debt of gratitude to the Dominican Nuns of Corpus Christi Monastery for making available this unerring spiritual guide. E.D.H.

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**Light of Christ.** By Evelyn Underhill. pp. 107. Longmans, Green Co., New York. 1945. \$1.75.

Evelyn Underhill was not a Catholic, though professedly a disciple of Von Hügel who was. *Light of Christ* is a course of retreat conferences delivered some years ago by the author. Her general theme is "if you've been a kindness shown, pass it on." Christ taught, Christ healed, and Christ rescued; we too must teach, heal, and rescue. She bases each conference on a stained glass window in the chapel where the retreat was given and makes frequent reference to these windows throughout.

Though this constant reference to windows is a burden to the reader and a distraction to an auditor, Miss Underhill's conferences contain many edifying reflections. Doctrinally she makes at least two errors. On page 42 she writes: "I love to think that much in Christ's own destiny was mysterious to Him." Regardless of how much consolation this thought brought to Miss Underhill, it is theologically false, a conclusion from heretical premises. Then again, by over-stressing the importance of small tasks she falls into the common error of minimizing the need for great works. She exaggerates humility at the expense of magnanimity. For example on page 59 she writes: "St. Jerome, laying aside his writing and giving his whole attention to taking the disabling thorn from the lion's paw, really is a saint, a tool of God: far more so than when writing controversial letters to those who did not agree with him about theology."

Furthermore, the spectacle of a woman preaching calls to mind the words of St. Paul: "let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to use authority: but to be in silence"; and the words of Sam Johnson: "a woman preaching is like a dog walking on its hind legs. Not that it is not done well; only it is surprising to see it done at all." J.F.

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**Christian Denominations.** By Rev. Konrad Algermissen. Translated by Rev. Joseph Grundner. pp. 1003 with index. B. Herder Book Company, St. Louis, Mo. 1945. \$7.50.

Massing a wealth of scattered details and religious information, Father Algermissen has presented a logically coordinated and easily readable account of each of the organizations embraced by the vague and now almost meaningless appellation "Christian Denominations." His efforts have been inspired by a realization of the primary importance of the visible society of the Church in God's plan of Creation and Redemption; and his conclusions lend eloquent testimony to the axiom that truth is one, while error is multiple.

The notion of the true Church—its nature, purpose and attributes—is delineated in the first part of this extensive treatment. In the second part conclusive proof is given that the true Church founded by Christ is the Catholic Church. The separated churches of the East are the subject of the interesting and informative third part, while the history and doctrinal tenets of the heterodox sects of Protestantism receive ample consideration in the fourth part. Finally, in the fifth part, "The Road to Reunion" is indicated; and the road-bed is described as the charity and prayers of the faithful of Christ.

Throughout this study the most recent and authentic sources have been used. A dispassionate attitude toward each sect—in *omnibus charitas*—has been maintained, yet the need for a rigid doctrinal unity and a consistent moral outlook has not been neglected.

However, some of the statements of Catholic doctrine will not meet with universal approval. The notion of the Holy Ghost as the efficient cause of the Church (p. 20) is scarcely compatible with the doctrine of St. Thomas and the teaching of Pope Pius XII that Christ completed the building of the mystical temple of the Church "when he hung glorified on the Cross." Moreover, the exposition of the doctrine of justification suffers from Molinistic tenets on grace, in which concepts are jumbled and conclusions completely unjustified.

The translator deserves special commendation for his adroit rendering of many difficult German phrases and for his infrequent, but valuable, foot-notes.

W.D.H.

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**The House of Gold.** Lenten Sermons by Father Bede Jarrett, O.P. pp. 202, with index. The Newman Bookshop, Westminster, Maryland. 1945. \$2.50.

These sermons, preached by Father Jarrett at Our Lady of

Lourdes Church, New York City during Lent, 1930, have a perennial interest. With no attempt at ostentation nor at literary nicety the book treats, in the main, of the Catholic ideals of marriage and family life. These sermons should affect the mind and will; they will hardly move the emotions. —G. K.

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**L'Action Catholique, Nature et Structures.** Michel Doran, O.P. pp 192, with bibliography and index. Les Editions du Levrier, Ottawa, Canada. 1945. \$1.25.

The reader of Fr. Doran's book will find it a profound source of inspiration and information on Catholic Action. As professor of Social Philosophy and Catholic Action at the Dominican College of Ottawa, the author is qualified for the subject he treats. The book is divided into two parts. The first, and more important, investigates the nature of Catholic Action. Fr. Doran stresses the idea of the Lay Priesthood, tracing its roots to the sacramental characters of Baptism and Confirmation. At all times the author tries to substantiate his statements with references to the *Summa Theologica*, the pronouncements of the Popes, and the writings of outstanding Thomists. Even though *L'Action Catholique* is directed at an elite among the laity, the depth of Fr. Doran's penetration demands more knowledge than even this elite will have. Hence the book must be intended mainly for priests or for laymen under the guidance of a theologian.

The second part of the book is concerned primarily with the structure of Catholic Action in French Canada; moreover, the author includes an excellent treatment of the virtues needed for one engaged in the Lay Apostolate. Fr. Doran has fortunately stressed the spiritual formation and the role of the Holy Ghost in Catholic Action. The addition of his work to the library of books already available on the subject is substantial and should prove an incentive to greater efforts for those engaged in the field of Catholic Action. —R.S.

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**Personality and Successful Living.** By Rev. James A. Magner. pp. 244, ix, with index. Bruce Publishing Company, Milwaukee. 1945. \$2.75.

*Personality and Successful Living* is an accurate analysis of the nature of the human person and a safe directive for the attainment of a happy and successful life. Unlike most authors who purport to give the answer to the problem of successful living, Father Magner carefully explains the true meaning of the human person by accurately analysing and duly emphasizing the respective im-

portance of its component parts. Consequently, full cognizance is taken not only of the exercise of the corporal faculties, but also of that which is far more important, the practice of the Christian virtues.

The author squarely faces the problems of human life by giving concrete, perplexing circumstances in which man finds himself. He then outlines a safe pattern of action for one who would maintain the proper relations with God, oneself, and one's neighbor—the only key to successful living. Included in this pattern are the need and means of development of self-confidence and self-discipline, which make for clean and stable living. Father Magner then shows how personality is developed through our relations with our fellow-man, by carefully indicating the norms of social justice and the necessity for the exercise of the virtue of charity, which is the chief force in good social relationship. In pointing out man's relation to God, the author shows that religion is not merely a virtue to be practised on Sunday morning in order that man may maintain the proper relation to God; it is necessary that He pervade man's every action, regardless of whether this be in the business world, on the field of athletics, or on the battlefield.

One following such a pattern of life can be assured of sound mental health and of a well-balanced personality which will be a source of great happiness to himself and his associates. Such a person will be truly happy because he will see the truth and beauty of God as mirrored in every human person—that truth and beauty which indicates man's glory in the life to come.

From his vast experience in the university, the business world, and the confessional, the author has a well-rounded knowledge of the problems men and women are facing today. These problems are treated and solved in language which is familiar to the ordinary reader. Anyone who is eager to follow faithfully the perfect Man, Christ Himself, and to attain the happiness which only He can give, will do well to read this book.

—T. I.

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**The Life of Pope Pius XII.** By Rev. Charles Hugo Doyle. pp. 268, with list of references and index. Didier Publishing Company, New York. 1945. \$3.00.

Father Doyle undertook a very formidable task when he wrote the biography of a man yet living. He has, however, achieved amazing success. The result is a perfectly balanced picture of history, liturgy, and the life of Eugenio Maria Joseph Pacelli.

The author has placed Pope Pius XII in history—sacred and

profane, and, indeed, has centered history itself around him. Tracing the life of our Holy Father from his birth in 1876 to the fall of Rome to the Allies in 1944, Father Doyle has, without interrupting the sequence of his story, interwoven anecdotes, facts, and figures which explain in detail the magnificence of the Catholic Church with its pomp and splendour.

It must be admitted that the author has a tendency to express himself in the superlative, but this is pardonable in view of his ardent love for his theme. He deserves special commendation for the admirable way in which he has taken care of references. By listing them all at the end of the book, Father Doyle avoided giving his book the appearance of a scholarly dissertation with innumerable footnotes. This, together with a complete index, makes the book doubly valuable for research.

*The Life of Pope Pius XII* will deservedly receive much praise. For Catholics it is a handy storehouse of information about their Holy Mother Church. For non-Catholics it will help to dispel much prejudice by correcting many erroneous ideas concerning the place of the Pope in the Church and in the world. —F. C. M.

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*Mitri*. By Daniel Sargent. pp. 327, with bibliographical note and index. Longmans, Green and Co., New York. 1945. \$3.50.

*Mitri* is the life story of Demetrius Augustine Gallitzin, a Russian Prince who became a priest, the first one to receive his theological training and all the Minor and Major Orders in the United States. Attracted by the spectacle of a vast field white for the harvest, Father Gallitzin, shortly after his ordination, requested and received a mission field of his own with headquarters at Loretto, Pennsylvania. For more than forty years Father Gallitzin suffered many hardships, trials, disappointments, and heartaches in the wilderness of Western Pennsylvania. Among other things he had to quell a rebellion of his own parishioners against him; bear the burden of huge debts, the results of his unwise business transactions; and see his hopes and dreams for the miter shattered, when his own mission field became the diocese of another.

Since Daniel Sargent's vital and realistic prose has captured much of the lively spirit of this saintly, courageous, and patient missionary, the reader will find much to interest and to inspire him in *Mitri*. —B. J.

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**Too Small a World.** By Theodore Maynard. pp. 335. Bruce Publishing Company, Milwaukee, Wisconsin. 1945. \$2.50.

**Francesca Cabrini, Without Staff or Scrip.** By Lucille Papin Borden. pp. 402, with index. Macmillan Company, New York. 1945. \$2.75.

"Give me a heart as large as the universe" was the plea of Mother Francesca Cabrini, founder of the Institute of the Missionary Sisters of the Sacred Heart. The spread of her Institute throughout Europe and especially the Western Hemisphere attests to the fulfillment of this prayer. *Too Small a World* is the fulfillment of this plea set down in words.

Doctor Maynard has drawn heavily from the original records of Mother Cabrini's life and from interviews with members of her own institute who were close to her during her life. From the Very Rev. Msgr. Aristeo V. Simoni, Vice-Postulator of Mother Cabrini's cause, the author has received much help in portraying the real Mother Cabrini.

Doctor Maynard is to be congratulated in giving us a picture of a saint who lived as one of us. His book is not overloaded with those piously sentimental stories which clutter up the pages of the lives of many other saints. This should be a help to many who will feel that here is a woman of God whom they can imitate without having to make ascetics or hermits of themselves, in contrast to the impression that they receive while reading the accounts of the lives of many other saints of the Church.

For those who wish to read the life of Mother Cabrini without having to cope with side issues and flights of fancy, *Too Small a World* is the book to read. There are some who can, and indeed like to, read the life of a saint which contains sidelights and flights of fancy; for in these they seek to search out the mind of the saint in question. These good people will delight in reading the new book by Lucille Papin Borden, *Francesca Cabrini, Without Staff or Scrip*.

Mrs. Borden has evidently done much work and much thinking in preparing this new life of Mother Cabrini. However, her attempt to project herself into the mind of Mother Cabrini obscures at times the value of the story of "Santa Francesca Xaviere." For it is in the life of this saint that the axiom, "Actions speak louder than words," comes to the forefront. Too many words and too much speculation tend to lessen the vivifying effect which the story of Francesca Cabrini can have on the reader; and for such an effect, there is a real demand today.

These two books read together will give every reader an excel-

lent picture of a modern woman who reached the peak of perfection. Dr. Maynard's book read first, followed by a reading of Mrs. Borden's work on Mother Cabrini, brings home to all of us the lesson that the age of saints has not passed. As Francesca Cabrini so fully realized, God's grace is always with us, and our fullest cooperation is all that is necessary in order that we may reach the apex of perfection.

—M. J.

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**Eyes East.** By The Most Reverend Paul Yu-Pin. pp. 181, with foreword by Archbishop Cushing. St. Anthony Guild Press, Paterson, N. J. 1945. \$2.00.

*Eyes East* is a collection of fourteen papers from the pen of Bishop Yu-Pin, Vicar Apostolic of Nanking and Apostolic Administrator of Kiating, China. As a son steeped in her ancient traditions and as a patriot who cherishes her ambitions, Bishop Yu-Pin interestingly and realistically presents an analytical description of China, her people, institutions, and culture. In the hands of this able interpreter of the nation's spirit, China is revealed as a powerful, potential factor in the advancement of world peace and the common good of nations.

This Eastern nation of 450,000,000 people, one fourth of the world's total population, has too long been an enigma to Western eyes. Shrouded in mystery for centuries, China is only now emerging from the background of the more inscrutable Orient as a harbinger of the vigor and progressiveness of the New East. Men recognize today that China must play an important role in the building of tomorrow's new world order. To accomplish her task China needs aid, both material and spiritual; and Bishop Yu-Pin is the eloquent voice reminding Westerners of China's needs and claims upon the rest of the world.

His Excellency traces Chinese moral tradition "coloring virtually every phase of her tradition," her stable family life, her people's innate love of peace, and the spirit of democracy existing in the masses of the people. He presents China as the land of opportunity for commercial enterprise and industrial expansion. Moreover, China is the land of spiritual opportunity, where one quarter of the world's population lives without the faith. Hence the Bishop appeals not only for missionaries but also for engineers, doctors, nurses, and others of the professional class to help rebuild his awakened nation.

If these men and women live according to Christian principles, they can contribute very much to making China Christian, for China

is waiting for laborers who will reap the harvest. China can become Catholic, if Catholics will grasp this opportunity of spreading the Kingdom of Christ on earth. —B. J.

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**Maryknoll Mission Letters**, Volume I, 1945. By The Maryknoll Fathers. pp. 55. Field Afar Press, New York. \$5.00.

These intimate and personal glimpses into the lives and labors of the Maryknoll Fathers relate realistically, interestingly, and frequently humorously the daily varied experiences of the missionaries in China, South America, and Central America. *Maryknoll Mission Letters*, a semi-annual publication, affords a wealth of information on the role of the missionaries in keeping alive the vital spark of the Faith and a sympathetic understanding of the multiple problems confronting the Apostles of today. —B. J.

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**A Padre Views South America**. By Peter Masten Dunne, S.J. pp. 290. The Bruce Publishing Company, Milwaukee. 1945. \$2.50.

Fr. Peter Masten Dunne, S.J., knows South America. Recognized as an authority on Latin American affairs and for many years a university professor of the history of the Hispanic nations, Fr. Dunne is fully qualified to review our neighbors to the south. In July, 1943, he began a sabbatical year's journey through the countries of South America. This volume is the account of his travels. South America, as seen through the eyes of Fr. Dunne, the Padre referred to in the title of the book, is South America as she really is. His "view" is not a fleeting glance, nor a sidelong glance; it is a piercing gaze into the religious, political, and social conditions of the people of Latin America. "Every South American country is different. You can't lump the ten republics together and speak of them as just South America." (p. 85.) And so Fr. Dunne gives separate treatment to Argentina, Uruguay, Paraguay, Brazil, Chile, Bolivia, Peru, Ecuador, Columbia, and Venezuela. The present problems of each are clearly portrayed against an historical background, and the hopes for future progress and development are indicated. Truly, this book is South America, yesterday, today, and tomorrow. With facile pen, the author sketches the natural beauties of the countries, the churches, the government, and educational buildings. The reader finds himself an eye-witness of religious and civil festivals. Though he may smile at some of the quaint social customs, he cannot help but be enthralled with the inspiring ceremonies of "Holy Week in Quito." Because Fr. Dunne is sincere in his

criticism and in his praise, the reader will learn the defects and virtues of the Latin American. Of special interest is the all-important present day "Protestant Question." What is to be done about the infiltration of Protestant missionaries and the subsequent proselytizing of Catholic natives? Fr. Dunne's answer seems to be the only effective solution: "harder, more practical, and better organized work on the part of Latin-American Catholics." (p. 272) However, such statements as "... the American Constitution . . . was the creation almost exclusively of Protestants, and because of this all humanity is in their debt" (p. 95) and "They (Latin-American clergy) forget what Catholicism in the United States owes to Protestants" (p. 284) are misleading. Catholics are, indeed, grateful to the founding fathers of our country; yet they cannot forget that Protestants owe them a debt too—one of justice, namely, the right to worship God as He wishes to be worshipped.

Scholarship, a keen appreciation for our "good neighbors," and excellence of descriptive writing make *A Padre Views South America* interesting and worthwhile reading.  
—H.McB.

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**The World, The Flesh, and Father Smith.** By Bruce Marshall. pp. 191. Houghton Mifflin Company, Boston. 1945. \$2.50.

Bruce Marshall's latest fictional work is a panoramic view of the world from 1908 to the Second World War through the eyes of a priest. The setting is Scotland, but the implications are more universal. The author of *Father Malachy's Miracle* portrays a parish priest who becomes a Chaplain in World War I, and returns to his little church to face the problems consequent to the peace. With the aid of a well-chosen group of characters, the sins and virtues of men are laid bare to the reader.

Father Smith, the main character, is a priest who maintains a constant spirit of recollection in a world forgetful of God. He wants all men to hear the word of God and become saints. The humble priest wonders "whether, after all, Catholics might not learn from Protestants and whether the precursor of real religious conversion in Britain might not be the revival of an order of itinerant preaching friars, who would go about the lanes and the highways and the ugly cities preaching to everybody the great lovely truths about Jesus Christ and His Church." (p. 23). That is the whole spirit of the book.

Notwithstanding the seriousness of subject matter, Mr. Marshall provides many laughs in his limp, and at times slangy, style. This

wise injection of humor makes the book pleasant and easy to read. Everyone may read *The World, The Flesh, and Father Smith*, for it is not only a good story, but also a spiritual treat. —R.S.

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**Who Walk in Pride.** Helene Margaret. pp. 280. The Bruce Publishing Company, Milwaukee. 1945. \$2.50.

Here is another fast moving tale of the effete French aristocracy sketched on a plantation setting of the New World. All the vices of the eighteenth century French ruling class are to be found in the family of M. Hypolite Dejean. In Antoine Dejean, son of the wealthy planter and French Royalist, are embodied all the arrogant pride, sadistic cruelty and haughty insolence of his class. These very traits of character work his downfall; but from the ashes of his false pride Antoine Dejean emerges as a humble soul of strong faith and self effacing charity.

The story has many defects. The plot covers too much ground, opening in France during the tumultuous days of the French Revolution, proceeding to the lush plantations of the Caribbean Isles and finally winding up on the American Frontier. Again, one is left to imagine the fate of many characters in the story.

Notwithstanding, the reader follows the swiftly evolving plot with avid interest, and in the loves, passions and hates of the Dejean family he will enjoy several hours of light reading. —C.M.

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**Politics and Morals.** By Benedetto Croce. Translated by S. J. Castiglione. Philosophical Library, New York. pp. 204. 1945. \$2.75.

To show that morality must play an important rôle in the world of politics is indeed a noble venture, and this is what Benedetto Croce attempted to do in *Politics And Morals*, an empirical treatment of ethics and politics and their relationship. Unfortunately, however, the author's treatment of this question is far from satisfactory. In the process of developing his thesis he also considers several of the more pressing contemporary political and social problems, advances his own opinionated solutions, and argues with representatives, always anonymous, of various schools of thought.

Mr. Croce seems to lack the nobility of spirit and clarity in profound thought that would have made his book worthwhile. Its imperfections are many: throughout the book assertions are made which are altogether too general (for a professedly detailed analysis) and not infrequently false; the few basic principles are not as far-reaching and all-embracing as the author would have the reader be-

lieve. Moreover his preference for a natural religion as a solution to some of the modern political problems demonstrates his unorthodoxy and is indicative and causative of the many inconsistencies which pervade this work. Furthermore, he neglects to give a sound definition of such concepts as liberty and liberalism, both of which are considered extensively; his condemnation of the Catholic Church, an oft-repeated, favorite theme of Mr. Croce, is as usual passionately polemical; and his deliberate insistence upon a great chasm between things theoretical and practical becomes puerile at times.

That this book is a translation is quite evident to the reader at all times, for the style is cumbersome and stiff, and the prolix and involved sentences often confuse ideas. C.D.K.

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**The Annihilation of Man.** By Leslie Paul. pp. 214. Harcourt, Brace and Co., New York. 1945. \$2.50.

Leslie Paul, a British soldier writing from the armed forces, already author of three books, sub-heads his latest work "A Study of the Crisis in the West." As a witness of two tragic wars, he now attempts "to find out what we believe in order that we may discover what we want." His basic theme is familiar and solid: the materialistic degradation of man must be met by an assertion of the life of the spirit.

For generations theologians have been propounding this same thesis, arguing from the principles of the Faith. On the other hand Leslie Paul in three stages argues his position from historical facts and experience. First, he attempts to prove that the causes of this present war are not only economic but also political, not only political but also moral. He concludes that Fascism is a misguided and disastrous attempt to vindicate the human will's desire for self-exertion in the face of an historic process of dehumanization, the regimentation and destruction of human individuality. Second, he highlights the background of this unhuman outlook on man. The "scientific outlook" on life, the various definitions of man as an economic animal, an evolutionary cog, personified sexual impulse, a sum of nervous reflexes—a hundred years of this—has annihilated the spiritual side of man. Thus bereft of spirit, material man is fast annihilating himself physically. Third, he diagnoses the plight of Christianity as a literalism which has led to intellectual demoralization. He concludes that the qualities of liberty, freedom, and equality, originally the heritage of Christianity, can only be restored to human life by a revived Christianity.

Though in his introduction the author admitted the possibility of a certain amount of shabbiness in his thought, he far exceeded his modest expectations. Though his basic theme is solid, his reflections are shallow and poorly channeled. It is certainly true that only in the light of our beliefs can we discover our wants. Unfortunately Leslie Paul's Christian belief is vacuous and inadequate. His only references to Christ are accomplished by blasphemous quotations from Renan. His appraisal of the supernatural plan of God is entirely natural. He is on the right side of the fence in the lesser question of matter versus spirit, and on the wrong side of the fence in the greater question of Naturalism versus the supernatural. Here is one British Tommy who can eliminate the negative. Would to God that he could accentuate the positive. As matters stand, he is Mr. In-Between.

J.F.

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**One America.** Edited by Francis J. Brown, Ph.D., and Joseph Slabey Roucek, Ph.D. pp. 629, with tables, bibliography and index. Prentice-Hall, Inc., New York. 1945. \$5.00.

*One America* is an attempt at a scientific solution of the question of racial minorities in the United States. The work, consisting of coordinated articles by various authors and proceeding according to the manner of inductive science, contains a wealth of factual data necessary for a complete understanding of the multifarious phases of the problem, and as such it is invaluable to the student of the minority question.

The solutions presented by the authors, however, have some serious flaws in them, owing to basic philosophical misconceptions. The school of Sociology represented in this book is redolent of Hegelianism and of Dialectical Materialism, a condition which colors not only the solution to the problem but also the very presentation of the problem itself.

Another fault is the uncritical acceptance of the absolute supremacy of the State which all things else must subserve, although this attitude is not expressed. As a result, the authors consider religion as an instrument of the State in achieving cultural unity, whereas religion, as such, is outside the scope of the integral elements of the science of Sociology.

Still another flaw is the misconception of the term "democracy" to such an extent that the authors can speak with complete abandon of "cultural democracy." The result is a confusion of the problem, not a scientific analysis. From this misconception follows the neces-

sity of considering all peoples as being equal in every aspect, an outlook which tends to destroy society which is composed, not of homogeneous, but of heterogeneous parts, each of which must fit into its proper place in order to achieve the desired unity, whether of culture or of polity.

In general, the proffered solutions show little evidence of independent, aggressive, vital, and productive thought, owing to the lack of a regulative norm by which the multiple intricacies of the problem may be solved. In this as in other problems, sociology will not reach its full stature until it places itself under the direction of Catholic Theology, which contains the desired norm—but only in principle—so that the Theologian and the Sociologist must work together before either can accomplish any satisfactory results in the field of Sociology.

J.H.S.

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**The Dies Committee.** By August Raymond Ogden, F.S.C., Ph.D. First Commercial edition. pp. 318, with index. The Catholic University of America Press, Washington 17, D. C. 1945. \$3.00.

Perhaps more than ever before, there is need for a standing Congressional Committee here in our own Democratic America for the Investigation of Un-American Activities. The Dies Committee marked an organized pioneer effort, but it was only the beginning. "It did not wholly fail in its endeavor, but, with different methods and better procedure, it could have performed far more efficient service." That is the verdict of Brother August Raymond Ogden in his critical examination of the method and procedure of the Dies Investigating Committee.

The comprehensive research and scholarly analysis of the author have revealed the crux of the investigating process: namely, the chairman. On him depends the success of the public hearings, the Committee reports and the formation of an enlightened public opinion. These three features of Committee work are so intimately related that failure in any one inevitably spells failure for the Committee. If the public hearing consist merely of accusations from irresponsible witnesses, the Committee reports must necessarily prove valueless. Naturally, too, the "informative" function of the Committee will degenerate because "from the hearings come the newspaper stories, and from them the general public forms its opinion of the action of the Committee." This extremely important and difficult task of co-ordination must become the Chairman's responsibility. For this reason, it is impossible now to predict the course which the

revived Congressional Investigating Committee will pursue until the new Chairman, John S. Wood of Georgia, not only reveals the ideal but the actual method and procedure of his Committee.

Both Congress and the general public should profit from the errors of the investigating experiment conducted by the Dies Committee. And in the simple but objective presentation of that Committee's efforts by Brother August Raymond Ogden, both parties should find an enlightened guide for the future. J. McT.

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**A Dynamic World Order.** By The Rt. Rev. Msgr. Donald A. MacLean, A.M., S.T.L., Ph.D. pp. 235 with 7 appendices, bibliography, and index. Prefaces by J. M. Rodrigue Card. Villeneuve, O.M.I., and Joseph Husslein, S.J., Ph.D.; foreword by Will Lissner. The Bruce Publishing Co., Milwaukee. 1945. \$2.50.

In twenty brief chapters Monsignor Donald A. MacLean of the Catholic University presents in popular style a penetrating study of the pattern for an enduring peace conscientiously elaborated by the Pontiffs during the past half-century. Limiting himself for the most part to an exposition of the basic spiritual and moral principles governing the New Order and to a few applications of these principles to the more pressing global problems, the author has succeeded admirably in indicating the dynamism inherent in the papal peace program.

More than a mere recapitulation of selected texts, *A Dynamic World Order* analyzes, synthesizes, and applies the thought of the last three Popes. Unfortunately, however, since the author has preferred exposition to argumentation and has depended too much upon the authority of the Pontiffs, specialists, and statesmen, and not enough upon rational arguments, all too frequently an excellent synthesis of principles with background material, and particularly striking interpretations fall far short of being convincing and assume the proportions of brilliant, yet trite, aphorisms.

Moreover, the failure to emphasize sufficiently the more important elements and an imperfect division of the material prevent the reader from acquiring readily an integral view of the various aspects of the papal plan. As a matter of fact, an integral view of the complete plan will not be found in the book, for the important papal pronouncements and documents of 1944-1945 have not even been mentioned. This lack of completeness constitutes a major defect and renders at least questionable Father Husslein's statements that the *Science and Culture Series* has presented "a complete and authorita-

tive work," and that "Nothing, in fact, has willfully been overlooked, whether in the pronouncements of scientific specialists, the conditions laid down by constituted secular authorities . . . or finally the insistent utterances of successive pontiffs. . . ." All of which may very well have been true on February 10, 1944, when Father Husslein completed his Preface; obviously some revisions could have, and should have, been made before May 13, 1945, the date of publication.

Despite the defects noted above, the clarity of presentation, the maturity of the author's judgment, and the simple, popular language employed in the book make it possible to recommend *A Dynamic World Order* as an introductory study for those who desire to become acquainted with the ramifications of the papal peace program.  
P.F.

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**The Ukraine: A Submerged Nation.** By William Henry Chamberlin. pp. 91 with index of proper names. The Macmillan Company, New York. 1945. \$1.75.

Mr. W. H. Chamberlin, a well known American foreign correspondent and one of the most competent observers of European affairs, presents to the public a work on the history, culture, literature, social and political revolutions, and the future of the Ukraine.

Prior to the outbreak of war not much more than the name of this nation was known to the public at large. Even now, few can claim much knowledge of its polonizing and russifying problems. It is impossible for one to understand this "submerged nation," which for centuries fought wars against Turks, Russians, Poles and Tartars; it is almost inconceivable that one should appreciate their nationalist movements and be ready and eager to extend genuine good will to the freedom-loving Ukrainians without having first studied the background material furnished by this book.  
A.P.G.

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**Economic Democracy and Private Enterprise.** By Michael O'Shaughnessy. pp. 117 with index. Harper & Brothers, New York. 1945. \$2.00.

*Economic Democracy And Private Enterprise* presents a detailed, workable blueprint for a new economic order designed to liberate mankind from the slavery of want. Recognizing the need for a revolution in economic thought, Michael O'Shaughnessy pleads eloquently that emphasis be shifted from production to consumption, reasons clearly that competition must be superseded by co-operation, and demands vigorously that production for profit be subordinated

to the primary consideration of human needs. To attain these economic goals fundamental changes must be effected in the political sphere, and it is the author's opinion that a functional government built upon the framework of vocational groups will best ensure a social and economic order which is amenable to democratic controls.

The ramifications of the author's blueprint manifest a profound understanding of one of the major problems confronting the world today. Both the expert and the average reader will be convinced that Mr. O'Shaughnessy has grasped the essentials involved in the interrelations of political and economic affairs, and that he has brought to bear upon the problem an unparalleled combination of realistic economic knowledge and an unshakeable conviction of the adaptability of the broad and general moral principles governing social life.

Honesty demands that critics should weigh carefully the author's proposals, examine them with free minds, judge them on their merits, and reject them only when they can produce others more reasonable and more practical. Theoretically sound, the plan deserves a testing in the crucible of stark, rugged reality. P.F.

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**Weapons For Peace.** By Thomas P. Neill. pp. 220, with notes and index. The Bruce Publishing Company, Milwaukee. 1945. \$2.50.

As the author states in his foreword: "There are already many books—too many perhaps—on the problem of peace." In spite of this conviction Mr. Neill has the courage to produce a work which he feels is needed by his fellows.

Following the traditional and truthful pattern of the schoolmen, the author insists upon the necessity both in the speculative and practical order of moral and religious principles for a solution to the problem of peace. The inclusion of a synopsis of the historical genesis of the problem, while compact and informative, in no way enhances the fundamental message of this work. The practical suggestions of the author for action upon this vital problem are of great value.

*Weapons For Peace* is a refreshing and informative introduction to the task of peace-making. W.B.R.

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**A Survey of Catholic Literature.** By Stephen J. Brown, S.J., and Thomas McDermott. pp. 249, with two appendices and index. Bruce Publishing Co., Milwaukee. 1945. \$2.50.

The task of making a survey of Catholic literature, which will include the entire world and every period of Catholic life, is no mean

feat. The authors have attempted just such a task, beginning with the very first moments of Catholic thought and evolving through the centuries to our own day. Necessarily, then, one can expect little more than mere mention of men and titles. Each chapter includes a reading list, which represents a life time of reading. The outstanding chapters treat of Catholic literature in the United States and the Revival of Catholic literature in France and England. In these particular pages the authors go beyond listing writers and books and give the reader really valuable and interesting data.

It is true that such a universal survey could not possibly include each and every author and title with claim to Catholicity, but at the same time it appears that some few authors should have been included. Very Rev. V. F. O'Daniel, O.P., is generally recognized among the historians of this country as being more than ordinarily talented in that field. The lifetime he has spent in presenting the Dominican Order in the United States to Americans should not go unnoticed. Again, Father Reginald M. Coffey, O.P., deserves at least a mention for his very recent best-seller, *The Man From Rocca Sicca*. In the new world, *C. I. P. (Center of Information Pro Deo)* has a world-wide organization that is recognized and appreciated by both the secular and Catholic newsmen of the world. Its "beats" on many of the current world topics have been asked for by many of the great American daily papers. These few omissions are those which come to mind at the moment; possibly there are others. If one will keep in mind the fact that a gigantic task has been undertaken in a few pages, and hence that omissions must almost necessarily appear, this work may be recommended to those interested in the field of literature. Professors of English will find this work handy for presenting the backgrounds of literary men and trends; likewise the student will find a truly catholic reading list.

E.M.R.

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**Character Formation Through Books: A Bibliography.** Compiled by Clara J. Kircher. pp. 85. 2nd edition, revised and enlarged. Catholic University of America Press, Washington, D. C. 1945. \$1.00.

The lack of moral standards so prevalent amongst our youth today is not entirely their fault. Educators and parents must also share the blame. Some are ready to admit it, and are making sincere efforts to remedy this lack of moral education. Good literature is an aid in moral training, and the present work is a guide to this literature. In the introduction, Rev. Thomas Verner Moore, O.S.B.,

M.D., states that "the present list of books deals mainly with a type of bibliotherapy that attempts to develop in the mind of the child wholesome ideals and principles of conduct."

The annotated list of titles is divided into five sections, covering Grade I through high school. Teachers of these grades will find ample material to aid them in implanting in the minds of their pupils sound principles of morality. This reference tool will aid parents in their search for books which will help children to help themselves. Besides a character index, there is also an author and title index. The list will also serve as a buying guide for librarians. R.A.

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**The Book of Catholic Authors** (Third Series). Edited with preface and notes by Walter Romig. pp. 316. Walter Romig & Co., Detroit. 1945. \$2.20.

The same geniality, informality, and literary excellence, which have contributed generously to making so widely popular the first two series of *The Book of Catholic Authors*, characterize this third series of self-portraits by famous modern Catholic writers. The present volume's fifty-three sketches bring the total number of distinguished authors now personified in specimens of their own literary style to 169; and the editor-publisher, Walter Romig, whose Catholic reference books are making more and more friends and patrons of the Catholic press, assures the reading public that the fourth series is just about ready for the printers. Obviously, when completed, the series will become a standard reference source; in the meantime readers will enjoy the brief, intimate glimpses, both delightful and informative, which their favorite authors have permitted them in *The Book of Catholic Authors*. P.F.

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**Franklin, The Life of an Optimist**, by Andre Maurois. pp. 78. Didier Publishing Co., New York. 1945. \$2.50.

Here is an American Success story which should appeal to the young American. Framed against the background of America's struggle for independence and the rise of the colonies to the status of a nation, this is the biography of a simple American who rose from a printer's apprentice to become the representative of the young republic in the courts of Europe. Printer, scientist, diplomat, and author, yet always eager to play his part in the advance of the Thirteen Colonies and the Young U.S., such is the life of Franklin.

This book is with intention idealistic. It endeavors to place before the eyes of the reader the opportunities that lay open to genius

plus hard work. Because this book is for the edification of young readers, some of the less appealing incidents in the life of Franklin are held in the background or painted brilliantly so as to appear in a different light. No doubt the author had this in mind when writing the book. He is to be praised for being more interested in the inculcation of patriotism than the rendering of "pure" history. R.D.