



Saint Thomas Aquinas. By G. K. Chesterton. xii-248 pp. Sheed & Ward Inc., New York City. \$2.00.

The American Publishing business has taken on new life since the arrival of Sheed & Ward in New York City. They evince the excellent psychological factor that in order to stir interest in good reading a primary requisite is an attractive and well-printed book. This is not even to suggest that their type of books lacks intrinsic merit but their purpose is to attract attention and curiosity on the part of many potential readers who otherwise would never be stimulated to the perusal of genuine Catholic literature. In this present work of G. K. Chesterton's they have given the lie to the trite but generally sound expression: "Don't judge a book by its cover!" Judge this book by its cover for throughout its contents the beautiful word-portrait of St. Thomas Aquinas painted therein amply justifies the silver and black insignia of "Veritas" on the cover—the insignia of the Order of Preachers of which Thomas Aquinas was a most illustrious member.

Mr. Chesterton tells us that he has written this book in fulfillment of a promise he made after writing his *St. Francis of Assisi*. His purpose is to give a popular sketch of an historical character whom he claims "ought to be more popular." The author maintains that every century has its own particular Saint whom it seeks not from vain motives but as a vital need and necessity. Thomas of Aquin is pictured as the Saint for the twentieth century, for this modern world of ours now realizes that it has neglected reason and needs the stabilizing thought of Thomism to snatch it from the morass of loose thinking into which it has thrown itself.

Mr. Chesterton is cognizant of the great truth that no man can be properly understood if the personal, social, intellectual and educational background of his life be neglected or shrouded in myth. Thomas Aquinas—Prince of Theologians and Philosopher par excellence—was not a dreamy contemplative who sat in his cell and spun out philosophical principles as from a trance. On the contrary he was a keenly observant scholar deeply concerned with the condi-

tions of life and conscious of the people who made up the society in which he lived. Hence his writings are based on facts, not theories. The scope of his interests was remarkable. The same man who lectured on profound philosophical and theological problems wrote an eminently practical book for his dear friend Hugh, King of Cyprus, on the training of the young heir to the throne. Problems of taxation, usury, the treatment of Jews, the building of aqueducts, the requirements of a good citizen—these and countless other problems received thorough and practical treatment from his mighty pen. The author in his own inimitable and delightful style shows the necessity of adding these touches to the picture of St. Thomas Aquinas if we would have a complete portrait of the man and saint as he truly lived.

The book prompts a second and more careful reading and, for those who hitherto have never known St. Thomas, it provides a stimulus for further investigation. We heartily congratulate Sheed & Ward for this splendid volume and earnestly recommend it to all our readers.

J.R.S.

The "Chronicles" of Saint Antoninus: A Study in Historiography. By James Bernard Walker, O.P., Ph.D.. ix-157. The Catholic University of America, Washington, D. C.

The present work is a pioneer in the special field of medieval historiography. Most of us can see little value in medieval "Chronicles" and "Annals," and even the professional historian has gone to them only to find whatever of reliable information may be of use today. These "Chronicles" are judged in the light of present day standards of history writing. Father Walker, however, evaluates the "Chronicles" of Saint Antoninus by the norms and standards of medieval times. He seeks the purpose and method which guided Antoninus in his work. He endeavors to find out how the "Chronicles" met the needs and aspirations of the people for whom they were written. The author gives a short life of Saint Antoninus, briefly discusses the manuscripts and editions of the "Chronicles" and determines the immediate sources of Antoninus' text, thus making it possible to discover any original contributions of Antoninus to history. He examines Antoninus' concept of history and his method in compiling the "Chronicles." He clearly shows that Antoninus, despite his medieval concept of history, was a pioneer in the exercise of critical judgment and contributed to historical study by the order and systematic arrangement of his material.

Father Walker's study amply demonstrates the value of a detailed investigation of medieval historiography, and makes it clear

that when the purpose, aims and interests of the medieval historian are studied, their work shows signs of judgment and discernment. The present study gives every evidence of scholarly research and is thoroughly documented. A.M.H.

Ways and Crossways. By Paul Claudel. vii-260 pp. Sheed & Ward, New York. \$2.00.

We have here a collection of papers, letters, prefaces to the works of other authors, lectures, and simple meditations. The range of topics is vast, including the Eucharist, Christian Art, the Presence of God, St. Joseph, and Justice. The most interesting among the letters is a collection entitled *Five Unsuccessful Letters*. It is hard to see why they were not successful. Surely their recipient did not resist the clarity of thought, fineness of feeling and warmth of expression that mark them. Perhaps the title indicates the author's consciousness of inadequacy. How can we ever be successful in clothing the doctrines of Creation, Incarnation and Transubstantiation in the rags of human language? In this collection we have the constant return to what seems to be the author's preoccupation. It is the theme of his great production, *The Satin Slipper*—the problem of evil and the omnipotence of God, which brings man by devious routes to the final joy of eternal rest. As M. Claudel tells us, the great desire and impulse of his whole life is towards divine Joy, and his vocation is to lead others to it.

What is the great merit of this work, or of any work of M. Claudel? He gives us the answer himself in a letter on the causes of the decadence of Christian Art. He says: "They may all be summed up in one. It is the divorce whose woeful consummation the past century witnessed between the affirmations of the Faith and those powers of imagination and feeling which belong more eminently to the artist." It is the union of the dogmas of the Catholic Church with the powers of imagination and feeling that make Claudel an artist, a mystic, a beautiful Catholic character. Is there any thing more suggestive or profound than his description of the host as "that coin of eternity, that luminous, clandestine rondure which the priest at every daybreak slips between our lips?" There is dogma in the habiliments of imagery! There is Christian Art! J.M.E.

American Church Law. By Carl Zollman. 578 pp. West Publishing Company, St. Paul, Minn. \$4.00.

Modern non-Catholic philosophers, particularly Materialists, differ widely in treating of the State. To claim a semblance of sanity,

to say nothing of consistency, they must necessarily ignore the Church. Some deny to the State the right of existence, while others hold it to be supreme; still others are too vague to merit attention. In spite of the innovations dignified by bold print within rich bindings, the Catholic Church is old-fashioned enough to remain under the same banner as in the beginning. Her stand is a wise one too, because it is founded on principles which receive their authority from God Himself.

Catholic doctrine teaches that there are but two perfect societies, namely, the Church and the State; each to work in its respective sphere for the good of mankind. The State must work for the peace and happiness of its members by helping them to be virtuous and by providing for their well-being, while the Church shows the way to a supernatural end, or eternal life.

By reason of her purpose and function the Church precedes the State in such a wise that the State may not legislate anything that would impede the Church from fulfilling its duty. However, the Church may not interfere with the State in matters which belong to the State exclusively and have no connection with herself or her mission.

Fortified by Catholic ethics on this question, we are better able to appreciate Professor Zollman's excellent volume on Church Law. From it we are able to gauge the extent of the harmony in legislation that exists between the Church and State and how far the laws of various states are consonant with Canon Law. Likewise, we may review certain test cases which already have been decided by the Supreme Court.

The author of this most useful compendium has handled his matter scholastically and impersonally, withholding all comments on the merits of any particular creed. Professor Zollman is a non-Catholic. His religious convictions have not tinged, in the least, this work of well-spent labor. Let us assure him of the sincere gratitude of students, civic officials, ministers and priests. T.J.S.

The Pope and Christian Education. From the German of Rev. Otto Cohausz, S.J. By Rev. George D. Smith, Ph.D., D.D. v-131 pp. Benziger Brothers, New York. \$0.25.

This little book, written originally for the German people, should prove an aid in impressing upon English-speaking people the absolute necessity of Christian education. The text of Dr. Smith's most recent work follows closely in outline and content the encyclical letter of His Holiness, Pope Pius XI, on the Christian Education of

Youth. Hence the volume is an orderly exposition of the relations, scope, rights and duties of the Church, the family and the State in regard to Christian education. If given the opportunity, true Christian education could and would solve the great majority of the perplexing problems of modern civilization. We heartily recommend *The Pope and Christian Education* to parents and teachers, and all others who are or should be interested in Christian education. J.B.

The Mystery of the Eucharist. By the Rev. A. M. O'Neill, O.P. 157 pp. M. H. Gill and Son, Ltd., Dublin. Price 4|—

First produced in the form of a series of papers in *The Irish Rosary* in preparation for the Eucharistic Congress of 1932, this book is a distinct contribution to Eucharistic literature.

The early chapters deal with the Eucharist as a Sacrament and with its effects. Here one may find sound and clear instruction on the Church's teaching with regard to the Most Blessed Sacrament, as well as material for a rational defense of It. It seems strange, however, that the author, in treating of the content of the Sacrament, did not explain how both the Body and Blood of Christ are present both under the species of bread and under the species of wine. This is a question that often springs up in the minds of many Catholics. Moreover, such an explanation would ward off wrong interpretation of the words of St. Cyril (page 27), and could be made the starting point for a more instructive treatise on the sacrificial character of the Mass.

Considered as a whole, *The Mystery of the Eucharist* is a book which many of the laity might profitably read and which clerics and religious will find handy for instruction and meditation. D.F.A.

From Dante to Jeanne D'Arc, Adventures in Medieval Life and Letters. (*The Science and Culture Series*) By Katherine Brégy. xiii-138 pp. The Bruce Publishing Company, Milwaukee. \$1.75.

The Middle Ages present to most modern minds a period that is kaleidoscopic in its pageantry, ruthless in its loves and hates. From its far from exhausted wealth of material, Miss Brégy has chosen for the themes of her essays legends and characters that have indelibly stamped upon them the spirit of those ages. Briefly but concisely she traces the origin of the legends and with keenness of mind presents a clear insight into the men and women of her choice. The Grail Legend, the Legend of Tristram, so powerfully transcribed in music by the Wagnerian operas, receive a new enchantment as retold by Miss Brégy. Bunyan's *Pilgrim's Progress* has had great influence

on many lives and has established itself as a literary heritage. This allegory, too, is included within the scope of the volume. Dante, Eleanor of Aquitaine, Juliana of Norwich, Jeanne D'Arc—each in turn becomes the subject of a vivid portrayal.

It is the purpose of the Science and Culture Series "to provide the discriminating reader with a Catholic literature expressive of the Catholic tradition of learning, and suffering authoritative and authentic discussions of problems of universal interest." In presenting Miss Brégy's volume of essays to the public it adheres to the high standard set for itself, for the book gives every evidence of assiduous study and painstaking research. Not to every one is given the keen appreciation of the aesthetic qualities of life and literature. To Miss Brégy we are deeply indebted for a book that brings to most of us some of the beauty of those Ages that men are sometimes wont to call Dark.

J.A.S.

Karl Barth and Christian Unity. By Adolf Keller, D.D., LL.D. Translated by Reverend Manfred Manrodt, Th.M. 320 pp. The Macmillan Co., New York. \$2.75.

The principal purpose of the author of this work is to give a sketch of the effects the Barthian Movement is producing on the Churches. In doing this he likewise presents an excellent picture of the actual condition of the Churches. His treatment includes the various forms of Protestantism in Europe and America. His truthful portrait of American Protestantism is a voucher for the correctness of his view of other countries. In the final chapters he treats of the relation of Barthianism to the Catholic Church, the Greek Orthodox Church, the Foreign Missions, and the Ecumenical Movement. This part of the book is invaluable. The author confesses that it is not his aim to expound Barthianism, though he treats its fundamental ideas in a general way.

Barthianism is a prophecy and a theology. Karl Barth is the prophet of the Word of God. He is a reformer, who, unlike his predecessors, attempts to reform the existing Church and not rebel against it. He calls upon the Churches to examine their consciences. His first blow is in the form of a question. "Does the Church find itself in distress, not only with reference to its accidental situations, but in that distress which is 'essential' to it?" This distress is "caused by the recognition of the fact that, during the Reformation 'the crucified Christ was shut out, rejected and condemned by the one Church which then existed.' Christ's crucifixion and rejection is the fundamental conviction of the evangelical church and constitutes its 'dis-

dress.' Only in the form of the Crucified One is Christ the divine life of the Church, and not 'as a mighty organizing principle of an actual elevation of man into the sphere of the divine.' " (p. 292) The reference, of course, is to the Catholic Church. Karl Barth does not recall that the Catholic Church received not only the crucified but also the dismembered body of Christ from the Reformers and that she embraced it and has not ceased to weep over it to this day. Barthianism is also a theology. In general it may be said that Karl Barth's man is the man of Luther, his God the God of Calvin. He insists on the transcendence of God and denies His imminence. He considers the Church's teaching on the analogy of being and of fallen man as the image of God the greatest Christian heresy. To him the Church's function is also transcendent. It is not imminent in social life. He repudiates all social activity on the part of the church. Organization is likewise repugnant to him. What is the value of Barthianism? If it arouses the religious life of the Protestant Churches it will have performed a good service. We can only hope that it will perform whatever task God intends it to accomplish in the world. J.M.E.

Toward The Clerical-Religious Life. By Ralph Damian Goggins, O.P. xii-140 pp. The Bruce Publishing Co., Milwaukee. \$1.50.

"This book is intended as a response to an ever-increasing demand for a one-volume work giving a practical idea of the priestly vocation in general, and its requirements and manner of fulfillment in the Dominican religious life."

Herein we read of God speaking to the soul concerning the Priesthood in general. Then, subjective attitudes of unworthiness and lack of intellectual training are supplanted with encouraging thoughts on Faith, Humility and Docility. The privileges and opportunities in the Order are offered in the light of responsibilities. The reader becomes acquainted with the clerical-religious state, whereby the candidate strives to measure up to the holiness and perfection requisite for a religious, and in which he has an assurance of continuing on in his priesthood to that greater degree of holiness required of the priest. The Dominican must live according to his Vows, Rule and Constitutions to gain those consolations, merits and rewards which culminate in "treasure in heaven." We also read a concise and well-done summary of St. Dominic's "cause" or ideals, along with the foundation, purpose, government and effects of the Order. The sublime Priesthood in the clerical-religious Order of St. Dominic is set forth with the intellectual, physical, spiritual and moral requirements as well as the Church legislation.

We follow the candidate through the Simple Novitiate, his religious Professions of the Vows, his scholastic pursuits and daily routine throughout his entire period of preparation. We follow him up the sacred steps of Tonsure, Minor Orders and Major Orders, into the very sanctuary of the eternal Priesthood. A summary of the post-ordination studies and the Dominican fields of activity concludes the book.

Father Goggins' work helps to fill a long-standing gap in vocational direction. The laity will find in it much information regarding the Dominican Order. P.W.

Thomas More. By Daniel Sargent. 299 pp. Sheed & Ward, New York. \$2.50.

An historical biography, which is at the same time, an erudite study of one of the outstanding characters of Tudor England. The sort of book that raises history above the mere recounting of facts and gives weight to the adage that 'truth is stranger than fiction'—and much more enlightening. It is a book which every Catholic may point to in justifiable pride for it is a loosening of the shackles which, up to the present, have bound much of Medieval History. It is a decided change in the complexion of the period of the Protestant Revolt in England.

Daniel Sargent does not attempt to win the confidence of the reader by the subterfuge of roseate words. He is not concerned so much with the actions of men as with motives. His characters move in the realm of reality. Henry VIII is not a fictitious monster slaying all who crossed his path; rather is he "a spoiled child who did not like to be hurt." Nor is Anne Boleyn a demure maiden resenting the King's attentions. On the contrary, she is rather a scheming and self-willed damsel whose only reason for losing her head was that it lacked consistency. And thus it is with Daniel Sargent's other characters—Wolsey, Luther, Erasmus, Cromwell, Tyndale and that entire galaxy of lights that changed the face of England: all march before us as whole men and not merely as an array of disjunctive individuals.

Thomas More should prove of particular interest to those who follow the trend of present political quackery. More was a statesman and not a politician; were he the latter he could easily have kept his head from off the gallows. . . . He was primarily God's statesman and then England's. This Lord Chancellor of the realm was a man of discernment. He realized his capabilities together with his limitations. His was the happy faculty of tempering Humanism with

sanity; statesmanship with conscience; domestic felicity with business. He placed his "innocent beard" upon the block in defense of a principle, a principle, however, strengthened by faith. More is the "Layman's Saint." He is one of the few men to whom modern statesmen, if such a rarity is yet to be found, may look for guidance.

Our heartiest congratulations to Daniel Sargent for his masterful picture of Henry Tudor. Never have we seen the story of England's split with Rome so succinctly recounted. A.M.V.

My Faith: What Does it Mean to Me? By Dom Hilaire Duesberg, O.S.B. Translated by Ada Lane, M. A. Oxon. xi-274 pp. Benziger Brothers, New York. \$2.00.

The world today is witnessing a spirited and eminently fruitful campaign of Catholic action. Everywhere Catholic laymen in large numbers are rising up and enlisting in a mighty crusade against ignorance and error, the arch-enemies of Truth. The results are most gratifying. There still remains much to be done, however, by way of militant, Catholic action. Staunch, courageous, well-informed laymen are needed to swell the ranks of this crusading army that is laboring so effectively to disseminate sound, Catholic doctrine by every conceivable medium at its disposal. Such laymen must be, above all, well-informed in things Catholic. Not only must they be strong in faith, but they must be so well grounded in the fundamentals of Catholic doctrine that they will be able intelligently to explain it to others; to give reasons for the faith that is in them.

Many, unfortunately, cannot do this. They have kept abreast of the times in matters of secular learning and culture, but have left matters of religion far behind. To such men and women Father Duesberg has directed his message. *My Faith* is a clear, straightforward exposition of the Catholic religion, presented in a way that brings out its intrinsic beauty and inculcates in its readers a greater love for the faith they profess. It treats the Catholic faith as the religion of ritual, of the inner life, of the understanding, of morality, of society, of the individual, and of suffering and care; seven separate and distinct phases which embrace and comprehend all the needs and aspirations of man's spiritual nature. F.D.A.

What Is the Oxford Group? By The Layman With a Notebook. 132 pp. Oxford University Press, New York. \$1.25.

The Oxford Group has been in existence long enough to justify a demand for a concise exposition of its principles. With all that has been printed about it, there is still a woeful lack of adequate

information about precisely what it is based upon. Indeed the absence of any authoritative and certain statement only makes what at first was a suspicion grow into probable certainty that there just isn't any doctrinal foundation for the thing at all. The anonymous author of this readable little volume does not help any in clearing up the curiosity about the fundamentals of Buchmanism. Undoubtedly sincere and burning with zeal to spread the notions which have given him a spiritual rebirth, he presents only a picture of a person intensely inflamed with an emotionalism actuated by the consciousness of sin. Though he speaks of "Absolutes" we are not told what they are; in fact, since "the Oxford Group works with churches of all denominations," we may conclude that some subjective standard is alluded to. Nowhere will the reader find a confident statement concerning a rock-ribbed, immutable and objective body of Christian doctrine which must be believed and acted upon. Yet, though very unsatisfactory as an explanation of the Oxford Group, the book is somewhat interesting as the story of an attempt to gain a spiritual balance.

R.D.R.

The New Jersey Sisters of Charity. By Sister Mary Agnes Sharkey. 3 vols. Longmans, Green and Co., New York. \$12.00.

The United States are blessed in our day with many convent institutions and there is probably no group of persons so highly respected in this country as the Catholic Sisterhoods. From viewing an imposing group of buildings, however, one is not able to appreciate the sacrifices that have made them possible. Frequently, when their history is told, we discover that one frail woman was responsible, under God, for the great benefits that a community is showering on our people.

Sister Mary Agnes has undertaken the telling of such a story. Anyone visiting Convent Station, New Jersey, or hearing that the community whose motherhouse it is numbers 1,750 members would never guess that the moving spirit of the whole enterprise was a humble Sister of Charity, the Foundress of the New Jersey branch and Mother Superior for fifty-six years.

Two of the three volumes of this history are concerned with the life of Mother Mary Xavier Mehegan. For more than half a century the history of Mother Mary was the history of the community. She intended to do great things for God and with His grace she did them. The material evidence of her labors, however, would not constitute her glory, for they meant nothing to her unless they were built and managed in humility and charity. Sister Mary Agnes has told a very

interesting and inspiring story and our only regret is that she was not able to tell more concerning Mother Xavier.

The third volume accounts for each of the missions conducted by the Congregation. All three volumes are substantially and attractively bound and contain many interesting photographs. G.M.L.

New Psychology and Old Religion. By Edward F. Murphy, S.S.J. xiii-260 pp. Benziger Brothers, New York. \$2.50.

Some may object that the author has not distinguished sufficiently between those psychologists who are really worthy of the name, and who, as Doctor Sheen says in the Foreword, "know just enough to fumble dangerous levers with their baby fingers." If this be the criticism, it is rather unjust. Father Murphy distinguishes ably and accurately between the fields of Psychology and Religion, giving generously to the sincere psychologists their meed of praise. He does insist, however, that there must be a limit beyond which any particular discipline, as Psychology, must not go. In the course of the book he makes this limit very clear and definite, principally by outlining the claims of the modern psychologists and refuting them with the facts.

Throughout the book, Father Murphy stresses the fact that many of the facts discovered by psychologists are really a heritage and an essential content of Religious Faith and Morals. But even conceding the fact of discovery, Psychology is helpless without Religion, for Religion provides purpose and sanction without which Psychology cannot achieve true and lasting results.

The book is worthy of the consideration of all who have an unbiased love of truth. The value of true Psychology cannot be denied, nor should we scorn to accept its data. Truth is one and eternal, whatever be its source. The only thing to be feared is half-truth.

Q.S.F.

Some Reflections on Culture and Liberty. By Jacques Maritain. 51 pp. The University of Chicago Press. \$0.50.

The author has a very definite reason for joining culture and liberty. He begins his reflections with the notion of humanism, points out the fact that there is a true and a false humanism. True humanism "assimilates the cultural to the spiritual, and, by this very fact, the essential problem which it must solve is the conquest of liberty: for where the spirit is, there is liberty." (pg. 1) His criticism of modern culture is twofold. First, it is an inversion of ends. Instead of subordinating itself to a supernatural end, culture

sets itself up as an end in itself. Secondly, in its striving for domination over matter, modern culture employs merely external and technological means. Asceticism is no longer the honored means of subduing matter. Artificial regulation of the forces external to man is the only road to the new type of humanity. In discussing freedom, M. Maritain makes a distinction between freedom of choice and terminal freedom, or the freedom of autonomy. Freedom of choice is the root of the world of freedom. "But this metaphysical root must fructify in the psychological and moral orders, we must become in our action what we already are metaphysically, a person;" (pg. 15) a master of oneself, a unified whole. M. Maritain applies this distinction to the spiritual and social orders. He points out two errors in the spiritual order. Some, confounding the two freedoms, place the freedom of autonomy in the freedom of choice, "as if one does not choose except for the sake of not having to choose any more." (pg. 21) The other error is to think that man is to give himself this perfection of freedom. M. Maritain then proceeds to show that this terminal freedom coincides with sanctity, which is the free adhesion of the intellect and will to God and which is consummated in heaven. These distinctions are again employed in an endeavor to reach a correct idea of social relations. At the present time this is perhaps the most significant application of the doctrine of freedom. For to Socialism and Nationalism the personality of the citizen is negligible. It is either a product of society or a victim to its ambitions. For a sane outlook on the problem we must return to the doctrine of Aquinas. As an individual, man is a part of society and should sacrifice himself for the good of the whole, as the hand sacrifices itself for the good of the body. But as a person, man is ordained to God and no society can disrupt this sovereign relation.

M.C.

African Angelus. By C. C. Martindale, S.J. xvi-433 pp. Sheed and Ward, New York. \$2.00.

Even illness does not seem to thwart the literary activity of that tireless English Jesuit, Father Martindale. Disabled by a motor accident, he is prescribed a sojourn in South Africa. This latest work is the result of his observations during the journey. The result of such first-hand information is, naturally, a volume decidedly personal in its tone.

The author does not hesitate to give due credit to those heroic souls—the missionary priests and sisters—who have left all to minister to the needs of others less fortunate. Father Martindale brings

to us some very beautiful pictures of these men and women as they perform their duties and meet overwhelming difficulties.

Of course, no treatment of Africa would be complete without some space being given to the "colored" problem, created by the extensive intermingling of the white and black races. No book, to our knowledge, gives a better or clearer treatise of Africa's interior life, or offers a more logical solution of the racial problem. T.J.S.

Poland: Past and Present. By Stefan Karski. 160 pp. G. P. Putnam's Sons, New York. \$2.00.

Here is an interesting book which gives a very good bird's-eye view of Poland of the past and of the present. The author tells the story of the Polish nation from its early beginning. Under separate headings he treats of her government and politics, land and people, religion, instruction and education, literature, arts and sciences, agriculture, transportation, mining, manufacturing industries and foreign trade, land tenure and agrarian reform, social legislation, army, national and racial minorities, finances and boundaries.

Though the Republic of Poland now possesses only about half of the territory which was rightfully hers before the partition of 1772, she still holds a very important position in European economic and political interests. On the east she is bordered by Russia, on the north by Lithuania and East Prussia, on the west by Germany, and Czecho-Slovakia and on the south by Rumania. In this book are interestingly related Poland's struggles to maintain her independence and to recover it after the partitions by Russia, Germany and Austria.

At the present time when we read and hear so much about the so-called "Polish Corridor," this book will be welcomed by those who are interested in history as it was really lived and not as some would have us believe.

Poland had her Golden Age during the 16th century. Professor H. Grappin of France tells us that "Muret in comparing the two nations which appeared to him the most cultured in Europe, namely Italy and Poland, concluded in favor of the latter." The author shows that the Polish nation, since its release from bondage, is making rapid strides toward that high place which she formerly held among nations.

M.L.N.

Three Novels. By Mrs. Wilfred Ward. viii-1056 pp. Longmans, Green and Co. London, New York, Toronto. \$2.50.

Three Novels contains three stories. The first, *Out of Due Time* is a study of a modern mind at war with itself, and is a story very

much like that of the turbulent de Lamennais, Editor of the 'L'Avenir.' The brilliant Paul d'Etranges seeks a Church more modern and up to the minute in its theological decisions and adaptations of scientific thought. He leaves the Church when Rome condemns his too modern theories. Years later he returns, unlike de Lamennais, having discovered once again the pearl of great price. *One Poor Scruple*, a powerful novel, centers about a scruple which prevents a Catholic woman from marrying a divorced man. The third novel, *The Job Secretary*, printed in more comfortably sized type than the other two, has to do with a novelist who engages a 'job' secretary. The plot of his novel becomes involved, and he finds himself incorporating into his work the suggestions of his secretary. After a time he realizes that his story has become the story of her life. Eventually, his novel effects a reconciliation between the secretary and her husband. A well told tale, this; with an ingenious counterplot.

These three novels are distinctly different from the ordinary run of novels. Here is 'strong meat' instead of 'milk and water.' By that I mean that they do not contain any colorful episodes of physical adventure, but rather deal with the more fundamental things of life: beliefs, and values,—qualities consistently overlooked by the writers of common novels. Behind each of the stories one senses, but cannot describe, a background of deep Catholic culture, learning and gentility. Each of the characters is marked by it.

Whatever may be said of the intrinsic worth of these three novels, they are long and sometimes very slowly moving. The print of the first two novels is small and trying. T.A.M.

The American Catholic Who's Who: 1934-35. 513 pp. Romig & Co., 10457 Gratiot Ave., Detroit. \$3.75 postpaid.

Catholic Action in the United States, although progressing, is rendered less efficient than it might be by a certain lack of unity among all Catholics throughout the country. Individual group action such as we have to-day makes for a certain degree of success, but if we hope to have positive results we must have complete unity of all who are practical members of Christ's Church. The publishers of *The American Catholic Who's Who* have made the initial step in the unification of Catholics in all walks of life, by collecting within the covers of a single volume the names and "vitae" of some six thousand representative Catholics. We thus know the soldiers in our ranks. Using the *Who's Who* as a roster we can now begin to collect

our forces in a practical manner and thus insure concerted effort in the cause of Catholic Action throughout the whole United States.

Naturally, certain errors and defects appear in the volume, but as the newly revised and enlarged biennial editions appear, these defects will be reduced to a minimum. The book is distributed directly by the publishers to reduce the retail cost. The publishers are to be complimented for their efforts in supplying a long-felt need. The volume is serviceably bound and legibly printed by the Abbey Press.

W.A.S.

DIGEST OF RECENT BOOKS

From the publishing house of Thomas Y. Crowell Company, New York, we have received the **International Book of Names**, by C. O. Sylvester Mawson. It is a compendium of the more important proper names, places as well as persons, which are frequently mispronounced or misspelled. The author has spared no effort to arrive at accuracy, even to making personal contact with living celebrities for first-hand information. The fact that it already has had a second printing indicates it is being well received. Indispensable for the teacher, litterateur and social correspondent. (\$2.00).

FICTION: Isabel C. Clark, in her latest novel, **Decree Nisi**, presents us with a rather extraordinary episode. Although not precisely concerned with a mixed marriage, it subsequently amounts to the same. Mother Church constantly warns against the inevitable consequences of mixed marriages because experience proves that successful ones are rare. It is discovered quite too late that religion is more vital and necessary for continual marital happiness than the modern mind is ready to admit. *Decree Nisi* is instructive, interesting and delightfully filled with the modern phraseology of England. (Benziger Brothers, New York. \$2.50).

Uncharted Spaces, from the pen of Monica Selwin-Tait, is the story of a conversion and of its effect upon three lives. Anthea Strickland, wife and mother, is pictured as a woman of gentle disposition who, nevertheless, is the dominating influence in the lives of her husband and their son. The characters are skilfully portrayed and the reader has little difficulty in placing himself in the family as a silent member. There he may intimately observe and sympathize with each member of a family in which maternal love vies with duty—only to lose. (Longmans, Green and Co., New York. \$2.00).

Those who have not as yet made the acquaintance of the Duchess Laura have a rare treat in store for them in the pages of **Duchess Laura: Further Days of Her Life**, by Marie Belloc Lowndes, sister of the famous Hilaire. Mrs. Lowndes portrays the Duchess as one of those noble, sweet, sympathetic women to whom lovers are always apt to come with their joys and sorrows. The story is true to life, with a plentiful blending of comedy and pathos, virtue and vice, frivolity and gravity. (Longmans, Green and Co., New York. \$2.00).

Elizabeth Raynor has told in **Not All Saints** a story that will furnish the reader with several hours' interest and suspense. It is the story of Netta Heath who, in securing the position of Paris correspondent to a London fashion paper, little realizes that she is being involved in the activities of an international dope ring. Not a new plot, but cleverly handled. (Longmans, Green and Co., New York. \$2.00).

There is a great need for Catholic stories that have not only an appeal and a good moral tone, but also which are well written. Too much of our modern Catholic literature lacks literary excellence. Vera Marie Tracy, however, in her **Blue Portfolio** has written beautifully, and beautifully Catholic. She has depicted in exquisite style the beauty of Catholic childhood and girlhood. The charm and grace of her style has a touch of Jane Austen. The volume is especially adapted as a gift to a sick one. (Bruce Pub. Co., Milwaukee. \$1.50).

Father Wm. F. Hendrix, S.J., will surely win the hearts of boys of every age with his latest work **That Boy Joe Fox**. He portrays in a vivid manner the adventures of Joe Fox and Harry Brown in the days previous to their entrance at Barchester High. (Benziger Brothers. \$1.25).

RELIGION—DEVOTION—LITURGY: In the field of Apologetics Father Martin J. Scott, S.J., needs no introduction. His latest book **Religious Certainty** deals with three most essential points of the Catholic faith: the existence of God, the Incarnation of Christ and the Church established by Him. Father Scott, having shown that man by his very nature is inclined to religion, concludes quite logically that any religion accepted by him should be rational to be consonant with his nature. This, he proceeds to prove, is true in an eminent degree of the Catholic Church. (P. J. Kenedy & Sons, New York. \$1.50 cloth; \$0.25 paper).

Conversion means any turning or returning to God. That is the idea underlying **Turning to God** by the Rev. Edward M. Betowski. The book has the official sanction of the Cardinal Archbishop of New York and of the Archbishop of San Francisco and is being used by the priests of these dioceses for their sermons during the current liturgical year. The arrangement of the volume is novel, having a blank page to every printed one, calculated to make permanent the thoughts suggested while meditating upon the contents. (P. J. Kenedy & Sons, New York. \$2.00; \$2.15 postpaid).

From the Franciscans comes a little work **Gérard Raymond** depicting the inspiring life of this young boy who never lost sight of the presence of God. Gérard's ideal—to be a saint—in all the strength of the word, to fulfill all the claims that sanctity makes, should be the ideal of every good Catholic. It is a story of love and unstinted devotion to Jesus. Knowing this boy, you will love him. (St. Anthony Guild Press, Franciscan Monastery, Paterson, N. J. \$1.25).

Those who are interested in the application of numbers to the Liturgy will find such an application in **The New Interpretation of the Mass**, by Henry Borgmann, C.S.S.R. The author has developed a metrology to which he adapts the Mass. Many interesting analogies are worked out between the Mass and other liturgical functions. The author frankly confesses that the entire system has not yet been worked out, and he hopes that this work will be an incentive to others. (John Murphy Co., Baltimore. \$2.00).

A. M. Scarre has given us an excellent aid to the recitation of the Breviary and Missal in **An Introduction to Liturgical Latin**. The Most Reverend Martin S. Gillet, O.P., Master General of the Dominican Order, in his letter of approbation says: "The Latin Grammar you have sent us . . . appears eminently suited to achieve the end you propose, i.e., to teach the Nuns and Sisters sufficient Latin for the understanding of that portion of the Liturgy which the Church sets before them, chiefly in the Divine Office, so that they may draw from it greater profit for the life of the soul." The book needs no further commendation. (Bruce Humphries, Inc., Boston. \$2.00).

In a three-volume set entitled **How to Teach the Catechism**, the Rt. Rev. Msgr. Schumacher, M.A., has given a boon for many a teacher of Catechism. The author's method is novel, yet very practical. He has

made a systematized presentation of the lessons contained in the Baltimore Catechism, in correlation with Bible history, Church history, lives of the saints and liturgy. His treatment covers the entire year. The teaching of Religion is not only a very important subject, but also a difficult task. After all, the primary purpose of a Catechism like that of the Baltimore Catechism is to state Catholic doctrine with theological precision. It is left to the teacher to supply detailed explanations and illustrations. This book shows how, and it helps the teacher, to make the Catechism class interesting. (Benziger Brothers, New York. \$2.00 per volume).

In Sacristy and Sanctuary is another very useful and handy manual by the Rev. Wm. A. O'Brien, author of *How to Serve Low Mass*. It contains all the requirements for the correct observance of the liturgical functions. Unwaveringly recommended for every sacristy. Order and detail in preparation will better assist the priest and faithful to honor God through the Liturgy. (Benziger Brothers, New York. \$1.50).

The efforts of the Ecclesiastical Hierarchy to interest the faithful in the present Liturgical Movement have resulted in the appearance of many works on the Mass. These, for the most part, are intended for the adult mind. There has been practically nothing that we could place in the hands of children. At last, Doctor Maria Montessori has ably answered this crying need with her recent book, **The Mass Explained to Children**. Beautifully done is this simple unfolding of the "Mystery of Faith." (Sheed & Ward, New York. \$1.00).

HISTORY: A tribute to the Sainted Doctor, Alphonsus, on the bicentennial of the foundation of his Congregation and the centennial of the beginning of Redemptorist labors in America explains the appearance of **Circular Letters of Redemptorist Generals**. The letters are preceded by a study of the spirit of the Saint and an examination of the concretization of that spirit, the Redemptorist Institute. This book will find welcome among all who are striving to imitate the Redeemer, but it is of special interest to those who labor in the Vineyard. From it will be gleaned a glimpse of the love which prompted the Saint in his quest for souls. (Bruce Pub. Co., Milwaukee. \$2.00).

FOREIGN: A new edition of **Catechisme de la Vie Chretienne, Interieure et Religieuse** by R. P. Meynard, O.P., has been prepared by R. P. Lehu, O.P. This new edition differs from the original in very few places which are clearly indicated. As a fundamental treatise in ascetics it is invaluable. The author proceeds by way of question and answer. Answers which need clarification are followed by more questions which bring out the complete doctrine. The introductory chapters are on the christian and interior life. The principal part of the work deals with the religious life, the vows, virtues and practices of piety. (P. Lethielleux, Paris. 12 fr.).

A very comprehensive work of St. Peter Canisius on the Virgin Mother of God has been condensed into a 229-page volume by Father Peter Vogt, S.J. The title of the work **Mariae Sacrosanctae et Deiparae Virginis Vita** is sufficient guarantee of its excellence. It contains much material for sermons and meditations and will prove especially useful to those priests who for lack of time are unable to consult more voluminous works. (Marietti, Torino. L. 7, 50).

PAMPHLETS: **Confession is a Joy**. Most everyone has noticed the reaction as Father in the pulpit pauses a moment and says, "let me tell you a story." Such is the effect of this little booklet. It is modern in the best sense of the word. **The Call to Catholic Action** is a very terse and pointed treatment of this frequently misunderstood movement. **Our Lady's Assumption** accomplishes a double purpose. It is a portrayal of Mary's death, burial and Assumption and, at the same time, an explanation of the Cath-

olic attitude towards death. All three pamphlets are the work of Daniel A. Lord, S.J. In **Frida**, Thomas B. Cretwood, S.J., recounts the story of a simple soul's quest of truth. (The Queen's Work, St. Louis, Mo. \$0.10 each). **Tips on Temptation**, by Benjamin R. Fulkerson, S.J., treats a difficult subject in a very satisfactory manner. It is recommended especially to adolescents. (The Queen's Work, St. Louis, \$0.05). Aloysius J. Hogan, S.J., expresses his conviction in **Economic Recovery** that all our efforts for the success of the "New Deal" will be futile unless we can put a Christian soul into it by Christianizing and Catholicizing America. (The America Press, New York. \$0.05). A powerful little treatise on one of the most beautiful and strongest loves the world has known, that of Mary Magdalen for her Redeemer, is the theme of **Madness of Magdalen** by Edward Lodge Curran, President of the International Catholic Truth Society. **The Conversion of an Episcopal Nun**, by Cecelia M. Hatfield, is not controversial. Episcopal nuns are revealed as earnest, holy women serving God in accord with the lights He has given them. It is a tribute to Dominican Tertiaries. The subject of the booklet became a Tertiary following upon her reception into the Church. (International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y. \$0.05).

BOOKS RECEIVED: **Sonny**, by Stephen M. Johnson (Benziger Brothers. New York, \$1.50; **Maureen O'Day**, by Ruth Irma Low (Benziger Brothers, New York, \$1.00); **Aids to Catholic Action** (National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C. \$0.25); **Parent-Educator Series**, Volume III (St. Anthony's Guild, Franciscan Monastery, Paterson, N. J., \$0.50); **Franciscan Studies**, by Theodore Roemer, O.M.Cap., Ph.D. (Joseph F. Wagner, Inc., New York); **The Alpha Individual Arithmetics**, Book Seven, Part II (Ginn and Company, Boston, \$0.48). From Samuel French, New York: **The Return of Mr. Benjamin**, by Marion Short; **This Too, Too Solid Flesh**, by Esther L. Cooper and Elizabeth Fuller; **Summer Holiday**, by Harry Greenwood Grover; **The New Bride**, by Lois Howell; **Heroic Treatment**, by Harriet Ford; **What Grandmothers Know**, by John Lewis Brumm; **The Idea Shoots**, by Edward Holden; **Cupid Throws a Monkeywrench**, by Marion Short; **The Ninth Day**, by Eve Bretherton; **The Boat Builders**, by George Henry Trader (each \$0.30); **Across the Jordan**, by Ernest Howard Culbertson; **The Home of the Free**, by Elmer Rice; **Photograph Reveries**, by Nell Griffith Wilson; **Table D'Hotes and A La Cartes**, by John Kirkpatrick; **Three Plays Without Words**, by Elmer Rice; **Our Lean Years**, by Fred Eastman; **Sentience**, by Alice Gerstenberg; **Color in Court**, by Ernest Howard Culbertson; **The Terrible Meek**, by Charles Rann Kennedy; **Tidings of Joy**, by Elizabeth McFadden (each \$0.35); **Billboard**, by Rebecca Van Hamm Dale; **Billy Greybeard**, by Helen E. Megahan; **Headliners for School Assembly**, by Katherine Kester; **The Comic Supplement**, by Wilbur Braun; **A Dash of Vanity**, by Eve Bretherton; **Three Taps at Twelve**, by Allen Saunders; **The Greatest Good**, by Wilbur Braun; **The Tinder Box**, by Katherine Williams; **Call Me Mike**, by James Reach and Tom Taggart; **Look Who's Here!** by Charles George; **The Gay Co-Eds**, by Marie Doran; **Moonlight and Honeysuckle**, by Lula Vollmer (each \$0.50); **The Tavern**, by George M. Cohan; **Come Easy**, by Felicia Metcalfe; **Connie Goes Home**, by Edward Childs Carpenter; **The Return of Peter Grimm**, by David Belasco (each \$0.75); **Peppy Monologues**, by Mary Moncure Parker; **Play-Readings**, by Louise M. Frankenstein; **One Sunday Afternoon**, by James Hagan (each \$1.50); **Short Plays from American History and Literature: Volume III**, by Olive M. Price (\$1.75); **The School for Husbands**, by Arthur Guiterman and Lawrence Langner (\$2.00).