



Political Theory and Law in Medieval Spain. By Marie R. Madden, Ph.D.
Foreword by Moorhouse F. X. Millar, S.J., Chairman, Graduate Faculty
of Political Philosophy, Fordham University. New York: Fordham
University Press, 1930. \$4.00.

This attractively written work is a distinct contribution to that field of political philosophy wherein there is a dearth of scholarly researches from Catholic centres of learning.

In a highly suggestive summary of continental foundations in law and government, Father Millar amply justifies the researches of his accomplished scholar, Dr. Madden, by presenting to the reader this provocative paradox: "But one of the features of the problem of law and government little adverted to when approached from a historical point of view is the peculiar paradox that whereas the law of the Protestant speaking countries is decidedly Catholic in its original fundamental principles, the legal tradition of the Latin and Catholic countries is fundamentally pagan in its underlying philosophy and anti-Christian in many of its principles." The existence of this chimera is attributed to a two-fold cause: the effective dissemination of Protestant propaganda disparaging the Catholic tradition in legal concepts; and the unwarranted contention in most legal histories that the English Common Law is but an unmodified exposition of the old and essentially pagan Roman Law as culminating in the Justinian Code.

The author, Dr. Madden, admirably sustains the interest aroused in the prefatory remarks, presenting in her introduction some extremely significant statements in justification of her laborious researches in her chosen field. One excerpt from the introduction may suffice to establish the claim for the need of a general rapprochement to the history of jurisprudence: "The thought is clearly being voiced that Spain is the mother of European culture, particularly in law and government, those twin institutions within which social character is nourished and supported, and as this study proceeds, the true role of Spain emerges from the fogs of myth and misrepresentation."

The main thesis being presented, Dr. Madden then divides her work into a two-fold division. The first part treats of the principles

of the theory and law in medieval Spain; while the second part deals with the presentation of the principles as practically applied to the various types of Spanish government.

In the first part a penetrating resume of the Spanish political theories from the time of St. Isidore of Seville is presented. Brought to a consciousness of their legal heritage by Isidore, the Spanish jurists since his time have always displayed a veritable passion for the administration of justice through the method of legal processes. Objective principles of law, based on the inviolable precepts emanating from the eternal and natural laws, gave a perennial vitality to Spanish jurisprudence, whose effect will be as potent in the future as it was in the past and is at present. The thirteenth century saw for a time an academic conflict of Spanish jurists weighing the relative merits of the tenets of the old Justinian Code (the culmination of the legal genius of Rome) and the still older precepts of law as embodied in sundry texts of Sacred Scripture, commented upon so profoundly and profusely by the early Greek and Latin Fathers of the Church. The final outcome of this medieval joust was the acceptance of the essentially Catholic traditions in law as propounded by St. Augustine (that combination of the best of Roman culture, purged of its pagan implications) and the subsequent writers of the Middle Ages. It remained for Isidore and his followers to embody such a tradition into the codes of law in their native land of Spain. How well they accomplished this task is shown by the author of this work.

The second division shows the practical workings of this Catholic tradition as it existed in the various types of Spanish government. The kingship, the councils of the King, the municipalities and the Cortes, are each given special treatment of exposition; until we arrive at the concluding statement to the effect that the Spanish theory of government revolves around a clearly defined pivotal point: a common origin and a common destiny sustained by the theological virtues of Faith, Hope, and Charity.

As a few works of adverse comment on this work, it is to be noted that on page nine in the footnote there appears a slight but wholly unwarranted misrepresentation of an internationally known scholar. Aside from the sweeping statement relative to some opinions in the work referred to, the appearance of the honorary prefix 'Dom' to the name of a member of the Order of Preachers is extremely misleading. It is to be hoped that such a discrepancy will not mar the subsequent edition this work most deservedly merits. P. E. R.

Moral Theology. Vol. II. By the Rev. John A. McHugh, O.P., and the Rev. Charles J. Callan, O.P. Pp. viii-802. New York: Joseph F. Wagner. \$5.00.

It is a worthy contribution to the peace and efficiency of a busy priest to put into his hands a book that will converse with him and advise him on problems that arise in the work of his sacred ministry. It is more than probable that priests will credit Fathers McHugh and Callan with making such a contribution. In this country and in these days, if there are not new problems, the old problems have new fringes. The country, confronted with them, appreciates a clear-cut analysis and solution of them. Wherefore, the eagerly awaited second volume of Moral Theology is enthusiastically welcomed. With the first volume it completes a very comprehensive treatment of the Catholic norms of morality.

In these volumes, the scholarly Dominicans have achieved an imposing structure. Its foundations are embedded in solid rock, the sound principles of Saint Thomas. It lifts itself heavenward, built of the enduring granite of his doctrine. Throughout it is reinforced with the sturdy network of his design. For in following the order of the Angelic Doctor in the organization of material, the authors have garnered of "that incomparable technique" and "superlative degree of logical acumen," which, as Doctor Grabmann says, is manifested in the *Summa Theologica*. By supplementing from the best modern authorities, ample provision has been made for present day needs. Specific details are furnished where there is warrant for them. It is luminously equipped with sufficient examples that aptly illustrate. In paying special heed to questions connected with modern life, the authors have reared their structure to such lofty heights that it scrapes the sky.

This work is not intended to supplant the Latin text-books used in our seminaries, and it purposefully eschews the method that merely cites authors and quotes opinions.

The subjects taken up in the second volume begin with the moral virtues, viz., prudence, justice, fortitude and temperance. The tract on justice is quite exhaustive and gives no little attention to judges and lawyers. On page 116, we note that the omission of a "not" results in a misinterpretation of the ruling of Canon 2350. The question following deals with the duties of particular classes of men, viz., members of the church and members of domestic and civil society. In this latter part, there is found a very satisfying application of those principles of moral conduct connected with married life, which have been so pointedly reiterated and brought to the attention of all peoples

by the recent papal encyclical on Marriage. The last part of this volume considers the sacraments, in general and particularly. It is finished off with a bibliography and a very adequate index to the two volumes.

Fathers McHugh and Callan have produced a Moral Theology worthy of their indefatigable scholarship and of universal consideration.

G. G. C.

Wolsey. By Hilaire Belloc. Pp. xii-336. Philadelphia: J. B. Lippincott Company. 5.00.

A year ago, Mr. Belloc, in his *Richelieu* outlined the policies and processes as a result of which the cleavage of Europe into northern Protestant and Southern Catholic wings became more or less definitive. Now, going back a century, he analyses the career of one more of those Royal Ministers who, glorying in the style and the Purple of a Prince of the Roman Church used that power and prestige mortally to wound it, for if, in the seventeenth century, Richelieu prevented the overthrow of the crystallizing Protestant kingdoms of Germany and the Netherlands, Wolsey, by reason of his share in the Henrician schism, made possible that Protestant England which, under Elizabeth and James I, was to be the sheet anchor of a none too stable Protestant Germany.

Neither Wolsey nor Richelieu willed the result, the inevitable result, of their activities: both were, at heart, Catholic, but neither was spiritual and hence their worldly outlook, not corrected by religion, was to result in serious damage to the Church. Richelieu however shows to better advantage than his English brother, for he, at least, was primarily a statesman and a patriot who subordinated self to King and Country while with Wolsey ambition, ostentation and avarice were of prime concern. But, one result of this is to make Mr. Belloc's latest book more of a biography than his earlier one. He really tells us more of the man, though, of course, political considerations play a great role here as elsewhere with the author. On the whole, Mr. Belloc, though unsparing in criticism, is sympathetic. He can appreciate the sublime egotism and supreme self-confidence of Wolsey, his aggressiveness and his administrative ability, while condemning his lack of real vision. The author notes the fundamental flaw in the character of his subject. This is precisely what makes Mr. Belloc so much superior to his contemporaries. He seizes the imagination and the intelligence of his readers, who, though they may deny his conclusions, cannot avoid an honest consideration of the facts and their implications.

Whether one agrees with Mr. Belloc or not, and there is some room for disagreement even for Catholics, he has contributed once again, a study which cannot be ignored in any effort to appreciate the stages by which the unity of Catholic Europe has been shivered to flinders, politically, religiously and intellectually. A. M. T.

Introduction to the Theological Summa of St. Thomas, by Dr. Martin Grabmann. Authorized translation from the second, revised and enlarged edition of the original German by John S. Zybura, Ph.D. St. Louis: B. Herder & Co., \$2.00.

The *Summa* of St. Thomas was written for beginners in theology. This *Introduction to the Summa Theologica* from the pen of Dr. Grabmann is especially adapted for those in the same situation today. It will give the student in theology an idea of what the *Summa* is, how it came to be written, and its influence in the field of theology since the thirteenth century. Having been introduced to this classic of the Angelic Doctor's, the student will be stimulated to use the text of St. Thomas and thus know his doctrine at first hand instead of from the numerous commentaries on it.

As a background the author first of all gives us an idea of the *Summae* in general, and sketches a picture of the intellectual life of the thirteenth century. Then he traces the historical origin of the various parts of the *Summa Theologica* and the other writings of St. Thomas and convincingly establishes their dates. He does not undervalue the latter in relation to the *Summa*, but rather emphasizes the fact that they are closely related in doctrine. For many questions, which are treated briefly in the *Summa*, are discussed more fully in his other works.

Then he examines the spirit and form of the *Summa*. He points out that the prologue not only indicates the aim and method of St. Thomas but also contains a brief commentary on the educational methods of his time. We see St. Thomas as a reformer in education as well as a professor par excellence. The written testimony of his pupils is a beautiful tribute to the devotion which the Prince of the Schools had for his students, and the *Summa* is the product of a scholar who saw the faults of the classroom and rectified them in a magnificent manner. Before the *Summa* of St. Thomas there was no systematic theological synthesis for beginners of sacred doctrine. The text-books used in the schools—especially the *Sentences of Peter Lombard* were lacking in a uniform arrangement of material and the commentaries on these tended to impede rather than help the progress of novices in theology. St. Thomas therefore eliminated all extrane-

ous matter which had little didactic value. Where there was confusion in arrangement and profuseness in exposition, he substituted order and brevity thus avoiding repetitions which weary the student and lessen his attention.

Excellent advice is given in the third chapter on how we should interpret and use the *Summa*. This chapter shows the full import of the truth that "St. Thomas is his own interpreter." Finally the entire work is outlined and the excellent qualities of the various parts are commented upon.

This revised *Introduction* is worthy of a large circulation. Dr. Zyburra, who has done much for the spread of Thomism, is to be congratulated for the excellent translation.

L. S.

Universities American, English, German. By Abraham Flexner. Pp. x-381. New York: Oxford University Press. \$3.50.

Bulletin No. 23 of the Carnegie Foundation revealed certain facts more or less familiar to the people of the country at large regarding the present state of athletics in American Colleges. Doctor Flexner's latest work proposes to direct public opinion concerning the more serious side of University life.

The book is divided into four parts, in the first of which the author presents his "Idea of a Modern University," devoting the three remaining sections to a detailed consideration of the present status of American, English and German centers of learning in an effort to see whether or not they fit his theory that "a University is essentially a seat of learning, devoted to the conservation of knowledge, the increase of systematic knowledge, and the training of students well above the secondary level." (p. 230)

Throughout he unhesitatingly and painstakingly exposes the real condition surrounding present-day University life. America he regards as being in possession of the most money, the best equipment, in a word, the greatest material advantages, and the least judgment. England is not financially secure, but her intellectual salvation is assured by the sturdy traditions exemplified in Oxford and Cambridge. Germany is in the best condition of all three, for she continues to maintain a high intellectual standard and respect for the old cultural ideals, as embodied in his theory that a University should give "Knowledge, culture, the power of expression, character, manners, a rare balancing and maturing of qualities calculated to equip men to meet with dignity and competency the responsibilities of life." (p. 274.)

More than half the book is given to a survey of conditions in American Universities. Among other things he castigates the American tendency to turn a University into a business, condemning specifically the Harvard Business School, Columbia, Chicago and Wisconsin Universities. He severely criticizes the absurdities prevalent in many places in introducing "fads," involving *ad hoc* instruction and job-analyses, and the consequences of a crowded curriculum and excessive standardization, concluding that "a sound sense of values has not been preserved within American Universities." (p.44) Nevertheless he admits that some real and serious work is being done in Graduate schools and Medical institutes. However, he distinguishes between training for a particular occupation or business and education in the broad, cultural sense. He takes for granted the theory of "transfer of training"—a point upon which modern educators are by no means agreed. His criticism of "Educational Methods" and technique will not be readily acceptable to the bulk of American teachers, without, at least some modifications and distinctions.

The result of forty years' experience and special study of University life, this work is an admirable piece of research. It is scientific, though popularly written, thorough, scholarly, but nevertheless incomplete. He speaks of ideals and a philosophy, while ignoring completely the only secure foundation on which such elementals can be based. He has fallen into the error of many other of our moderns, who relegate religion to a subsidiary place among the social sciences. It is not merely putting the cart before the horse; it is taking the horse from between the shafts and putting him in the wagon. Moreover, in the first sentence of this four hundred page volume, the writer makes his only reference to "an eminent Oxonian, Cardinal Newman." This is decidedly unfair treatment of a man whose scholarship and vision have earned him a place among the world's real educators. We recommend a serious re-reading of Newman's "Idea" to anyone who would appraise at its true worth Doctor Flexner's searching and not altogether unbiased study.

M. A. O'C.

The Natural Moral Law According to St. Thomas and Suarez. By Walter Farrell, O.P., S.T.Lr. Pp. 155. Ditchling: St. Dominic's Press. 1930.

This is a doctoral dissertation presented by the author to the University of Fribourg. It examines clearly and profoundly the two chief Christian theories of law and attempts an evaluation of each. The result of the inquiry is not the presentation of a new theory, but rather an exposition of the fundamental principles of St. Thomas' conception of law. The explanation and criticism of Suarez' widely-

accepted theory, diametrically opposed to that of St. Thomas, assists in placing the profound analysis of the Angelic Doctor in bold relief. By graphically tracing the divergence to its roots in the psychological question of the "imperium," the author enables us to grasp and appreciate the fundamental difference in conception of the two great teachers, who represent the antipodes in Scholastic philosophy.

Though he does not neglect the commentators, the author is more intent on letting St. Thomas speak for himself through copious quotations, which is as it should be. The conclusions are strictly in accord with the thought of Aquinas, and if any one would quarrel with the complexity of the solution, in contrast to the excessive simplification of the commentators, let him remember the complexity of man's nature in which the solution has its roots.

The difficult section on "obligation" is searching, satisfying and is deftly presented, while the very obvious objections to the *innateness* of the Moral Law are carefully forestalled by a strict evaluation of the term "innate" in reference to each of the three elements of the Law. The entire subject has been carefully and exhaustively considered, and students' treatise on law will be sure to find assistance in this book. Occasionally Father Farrell obscures the thought and annoys the reader by Anglicizing Latin words without translating them, e. g., "convenience" on page 106, and again on page 147, hardly bears the meaning of the Latin "*convenientia*." The printing, which abounds in typographical errors, is the worst bit of work we have seen from the usually excellent St. Dominic's Press. G. C. R.

A Newman Synthesis. Arranged by Erich Przywara, S.J. Pp. xv-379. New York: Longmans, Green & Co. 1931. \$3.00.

The appearance of this volume is significant, since it is an indication of the position that Newman is assuming, not only in the Catholic thought of this century, but in Catholic theology as well. Too often the great English cardinal is considered merely as a man of letters, an admirable stylist, albeit in grave danger of sinking into that literary limbo where dwell the great unread. The greatest English religious philosopher of the nineteenth century is now being studied with that detail accorded only the great intellectual figures, an attention which he has long deserved, and richly repays.

Fr. Przywara has endeavored to arrange Newman's religious ideas into a system by choosing various passages from his works and weaving them into a systematic whole. The publishers have called it "*A Newman Summa*" which naturally suggests a comparison with *The Summa* of St. Thomas Aquinas. It might be noted that Ernest

Dimnet has remarked somewhere that Newman has not once quoted from St. Thomas.

The present volume concerns the three stages of man's spiritual growth: fallen man's path *to* Christianity; his conviction *of* Christianity; and redeemed man's path *in* Christianity. Man's conscience, apprehending the greatness and mysteriousness of God, makes him aware of his own sinful weakness and misery, and the need of God's help. Christ, fulfilling the prophecies of the Old Testament during His life on this earth, established His Church, and lives on in it, so that redeemed man, becoming a little child, and surrendering himself to divine guidance by a life lived from and in God, may attain the Beatific Vision.

The various chapters, divided and subdivided into sections, are headed by an analytical summary which will prove exceedingly helpful in its terse synopsis of the following sections.

Fr. Przywara is to be commended for his splendid work. Newman enthusiasts will welcome a book which contains so many satisfying selections from his works, and those who have failed to know him, daunted perhaps by the prospect of wading through the thirty-odd volumes of his theological writings, will rejoice in a work which makes his thought so easily accessible. It is to be regretted however that the compiler failed to include any of the beautiful things that Newman wrote about Our Lady.

W. S.

Isabella of Spain. By William Thomas Walsh. Pp. xix-484. Illustrated. New York: Robert M. McBride & Co. \$5.00.

Perhaps no woman in history so deeply influenced her own nation and generation as Isabella of Spain. To many her name summons grim memories of Inquisitorial holocausts or, at best, it recalls the legend of a queen pawning her jewels to help defray the expenses of Columbus' expedition. But to understand fully the life of an individual, and especially the life of those more prominent persons, it is necessary to transport oneself back to their time and study the political and moral influences most likely to have a bearing upon their character. This Mr. Walsh has successfully done and he portrays vividly the true Isabella of Spain. A deeply religious child she refused "to join the debaucheries" of the Court of Henry IV. Her marriage with Fernando of Aragon which she secretly arranged, united forever the two powerful kingdoms of Castile and Aragon. Isabella's right to the throne, however, was contested and she first of all had to fight the War of Succession. Some of the most interesting pages of the volume deal with the two campaigns of the war in 1475

and 1479. Resolved to be a queen in fact as well as in name, she now set about the reconstruction of the kingdom and established the *Hermandad* as a purely domestic police with full powers to execute justice over murderers and criminals of every class. Her justice filled the country with terror by its cold thoroughness and it was "the more terrible because it was felt to be impartial and incorruptible." Then followed the Inquisition invoked as a war measure to complete the unification of Spain. She who had calmly ordered the execution of so many thieves and murderers would hardly hesitate to exact conformity from those who were guilty of even a greater crime—heresy.

In the final struggle for the conquest of Granada—the last stronghold of the Moors in Spain—Isabel earns the title of "the Last Crusader." Undoubtedly to her more than to anyone else is due the success of the Spaniards. She was in the saddle day and night, making a swift round of the cities and castles, ordering supplies, thinking even of medicine and nurses, and as a last resort calling to arms all men in Andalusia under seventy years of age. She knew not the meaning of the word 'impossible.' When the great difficulty of bringing heavy guns over the only narrow rugged mountain pass to storm the castles of Cambil and Rlbahar was discovered, it was by "order and solicitude of the Queen" that six thousand sappers and pioneers cut in twelve days nine miles of traversable road, and the Moors, "who had been laughing at the chagrin of the Christians, looked out one morning to see the black noses of heavy lombards, drawn by great oxen, come slowly through a gap in the mountain side."

With the conquest of Granada and the expulsion of the Jews, Spain achieved territorial and spiritual unity and its Golden Age was already in sight. Concentration within was to be accompanied by expansion without. Columbus, chiefly under the patronage of Isabella, was to discover a new land and to secure for Spain great power and wealth.

As a ruler Isabella was most successful but the same cannot be said of her private life. She had to suffer much, first from the infidelity of her husband and secondly from the misfortunes of her children, all of whom either died young or married unhappily. Her only son died at the age of nineteen; one of her daughters, Juana, wife of the Archduke Philip, went insane and the fate of Catherine of Aragon is only too well known. The dramatic style of the author makes the book a most interesting, fascinating one for the general

reader and his use of valuable documents, hitherto not available, will prove a great aid to the student of the history of civilization.

C. H. M.

Selected Poems of Thomas Walsh. Pp. xxx-257. New York: The Dial Press. \$2.50.

To the reader of this book will come the conviction that no more fitting monument could have been erected to the memory of Thomas Walsh. For this volume of verse, selected from his other books and unpublished poems, is truly representative of the best work of this peer of American poets of the last quarter century.

Sophisticated, scholarly, cultured and cosmopolitan; a product of every important civilized center of Europe and America, he absorbed into himself most of the alien cultures of the present day, and especially of the past ages and far-off civilizations—medieval France, Arabia, Morocco, Italy, Persia, and Spain. He readily learned their languages, and devoted much of his time to translating the works of native authors, introducing many of them to their North American audiences for the first time. This was true especially of many Spanish writers. He was equally responsible for the translation into Spanish of many American Authors; becoming, as it were, "the most noteworthy of our modern American ambassadors of culture."

Because he bore within him a great love for Spain—a love so natural to him that he could never explain it—the great majority of his poems are possessed of purely Spanish themes and so permeated with Spanish moods that they take on the very embodiment of native lyrical poetry. In the present book, such poems predominate. If primarily his sonnets, his lyrics, his odes, his dramatic pieces, and his narratives are models of quiet erudition, quaint aesthetical charm and abounding humor, essentially they are religious. There is in them no suggestion of the realistic, the skeptical; no inclination to "material comforts and alleviations"; only thoughts "romantic, idealistic and indulgent to dreams of sanctity and asceticism." In a word, Walsh did not share the modern spirit—his was a nature essentially religious, and his poetry mirrored his nature.

To his intimates this book, no doubt, will be a joy, but it ought also to give real pleasure to every lover of good verse, for here is genuine poetry, resplendent with beauty, harmony and truth.

The memoir of John Bunker and the appreciation of Edward L. Keyes and Michael Williams are interesting and serve well to introduce the poet to his readers.

C. L.

Sex Education And Training In Chastity. By Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D. New York: Benziger Brothers. Pp. xxxix-540. \$3.75.

The Catholic Church has always stood squarely against the proposal that mere enlightenment with regard to sexual matters will act as a remedy against sex aberration. Pope Pius XI, in his Encyclical on the Christian Education of Youth, has expressed Her attitude in unmistakable terms: "Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and grace, and relying on the sole powers of human nature is unsound." On the other hand, as Father Kirsch points out in his work entitled "Sex Education and Training in Chastity," under stress of modern conditions, the solution of the moral problem of our youth makes a proper sex instruction imperative. To stand by in prudish silence while the natural and legitimate curiosity of our boys and girls in these matters is ministered to by "evil companions, immoral books, vile movies and shameless advertisements," is nothing short of criminal. It is no longer possible to accept the principal that "ignorance and piety are the two guardians of purity."

Having outlined the need of a wholesome, sound and accurate sex instruction, and convinced that it can not be given to classes or groups without doing more harm than good, Father Kirsch turns his attention to the fine points of the problem. At what age will individual instruction be necessary and who shall do the instructing? The author is of the opinion that priests and teachers can do much to educate the young to purity, but the first steps in this training—of which sex instruction is only a part—must begin at home. It ought to be a strictly private and family affair. Enquiring into the practice of Catholic parents, he is lead to the conclusion that on the whole they have failed to perform a most important duty, namely, that of imparting to their children a sane and wholesome knowledge of the mysteries of life. The reason for their neglect would seem to be reduced either to cowardice, a false sense of shame or ignorance on the part of the parents themselves. Father Kirsch then proceeds to instruct parents how to impart sex knowledge, points to the duty of priests to instruct parents and offers valuable advice to priests and teachers as to what they can and should do when parents fail in their duty.

The chapters "What Must Be Told" and "How It Must Be Told" are concerned with the most perplexing questions. In general he says, "Give children as little sex instruction as we must and as much training in chastity as we can." When the child's curiosity is

aroused he will ask questions, and the parents should answer them frankly and truthfully from the beginning, taking into account of course the child's physical maturity and its psycho-sexual development. At all events, there seems absolutely no reason for resorting to fairy tales. Here is inserted a list of pamphlets and books that should be valuable to parents desirous of further knowledge about how to instruct the young.

The author devotes a Chapter to Religious Helps to preserving chastity and another to the importance of "Catholic Character Education." In the latter chapter he sums up his idea of a Catholic training in chastity in these words: "Give a solid religious training in general, especially in the use of the Sacraments; begin early to instruct the mind as to self control in general, with simple applications to the sex instinct, while replying frankly to sincere questions in private; and try fully to instruct the child whenever the occasion requires." In other words, it is the opinion of the author that "adequate training in chastity can be accomplished only in union with a complete Christian education," a point of view well in accord with the time-honored principles so clearly restated by Pope Pius XI, in the encyclical already quoted in this review.

"Sex Education And Training In Chastity" is a sound, frank, and at the same time, delicate treatment of an age old problem. It is intended, needless to say, for the mature mind, and recommends itself highly to all concerned with the care of souls, to parents, priests and teachers—to all responsible for the training of the young and cognizant of the rights of the latter—to non-Catholics as well as Catholics. The foreword has been written by His Grace, John T. McNicholas, the Archbishop of Cincinnati.

L. A. A.

The Catholic Church and Bolshevism. Seven Lectures by the Rev. John A. McClorey, S.J. Pp. vii-110. St. Louis: B. Herder Book Co. \$1.00.

In a direct and forceful discussion of the nature, causes, effects and remedies of the present economic crisis, Father McClorey points out that the remote causes may be traced, on no less than the authority of Leo XIII, to the political disorders of the last century and a half, and that the proximate influences are not the work of any one factor or class. The radical poor, blistered by the pernicious doctrines of socialism and ever crying for rights and neglecting duties, share the blame with the radical rich who, fortified behind the steel barrier of machinery, sit contentedly in the calm of the wretched right that is born of might, in an intellectual as well as in a physical sense.

The state, ever powerful as a legislative and moral force, must

take a certain position in the conflict for the protection of the integrity of both capital and labor, recognizing the advantage of a juncture with the Church in a sturdy effort to lead both from their errors with the profitable stratagem of charity.

In many passages the author paints no vague picture of the dire effects of neglect and idleness and spares no pains in his prediction of the tragic results for all concerned consequent upon the refusal of responsible agencies to work for reconstruction. The gallantry and dignity of the mission of reform is thrust before the reader with the force of invincible logic and the grace of a distinguished rhetorician. The unbiased treatment of strikes, the succinct exposition of the philosophy of private ownership and the lofty exhortation in the name of charity, which God-like virtue should be the root and substance of all corrective movements, deserve the special attention of the reader. The author enters a plea for the abused middle class, and his chapter on machinery, the tireless weapon of business which of late years has been working not wisely but too well, pictures the paralysis of mechanical power which is the nemesis of an over-zealous and ego-centric efficiency.

The author's repeated assertion that the angry voices of discontent represent not merely "the flush and glow of radical thinking," but a perilously unbalanced social condition, is a warning that should elicit from his readers the admission that correction must not be confined to amelioration of the working classes but must spend itself in an unselfish and universal readjustment of all the elements of modern society. This idea, in fact, colors the entire book, and it is perhaps because of its appeal to all the forces of reform that the title does not express its content. "The Catholic Church," although seldom absent from the scene, appears only as one factor in the programme of reconstruction and the point at issue between the Church and "Bolshevism," a name which is not met more than a dozen times throughout one hundred and ten pages, is not clearly indicated. One would expect from the title a scientific survey of the philosophic, religious or diplomatic differences between Rome and Moscow; but the book concerns itself with the more generic "socialism" rather than the doctrines of the predominating portion of the Social Democratic party which now directs the destinies of Russia.

The book is timely. The compelling personality of the author, well known to thousands who have had the privilege of listening to his eloquent preaching, is everywhere evident in its pages. It should appeal to all classes of society, for no one is immune from the evils of the social problem.

J. McL.

Cases of International Law (American Case Book Series). Edited by Manley O. Hudson. St. Paul: West Publishing Co. Pp. xxxv-1538. \$6.50.

The development of international law and its extension to all the knotty questions arising between nations as a consequence of the World War make apparent the timeliness of a new case book. Numerous involved cases of arbitration, alterations in treaty provisions, the work of many claims commissions, and other minor but salient features have changed the aspect of problems confronting the international jurist. Hence the decisions in international law cases since the great conflict are extremely important in their relation to past precedents and to future contingencies in international law. Professor Hudson has sensed the situation. A perusal of his work will convince the reader that there is present an authoritative tenor, both as regards the selection of cases and in the manner of their presentation. His sound and scholarly treatment raises this collection above the mere discriminatory compilation. The pacific relations of States has been emphasized and less stress has been placed on the rights and duties of nations during the time of war. The subject of Neutrality has been considered at great length, and it is interesting to note that a large number of the decisions, many of which are of international tribunals, cannot be found in other similar works.

A table of the cases presented, a table of treaties, a selected library of international law, and a readily informative index, do much to enhance the technical value of this work. Although designed chiefly for students of international law, a book of such merits is an indispensable addition to the up-to-date library of the actual practitioner, and also to the reference room of every department of political science in American universities.

C. H. M.

A Newton Among Poets. A Study of Shelley's Use of Science in *Prometheus Unbound*. By Carl Grabo, Associate Professor of English, University of Chicago. Pp. xii-208. Chapel Hill: The University of North Carolina Press. \$3.00.

"What the hills were to the youth of Wadsworth, a chemical laboratory was to Shelley. It is unfortunate that Shelley's literary critics have, in this respect, so little of Shelley in their own mentality. They tend to treat as a casual oddity of Shelley's nature what was, in fact, part of the main structure of his mind, permeating his poetry through and through. If Shelley had been born a hundred years later, the twentieth century would have seen a Newton among chemists."

As an answer to this challenge of Mr. A. N. Whitehead in his "*Science and the Modern World*," we have this scholarly work of Professor Grabo. The material of the book, he informs us, although first planned as a part of the notes to a new edition of *Prometheus Unbound*, now in preparation, proved to be so copious; the scientific citations were so extensive; and the positive need for sketching Shelley's scientific background was so evident that a separate publication was decided upon.

To most readers of the poet, certainly to those who have ever thought of him as "the inspired idiot," the findings of Grabo will seem unusual. Shelley must no longer be considered merely a poet of great emotional and lyrical powers, who wrote beautiful poetry without clearly knowing what he was about, but also a poet who was equally a philosopher, and whose poetry was fundamentally intellectual rather than emotional. To look at Shelley, then, through the eyes of Grabo will be to view him in a new light. If formerly his greatness was perceived to lie solely in his emotional and lyrical powers, if we did not appreciate what was profound and beautiful in his concepts, and enjoyed in *Prometheus* only the beauty of form, rhythm and sound, we ought now to be able to perceive that Shelley was, besides a poet of rare talent, an excellent scholar. We need to study in the light of the revelations Professor Grabo makes to us, Shelley's preoccupation with science: his concern for the philosophical implications of contemporary science then in its infancy; his desire to weave science into a synthesis with a moral philosophy and metaphysics by reconciling Platonism with science; his attempt at a unified conception of the universe. In these we have the key to his symbols, his personifications, his subtle and exquisite lyrics. It is only with the use of this key that *Prometheus Unbound* is rescued from the chains of the enigma. Even then it is not entirely clear, since Platonic elements of the poem make for many difficulties. Yet, having once obtained an appreciable knowledge of the part science played in the writing of *Prometheus*, one is well on the way to a more intelligent understanding of the symbolism and imagery of the poem now generally accepted as the ultimate expression of his philosophy. In helping to supply this knowledge, this book fills a great need, and its author has done a great service.

The first chapters are given over to a brief survey of Shelley's youthful enthusiasm for science and recapitulation of the scientific allusions in *Queen Mab*. The author then proceeds to sketch such aspects of the thought of Erasmus Darwin, Herschel, Newton, and

Davy which best serve to elucidate the central theme of *Prometheus Unbound*. The concluding chapters deal with Shelley's use of the theories of these and other scientists in the poem and so complete the author's demonstration that "the weight of evidence is too great, the consistency of Shelley's employment of scientific fact and theory too notable, to be denied."

This book is excellently written, and evinces the intelligent and indefatigable research of the author. Certainly no admirer of Shelley should be without it.

We look forward eagerly to the publication of the complete annotation of *Prometheus Unbound* with its commentary, by the same author.

C. L.

The Dynamic Universe. By Professor James MacKaye. Pp. x-308. New York: Chas. Scribner's Sons. \$3.75.

At the risk of being branded a pariah, pitied as a simpleton, or shunned as scientifically unclean, Professor James MacKaye has entered the lists to break a lance with the relativists and all their works and pomps. In his latest book, the author compares the theory of radiational displacement with that of relativity in an earnest effort to arrive at a satisfactory explanation of the phenomena of material change and the appendages thereof—time, space, motion, etc.

It is the authors contention that the relativists have committed a grave scientific and philosophical sin; they have attempted to build up a system on what appears to be a flagrant begging of the question. He quite convincingly points out that "Simultaneity," from which flow the definitions of length and space in Physics, and the famous "Lorentz Transformation" (relativity of time and space) have been merely assumed by the relativists; their physical signification fails to follow from the theory of relativity. Professor MacKaye then takes up the cudgels against the assumptions of the general theory of relativity. He presents in a forceful, crisp and rather convincing manner the apparent contradictions in the many individual interpretations of the fundamentals of Relativity. The absolutism of the velocity of light goes down before MacKaye's skillfully handled *argumentum ad hominem*.

The book resolves itself into a scientific anathema directed against the relativists for attempting to interpret the phenomena of physical change in the painfully vague terminology of non-Euclidian geometry. MacKaye severely censured this attempted explanation of the arcana of nature in the terms of babel. In other words, Professor MacKaye seeks a physical rather than a mathematical solution of the cosmic problem.

Throughout the entire book MacKaye constantly reiterates Newton's warning, "Physics beware of metaphysics." MacKaye seems to realize the hopeless groping and wanderings of the dogmatizing scientists in the abstract domains of philosophy. Philosophy has ever proven itself to be dark and bloody ground for those rash individuals who would circumscribe its vast scope within the limits of positive science.

The alternate, i. e., the Radiational theory he offers as containing if not the solution at least the key to the same. Frankly, however, he builds better negatively than he does positively in favor of the theory. He leaves many facts unsatisfactorily explained, e. g., the cause of gravitation. He fails to point out the relation of the radiational theory with the law of the Lorentz contraction; thus exposing his theory to a vital counter thrust from the relativists. However, in all fairness to Professor MacKaye, it must be kept in mind that he does not regard this theory in its present stage as offering a final solution. On the contrary, he says, "The theory in its present stage is rather a blind groping for the truth. . . . If the groping is in the right direction we may perhaps be satisfied." (Pg. 302).

The book should create much discussion in scientific circles, yet because of its highly technical nature, both in wording and content, it may have little or no appeal for the ordinary reader, in spite of the fact that the terminology of tensoral-calculus is at present on the tongue of butcher, baker and candlestick maker. G. F.

Catholic World Atlas. By F. C. Streit, S.V.D. New York: Society for the Propagation of the Faith. \$12.50.

This magnificent folio volume containing maps of the entire world and showing its ecclesiastical divisions is not only a fine piece of cartography in itself but also displays great care and much labour. It is no easy thing adequately to outline the multitudinous bishoprics and vicariates which cover the face of the earth nor to compile the splendid and informative ethnographical, political and statistical information which introduces the maps themselves. We can only regret that the least satisfactory maps in the book, and that is no serious reproach, are those devoted to the North American continent, the scale of which is too small to be adequate.

This atlas, well bound, well printed and authentic, is a magnificent proof of the loyalty of the Catholic Church to the mission command of Christ. It should be in every rectory and every school and college. A. M. T.

ANNOUNCEMENT

Among the works entrusted to the Dominican Historical Institute at Santa Sabina, Rome, by the Most Rev. Father Gillet in his letter of February 2, 1930, is the continuation of the **Monumenta Ordinis Fratrum Praedicatorum**, a collection whose primary purpose is to spread knowledge concerning the history of the Friars Preacher. The collection will present texts only, with short helpful introductions about the authors, the date of composition, the principal manuscripts, and various editions of the works. No critical studies will be included. Lists of libraries, museums, and inventories of archives possessing historical material on the Dominican Order will also be added. At present the Institute is working on the *Monumenta S. Dominici* and it hopes that, when the Seventh Centenary of St. Dominic's canonization rolls around in 1934, most of the collection will have been published. The five volumes on our saintly Patriarch will include the *Cartularium S. Dominici*, *Historia Canonizationis et Primae Vitae B. Dominici*, *Vitae auctoribus Theodorico de Appolda et Bernardo Gui*, *Legendae Minores*, and *Testimonia Excerpta ex Scriptis Fratrum Praedicatorum*. The *Monumenta*, under the general control of Father Théry, President of the Institute, has been entrusted to the direction of Father Hyacinth Laurent, O.P. He has an able corps of assistants in Fathers Mandonnet, Walz, and Käppeli, Drs. Altaner and Scheeben, and Madame Ancelet-Hustache. Two volumes of the *Monumenta*, comprising about 500 pages each, will appear every year. Fifteen per cent. (15 %) discount is offered to all who send in their order now, either to R. P. Laurent, Santa Sabina, Rome (47), or to Librairie Vrin, place de la Sorbonne, Paris (Ve).

 DIGEST OF RECENT BOOKS

RELIGION, SCRIPTURE: The Treasury of the Faith Series has as its aim "to provide Catholics with that full and complete knowledge of the truths of their faith that they ought—and indeed desire—to possess." In "**Jesus Christ, God and Man**" Rev. G. D. Smith, D.D., and in "**Sanctifying Grace**" Rev. E. Towers, Ph.D., D.D., have very successfully attained this end. In the first, the author has shown how zealously the Church has ever defended and, as the times and heresies demanded, defined different phases of the mystery of the Incarnation, in his brief but interesting history of the early errors of Christology and of the Councils that condemned them. He then proceeds to an explanation of these definitions. The technically philosophical words that he uses are all first explained. The Incarnation is a profound mystery whose depths no human mind can fathom, but the author has given us an explanation as good and as satisfactory as is possible for human reason. The second volume will furnish the reader with a fuller understanding and a deeper appreciation of the wonderful gift of God,

Sanctifying Grace. By the use of apt similes and comparisons he shows how we become sons, heirs and temples of God through sanctifying grace. He makes frequent use of texts from Sacred Scripture, which are all carefully explained. From these little volumes on the Man-God and His precious gift to mankind, the man of good will acquire not only a keener knowledge of these mysteries, but also a fervent desire and yearning to be more closely united to Christ through Sanctifying Grace. (Macmillan, \$0.75 a volume).

The Rev. Fr. Uccello's recent book, **Epitome Morale Asceticum de Sacramenti Poenitentiae Ministeriis**, deserves a place of honor in the theological collection of every seminarian and parish priest. The author has presented an orderly synthesis of the nature and high purpose of the sacred tribunal of Penance as well as a discerning analysis both of the character of the successful director of souls and of the practical questions and difficulties which confront him in his work. Starting from the fact that the sacrament of Penance restores the penitent to God's grace and friendship, Fr. Uccello proceeds to set forth a vivid picture of the confessor in action, leading souls towards that perfection to which every Christian is relatively bound. The special knowledge and experience, the sterling virtues, especially that of prudence, and the manifold graces which the confessor should possess, have received each its logical place and due share of attention. Above all the confessor is urged to place his confidence in divine assistance. The different states of life in so far as they concern the confessor have been given special consideration. Throughout the entire book very apt quotations from such authorities as Sts. Augustine, Thomas Aquinas, Alphonsus and Francis of Sales are brought forth in support of the various points under consideration. In fact these are the saints whom the author holds up to the confessor as models. It is difficult to see how anyone who aspires to a fruitful harvest of souls through the active ministry can fail to derive much inspiration, consolation, and above all, a fund of practical knowledge from a studious investigation of this little book on the administration of the Sacrament of Penance. (Marietti, L. 20).

Realizing that the Bible, for a great many people, is anything but an open sesame, Father Thomas W. Williams has written in brief, popular form, seventy sketches of famous biblical personages culled from the pages of the Scriptures. In **Dramatic Stories Of The Bible** Father Williams presents the lives and labors of the great men and women of old in a simple straight forward style that captivates and enthralls by its charm. He clearly demonstrates that the Bible is a veritable treasure-trove of human interest stories. Meditation as well as pleasurable enjoyment may be drawn from the pages of this well written little volume, which, while retaining the divine simplicity of the inspired books has freely drawn from their diction, imagery, episode and incident. (Murphy, \$2.00).

The Pearl of Revelation by the Rev. Emmanuel Elkoury Hanna. For the Catholic this book is a veritable "Pearl." It has a wealth of information as to the why of his belief. It also throws a more vivid hue of meaning on many passages of Scripture which perchance one may not have grasped heretofore. Though not flowery, it has many vivid descriptions of persons, places, and events in biblical narration. For the non-Catholic it is a potent panacea for the cure of prejudice. A well turned little volume. (Kenedy, \$2.00).

In a brief, but surprisingly comprehensive little book, **De Rosario Beatae Mariae Virginis**, Father Louis Fanfani, O.P., has produced an excellent treatise on the history, legislation and liturgy of Mary's favorite devotion. The learned author begins his work with a brief exposition of the nature of the Rosary. He then treats of its history, adhering faith-

fully to the ancient Dominican tradition of its origin. The latter half of Father Fanfani's book concerns itself largely with the kindred devotions and indulgences connected with this popular and very efficacious form of prayer. The book should exert a strong appeal on all directors of Rosary Confraternities. Done into the vernacular, Father Fanfani's book would prove itself a very handy and useful little manual to every devout client of Mary. (Marietti, L. 10).

The fifteenth centenary of the death of St. Augustine coinciding with the golden jubilee of the Roman Academy of St. Thomas Aquinas, prompted that body to choose as its main theme of formal discussion "The Philosophy of St. Augustine Considered Chiefly in Relation to the Philosophy of St. Thomas." As a record of the discussion the *Acta Hebdomadae Augustinianae-Thomisticae* have been recently published. Besides the encyclical of Pope Pius XI, the book contains some twelve papers in Latin, French, and Italian contributed by such authorities as Cardinals Lepicier and Laurenti, Garrigou-Lagrange, O.P., G. Théry, O.P., M. Grabmann, and E. Gilson. The whole work presents that tone of erudition which the reputation of these men has led us to expect. (Marietti, L. 25).

De Matrimoniis Mixtis Eorumque Remediis, by Francisco Ter Haar, C.S.S.R., considers the principal papal documents on the question of mixed marriages, explains the reasons for the Church's teaching, and confirms them by statistics. The second part treats of dispensations, their causes, etc., while the third part studies means of prevention. An appendix contains a summary of the mixed marriage situation in various countries including the United States, gleaned from pastoral letters, representative periodicals, and statistical data. It is to be regretted that the more recent data was not used in the compilation of the latter. (Marietti, L. 11).

One of the most beautiful and consoling of all the treatises contained within the covers of the Summa Theologica is that on the Gifts of the Holy Ghost. Père Gerald M. Paris, O.P., bases his dissertation **De Donis Spiritus Sancti** upon this rock-solid foundation of the Angelic Doctor. He builds wisely and well. The author approaches his theme with a deeply rooted conviction of the importance and necessity of the divine gifts. His dissertation is brief yet withal quite comprehensive. He might however have considered the interrelation of the gifts and beatitudes. There are also several errors in the references. The first part of the work deals with the sources of the Catholic doctrine on the gifts and is particularly well done. He then proceeds to present a logical and lucid exposition on the nature of the gifts. A list of Scriptural texts having direct reference to the gifts rounds out the scholarly little volume. (Marietti, 6 Lire).

PHILOSOPHY, EDUCATION: The fields of psychology, sociology and physics are being traversed to-day by an ever-increasing caravan of research-artists. The principles guiding them are quite simple, yet very many readers know neither what they are nor how widely they apply. William G. Ballantine in **The Basis of Belief**, for which the subtitle "Proof by Inductive Reasoning" would be better, gives us a lucid and carefully-organized exposition of these principles fundamental in the science of research. He analyzes in interesting and masterly fashion the various steps of inductive investigation, and the construction of inductive arguments. Also he adds a readily understandable explanation of six fallacies peculiar to inductive logic, namely, non-observance or prejudice; partial observance or neglect of negative instances; malobservation; mistake in area; mistake in isolation, and intellectual timidity. The reader who has never been taught the principles of scientific reasoning should derive great benefit from this book. So should the reader who has studied Logic but knows very little about induction, observation and experiment. Such ignorance is possible because, as a rule, these questions are passed over cursorily in the

usual philosophical course. There are in this work many statements towards which the student versed in Scholastic Logic will take a critical attitude. Certainly one cannot agree with the author's division of "Cause." (Crowell, \$2.00).

George Boas of Johns Hopkins University has recently written **A Critical Analysis of the Philosophy of Emile Meyerson**. This title, at first blush, seems misleading and inappropriate, for the author's alleged purpose is to "attempt to expound in an impartial manner the writings of a thinker whose importance is underestimated in America." But as we thumb the pages of the essay, see the problems raised, read the many critiques advanced, we can readily grant that the title is not altogether inappropriate, even though the "critical portions are subordinated to the expository purpose of the whole." Throughout the work we learn of M. Meyerson's investigations to discover inductively "those principles without which the human mind has not operated to date, and which are not discovered by it in experience itself." From investigation of concrete intelligible examples in natural science, he concludes that two great principles control man's interpretation of nature, one of "legality" that time is irrelevant to law, and the second, that of "causality" that time is irrelevant to things. Many rather profound, yet very interesting subjects are touched upon in the course of this exposé and analysis: mechanism, corpuscular and dynamic theories, action at a distance, social atomism of Hobbes, psychological atomism of the Associationists, the principle of inertia, the conservation of matter and of energy, thermodynamics, that science is not satisfied by description however minute and detailed, Planck's quantum-hypothesis, necessity, plurality and change of things, the rationality of nature, that reasoning is identification, "operational" definitions in the new physics, and Einstein's theory of relativity. Of course to use this critical essay appreciatively and profitably, the reader should have at hand Meyerson's *Identité et Réalité* (Paris, 1926), *De l'Explication dans les Sciences* (1921 or 1927) and *La Déduction Relativiste* (1925). (Johns Hopkins Press, \$1.75).

In the preface to his first volume **Philosophia Rationalis**, Fr. Angelus M. Pirotta, O.P., declares in no uncertain terms the prevalent use of superficial text books of philosophy in the present day seminary. Certainly the first book of his projected philosophical course does not incur the charge of superficiality. Every pertinent aspect of the wide field of logic receives adequate, lucid, and orderly consideration. Fr. Pirotta is one among the very few modern authors of philosophical manuals who considers in any detail the distinction of sciences according to the grades of abstraction. This important phase of material logic is too often passed over with only the most cursory notice. The typographical make-up of the book is splendid. Based on scholarship broad and deep, Fr. Pirotta's new manual should find a ready welcome with professor and student alike. (Marietti, L.20).

The Report of the Twelfth Annual Meeting of the Franciscan Educational Conference held at Herman, Pa., June 30th, July 1-2, 1930, indicates the serious and well defined view point which the Friars Minor take regarding philosophy and its proper place in Franciscan curricula. The fathers of the conference as is evidenced in their scholarly discussion understand the vital and significant role which philosophy should play in the intellectual formation of the priest. They have grasped in its entirety the tremendous influence for evil which false philosophy exercises in the modern world; what is more important these scholarly sons of St. Francis do not only diagnose, they offer the cure, and the best antidote for false philosophy is sound philosophy. Apart from the other intensely interesting topics discussed, it is very gratifying to note the positive and not merely negative approach the conference fathers have made toward building a systematized and uniform method of teaching philosophy. This is indeed

a step forward and merits special and laudatory comment. All the papers read at the various sessions are well written logical dissertations based upon the fundamentals of the Franciscan school. These Franciscan Educational Conferences should go a long way toward reaping the "hundred-fold" even in this generation. (Capuchin College, Washington, D. C.).

DEVOTIONAL MEDITATIONS: At The Feet Of The Divine Master, by the Rev. Anthony Hounder, S.J. (Freely adapted into English by August F. Brockland), is a very valuable work containing short meditations for busy parish priests. This is his third series of meditations and is entitled the "*Morning of Glorification*." In this treatise every phase of the Resurrection is very attractively presented for meditation. All priests may profit from the reading of these meditations. The forty days during which Jesus dwelt on earth are replete with a unique charm. In these meditations we see Christ alone in intimate communion with His youthful Church. We see Him as "The Radiant Conqueror" and "The Glorified Lord." His appearance, His words, His deeds are exactly recorded here; His company with the Apostles, with the Disciples at Emmaus and with the holy Women, are so adapted that they fill our hearts with joy and firm confidence. By these meditations one is able to gaze upon the glory of the morning of the Transfiguration which awaits him who follows the Master through the day of toil and the night of suffering. (Herder, \$2.25).

Prayer For All Times by Pierre Charles, S.J., is the third of this excellent meditation series. Their particular appeal comes from their informality; there is no obvious progression; they follow no time order, nor doctrinal scheme. Nor are they built on episodes in the life of Our Lord nor even on texts, as are most meditations of their kind. The seed from which each grows is a small phrase which we have passed over time and again in the Scriptures, but which under the handling of Father Charles takes on new color, new point, a new intimacy with something within ourselves. (Kenedy, \$1.85).

BIOGRAPHY: In **God's Jester**, Mrs. George Norman gives us a true and beautifully-finished portrait of one of to-day's famous martyrs, Fr. Miguel Augustin Pro-Juárez, S.J., commonly known as Father Michael Pro, martyred in Mexico City, Nov. 23, 1927. We see therein a real apostle filled with burning zeal for the spiritual welfare of the mine-laborers, a true preacher who could expound holy things attractively without sentimentalizing, an heroic martyr who could keep a smile on his lips and a jest on his tongue in the midst of great and touching sorrows: the ruin of his much-respected father and happy family, the awful state of his much beloved country, the sudden death of his dear mother under peculiarly harrowing circumstances, and his own three or more painful surgical operations. Other striking details of this attractive portrait are: a skillfully abbreviated resumé, in chapter III, of Mexican history, necessary for the proper understanding of the life of our human, lovable hero; a translation, in chapter VIII, of some of the verses Fr. Pro wrote while suffering in a hospital in Brussels where he had just undergone a very painful operation; and *A Mes Ames*, in chapter XIII, another poem highly praised for its "infinite tenderness for human suffering." Those who were privileged to know Fr. Pro intimately say that the poem in the Appendix is the key to appreciating his entire life and particularly his remarkable zeal for souls. Readers will understand this statement very readily if they remember the one thing Fr. Pro asked Our Lord on his ordination-day: "to be of use to souls." (Benziger, \$2.00).

Grands Figures de Precheurs by J. D. Rambaud, O.P., has many features to recommend it. It is instructive, pleasing, edifying and attractive. In these days when books are plentiful, readers are on the alert for abbreviated biographies packed with judiciously selected facts. Keeping this

in mind Père Rambaud has avoided all details that have no direct relation to his subject, the apostolic life. He treats of four holy, warm-hearted, zealous preachers, Sts. Hyacinth, Vincent Ferrer, Peter of Verona and Louis Bertrand. The picture he draws of St. Vincent Ferrer is particularly striking. It represents him as a second apostle of the nations. The author has promised a second volume of this interesting subject of great preachers. (Lethielleux, 13 fr.).

DRAMA: in "**Spindrift**" a comedy in three acts, Martin Flavin has produced a powerful satire on the petty selfishness of modern social life. His characters, though at times somewhat overdrawn, nevertheless are generally true to life. The play marches on to what should be a smashing climax, but instead it fades off into another of those impossible final curtains. (French, \$1.50).

"At the Bottom," a drama in four acts done from the Russian, by William L. Lawrence, is a tense gripping picture of life at its starkest among the Russian proletariat. The action though tending to drag in spots, is on the whole quite stimulating. The characters bear the imprint of a master's touch. In short "At the Bottom" is a well balanced bit of play-writing, though its raw realism may at time nauseate. (French, \$1.50).

Though John Golden's autobiography "**Stage Struck John Golden**" may fail to place him on the beadroll of literature's immortals it does fulfil the requisites for what is now known as light literature. In a light, carefree style, Golden, narrating his own intensely interesting career, reproduces in graphic perspective a picture of that hectic, palmy decade preceding the great war. Golden adds spice and personal intimacy to his life's story by interjecting a host of personal anecdotes touching the great and small of the stage, the mart and the council chamber. His answer to the question "Are actors people" is an emphatic affirmative. At times, however, his easy nonchalance sinks to the farcical, and his rapid-fire sallies of wit pall. It is a book that will always meet the not too exacting demands of that "Idle Hour." French, \$4.00).

MISCELLANEOUS: The Franciscan Fathers of the New York Province, publishers of the interesting monthly *The Franciscan Magazine*, have recently issued **The Franciscan Almanac 1931 Edition**. It is veritably filled to overflowing with worthwhile instructive information, both religious and secular. One is surprised—agreeably, of course—by the valuable Catholic treasury (see, for instance, *Catholic Ready Reference*, from page 107 to page 139) that has been deposited within the covers of this book of 315 pages. The Almanac has a good Index, and to many readers, Catholic and non-Catholic, and particularly to general inquirers should furnish satisfactory service as a miniature Encyclopedia and Catholic Dictionary. (Franciscan Magazine, 174 Ramsey St., Paterson, N. J., \$0.60).

PAMPHLETS: **Can Anglicanism Unite with Rome?** by W. H. McClellan, S.J. **The Story of Lent. Devotions in Lent. Both Sinned! or The Story of Judas and Peter** by William I. Lonergan, S.J. (America Press, \$0.05 each). **Religion and Science. Precious Things about Our Lady.** (Universal Knowledge Foundation, 19 Union Square, N. Y., \$0.10 each).

BOOKS RECEIVED: **Shakespeare's Problem Comedies**, by W. Laurence William (Macmillan, \$3.00). **Italian Adventure**, by Isabel Clarke (Longmans, \$2.50). **The Catholic Encyclopedic Dictionary**, General Editor, Donald Attwater (Macmillan, \$4.00). **Boccaccio on Poetry**, by Charles Osgood (Princeton University Press, \$5.00). **Fra Angelico His Life and Work**, by Paul Muratoff (Fred. Warne, \$10.00). **De Institutionibus Juris Canonici, Vol. II, De Rebus**, by Coronata, O.M.Cap., (Marietti, L. 25). **Novels and Tales by Catholic Writers**, by Stephen Brown, S.J. (America, \$0.50). **La Troisième Etape de la Vie Spirituelle on Vie Unitive**, by C. L. Toublan (Lethielleux, 8 fr.). **A Thought for Every Day**, by Bishop David (Pustet).

Book IV, Part II of the Alpha Individual Arithmetics, by the Supervisory Staff of the Summit Experimental School, Cincinnati, Ohio (Ginn, \$0.52). **Leopold First**, by Comte Louis De Lichtervelde, Translated by Thomas H. and H. Russell Reed (Century, \$4.00). From Samuel French, 25 West 45th St., N. Y.: **Torch Song**, a play in prologue and three acts, by Nicholson-Kenyon (\$2.00). **Apron Strings**, a three-act comedy, by Dorrance Davis; **The Constant Wife**, a comedy in three acts, by W. Somerset Maugham; **House Afire**, a three-act comedy, by Mann Page; **The Blossoming of Mary Anne**, a four-act play by Marion Short; **Quite A Remarkable Person**, a three-act play by Elizabeth Hanchett Brace; **The Donovan Affair**, a three-act play by Owen Davis; **Wilderness Road**, a comedy-drama in three acts, by Alice Timoney and Anne Collins; **Ada Beats the Drum**, a three-act comedy, by John Kirkpatrick; **No Other Girl**, a musical comedy in three acts, by Aaron Hoffman; **Money To Burn**, a three-act play by J. C. Nugent and Elliott Nugent; **The Scotch Twins**, a play for children, by Eleanor Ellis Perkins; **How's Your Health?** a three-act comedy by Booth Tarkington and Harry Leon Wilson; **The Things that Count**, a three-act comedy by Laurence Eyre; **Cross Roads**, a play in three acts, by Martin Flavin (Each \$0.75). **Seven Against One**, a one-act play, the National Little Theatre Tournament Winner of one of the Prizes, 1930, by Maxine Finsterwald; **Eyes**, a tragedy in one act by Maxine Block; **Ding-Dong-Bell**, a play in three acts and an epilogue, by Dorothy Gillette Hyde; **The Wickedest Witch**, a three-act play for Children, by Sophia Morris Kent (Each \$0.50). **Brothers in Arms**, a one-act play, by Merrill Denison; **Sintram of Skagerrak**, a one-act play by Sada Cowan; **In the Morgue**, a play in one act by Sada Cowan; **The Gooseberry Mandarin**, a one-act play by Grace Dorcas Ruthenburg (Each \$0.35). **While Mother Is Away**, a three-act comedy about sensible girls, by Marie Doran; **Bridge as the Ladies Play It**, a one-act comedy, by W. T. Gregory; **Way Down Upon the Swanee River**, a romance of the Southland in three acts, by Charles George; **The Jester's Intrigue**, a comic fantasy in one act, by Haynes Trébor; **The Dead Past**, a dramatic episode in one act, by Anthony E. Willis; **Help Yourself**, a cheerful play in one act by Walter De Leon; **Mr. Utley's Etiquette**, a one-act comedy by Charles Divine; **Love in an Attic**, a one-act play, by Charles Divine; **Signals**, a comedy in one act and prologue, by Ray E. Hurd; **Taking Chances**, a three-act comedy by Anthony E. Willis; **The Stranger**, a tabloid drama in one act, by Anthony E. Willis; and **Good Fishing**, a one-act comedy by Giles Playfair (Each \$0.30).