



SUMMA THEOLOGICA S. Thomae Aquinatis. Editio Taurinensis emendatissima, 1932. 6 vols., in 8° max.; pp. 4,400 circiter. Turin, Italy: Marietti. L. 70.

By happy coincidence or by nice design, we know not which, two contemporary events concur to honor the most recently recognized Doctor of the Church. Just as we celebrate for the first time the feast of Saint Albert the Great, *Doctor Universalis*, we are presented with the latest edition of a work by one of his disciples. For it has been said that the *Summa Theologica* of Thomas Aquinas was due principally, under God, to the inspiration and guidance of his master. It was Albert who foretold to the youthful companions of Thomas that the bellow of their "Dumb Ox" would resound throughout the world. At his death, he was proclaimed by Albert the flower and glory of the world. It was Albert too, who at the Second Council of Lyons filled the place left vacant by the death of Thomas Aquinas. Nor did the infirmities of old age prevent him, three years later, from that long journey from Cologne to Paris, there to defend the teachings of Thomas against the misrepresentations and condemnations of Stephen Tempier, Richard Kilwardby and their ilk. Indeed we should not forget that Thomas wrote the *Summa Theologica* in the midst of, and despite, the feared Aristotelianism and the eclectic use of Jewish or pagan writings.

Meanwhile, during the last six hundred and fifty years, Arabic and Chinese and Sanscrit, as well as Greek, Latin, Russian and the other modern languages have combined to give us over a hundred and forty editions of this immortal work of the Angelic Doctor. And this vast literary output has been due principally, if not solely, to the official recognition given the *Summa* by the Church. Over forty-five Popes have testified to its value to the Catholic religion. In the decree canonizing Saint Thomas, Pope John XXII declared the *Summa* could have proceeded only from some miraculous action of God. Likewise the same Pontiff credited Thomas with illuminating the Church more than all the other doctors together. And the last four Popes, all brilliant scholars, have directed the clergy to become acquainted with Aquinian theology.

To the testimony of Popes we must add the appreciation of the General Councils of the Church. At Lyons, at Vienna, at Florence, at Trent, and at the Vatican Council, the *Summa* of Aquinas was recognized as the best organized exposition of Catholic doctrine.

This recognition has been acknowledged, even though unwillingly, by heretics who knew the conviction and power of the clear and concise arguments presented by Thomas in his masterpiece. Bucer and Jansen were but two who admitted specifically this strength of Thomistic theology.

In these days of economic disorder and social unrest we might well seek a solution in the principles in the *Summa*, for they are contemporary with every age. In his day, William of Tocco dwelt unceasingly upon this modernity of Aquinas. Thomistic principles were offered too by Pope Leo XIII as the best means of combatting the evils besetting the society of the nineteenth century. And our present Holy Father, with his appreciation of the worldwide problems of our day, again has advised mankind to "Go to Thomas" for the true principles of justice and charity which can calm our social unrest.

With a knowledge of the value of the *Summa* and in conformity with such wishes of the reigning Pontiff, the house of Marietti undertook this new Latin edition. It has succeeded in giving us a handy, inexpensive set of volumes suitable either as a text or for reference. The matter of the three parts is distributed through five octavo volumes and a sixth volume of indices is added. The paper is of a good quality and, as is usual with publications offered by Marietti, the print is clear, distinct and easily readable. The format of the volumes is very good; we would class it as excellent but for the narrow inside margins. In a reference work this fault could be overlooked, but in a text-book it might be an inconvenience.

The brief conclusions placed between the *Sed Contra* and the corpus of each article summarize the doctrine of that article. They are the product of the Louvain theologian, Dr. Hunnaeus, and can be used for hasty reference. They are completed by the annotations found at the bottom of each page. These are taken chiefly from commentaries by De Rubeis and Billuart.

In this edition as in most others, the definitions of the Councils are added. But a great improvement over other editions is the placing of these definitions, not cumulatively in one group before each tract or question, but under each article where the reference is apropos.

The volume of indices contains the usual ones of the "principal things," of quotations from Sacred Scriptures, of references for sermons on Sunday and feastsdays. In addition are included indices of dogmas denied by modern heretics, and of sources of doctrine useful to catechists. In this last volume we also are presented with a lexicon of words and terms proper to Scholastics, especially St. Thomas.

Not the least merit of this edition is its low price. It is a challenge to the economic sense of the clergy and of lay scholars. No longer can expensiveness be offered as an excuse for failure to "Go to Thomas."

C.A.C.

The Gospel Guide (The Science and Culture Series). By the Rev. William A. Dowd, S.J., A.M., L.S.Scrip. xiii-317 pp. Milwaukee: The Bruce Publishing Co. \$2.50.

The study of Sacred Scripture in religion classes of our Catholic colleges has long been impeded by a lack of comprehensive textbooks in English. With the appearance of *The Gospel Guide* it is to be hoped that this difficulty, at least in regard to the Gospels, has been overcome.

The Gospel Guide is primarily a text-book for college religion classes. A goodly half of the book is devoted to the necessary introductory topics about the Bible in general and the Gospels in particular. In Part I the author deals briefly and clearly with such subjects as inspiration, the canon, texts, senses of Scripture and rules of interpretation. Part II treats of the credibility of the Gospels in general and of the authenticity, historicity and purpose of each particular Gospel. The objections of non-Catholic critics are concisely stated and answered.

Part III reconstructs the life of Christ from the four Gospels. The author has preferred to follow the main channel of events, passing over much that he feels does not need explanation, either because the ideas are familiar to the student from a reading of the Gospel text or because the matter has already been sufficiently treated in other courses in religion. The exegesis is necessarily brief because of the large amount of space given over to introductory subjects.

The book is of value as a reference work not alone to the college student but to priests and teachers as well. Those lay people who are desirous of increasing their knowledge of the Sacred Scriptures will find in this volume a vast amount of information in compact form. In *The Gospel Guide* Father Dowd had made a noteworthy contribution to the Science and Culture Series.

J.E.M.

Campaigners for Christ Handbook. By David Goldstein. xxi-339 pp. Boston: Thomas J. Flynn & Co. \$1.00.

That the circulation of this book has surpassed twenty-three thousand during one tour of its author throughout the country is a fact which demands our attention. It is a well compiled book, written by a man who has labored for the Church for the past twenty-five years, and who for the past fifteen years has preached on the streets and public squares to the people of every State of the Union. This apostolic man's life is devoted to teaching the truths of Jesus Christ. Mr. Goldstein is not content to be alone in this field. His greatest wish is to see more laymen, priests and religious carry on this noble mission of preaching the Word of God to the Catholics and non-Catholics assembled in the streets and public parks. After his years of experience, he now gives us a book which should be read by the priest, the religious, the teacher and every Catholic.

In the author's own words: "This book of information is a handy compilation of doctrinal, historical and statistical data and arguments to be used by the Campaigners for Christ in their endeavor to reconcile their fellow-Americans of differing beliefs to the cause of unity in Christ and His Church." Mr. Goldstein starts with Happiness, followed by proof of the existence of God, and our duties to Him in Religion. In the chapter on Evolution the author shows the falsity of the so-called "missing-link." Judaism is then set forth as the true predecessor of the religion of Jesus Christ. A chronological list of the Predictions of the Old Law are lined up with their Fulfillments in the New Law. The chapter on the Divinity of Christ is succinct and is followed by a chronological list of His Miracles.

The letters of an early campaigner, Martha Moore Avery, are included to tell us of Mary and the honor due her. The author then discourses on Christ's Church with its God-given marks. Statistics of the Church and its organization in the whole world and in the United States are given. Proofs that Peter was the First Pope precede the list of all the Popes and a brief historical account of each. Mr. Goldstein continues, stating and explaining Catholic beliefs on many other important subjects: The Bible and false bibles; the Church and War, with a list of the great Papal mediators; Protestantism and a list of all sects, their origin and founders; the Mass and each Sacrament; Immortality; Hell; Purgatory; Good Works. Mr. Goldstein endeavors to show that all Catholic belief is in harmony with right reason. Surely, every Catholic will find time to

read this valuable book, thus better preparing himself to speak on these subjects when the occasion arises. P.M.W.

The Mass. Author's Autographed Edition. By John Steven McGroarty. 95 pp. Los Angeles: The Michael J. Halloran Publishing Co. \$3.00.

The program of Catholic Action has called to its support prominent laymen as well as clerical leaders. Not least among these is Mr. John Steven McGroarty. His Mission Theatre in California, where the drama of California's early settlement is portrayed, has been a means of dissemination of Catholic history. Now, to reach a greater audience, Mr. McGroarty presents *The Mass*. This is an informative study of the Church's teaching regarding its Holy Sacrifice, and this primarily for non-Catholics.

The book is short, sketchy, but to the point. There is no overburdening with facts, yet enough to inspire the seeker after truth to go to more complete sources and to men professionally equipped to give detailed instruction. The author first defines the terms "Transubstantiation" and "Eucharist". Then he calls upon history, archaeology, art, music, literature and reason to witness to the truth of the doctrine he exposes. The treatise is purely apologetical, not defensive, but explanatory and aggressive. And in this the author is tactful; no offense is given.

Because it is so difficult to write a flowing explanation of just what takes place at Mass, chapter VII falls below the high standard of style set in the rest of the book. It is almost impossible to give all details and give them in smoothly running English without resorting to the text-book idea of headings and amplificatory sentences. This does not detract from the substantial merit of the book. Rather is Mr. McGroarty to be commended for attempting so arduous a task; and the wonder is not that he did not succeed entirely, but that he succeeded so well.

The binding in purple felt and gold cloth, with the title, author's name and name of purchaser in gold letters on the front, recommends it highly as a gift book. W.R.C.

Marriage Legislation in the New Code of Canon Law. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L. Revised and enlarged by the Rev. J. P. Lydon, D.D. ix-390 pp. New York: Benziger Bros. \$2.75.

Fourteen years, during which the Pontifical Commission for the Authentic Interpretation of the Canons of the Code issued more than thirty interpretations relative to marriage and during which the Rota by its decisions established many precedents, rendered the revision of Dr. Ayrinhac's earlier work of the same title a necessity. It was Dr.

Ayrinhac's intention to make the revision personally but death transferred the task to other hands.

Dr. Lydon has left much of the book in its original form but where necessary he has amplified, particularly and crystalized the earlier teaching in the light of recent decisions, precedents and commentaries.

The same historical prologue to the treatment of more important canons is retained and expanded giving clearly and briefly the origin of the legislation and its successive development through the Council of Trent and the decrees which preceded the new Code. This happy arrangement is of value both to those who studied the pre-code legislation emphasizing as it does the changes, and to the younger students who may trace the evolution and have at hand the law governing cases prior to 1918.

The addition of a chapter on matrimonial courts, while of necessity brief, is of interest and not without its practical value. Of equal value are the appendices which give application forms for dispensations, questions to be asked of those about to marry and lists of documents needed for the application of the Pauline Privilege or the declaration of nullity through lack of form.

The work is thoroughly readable, clear and direct. An ample index makes reference easy.

F.C.H.

Contemporary Philosophy and Thomistic Principles. By the Rev. R. G. Bandas. With an Introduction by the Rev. J. S. Zyburka, Ph.D. 468 pp. Milwaukee: The Bruce Publishing Co. \$4.50.

This splendid and highly significant work might well have been addressed to the modern philosopher in whose mind philosophical chaos is daily tightening a strangle-hold; to the thinker of to-day, who, troubled and confused, feels the security of reality slowly dissolving; to him whose vision of life and its problems is distorted, if not obscured, by the fictions, guesses and negative systems that have come as substitutes for genuine philosophy.

Dr. Bandas sees in the vagaries and aberrations of contemporary thought a prime need for a return to the basic solidity of Thomistic Principles. He echoes the summons of Leo XIII to "go to Saint Thomas" and master his golden wisdom. The fundamental principles and organic doctrines of Thomistic thought are true and possess, therefore, perennial vitality and universal validity.

Keynoting the purpose and aim of the book as an examination of modern philosophical systems in the light of Thomistic reason, the author presents an appreciation of Thomism, and at the same

time a critical summary and objective evaluation of modern philosophies.

The author is at pains to clarify his attitude and method of approach. The book is not to be described as a parallel study of the old and the new. The fundamentals of Thomism spring from the very essence of things. They are not to be dismissed, then, as obsolete nor stigmatized as 'historical'. They constitute *Philosophia Perennis*. To reject or to contradict them is to do violence to the pulsating beat of intelligence and to declare war upon true mental culture.

After a masterly exposition of Aristotelian first principles, Dr. Bandas carries his deep reaching analysis to a particularized criticism of the thought of the times. The point of departure is the relation of Science to Philosophy. Dr. Bandas finds a twofold error prevailing in modern philosophy. Helplessly and hopelessly enmeshed in the maze of its own vague generalizations, it either has rejected categorically the conclusions of positive science, or it has capitulated so often to the fact-consciousness of the age as to become essentially empirical in character. The learned author clearly and cogently demonstrates the remedy. The metaphysical groundwork of Thomism makes for a new harmonious and uniform structure of truth. The measure of abstraction fences the field of Science and Philosophy, making of them neighbors, but not enemies. Thomistic reason need never fear the conclusions of positive science. Truth can never be the antithesis of Truth.

Dr. Bandas then passes to a review of Idealism, Neo-Realism, Bergson's systems, the Philosophies of Organism and Values, Emergent Evolution and the rest—contributors all to the anarchy rampant in modern thought. Then follows a penetrating refutation of the anthropocentric systems of Utilitarianism and Humanitarianism, which invest man with all the notes of ultimate finality and deify an order in which the executioner is a necessity.

All these systems, cut adrift from the stabilizing influence of genuine metaphysics, have either run aground on the shoals of skepticism and agnosticism, or their high-sounding diction and complex dialectic have degenerated to the rant and cant of rhapsodizing pantheism.

A word should be added concerning the introduction. It is ably penned by the renowned Father Zyburá. In it he champions and justifies the claims of Thomism to a central place in the sun of modern culture. Read this book, if you would come in contact with sane, healthy reasoning and a thesis that is a challenge which must be met.

W.D.C.

Aspects of the New Scholastic Philosophy. Edited by the Rev. Charles A. Hart, Ph.D. xi-311 pp. New York: Benziger Bros. \$2.50.

This is a symposium of essays reflecting the profound thought and careful, healthy reasonings of some of our leading Catholic philosophers. Contributors of such mettle as the late beloved scholar and gentleman, Bishop Shahan, Dr. Fulton Sheen, Dr. George Johnson, Gerald B. Phelan and others, bespeak the excellence of the work. The essays embody an objective presentation and exposition, from a Neo-Scholastic point of view of a few of the major problems confronting contemporary philosophy, psychology, and education. Fittingly enough, the entire collection is dedicated to one of America's outstanding scholastics, whose love for St. Thomas and the *Philosophia Perennis* is a by-word in philosophic circles, the Right Rev. Monsignor Dr. Edward A. Pace. As a re-statement and application of Scholastic principles to some of the pertinent questions of the day, (the New Physics, Purpose of the State, Modern Idea of God, Psychological Aspects of Education, etc.) the book is of exceptional merit. Its tone of solid scholarship is arresting, and the individual essays represent valuable additions to true culture, bearing up well under the piercing and penetrating scrutiny of studied criticism. The book is to be recommended as collateral reading particularly to students of Catholic Philosophy. F.G.

Psychology and the Franciscan School. Edited by Claude L. Vogel, O.M.Cap., A.M., Ph.D. 166 pp. Milwaukee: The Bruce Publishing Co. \$3.00.

Within scholastic philosophy there has always been a variety of systems. United, in as much as they subscribe to a number of fundamental doctrines, that taken as a whole have been the dominating influence in the civilization and culture of the Western World, they nevertheless have always differed widely from each other in many details of opinion and interpretation.

This little volume is a symposium of essays that aim to present the viewpoint of the Franciscan School on some of the more important psychological problems that have always vexed scholastics. There is plenty of room for such discussion and we sincerely hope that these essays will serve to increase interest in the works of Scotus who has been far too generally neglected and misunderstood. The essays are uniformly good, and if occasionally over-exuberant in their enthusiasm for the theories of Scotus and his followers, are nicely balanced by the intelligent and discriminating discussions that follow most of them. R.C.G.

Experimental Psychology (The Science and Culture Series). By the Rev. Hubert Gruender, S.J., Ph.D. xiv-455 pp. Milwaukee: The Bruce Publishing Co. \$2.50.

In this, the first volume of the Science and Culture Series to deal with science, as it is commonly understood, we have a complete study of our "conscious life". As to content, the book is made up of seventeen chapters considering the "Scope of Psychology" and eight different phenomena of consciousness, a preface by the general editor of the Series, a foreword by the author and a very comprehensive index.

As to manner, Dr. Gruender is conservative, as becomes a true scientist. He does not assume the infallibility of some modern empiric psychologists who state their conclusions with an *ipse-dixitism* that intimidates the questioner. Yet, the reverend author is bold in his conservatism. He thrusts upon the attention of those who believe only what they see a lengthy and scholarly discourse on the thought processes and the will, from the viewpoint of experiment—subjects generally overlooked in a text-book of this nature. He is not willing to concede one iota of his fundamentals to scientists who, like Descartes, begin at nothing to construct a complete edifice of demonstrated knowledge. True, if psychology is to be considered experimentally, and is to be scientific, it must not be cluttered up with useless metaphysical trappings. But it must begin with an appreciation of the dignity of its subject; it must realize that it deals with man—not a mere animal, but the "paragon of animals".

In this work, Dr. Gruender gives evidence of assiduous study and painstaking research. Most of his conclusions are verified by his own experiments and observations. The references, given at the end of each chapter are for *further* reading, not parallel reading, for no man can exhaust this field in a single octavo volume. The references given are good, but, we think, too few. R.C.

Bright Harbor. By Daniel Whitehead Hicky. 83 pp. New York: Henry Holt & Co. \$2.00.

Songs Before the Blessed Sacrament. By Mary Dixon Thayer. 56 pp. New York: The Macmillan Co. \$1.25.

In these two volumes of poetry we have two welcome additions to our ever increasing Catholic literature. They merit reading and appreciation not only by those who know good poetry but by all who love the beautiful in song.

Bright Harbor is outstanding because of the abundance of metered gems it contains. Amid an atmosphere of flying spray and briny air sailor-folk saunter lyrically through this little volume, but

interspersed are many varied and appealing subjects. Limited space prohibits the special mentioning of exceptional verses. However, the sonnet sequence, "Machines," which tied for first prize, Poetry Society of America, 1931, is included. Successive works of the author will but amplify the finished product of this first book. For *Bright Harbor*, making its initial bow to the public, is an accomplishment rather than a basis of expectation.

Songs Before the Blessed Sacrament is a collection of prayers fitted to meter. They are supplications and thanksgivings to Love—Eternal Love living with us in the Eucharist. Though dressed in simple language they are steeped in mysticism. Miss Thayer expresses the humble thoughts and aspirations of each one of us in her beautiful rhymes. The style is spontaneous with a fine sense of cadence and rhythm. These *Songs* are rhythmic orisons of a lover before the Tabernacle.

W.L.

Chaucer. By G. K. Chesterton. ix-303 pp. New York: Farrar & Rinehart, Inc. \$2.50.

If Chesterton had written this book fifteen or twenty years ago it would perhaps have less of that turgidity which many claim fills his more recent works. But fifteen or twenty years ago Chesterton could merely have made a journey to Canterbury and not a pilgrimage. This is the vitalizing note throughout the book. We have the viewpoint of one within the pilgrimage, not of some one standing aside and commenting learnedly. Chesterton handles the subject from an entirely Catholic attitude; and, as a matter of fact, it is the point from which Chaucer must be seen. He not only was a Catholic but his times were Catholic. They were the final glory of the Middle Ages and the flaming sunset of Chivalry glowed over everything. To Chesterton the alluring prospect of the Middle Ages offers too many opportunities for him to avoid contrasting them with our own crazy times; and the result is provocative. The book is an illuminating exposition of a great fact which has in great part been forgotten or misunderstood; the Middle Ages were balanced and behind all the wild gestures of the times stood solidly the supremely sane philosophy of Catholicism. In commenting on the ideas and philosophy of the period, Chesterton does not stray from his subject, for, to understand Chaucer, one must understand his point of view; at least one must not misunderstand it. However, this is not a scholarly work on the customs and ideas of the Middle Ages but a human and sympathetic portrayal of the ideas and ideals which motivated the men of that time. It is the sort of book which

will make pedants gnash their teeth and merely human beings howl. Chesterton's idea of *The Ryme of Sir Topas* will undoubtedly find its way into many more professedly scholarly treatments of Chaucer. The author lays no claim to specialism of any sort in the field of Chaucerian scholarship and the whole point of the book is "that Chaucer is literature and not linguistic study for the learned" (p. 232).

R.D.R.

The Correspondence of Pope Gregory VII: Selected letters from the Registrum. Translated with an introduction by Professor E. Emerton. xxxi-212 pp. New York: Columbia University Press. \$3.50.

The very division of this fine study into an introduction and the letters themselves, invites a double standard of criticism, viz., literary and historical.

The Letters, excellently done from the Latin, evidence careful selection and, on the author's admission, by no means exhaust the vast correspondence of Gregory VII. The translation is exceptionally well handled. We find instead of a stilted, dry rendition, one that is alive with all the general verve and vitality of the original. Since the author implies a promise to complete the work, may we not entertain the hope of reading in the near future more of Gregory's correspondence with Henry IV and Countess Matilda? The Letters furnish what the late Gamaliel Bradford might have termed a psychographic portrait of their author. However, the "Quality Detector", in this instance, can discover little or nothing that might set in motion the "debunking" process.

Beneath the penned lines, a series of moving, gripping pictures unroll. Within the space of each epistle a scene in the drama of Gregory's life is played out. We can sense the tremendous problems confronting him, and the indomitable and unswerving resolve with which he approached them. We can appreciate the ruthless temper of the opposition. We learn of Gregory's hopes and fears, his schemes and dreams, his successes and failures. The sanctity, zeal and sincerity of the author gleam from every line he penned. The Letters are grouped with an eye to and respect for the demands of chronology. They therefore present a valuable historical review of the Hildebrandine Period.

Critical historians in the years past have approached Gregory and Gregory's policies and arrived at conclusions graphically extreme. Dr. Emerton in the main makes out a good case in Gregory's favor. He defends the saintly Pontiff's sincerity not only with all the vehemence of an advocate, but also impresses the reader by that sure,

solid attitude of a mind strongly convinced. It is the author's contention, that sufficiently to understand and appreciate Gregory, one must study the background of the age in which he lived. This will inevitably lead to a consideration of the profoundly moving forces which dominated that era. In analyzing the triple menace to "The Church's Dominance" Dr. Emerton makes several rather sweeping statements with which issue can be taken. He refers to the Eleventh Century Church as an institution whose primary interests were "non-social". This needs qualification. Certainly no one can reasonably charge a policy of centralized selfishness to a society which responded to every need, extended charity to all, served and counselled and fathered, fostered learning, guarded civilization, made life worth living for pauper and prince alike, and was the focal point for an age of faith. Again, Dr. Emerton, by some unparalleled feat of dialectical legerdemain, asserts that Augustinian Philosophy subscribed to the tenet of the intrinsic moral turpitude of the physical world. The inference needs scarcely any comment when we read Dr. Emerton's rather naïve observation concerning the alliance between Gregory and Manichaeism in defense of sacerdotal celibacy. The differences between orthodox Augustinianism and the Dualism of Mannes are basic. Though Dr. Emerton abstains from branding the Crusades as orgies of ecclesiastical imperialism, he gratuitously asserts that the idea of a crusade as preached and exhorted by Gregory was a rather clever political move designed to undermine the opposition in Europe. But we must remember that Gregory also urged his staunchest supporters to take the Cross. Strange politics this!

In spite of these few points with which we disagree, the book is a precious addition to history. It makes excellent reading, is durably bound, properly indexed, and should be welcomed equally by both historian and litterateur.

W.D.C.

The Trial of Jeanne D'Arc. Translated by W. P. Barrett. With an essay *On the Trial of Jeanne d'Arc and Dramatis Personae* by Pierre Champion. xiii-544 pp. New York: Gotham House, Inc. \$4.00.

This volume is a transcript of *Procès de Condamnation*, the actual juridical proceedings against Joan of Arc. Guillaume Mauchon, a stenographer at the trial, compiled the transcript. It was due to his accuracy in recording the *procès* that the ensuing *Procès de Rehabilitation* found little trouble in condemning the decisions of Joan's judges. During the centuries which have passed this transcript has escaped the ravages of wars and rebellions. A few years

ago Pierre Champion augmented the historical treasures of the world by translating these documents into modern French. Now W. P. Barrett has made them available to the English reading public.

A man desiring to read this book will naturally wonder whether the transcript is dry as dust. Assuredly this is not so. Joan of Arc with her naïveté dominates and animates these pages. Indeed she puts pulsating life into common thoughts and expressions giving them dramatic value that transcends historical data. There is, moreover, satisfaction in the flashes of humor that light the pages as Joan occasionally retorts wittily to a self-important inquisitor. The brilliant dialectical attacks of her judges rise like star shells, burst in air and fall into nothingness, only serving in their manner to shed light upon Joan. Like the figure of her Master she stands out in bold relief, as when He stood in a similar circumstance.

As a guide to this great drama there is an excellent *Dramatis Personae* appended. Consisting of biographical sketches, this particular aid furnishes the imagination with the necessary flesh and blood pictures of the supporting characters in the drama.

An essay masterfully marshals into a brilliant historical summary all the cross-current details that make up this most turbulent period of history. M. Champion has brought to his task the true historian's sense of the fitness and balance of theory and fact.

This book requires no intense mental application to learn that the Catholic Church, who raised Joan to its altars, emerges triumphant from the noxious calumnies of false historians. Let the reader see for himself the appeals that Joan made to these unworthy judges. She begged for recourse to the Pope and to her legitimate superiors in northern France. Then let the reader understand the insincere attitude of the political cabal that handled the *Procès*. The evidence is too strong for false interpretation. The truth of this trial is immutable. There can be but one thought on this subject. M. Champion expresses it well: "And so it is Jeanne's judges that we in our turn shall judge; posterity makes a bill of accusation of their apologia."

A man could read this book for pleasure and be lead to new fields of delight. A historian could read it for the sources it contains and yet find new inspiration in its pages. A Catholic will read it for St. Joan's sake and will love her more for having read it.

J.L.C.

A Light of the Church in Kentucky. By the Very Rev. V. F. O'Daniel, O.P., S.T.M., Litt.D. xiv-333 pp. Washington, D.C.: DOMINICANA. \$3.00.

In his latest work Fr. O'Daniel returns to the nineteenth century and to an English speaking subject. His two preceding books had dealt with other times and other people. *The First Disciples of St. Dominic* treated of Continental Europe in the thirteenth century, and sketched the lives of those pioneer builders of the Dominican Order who, working with or at least in the footsteps of their holy founder, St. Dominic, laid deep and strong the foundations of the great Order. The following volume, *Dominicans in Early Florida*, told the story of twenty-four heroic Spanish Dominicans who labored among the aborigines of Florida in the sixteenth century.

A Light of the Church in Kentucky is the life story of Samuel Thomas Wilson, first provincial of a religious Order in the United States, first Master of Sacred Theology in this country and the first president of a Catholic college west of the Alleghenies. Born in England during penal times, Samuel Wilson received his education at the Dominican college of Holy Cross in Bornhem, Belgium. He joined the Dominican Order and taught at Holy Cross for a number of years. The French Revolution compelled the abandonment of the college for a time and as conditions in England were still unfavorable to Catholic education Fr. Wilson joined his confrère, Fr. Edward Dominic Fenwick (later first Bishop of Cincinnati), in founding the new province of St. Joseph in the United States. They established St. Rose Priory in Springfield, Kentucky in 1806, and here Fr. Wilson spent the remaining twenty years of his life. As president of St. Thomas Aquinas College he had a prominent part in the education of many Catholic leaders, clerical and lay, of the past century. Even non-Catholics were attracted to St. Thomas Aquinas', prominent among them being young Jefferson Davis, later President of the Confederate States, who travelled the long distance from southern Mississippi to attend St. Thomas'.

Bishop Flaget, the first Ordinary of Kentucky, called Fr. Wilson "the shining light of my diocese" and Archbishop Martin J. Spalding, a native of Kentucky, said of Fr. Wilson: "He was one of the most learned divines who ever emigrated to America". In the parish of St. Rose and in the surrounding country his reputation has survived these many years and in him is literally fulfilled the Scriptural phrase: "The memory of him shall not depart away and his name shall be in request from generation to generation".

Fr. O'Daniel is particularly well qualified to write the biography of this Dominican pioneer. Himself a Kentuckian, in his youth he was acquainted with that older generation that had known personally Fr. Wilson and the other original members of the province. He is a historian of infinite patience, scrupulous exactness and of unusual ability in discovering material hitherto unknown. Fr. O'Daniel's former works have been acclaimed by competent critics as valuable contributions to Catholic Church History and his latest book will enhance his reputation as historian and biographer. T.C.D.

Rafael Cardinal Merry del Val, A Character Sketch. By F. A. Forbes. xi-178 pp. New York: Longmans, Green and Co. \$2.00.

Few ecclesiastics of our time have presented more interesting careers than did the late Rafael, Cardinal Merry del Val. Born in England in 1865 of an Irish-Spanish family while his father was employed in the Spanish Diplomatic Service in London, the future Cardinal almost from babyhood began to give signs that God had destined him for His priesthood. As a little child he had a fondness for erecting altars and he used to "say Mass", using a tiny set of vestments and a small leaden chalice brought to him by an uncle from Spain. It is amusingly related that when only eight years old, while visiting another uncle in the Jesuit House at Manresa, the little fellow was asked, "What are you going to be?" "A priest," was the quick reply. "Oh, a Jesuit?" "No", was the immediate response, "a Bishop". And this was indeed literally true. Young Rafael was educated in the best schools in England and on the Continent. At the very beginning of his clerical career he came more or less by accident under the notice of the then reigning Pontiff, Leo XIII, who immediately detected in the youthful student those potential qualifications for the future important missions he was to execute so efficiently. Possessed of a burning desire to work among souls in the active ministry, his one ambition was to be a pastor of a poor parish in England. But Providence ordained otherwise. Thus, at thirty-five we find him Titular Archbishop of Nicaea, and at thirty-eight Secretary of State to Pope Pius X.

A deep and beautiful spirituality characterized the entire life of this great Prelate. His letters written during busy years in Rome reveal a simplicity and humility worthy of a saint. Despite the many perplexing problems that confronted him, he always had time for the poor and the troubled, and especially had he time for his boys' club in the Trastevere section of Rome. Convert making was also a work that always had a great appeal to the late Cardinal.

The life of Rafael Cardinal Merry del Val was a magnificent manifestation of love for the Church and devotion to the Holy See. At times he may have been misunderstood, but many good men before him were also misunderstood and even saints have been no exception. Surely one cannot read this present volume without realizing this churchman's greatness of mind and soul.

This Character Sketch is excellent and comes as a valuable contribution to Catholic contemporary biography. It is well written. The authoress is especially to be commended for having collected so many of the late Cardinal's letters which are quoted in part in the present book.

J.J.C.

Liberalism in the South. By Virginus Dabney. xix-456 pp. Chapel Hill: University of North Carolina Press. \$3.50.

The keynote of this thought-provoking book is sounded in the last paragraph, when the author writes: "Certainly in the Southern hagiology the liberals are entitled to the most commanding place, for to them may be attributed almost everything that has been done in the Southern states in building up a broader and more humane civilization, in developing the potentialities of the average man and in striking the shackles from the human spirit. The South may well rejoice that the social attitudes of its leaders and its people are coming to be more and more shot through with liberalism. In that fact lies the South's chief hope of future greatness".

Mr. Dabney's is not the radical liberalism which is condemned by thoughtful men. His definition of liberalism is "that body of doctrine which has as its center the principle of the dignity and worth of the individual". At the outset the author disavows extreme liberalism, when he states that "the liberal creed plainly contemplates a certain degree of restriction on the individual", and again in his conclusion he agrees that "the rights insisted upon by liberals sometimes amount to no more than mere figments of the imagination".

Mr. Dabney examines the growth of liberalism throughout the South in the fields of politics, religion, education, race relations, industry, literature, journalism and women's rights. For purposes of convenience he divides this study into four periods: the Era of Jefferson, the Era of Calhoun, Up From The Ashes and The New South.

He presents this liberalism as holding the happy mean between the extremes of radicalism and conservatism. While in the main he seems to preserve this state successfully, there are some instances in which we cannot agree with his thesis. We disagree totally with

that liberalism, promulgated by Lord Morley and seemingly espoused by the author, which "stands for the subjection to human judgments of all claims of external authority, whether in an organized church or . . . in books held sacred". Here we wish to state that there are certain fundamental first principles which are natural, true and immutable, Rationalists to the contrary notwithstanding. Likewise we hold that an individual does not possess the right to disseminate doctrines inimical to the welfare of the state or the common weal. That constitutes license, not liberty.

In his chapter on Darwin and the New Demonology, Mr. Dabney is rather vague in his statements about evolution. He apparently endorses fully the views of a gentleman who "published a pamphlet pointing out the absurdity of outlawing a theory to which every prominent living scientist subscribes". The author in this section uses the terms "Darwinism" and "Evolution" synonymously. He is therefore making a broad statement when he implies that Darwinism is held universally by scientists.

However, in most respects this book is one of considerable merit. It is extremely well written, it is interesting throughout and it affords a well rounded delineation of old and new South. Mr. Dabney is well qualified for his work. The scion of a family of southern educators, he is a Phi Beta Kappa graduate of the University of Virginia and for the past ten years has been writing for leading newspapers and periodicals. He is very young—barely past thirty—and with his wealth of talent and opportunity he faces a future of considerable promise.

T.C.D.

The Jesuits and Education (The Science and Culture Series). By the Rev. William McGucken, S.J. xxv-352 pp. Milwaukee: The Bruce Publishing Co. \$4.00.

Prolific as has been the output of literature on education, it is only occasionally that one finds a treatise of genuine worth. Such a book is this presentation of the Science and Culture Series, *The Jesuits and Education*. Father McGucken has brought to his work the thoroughness of the scholar. He has written a book of permanent historical and pedagogical value.

The first section of the book treats of the history of Jesuit education, from its inception in the sixteenth century. The second part is a very complete study, from the historical standpoint, of the organization, curriculum and teaching methods of the Jesuits in their secondary schools throughout their seven Provinces in the United States. The author quotes from many documents found in the

American houses of the Society, particularly the Georgetown and St. Louis archives and the Woodstock Letters, thereby guaranteeing a factual accuracy not to be questioned. The third part deals specifically with the foundation, organization and development of the American Jesuit High School. An Appendix gives a translation in part of the famous *Ratio Studiorum*, as it pertains to the secondary schools of the Society.

Because of the outstanding contribution of Jesuit educational philosophy and administration to secondary education, this history of their scholastic activities is equally a history of Catholic secondary education in the United States.

The many illustrated maps and charts, an exhaustive bibliography of source material on Jesuit theory and practice, and several appendices enhance greatly the value of this work. No pedagogical library should fail to include this book among its valuable works of reference.

E.C.L.

The Framework of a Christian State. By the Rev. E. Cahill, S.J. xxviii-701 pp. Dublin: M. H. Gill & Son, Ltd. 15s.

La doctrine sociale de l'Eglise. By Père Ceslaus M. Rutten, O.P., S.T.M. 408 pp. Juvisy: Les Éditions du Cerf. 14 fr.

In the field of Catholic social literature two books have recently appeared which should be of more than passing interest. They are *The Framework of a Christian State* and *La doctrine sociale de l'Eglise*.

The first presents to the reader the writings of the Rev. E. Cahill, S.J., professor of Social Science at Milltown, Dublin. These writings were previously published in the "Irish Ecclesiastical Review" and "Irish Monthly". They formed the lectures given for the instruction of a socially active group, The League of the Kingship of Christ. This league was organized for the "study and propagation of Catholic social principles and the promotion of Catholic Action". For this reason the book is of special interest to study clubs which are springing up on all sides here in America.

The author begins his lectures with a history of an acknowledgedly successful Catholic social program—the history of the Church in the Middle Ages. After reading this inspiring record of achievement one sees the possibility for good in more actively living up to the principles of Catholic social doctrine. What Medieval Christianity succeeded in doing could be repeated to-day if society were so disposed. Next, Father Cahill sums up the contemporary events that contribute to the vigor and spirit of the movement to-day. Von

Ketteler was the "prime mover." His Holiness, Leo XIII, presented the movement to the world. Every nation has had its leaders: Manning, Gibbons, Lacordaire, Perin, to mention but a few. The present Pontiff has breathed new life into it. This volume will be of great value to the student of contemporary European social movements. The reader will find here a description of these social movements, and he will realize that they are the counterparts of our own Catholic social activities.

In telling the story of the American labor groups, Father Cahill mentions the Knights of Labor as the largest representative organization. This was true in the 'eighties. In speaking of another American group, the Ku Klux Klan, he associates it with an off-shoot of the Masons. Likewise the author makes the International Order of Moose akin to the Masons.

In the doctrinal part of his book the same author touches all phases of society. This section is a social, political and economic expression of the Catholic philosophy of life. His principles are supplied not only by the *Summa* but also by all the minor works of St. Thomas. Quotations from St. Thomas abound.

La doctrine sociale de l'Église is aptly sub-titled by its author a "Vademecum of Catholic social thought". Within the compass of 241 pages he gives all the doctrine contained in *The Framework of a Christian State*. It is entirely Thomistic. It likewise contains all the theological opinions that have been crystallized up to date. One thing worthy of note is that he maintains the "family wage" to be binding in justice as well as in charity. Having been opposed by socialists of every hue in the Belgian Senate, Père Rutten, a senator, expresses more than a doctrinal knowledge of socialism. In the second half of this volume appears a French translation of the Encyclicals, *Rerum Novarum* and *Quadragesimo Anno*. Graphic tables of contents and detailed indexes complete the touch of scholarship in these books.

J.D.M.

DIGEST OF RECENT BOOKS

THEOLOGY, SCRIPTURE: Père Henri-Dominique Noble, O.P., S.T.M., has given us another contribution to his series *La Vie Morale d'après S. Thomas d'Aquin* in the two volume work **Les Passions dans la Vie Morale**. The work might be summarized by saying that it is "over six hundred pages of Thomistic psychology on a most obscure, a most troublesome and at the same time a most important problem in the moral life." Though this treatise is written in perfectly scientific style, as such a subject necessarily demands, it is far from tedious reading; and, although it is available only in the original French it offers no difficulty to the

ordinary reader of French prose. It is divided into two major parts: The Psychology of the Passions and the Morality of the Passions. Many passages of St. Thomas' doctrine are quoted at length. But the reverend author does not stop there; he examines as briefly as possible the findings of up-to-date empire psychologists and evaluates them in the fulgency of Thomistic doctrine. Skilfully he sifts the wheat from the chaff and gives us the plump kernel of sound doctrine. With a thorough understanding of the basic principles of the passions it is shown that they, *in se*, are not something for which humanity is to be ashamed; rather is it to rejoice in these happy phenomena of its nature. In the second part it is shown that when the passions are subject to reason, they offer a valuable means for progressing in the spiritual life. It is also shown where the passions may, and so often do, become harmful; and more practically, how insubordination of the passions to reason may be remedied. The author further explains the abnormal states into which people sometimes fall so disastrously, and exposes the effect of these tragic pathological conditions on the individual's culpability. (P. Lethielleux, Paris, 30 fr.)

We are greatly pleased to welcome the latest work from the pen of one of our learned and versatile educators. In the **Introduction to the Bible**, the Rev. John Laux, M.A., will enhance the splendid reputation which he achieved with his *Church History*. This book, while intended primarily for high school students, will also be welcomed by many of the laity who have not the time nor the training to make a deep study of the Bible. Father Laux treats each book of the Old and New Testament, gives its historical setting, then with selections from the text and comments thereon he gives the reader a ready, workable knowledge of the book. A person reading this volume through will not only discover it to be an absorbing and inspiring study but will find himself possessed of a surprisingly good knowledge of Holy Scripture. The reviewer knows from personal experience the value of Father Laux' *Church History* for purposes of study, reading and reference and he believes that this new book will likewise measure up to the same tests. The generous use of maps, historical tables and illustrations contributes much to the interest and instruction of the reader. (Benziger Brothers, New York, \$1.12).

M. Loisy et le Modernism is the most recent addition to the valuable historical and exegetical works of Père Lagrange. The volume, written in the style peculiar to Père Lagrange, is a critical essay built upon the *Memoires* of Loisy. It is by no means the intention of the author to attack the personality of his subject, but rather to justify the position of the Church in her condemnation of Loisy by showing that she was merely following out her commission to preserve intact the deposit of Faith. The competency of Lagrange to deal creditably with such a task goes without question. No other man, perhaps, can claim more close connections with the subject under discussion than he. The double allegiance of Loisy can be detected from his seminary days to his formal break with the Church and his subsequent actions in her regard. That Loisy went astray in his attempt to prove "the relativity of dogma, as established through a critical study of the Bible" is cogently and expressively demonstrated by Lagrange. The central point of discussion chosen by the author as proof sufficient of his position—the sense of the Gospel concerning the Person of Jesus Christ—is a priceless perception into the exegetical systems that have succeeded one another within the past thirty years. In his conclusion Père Lagrange portrays the inability of the liberal school to base its contentions upon solid foundations. Whereas unbiased exegetical research only serves to prove the intervention of God in the things pertaining to the world and humanity. To the enormous tomes of Loisy Lagrange has replied simply and concisely. (Les Éditions du Cerf, Juvisy, 15 fr.).

DEVOTIONAL, MEDITATIONS: The fourth and final volume of "Short Meditations for Busy Priests," by the late Father Anthony Huonder, S.J., has been edited by the Rev. Balthasar Wilhelm, S.J. This last volume of the series, **At the Feet of the Divine Master**, under the subtitle, "The Break of Dawn," is a beautiful exposition of the birth and childhood of the Incarnate Son of God. It reveals the depths of Father Huonder's meditations on the dogma of the Incarnation, supported throughout by Scripture and Tradition. Priests will find it not only useful in meditation but rich with suggestions for sermons as well. The editor has compiled this work from the papers of Father Huonder, fulfilling the desire of many to see this series complete. (The B. Herder Book Co., St. Louis, \$2.25).

Ways of Spiritual Life is a book "of old spirituality for modern men." "The original idea of this book," writes Dom Cuthbert Butler in the foreword to his book, "was to bring out what four Old Orders—Benedictine, Franciscan, Dominican, Carmelite—had to hold out, and still have, of religious food and formation for good people in the world." He has made no attempt to consider all the Ways that have an influence upon man's spiritual life. The Canons Regular and the Jesuits are not included within the scope of this volume. Of the Canons Regular Dom Cuthbert says: "To those who still desire a presentation of Canon Regular spirituality, may simply be said: 'Read the Imitation!'" And as regards the Jesuits, probably the best known of all the Ways in these days, he says: "It is expounded in numberless books of Sons of Saint Ignatius; and for an outsider not trained in the 'Exercises' to venture on an exposition of them, would be indeed an impertinence." He draws his matter from the lives and writings of the most prominent exponents of each Way. Thus St. Anselm, St. Bernard, St. Gertrude, and Blossius portray the spiritual life as considered by St. Benedict; St. Bonaventure is chosen as representative of the Franciscan, while St. Thomas Aquinas and St. Catherine of Siena express the Dominican ideal. St. Teresa and St. John of the Cross are representative of the Carmelite Way. St. Francis de Sales' Way forms an interesting chapter of the book. The spirituality of each Way is treated in a manner that will appeal to every reader. Of special interest to many will be the chapter on Liturgical Revival, because of the reawakened interest that is being shown in the liturgy and the influence that it has upon the daily life of the Christian. It is an admirable book that deserves careful reading and thorough study. (Longmans, Green & Co., New York. \$2.50).

The Reverend C. C. Martindale, S.J., has given us another study of the Missal. In his book, **The Words of the Missal**, this theologian and philologist presents to adults in his free conversational style a workable method of learning better to appreciate the words they read as they follow the priest at Mass. For those who do not know Latin the author works out in an Appendix the comparative and interlinear "methods" of learning this universal language as applied to the Ordinary of the Mass. But the book itself rarely quotes the Latin from the Missal, giving, rather, the English equivalent with a reference to that part of the Missal from which it was taken. Not all the words of the Missal could be studied; hence only the more important ones are taken as examples to be followed in studying the rest. The author presents them in a sequence of thought that conforms in great measure to the advance of the human soul towards perfection; thus he also teaches the reader many principles of the spiritual life. After considering what the words of the Missal tell us of "happiness," that universal desire of man, the writer shows how the Missal prayers may make man realize his own "fragility" and then "God's initiative," God's "powerful" and bountiful "largesse" in aiding him to perfect-

tion. As a result man becomes "transformed," "renewed" and "healthy," and by a certain "discipline" turns his mind to God and to prayer. He finds out "How the Church prays to God" in the Missal and learns "how to word his own prayers." By his prayers he is elevated to a higher state of Christian perfection, to an appreciation of the "mystical" meaning of things, and especially of the prayers at Mass. He begins to see Christ as "the Light of Life" and draws from Him a certain "Newness of Life" which leads him to "Charity and Unity and Peace." The closing two chapters treat of the delicate shades of meaning of certain words, and the Appendix mentioned above closes the unique book. It is a book whose greatest defect seems to be the proof-reader's omission of a few reference page numbers. It is a book that may be read with profit, but if studied it should guide one through meditation on the Mass to greater spiritual perfection. (The Macmillan Co., New York, \$2.00.)

The Rev. Harold Purcell, C.P., editor of *The Sign*, has compiled in a neatly bound, vest-pocket size book prayers and meditations on the Passion of Our Lord. **The Passion Prayer Book** is made up of two parts, Recalling the Passion, and Prayers and Devotions. In the second part every phase of the Church's liturgy is interpreted in the light of the Passion. The familiar prayers take on a deeper meaning, they are said with greater devotion, and consequently they are more meritorious when the Passion of Our Lord, the Source of all our merit, is kept in mind. Scarcely worth mentioning is an unimportant typographical error on p. 201. (D. B. Hansen & Sons, Chicago, \$1.00, 1.50, 3.00, according to binding.)

Annus Mystico-Augustinianus is a meditation-help made up entirely from the works of the great African Doctor. For every day in the year there is an *Oratio*, *Lectio*, *Proventus* and *Sententia* taken from his commentaries on the Sacred Scriptures, his sermons and other theological writings. The editor, the Rev. Nazareus Petrelli, O.S.A., has carefully selected these quotations and given references. They represent St. Augustine's most exalted thought on religious topics. The work is conveniently done in two small volumes. It has been called an Augustinian *Vademecum*. It is to be regretted, however, that the editor did not add another index, an alphabetical index of the topics considered. (Marietti, Turin, L. 12.)

A Grain of Mustard Seed, edited by a member of the Monastery of the Holy Name, Cincinnati, is a collection of the Memoirs and Utterances and a sketch of the life of Sister Mary Reparata, O.P., in which is manifested the Providence of God over His elect. "The purpose of the sketch is chiefly to introduce her as the possible mouthpiece of One Who instructs and warns against evil, attracts and encourages good." The rich beauty of her mystical life is evidenced by the recorded utterances, spontaneously made, sometimes in sleep, sometimes when awake. The inspirational value of the utterances are inestimable. (Benziger Bros., New York. Paper, \$0.38; cloth \$0.85).

"It is the mysterious gift of the human soul that it can remember backwards and think forward, dream over what the world was or ought to have been before the soul itself came into being and what the world will be like when the same soul is no longer here." This is but one among many beautiful thoughts suggested to Madame Sigrid Undset by some of the more solemn Christian feastdays. Madame Undset expresses these thoughts in **Christmas and Twelfth Night**, a little volume, attractively bound, illustrated with reproductions of sixteen masterpieces. The distinguished convert and authoress catches the true spirit of Christmas in this group of practical reflections. (Longmans, Green & Co., New York, \$1.00.).

LITURGY: It encourages the teaching priest, brother and nun to see such textbooks as **The Missal and Holy Mass** come from the press.

This elementary explanation of the things required for saying Mass, the Liturgical year and the Manner of using the Missal was written by two who understand that subject, the Rev. William J. Lallou, D.D., Professor of Liturgy at St. Charles Seminary in Overbrook, Pa., and Sister Josefita, Ph. D., Supervisor of the Sisters of St. Joseph, Philadelphia. It is intended as a textbook for the seventh and eighth grades but even with all its pictures and simplicity it may be used to great advantage in the first year of high school; for the lack of a knowledge of things Catholic in at least the boys graduating from many of our Catholic high schools is unbelievable, unbelievable until they are questioned about these things in college. The liturgical movement can advance rapidly if textbooks such as this are used to interest the children in their impressionable years. (Benziger Bros., New York, \$0.72.)

To supply a need long felt by seminarians as the time for Major Orders approaches, the Rev. Bernard J. Hausmann, S.J., has written **Learning the Breviary**. He explains fully the mechanics of the Breviary and gives specimen Offices in graphic detail. A careful perusal of this volume will greatly facilitate the seminarian's approach to the Breviary. We are indebted to Father Hausmann. (Benziger Bros., New York, \$1.50.)

From the press of Joseph F. Wagner, Inc., Publishers, has just come a new booklet of **Liturgical Prayers and Services**. Just a glance at the table of contents, with its thirty-one separate headings will convince the reader that it is complete. Since it is revised according to the latest edition of the *Rituale Romanum* many prayers appearing in old liturgical manuals are omitted. Likewise the approved ritual is here given in detail. This manual combines all the prayers of the public worship with the ritual for some of the Sacraments, making a complete handbook for the priest in the Sanctuary and Baptistery. The various blessings for religious articles are included as well as the form for bestowing the scapular. (Joseph F. Wagner, Inc., New York, \$2.00.)

HISTORY, BIOGRAPHY: The Life of The Church, by the Reverends Pierre Rousselot, S.J., L. de Grandmaison, S.J., V. Huby, S.J., and M. C. D'Arcy, S.J., is an open invitation for the student of Church History to cast a glance over the colorful span of the Church's existence. This concise outline is a valuable guide and introduction to the manifold questions which are so closely united with the essential movements of Christian development. There is no attempt on the part of the authors to exhaust a subject which in itself is inexhaustible. Yet in this single volume of three hundred and thirty-seven pages the five main divisions treat of so many diverse questions and in such a masterly fashion that one is immediately familiarized with the forces that make the Church a vital factor in the history of civilization. Briefly, though vividly, the Church is pictured in her struggles with opposing forces. The enumeration of persons, parties, wars, councils and theories are all delicately woven into this united exposition of Catholic life through the centuries. Historical facts are not found wanting, and it is worth noting with what emphasis and precision the inner life of the Church is portrayed along with the outward history of nations. The characters and ideals of Churchmen and outstanding individuals of secular society are introduced with due reference to their influence in the affairs of both Church and State. The inquiring non-Catholic will likewise find this book of much assistance because of its clarity and contents. (The Dial Press, New York, \$2.50.)

The Rt. Rev. James Edward Walsh, Vicar Apostolic of Kongmoon, China, has given us the life of his friend and cherished companion in **Father McShane of Maryknoll**. We see from the start, when studying the life of Father McShane, that his call was divine. "He was of an almost fragile build and delicate health. He was perhaps the last man in St.

Mary's that one would pick for the foreign missions, yet he was the first to go." He happily underwent the inconveniences that attend pioneering and he never lost sight of the goal that God had marked out for him—the souls in China. The author tells us in most fitting words how Father McShane accepted the trials and hardships of China. He adapted himself to his surroundings "and did so with a success that made him a most effective magnet for attracting souls. Better still, he did so with an apparently pleasant ease that quite masked the effort that must have been involved: he had a rose for his crucifix." His death was caused by small-pox contracted from an infant whom he had baptized. "The Apostle of the afflicted was to die as he had lived, closing his career by a last act of charity." "He was fearless in the Charity of Christ"—a great commendation from a mortal superior; but an eternal reward with His Master far exceeds anything we can say. (The Dial Press, New York, \$1.00.)

Events in the life of a man can never be entirely separated from the history of the century in which he lived. A fairly complete history of the Church might be obtained by reading the biographies of her saints, from Peter to Thérèse of the Child Jesus or Gabriel of the Sorrowful Mother. **The Life of Saint John Eudes**, by Henri Joly, was written in the light of the times in which the Saint conducted his campaign for Heaven. Such a life must be seen in the light of Jansenism and other errors of the day. In this way the author has given us an excellent picture of Saint John Eudes and the translation by the Rev. Joseph Leonard, C.M., is less cumbersome than are many translations from the French. (Benziger Bros., New York, \$2.15).

POETRY, DRAMA: William Stanley Braithwaite has edited the first anthology ever made of the poems of Catholic Sisters and has called it **Our Lady's Choir**. The arses and theses of these songs will act as a *pressus* to the lover of poetry, for their inspiration wells from the spirit and they are dedicated to the True and Beautiful. Among these rhymes one finds paraphrased versions of the chansons, the psalmody, the hymns of spirituality. Two metrical roses from the literary bouquet of St. Thérèse of the Child Jesus diffuse their perfume over the pages of this book. Ralph Adams Cram, Litt. D., has written a masterly introduction for this unique and original contribution to poetry. (Bruce Humphries, Boston, \$2.50.)

Mimes, Sacred and Profane, by H. D. C. Pepler, comes to us from the London office of Samuel French, Publishers. It reflects a national contrast in entertainment, for pantomime is a form little used in this country. True we had some in the motion pictures before they began to "speak," and in the Barrymore "Hamlet"—the play within the play was enacted in pantomime while the lines were read by boys. Mr. Pepler presents a group of pantomimes which merit attention and imitation, though those of the Rosary and the Stations of the Cross might not appeal to some. This little book is of particular interest to DOMINICANA for it is printed by St. Dominic's Press, Ditchling Common, and is of workmanship seldom seen in this machine age.

Zona Gale, in her preface to the Seventh Series of **One-Act Plays for Stage and Study**, says, "The one-act play is not so much the laboratory of the playwright as it is the form of drama which he learns to write by writing three- and four-act plays." The twenty-one plays that follow this assertion give ample testimony to its truth, for each is an example of the dramatic perfection that can be attained in the one-act play, and all are worthy of close study. (Samuel French, New York, \$3.00.)

Mrs. Rose Franken has written a play which is most aptly named, if we are to judge it with its contemporaries. For, although **Another Language** is the Hallam family portrait in which the only outsiders are the wives of the Hallam men, Mrs. Franken's skill in dialogue and charac-

ter-sketching has brought out subtle shadings and strong highlights that lift this play above the commonplace and make it a thing apart. (Samuel French, New York, \$2.00.)

FICTION: To-day the intelligent reader not only expects truth but demands it. This fact is evidenced by the increasing number of frank biographies and histories presented to correct the long-standing errors of men whose bias has outweighed their honor. **Tudor Sunset**, by Mrs. Wilfred Ward, is a romantic novel based on historical material that is vouched for in an appendix giving the writer's several sources and authorities. Mrs. Ward's chief characters, a girl and a man, are evidently fictitious, but they move among characters of history—Elizabeth, Essex, Cecil, Lady Arundel, the poet-priest Southwell, and numberless recusants. It is the story of the persecution of Catholics during the last three years of Elizabeth's reign. The heroine, a lady-in-waiting to the Queen, is entangled in the plots and counterplots that are laid to the charge of Catholics and barely escapes the fate of so many of her Catholic friends. Some passages of this book might be taken for an English martyrology for they reveal the fortitude, the faith of Englishmen which we are prone to regard as characteristic only of the early Christians. It is a moving story. It testifies that, try as they might, the Tudors, aided by a Cecil, a Topcliffe, an Essex, could not stamp out the faith of their fathers. (Longmans, Green & Co., New York, \$2.00.)

Magnificat, the next to last novel of its famous author, the devoted son of the Church, René Bazin, is a simple, straight-forward tale of a double problem: vocation, renunciation—a theme that our sensation-seeking realists might have treated with pseudo-scientific tortuosity. Gildas, torn between a call to the priesthood and his love for Anna, finally yields to the Greater Love. On her part, then, the girl has the struggle between her love for him and her resignation to the Divine Will. Bazin has presented a most appealing story. (The Macmillan Company, New York, \$2.00.)

Many novels entertain; few instruct. The Rev. Owen Francis Dudley, however, has the happy faculty of combining entertainment and instruction in his works of literary fiction, the latest of which completes his "Problem of Human Happiness" series. Although in **Pageant of Life** an apologetical strain is apparent throughout the story it in no way detracts from the absorbing interest of the novel. On the contrary it adds to it. The apologetical novel properly balanced is an effective way to disseminate Catholic doctrine. *Pageant of Life* brings us into close contact with the difficulties and prejudices which beset non-Catholics and we sympathize with our separated brethren. How to give more than sympathy, however, is exemplified in the character of Dr. Anselm Thornton, the "Masterful Monk" of other years. One cannot but feel proud of a Catholic like Dr. Thornton. Under his influence and through the unselfish devotion of June Campion, the militant career of Cyril Rodney is brought to a triumphant close—martyrdom for the Cross he once so hated. Cyril was no ordinary man. Of him Fr. Dudley writes: "I have never known a personality quite so baffling; so hidden by reserve and yet so strangely attractive and compelling; so human and yet so alone. Bernard Rodney provides a distinct contrast to his brother, Cyril. Bernard is the so-called Modernist, scornful of all convention. An Oxford graduate, clever with words, he seeks to justify his position by his writings and criticisms. He is not clever enough, though, to deceive Dr. Thornton who deals with him accordingly. June Campion, the fiancée of Cyril, is one of those beautiful souls that exist in reality as well as in novels. One is forced to admire her. The story is laid in England during the pre-war days; on the battle fields of France during the war; and in Russia immediately after the war. The author knows England; he served as chaplain on the battle fields

during the war; and he startles us with the "Red" ending. Fr. Dudley's *Pageant of Life* makes one wonder about one's own pageant of life and whether it will end as did Cyril's with arms outstretched for Him. (Longmans Green & Co., New York, \$2.00).

The Postmaster-General is not a history. Perhaps in 1960 someone versed in the literature of the early part of the twentieth century will sit complacently in a London club and having listened to the foibles of men and politics discussed by his fellows will with great self satisfaction declare: "Why, Hilaire Belloc knew all about it way back in '32". In *The Postmaster-General* we have Belloc looking into the future through humorous glasses. His character delineations are always clever. There are thirty pencil sketches by G. K. Chesterton. (J. B. Lippincott Co., Philadelphia, \$2.00).

CHILDREN'S BOOKS: I Go To Confession, by Sister B. Alphonsus, (Benziger Bros., \$0.15) and **A Child's Happiest Moments—When Jesus Comes**, by a Sister of Notre Dame (Frederick Pustet, \$0.25) are prayer books for little children. The first, a sequel to "I Go To Mass," takes into consideration merely the Sacrament of Penance, but the second has a wider scope, including Mass, Holy Communion and Confession. Both are attractively illustrated with colored prints and are printed in large type.

Henri Ghéon proves his literary ability again in **St. Germaine of the Wolf Country**. A little more than three hundred years ago lived this holy shepherdess in Southern France. Afflicted with an infirmity and a tyrannical step-mother she bore her sufferings patiently, and humbly practiced self-inflicted hardships for love of God and His holy Mother. Many incidents in her short life, for she was only twenty-one when she died, are full of dramatic interest. Perhaps the utter lack of affectation in the language of this book is due in great part to the art of the translator, F. J. Sheed. Yet, as the sketch comes to us, we are assured, though it is a child's story, it will not be read by children alone. (Longmans, Green & Co., New York, \$1.00.)

The most famous literary work of Cardinal Wiseman, **Fabiola**, has been edited recently by the Rev. John R. Hagan and Alice C. Hagan, and published as a *school edition*. No one denies the literary value and educational potentialities in this novel. To facilitate its use in the school a glossary for the pronunciation of proper names has been added, and definitions of "big" words are given in foot-notes. (Longmans, Green & Co., New York, \$0.75.)

PAMPHLETS: A Victim of the Seal of Confession, by the Rt. Rev. Nicholas Pfeil, D.D., is a dramatic narrative of a priest, who, filled with the spirit of his vocation, preferred to die by hanging rather than to break the Seal of Confession. (Catholic Bureau, C.C.V. of A., St. Louis, \$0.10.)

Novena to Christ the King, by the Rev. A. D. Frenay, O.P., Ph. D., is the latest of the Paulist Pamphlets, Prayer Book Series. During the course of the nine days our Lord is considered in the many aspects of His divine Kingship. Each day is made up of Scriptural Reading, Meditation and Prayer. Excerpts from the Missal for the feast and several poems by Sister Mary Anselma, O.S.D., besides short supplementary essays round out this pamphlet. (The Paulist Press, New York.)

The Rev. Thomas M. Schwertner, O.P., has compressed into less than fifty pages an interesting sketch of a most interesting man and beloved saint, **St. Albert the Great**. A novena to St. Albert is included and a sixteenth century litany for private use concludes the booklet. (The Paulist Press, New York.)

The first hand-book of Lourdes in English appears under the title **Lourdes in the High Pyrenees**. The author, Cecilia Mary Young, gathered her material from first-hand sources in Lourdes. The many visions of

Bernadette and her trial are described from the documents. Part Two, "Lourdes: a Study," goes into the detail of Lourdes as it is to-day. To all who wish to know Lourdes and to all those who wish to see Lourdes if they go to the High Pyrenees, we heartily recommend this booklet. (Buecher Publishing Co., Belleville, Ind., \$0.50.)

La Croisade Eucharistique by Marie Fargues is a splendid exhortatory to Promoters and to those interested in the spiritual development of children. It places special emphasis on the psychology of religious education. (Les Éditions du Cerf, Juvisy. 2 fr. 50.)

In the form of letters the very Rev. Msgr. J. B. McDonald, V. F. explains **The Problems of A Mixed Marriage**. He addresses these six letters to the non-Catholic but they can be read by all with profit. The pamphlet is written as another help to the busy pastor. (Benziger Bros., New York, \$0.10.)

BOOKS RECEIVED: **Napoleon**, by Hilaire Belloc (Lippencott, \$4.00); **Sir Bertram Windle**, by Monica Taylor, S.N.D., D. Sc. (Longmans—Green, \$4.00); **Social Anthropology**, by Paul Radin (McGraw-Hill, \$3.50); **The Era of the Muckrakers**, by C. C. Regier (University of North Carolina Press, \$2.50); **According to Cardinal Newman**, The life of Christ and the Mission of His Church as told in the writings of John Henry, Cardinal Newman, compiled by A. K. Maxwell (Dial Press, \$2.00); from Les Éditions de Cerf, Juvisy, France: the third and fourth volumes of the collection, **Les Sciences & L'Art de L'Éducation: La Methode des Tests**, by René Nihard (13fr.); **La Formation Sociale dans l'Enseignement Secondaire**, by Jean Jaouen (12 fr.); and **Vie de Jésus**, a new edition of a seventeenth century work, by Cardinal de Bérulle, edited by Père A. Molien (8 fr.); two books from P. Lethielleux, Paris: **La Vie Future**, edited by Abbé Chapeau from the works of Père Monsabré, O.P. (12 fr.) and **Dans la Beauté Ravonnante des Psaumes**, by Louis Soubigou, S.T.D. (18 fr.); **The Question and The Answer** (Science and Culture Series), by Hilaire Belloc (Bruce, \$1.25); from Benziger Bros.; **Gemma Galgani**, the inspiring history of a little victim of divine love, by the Rev. John P. Clarke (\$1.00); **The Divine Savior**, a presentation of Our Lord's Earthly Mission, by the Rev. Winfrid Herbst, S.D.S. (\$1.00); four novels for young folk: **Adventure Island**, involving "Archduke Rudolf," a refugee from Germany, by Fergal McGrath, S. J. (\$1.25); **Red Halligan**, a story replete with fast action, by William F. Hendrix, S.J. (\$1.25); **Mary Rose's Sister Bess**, a look-in on boarding school life, by Mary Mabel Worries (\$1.00); **Ellen of the Plains Country**, including an account of the work of the Catholic Sisters in the so-called "Vacation Schools," by Stephen Morris Johnston (\$1.25); From Samuel French, 25 W. 45th Street, New York: **Breezy Episodes**, a collection of thirty-one original monologues, by Mary Cecil (\$1.50); five volumes of French's Standard Library Edition: **Window Panes**, a three-act drama of Russia, by Olga Printzlau; **Take My Tip**, a comedy in three acts, by Nat N. Dorfman; **She Couldn't Say No**, a comedy in three acts, which appeared previously under the title of "Gentlemen of the Jury," by Benjamin M. Kaye; **Ladies of Creation**, a modern comedy in three acts, revised and rewritten from its former title, "Private Life," by Gladys Unger; **Mary's Ankle**, a republication of the three-act farce, by May Tully; and **The House in Blind Alley**, republication, a comedy in three acts, by Elmer Rice, (each, \$0.75); **"Three Strikes—You're Out!"** a big league comedy in three acts, by Wilbur Braun; **The Impatience of Job**, a character comedy in three acts, by Pauline Phelps and Marion Short (each, \$0.50); three one-act plays by Augustus Thomas: **A Proper Impropriety**, a comedy; **Editha's Burglar**, a dramatic sketch; **A Constitutional Point**, a play involving the Supreme Court; and **Rest and Quiet**, "a one-act comedy of complications and jangled nerves," by Katherine Haviland-Taylor (each \$0.30).