



The Quest for Corvo. By A. J. A. Symons. 283 pp. The Macmillan Company, New York. \$2.50.

It generally follows having read an interesting book that one is curious to know something of its author; especially is it true if the author is a strange genius and has injected into the pages of his work more or less of his bizarre personality. Many, I am sure, of those who have read *Hadrian VII*, an unusual book by an unusual man, have been consumed with curiosity about its author and have attempted to find the life-story of the man behind the work only to discover to their disappointment that he was one of the great unknowns of English literature. About eight years ago, a young man with literary leanings read this book and, on learning the little that was to be known about its author, resolved to track down the queer, elusive genius and make his story known to the world. His search led him to a strange variety of places: to seminaries, monasteries, cheap boarding houses and ended finally in the low dives of Venice where his quarry had ended his life amid debauchery and degradation. That literary young man (Mr. Symons) publishes his findings in a new-style biography *The Quest for Corvo—An Experiment in Biography*.

Frederick William Seraphino Austin Mary Rolfe (Baron Corvo) was born in England in 1860 and died in Venice in 1923. At the age of twenty-six he became a convert to the Catholic Church from Anglicanism and shortly after his conversion he began to study for the priesthood at Oscott. He was expelled after about a year's trial because the authorities discerned in him certain tendencies not compatible with the priestly character. Still firmly convinced of his divine vocation (indeed he never lost this conviction throughout the course of his life) Rolfe tried again, this time at Scot's College, Rome, only to be once more expelled on the same grounds. After a year's stay in Italy as the *protégé* of an Anglo-Italian Countess, he returned to England with the assumed title of Baron Corvo. Through his instability of character and quarrelsome nature he found it a difficult task to make a living, and for a decade he knocked about the island barely keeping body and soul together. Finally, as a last resort in

his attempt to make a decent living, he turned to writing and came before the public in the *Yellow Book* with the *Stories Toto Told Me* which were published later under the title of *In His Own Image*. This he followed up by his masterpiece *Hadrian VII*. But he found literature no more lucrative than the other professions which he had attempted, for the English public had no appreciation of his orchidaceous style and he continued to starve. He finally died in Venice in 1923. Of the works he wrote only *Hadrian VII*, *In His Own Image* and *The Chronicles of the House of Borgia* are accessible to the average reader.

Rolfe's life was a bitter one. He suffered acutely from a persecution complex and his disordered imagination twisted every fact and experience of life. He made many enemies and never kept a friend. He bit every hand that fed him, slashing its owner with the vicious teeth of his epistolary satire. Friendship with him has been described as "a minor experiment in demonology." The astounding point in his career is that, despite the set-backs he received at the hands of Church authorities and his intense hatred of Catholics as a class (he said he never met one who was not a liar, a hypocrite or a cheat), through all his vicissitudes he kept the faith.

Mr. Symons' treatment of his subject can not be overpraised. In these days when the market is drugged by a plethora of psychoanalytical biography his objective method is like a salt breeze. He lets his evidence tell the story and he keeps his own opinions, for the most part, in the background. His treatment of the darker side of Rolfe's career is restrained and the more disgusting documents he decently withholds. Altogether *The Quest for Corvo* is a very interesting book and one to be highly recommended.

R.M.C.

Dominican Spirituality. Translated by Reverend Anselm Townsend, O.P. ix-134 pp. The Bruce Publishing Company, Milwaukee. \$1.25.

It is with the greatest joy that we welcome this first volume in the *Dominican Library of Spiritual Works*. It is an introduction not only because it is the initial volume, but also because its contents lay the groundwork on which future volumes will build.

The work is a series of essays by five French and Belgian Dominicans, eminent in the field of ascetical and mystical theology. The first is by the Rev. Hyacinth Petitot, O.P., on *St. Dominic—His Physical and Moral Physiognomy*. The title is self-explanatory, but does not reveal the loving care with which the writer draws the picture of his father. The second essay deals with *The Historical De-*

velopment of Dominican Spirituality. It is the work of the Very Rev. Raymond M. Martin, O.P. The third and most important essay is by the Very Rev. R. Garrigou-Lagrange, O.P. This is a miniature of many other works of this great Thomist, some of which will undoubtedly take their place in this series. It is entitled: *The Character and Principles of Dominican Spirituality*. We simply mention the three principles given by the author. That will suffice to show the fundamental character of the essay. 1) Nature should not be destroyed but should be perfected by grace. 2) Dominican Spirituality is penetrated by the concept of the infinite loftiness of the supernatural order. 3) Dominican Spirituality insists more upon the efficacy of divine grace to be obtained by prayer than upon the human effort of our will.

Lack of space prevents us from giving a full account of the two final essays: *The Place of the Liturgy in Dominican Spirituality*, by the Rev. M.-V. Bernadot, O.P., and *Dominican Prayer*, by the Rev. M.-R. Cathala, O.P.

The translation is smooth and makes enjoyable reading. We wish to congratulate the editor, the Rev. Anselm M. Townsend, O.P., on this initial step and hope to see many Dominican Spiritual Classics in the hands of American readers in the near future. J.M.E.

The Making of a Pulpit Orator. By John A. McClorey, S.J. 193 pp. The Macmillan Company, New York. \$2.00.

"The reason for writing *The Making of a Pulpit Orator* . . . was to resurrect among clerical students and priests interest in an art which is nearly defunct" (p. 2). This book is a careful analysis of the background, constituents, need and attainment of Sacred Eloquence. The author considers Sacred Eloquence the "art" of presenting the Word of God in the most becoming fashion possible, an appeal applicable to the least talented as well as to the most gifted preacher. Obstacles in the path of this goal, aids in its pursuit are interestingly enumerated. In a colorful manner sound fundamentals of Sacred Oratory are examined.

Though construction and delivery are elements interwoven throughout, they are also treated separately. Concerning the substance of sermon material, the supereminent position of Scripture and Tradition are beautifully pointed out. But while insisting on the fundamentals of Faith, the author definitely prescribes the work of perfecting nature in the presentation of doctrine. Assiduous study and wide, thoughtful reading are emphasized as essential preparation.

With regard to delivery, many practical distinctions are made. Father McClorey shows conclusively that a sermon is not an essay, lecture or address. He calls for "passionate, imaginative speech" that is penetrating and vibrant. The harangue, invective and frenzy of the so-called 'old school' he discards. He is equally severe on the misunderstanding of present-days standards, wisely pointing out that sensible conversational style may be used to veil indolence, may degenerate into dull dogmatizing, into "talks" insipid and soporific.

Appropriately, Monsignor Fulton Sheen was asked to preface the book, a request which he favored in characteristic elegance of thought and expression. Once read, this book will be resumed to be studied. I.B.

France And The Establishment Of The American Catholic Hierarchy. By Jules A. Baisnée. 183 pp. The Johns Hopkins Press, Baltimore. \$2.50.

The Institut Français De Washington, an association for the promotion and preservation of French contributions to the development of American civilization, has recently published the above-mentioned work which deserves a cordial reception by professors and students of American Church History throughout our country.

The author, Jules A. Baisnée, certainly proves his point by shattering completely what he calls in his sub-title, *The Myth of French Interference (1783-1784)*. He settles conclusively the fallacious tradition founded by John Gilmary Shea and perpetuated by his followers—all men of good will, but who perhaps depended too much upon translations or incomplete transcripts of the various documents in question.

The Holy See has been blamed for her tardiness in appointing an ecclesiastical superior for the American Church immediately after the Revolution. That she did not deliberately delay the appointment is certain. She had not been in communication with the Church here but certainly realized conditions. She could not turn to England for help for she understood the general feeling towards England after the War. To whom could she turn but to France—a Catholic country with a Catholic king—a country bound to us by the ties of the French blood shed in our behalf during revolutionary days.

It was from Benjamin Franklin, our minister plenipotentiary to France, and not from French authorities that the suggestion of the appointment of a French bishop for the government of the American Church emanated. In his enthusiasm for the settlement of the Church government, Franklin went so far as to suggest the suppression of

four English monasteries in France and that their revenues be used for the education of American ecclesiastics in France.

The only apparent support of Franklin's plan on the part of a French authority seems to be indicated in the letter of Jêrome Marie Champion de Cissé, Archbishop of Bordeaux, to Franklin. Certainly, no one can accuse the archbishop of acting through any other motive than for the cause of religion. He was merely offering his assistance to Franklin because it seemed to him a possible solution to the difficulty of appointing an ecclesiastical superior for the American Church.

Throughout the negotiations the initiative was with Rome. France was merely called upon to lend her assistance as intermediary between the Holy See and the American authorities and for financial aid in training and maintaining missionaries who were to carry on the work of the Church in the United States.

Jules Baisnée has assembled all the available documents, arranged them chronologically and in their light has reconstructed the whole negotiation on which has been based the charge of French intrigue and interference.

The author in his introduction says that he attempted this work prompted by a sense of duty not only to truth but to international understanding. From the facts presented he has performed his task and has performed it well.

W.A.S.

Saga of Saints. By Sigrid Undset. Translated by E. C. Ramsden. xii-321. Longmans, Green and Co., New York. \$2.50.

Happily this latest book by Sigrid Undset fulfills every expectation of a writer so able and distinguished. In the last few years she has earned for herself an international reputation which, it must be admitted, has suffered somewhat in popularity since her conversion to Catholicism. The fact is that her ability to write has even been improved by the insight into the active inner life of a soul which she has acquired by faith. Really great things can be expected of Sigrid Undset and this present volume indicates the scope of the work to be done in bringing out of obscurity the history of pagan and Catholic Norway, which cause Sigrid Undset has espoused. A critical examination of the book will evince the high literary and historical skill by which this author is qualified to do this work.

Of course she has been fortunate in that she has been able to have her books translated into very good English, but there is a great deal more to literature than mere style. Clarity of expression is even

more important, for the prime purpose of a writer is to be understood. What Sigrid Undset means is never obscure or uncertain. The personality of her character-drawing leaves the reader with a feeling of familiar intimacy and the saints she tells us about are extremely human. She is not ashamed of their human weaknesses, and she glories in the motives by which they elevated themselves to a holy state. She preserves logical continuity by giving the book a definite point of view, namely, the Christianization of pagan Norway. As to the accuracy of Sigrid Undset's historical material, it is to be remembered that for years she has been engaged in archaeological work and it was only by an accident, so to speak, that she put some of her historical material into the novels which made her famous. Her principal interest in writing, therefore, is historical. It is quite evident from the work done by most non-Catholic historians that only a Catholic can understand and be in sympathy with Catholic history. Only one who knows Catholicism can assume a critical attitude toward Catholic history. This is how Sigrid Undset becomes qualified to write of Catholic Norway.

C.M.F.

Essentials in the Development of Religion. By J. E. Turner, M.A., Ph.D. 308 pp. The Macmillan Company, New York. \$4.00.

This splendid work from the talented pen of Doctor Turner is a distinct contribution to the *Library of Philosophy*. As he himself has indicated: "The following chapters have been written, therefore, with the conviction that the psychological analysis of all phases of religious experience . . . is capable of yielding results of inestimable importance which could be attained in no other way" (Preface, p. 13). That he has succeeded admirably in his philosophic study of the general fundamentals of religion can readily be acknowledged.

Religion he defines as "the response or attitude of humanity, when this response is taken as being an *explicit unity* or real whole, to the Universe, likewise taken as a whole." This definition has its merits even though it is extremely broad and all-inclusive. The work should prove interesting to philosophers in general and especially to Scholastics. Doctor Turner is a non-Catholic; he is not specifically a Scholastic. Yet his doctrines approach the Scholastic solutions on very many points; sometimes even his conclusions stand out more forcibly because of his peculiar manner of approach, his original manner of interpretation and treatment and his unusual diction.

In this work as in his other works one can readily see that he

has a fine appreciation of the spiritual side of man. His analysis of the cognitive, volitional and esthetic elements in man converges with our own. His clearness of thought on cognition and the distinction between the sensuous and supersensuous are gratifying to a Scholastic reader. He defends abstract ideas and their function and upholds the objectivity of knowledge. His idea of freedom of will is very much like ours. He has a healthy and sound outlook on spirituality.

Although he rejects instinct, sex, glands, sublimation and other elements as the fundamental origins of religion, his own theory is not altogether coherent and is tainted by psychic evolution. How purely spiritual ideas can evolve from lower forms he does not explain. This note of evolution runs through the whole book and colors many of his rather fine attempts to generalize the foundations of religion. Needless to remark, psychic evolution is a postulate which is entirely gratuitous and deserves critical censure. His notions of personality, immortality, original sin, the distinction of faculties and some Catholic doctrines differ from our position.

Epistemologically he is very close to Scholasticism. His keen insight into the knowledge problem may be indicated by his observation that the fact that thought must be subjective is the basis of many errors. He scores Scepticism and Pragmatism. His examples are sometimes brilliant and forceful. His style in many places is necessarily involved as the matter treated does not admit of simplicity.

The criteria of the good he places in continuity, permanence and inexhaustibility. Ultimately the nature of the good rests on the very nature of the Universe. His objective standard of morality is refreshing when compared to the shifting, subjective norms of many moderns. ". . . it is never we who create, *de novo* or *ex nihilo*, the ultimate criterion of the good" (p. 154). His chapters on *The Supremacy of Religion, Knowledge and Faith* and *The Universe: Alien, Indifferent or Friendly* can be read with profit. He attacks skillfully and vigorously many scientific prophets of irreligion. J.C.D.

My Cousin, F. Marion Crawford. By Maud Howe Elliott. 318 pp. The Macmillan Company, New York. \$2.50.

There are few, if any, who will question the literary genius of Marion Crawford. To deprive him of this distinction would certainly be, it seems to us, an untrue and unfair appraisal of his works. It is one thing, however, to admire the talents of a man and quite another to esteem his character; in the former our attraction is weighted more

or less down to earth, while in the latter the magnet is spiritual strength. A man may possess wonderful ability and yet lack certain qualities of moral principles. Hence it is a much pleasanter task to deal with the artistic output of a writer than to offer comment on his personal life.

My Cousin is a quasi-biographical sketch in which we find accounts of Crawford's background, his attitudes, likes, dislikes and prejudices. Personal letters permit one a glimpse into his private life. Although this information does not brand the famous novelist as a rogue, yet it may give a violent shake to the pedestal upon which his cousin, Mrs. Elliott, has placed him. Despite glaring shortcomings, Mrs. Elliott takes pains to minimize Crawford's egotism and his apparent ungratefulness towards those who made his fame possible. Charity demands that we take cognizance of her favorable and loyal testimony. This is also quite reasonable because, after all, she knew her cousin. Without the biographer's explanatory remarks and basing a judgment solely on letters and actions, the estimate on Crawford the man would not be quite so praiseworthy. From the character viewpoint, his Uncle Sam far surpasses him, so much so that one is apt to forget the novelist and become more interested in his generous and noble relative. It is sometimes better to keep the life of an artist cloaked by a cloud of mystery. This book, though, may prove interesting and may be of some value to the psychologist. J.S.

Holy Wednesday. A novel by Manuel Galvez. Translated from the Spanish by Warre B. Wells. 208 pp. D. Appleton-Century Company, Inc., New York. \$2.00.

In *Holy Wednesday* we have an attempt to portray in popular style the life of a priest, Father Solanas, and his work in the confessional. While giving a glimpse of the priest's entire life, the story is concerned chiefly with this one day in the year on which his life is brought to a climax. It views, in the light of psychological reaction, the culmination of what we presume to be a desperate struggle of a soul and mind to attain to a state of equilibrium.

The author, dealing with dramatic possibilities that give promise of a masterpiece, deliberately sets about to present what presumably, in his opinion, would be most appealing to the modern world of readers. But his combination of an attempt at popular appeal and pretended sincerity together with an overly emphatic tendency to dwell on matters *de sexto* make this book rather unpalatable to discerning readers.

By clever subterfuge, truths have been masked so that true

meanings may be misconstrued by the reader. Psychological phenomena seem to have been given a greater recognition than the operation of grace in the spiritual life of man. The principal character's obesity, lack of theological learning and his austere mortifications are treated with a sly ribaldry which suggests to the reader that he draw his own conclusions.

Señor Galvez does seem to know something about theology; yet he is not always correct. His concept of demoniacal influence and intervention tends decidedly towards the fantastic. Inadvertently, perhaps, he makes Father Solanas indirectly break the seal of confession by commanding, within hearing of the other penitents, a woman to leave the confessional. While endeavoring to show how much Father Solanas has lost, the author fails to bring out how much the priest has gained, or might have gained, by his vocation as a priest of "lonely and ascetic life in which all that is in him is given to hard duties."

It is given to authors to choose incidents which best portray characters and events and to marshal them in such a way as to lead to some climax or conclusion. When that conclusion is not definitely set out by the author himself its revelation and interpretation should be made discernible to the reader. But if the premises or narration of events are so expressed as to leave in doubt their true meaning, the conclusion will not necessarily follow but be a matter of pure conjecture. Having read *Holy Wednesday* we find that, because of the evasive manner in which the author has treated his subject matter and brought it to such a fantastical culmination, no reader could adequately judge the author's meaning, where he stands or whither he is leading.

With all its shortcomings, however, the book is written in a pleasing style that reveals at times a delightful quaintness of charm in the manner of thought and expression derived from the original Spanish. An understanding of character and a discerning insight into the work of the confessional which is manifest here and there, together with an appreciation and skillful use of dramatic values, contribute to a certain literary value of the work. H.J.H.

The Bible For Everyday. By Most Rev. Alban Goodier, S.J. xxix-286 pp. P. J. Kenedy & Sons, New York. \$2.00.

The Bible is the story of a spiritual progression from infancy to maturity. The various stages of this development make splendid reading and offer valuable subjects for meditation. Holy Writ reaches

its maturity or perfection in its treatment of Christ. Knowledge of Christ and an understanding of spiritual progression are useful and beneficial for all men. These can be obtained, at least partially, by a studious reading of Sacred Scripture.

Yet, as a rule, Catholics read the Bible very little. The reasons for this neglect are manifold. They find the book too long; there are many parts which they do not understand; much of it seems to have no bearing upon themselves and hence is disinteresting. These, says Archbishop Goodier, are the usual objections of modern Catholics to reading Sacred Scripture.

The Bible is too precious and ennobling, however, to be cast aside so lightly. Archbishop Goodier realizes the great value of this book for Catholics. At the same time he appreciates their difficulties in reading it and in the present volume he attempts to solve them. The book is comprised of 366 short passages selected from the entire Bible. His aim, he says, "makes no attempt at Bible history." It is rather "to catch the spirit of the Old and New Testaments, so that one who studies the passages here selected may have a good idea of the spirit of the whole." We believe he has commendably accomplished his aim.

L.M.O.

Religion and the American Dream. By Raymond C. Knox. xii-155 pp. Columbia University Press, New York. \$1.75.

No place in this book do we find the author's objective definition of religion. In the fourth chapter he says in passing that "religion may be defined as a passion for reality," but even this subjective notion is far too general to justify the conclusions which follow. Further on we discover that Chaplain Knox depreciates dogma, which to our viewpoint is the very same as to undervalue truth because there can be nothing truer than God's word.

Dogma must enter into the essential definition of objective religion. Why? Because dogmas are truths which man can reasonably believe. They enjoy the authority of Truth Itself, Who revealed them. If man desires God at all he naturally wishes to accept and fulfill God's commands. Should God's word be not immutable then there would be no God and much less religion. Destroy dogma and you have no objective religion but instead you have a helpless human being struggling along in search of the things his Creator demands of him.

The reverend author makes religion terribly unstable and one-sided. He agrees that man wants to believe but his beliefs must

change with the advances of science. Our reply to this may seem intolerant but we are forced logically to place dogma so far above science that anything supposedly found in science contrary to dogma is indisputably false.

While we disagree with most of the fundamental principles of this book we can not say that it is entirely devoid of good points. On the contrary, we heartily agree with many of the conclusions drawn in spite of the fact that they seldom follow from the author's premises. For instance, his appreciation of spiritual values is quite commendable; likewise we subscribe to his conclusion that religion is not mere emotionalism. From a literary standpoint the book may be rated very highly. We also admire the author's zeal and sincerity in following his conscience in the work of the Kingdom. Nicholas Murray Butler, president of Columbia University, has written the introduction to this work of the University's chaplain. T.J.S.

Pastoral Medicine. By Reverend Ludwig Ruland, D.D. Adapted into English by Reverend T. A. Rattler, O.S.A. viii-344 pp. B. Herder Book Company, St. Louis, Mo. \$3.00.

This is the first of a three-volume series, the second of which is to appear shortly. The author is professor of moral and pastoral theology in the University of Würzburg.

Pastoral medicine, naturally, does not have so wide a scope as pastoral theology, but for present-day priests and seminarians its importance can not be too strongly emphasized. "Medicine" may seem to be a misnomer for this particular phase of theology. "Problems bordering on the natural sciences" (as the reverend translator indicates in his preface) would be the more apt title.

This work gives the symptoms, remedies and cure of mental and physical disorders as well as those considerations which enter into spiritual guidance and development both for the priest himself and the souls committed to his direction. By no means is this volume complexly technical; neither is it exhaustive in scientific matters. The pastor, after all, is not expected to have the knowledge of a medical expert, but it is necessary that he have a practical appreciation of the internal affections and their external manifestations in order to give correct and helpful advice.

This work is thoroughly readable, modern and instructive. We take pleasure in recommending it to a place on the bookshelf of pastors and seminarians. L.S.C.

The Spanish Origin of International Law. Part I: Francisco de Vitoria and His Law of Nations. By James Brown Scott. 19a-288-clviii pp. Oxford University Press. \$3.50.

The present tractate is part of a general work which is soon to be completed. The purpose of the whole work is to trace the origin and development of international law through the writings of its earliest exponents. The succeeding volumes will consider the writings of Baltasar Ayala and Suarez, fellow-countrymen of Vitoria, of Pierino Belli and Alberico Gentili, Italians, and of Hugo Grotius, a Netherlander.

The volume on Francesco de Vitoria is divided into two sections. The first section includes an historical study of the Era of Discoveries, a short sketch of Vitoria's life, an analysis of his famous *Relectiones* and an appreciation of Vitoria the Liberal, and the International Lawyer. The second section contains translations of the *Relectiones* analyzed in the first section.

We can look forward with confidence to the success of this grand conception. The first volume is a presage of what the other two will be. The whole work will serve to clarify and direct the principles and procedure of international relations.

There is one point that cannot be passed over in silence. Francisco de Vitoria was a Dominican friar, a speculative theologian and philosopher in the age of scholastic decadence. He had an extensive knowledge of St. Thomas. When he was confronted by the practical problems of his day, he solved them according to the principles of St. Thomas. Though his solution was not satisfactory to his temporal sovereign, the Holy Roman Emperor, Charles V, it is satisfactory to the modern world. Vitoria's law of nations is the application of natural law to the problems evoked by the discovery of America. The doctrine of Thomas was again tested by experience and was found to be the thread which would lead men through the labyrinthine ways of international entanglements.

Mr. Scott in his last chapter enumerates some of the contributions which Vitoria made to the law of nations: he threw out discovery as a title to possession of land already occupied by barbarians; he insisted on the inviolability of ambassadors; he favored the intervention of a foreign nation in behalf of those who are being oppressed. The foundation for these doctrines lies in the equality of nations. In his view the nations of American Indians should receive the same treatment which France would expect from Spain.

Very appropriate is the selection from Boswell's *Life of Dr. Johnson*, printed on the title-page of this volume: "I love the Uni-

versity of Salamanca; for when the Spaniards were in doubt as to the lawfulness of their conquering America, the University of Salamanca gave it as their opinion that it was not lawful." J.M.E.

White Wampum. By Frances Taylor Patterson. 304 pp. Longmans, Green and Company, New York. \$2.00.

We are edified, though not surprised, when we find virtue blossoming amid companions striving for perfection. Most of the modern saints were born in such an environment. But Kateri Tetakwitha was different. She was a delicate little girl who did not enjoy the encouragement of those with a common aim. Although physically weak, she was strong enough to turn her back on the vice that went on about her and to keep God's image engraven on her innocent heart. This book proves a valuable little thesis so important for those who of necessity are caught in the whirl of modern life. It is that one may lead a holy life despite all obstacles if he but wills to do so.

Mrs. Patterson writes with care and a thoroughness that will satisfy the most inquisitive reader. She is familiar with Indian psychology as well as the secrets of their intimate life and customs. Her frankness, however, in certain places regarding the moral condition of these benighted people makes us somewhat hesitant about placing the volume in the hands of the immature. T.J.S.

The Power of Non-Violence. By Richard B. Gregg. 294 pp. J. B. Lippincott Company, Philadelphia, Pa. \$2.50.

This is a pioneer and timely book which should be welcomed by peace-loving citizens. Into a world of armaments, strife and almost continual war, this original work makes its appearance as a vigorous protest against war and its consequent destruction of human life. It is dedicated to Mohandas Karamchand Gandhi, the peace-loving leader of modern India who has done so much for the natives by successfully conducting non-violent resistance campaigns to secure social, economic and political justice.

Gandhi's methods are not new. They are and have been the traditional teaching of the Catholic Church. Christ Himself was the quintessence of non-violent resistance and therefore we can say that non-violent resistance began with the Christian era.

In order to bring non-violent resistance home more forcibly, however, Mr. Gregg proves its effectiveness by giving concrete examples from our own times. Not only does he do this, but he proves that non-violent resistance is attainable by even the most belligerent-

minded peoples. The methods of acquiring and successfully using non-violent resistance are sanely treated from a psychological as well as a disciplinary point of view. True humility is also a necessary virtue for a non-violent resister.

Non-violent resistance undoubtedly makes tremendous demands on human nature, so tremendous that human nature left to itself would be incapable of fulfilling them. As G. K. Chesterton has said: "The only way to love humanity is to love Christ." W.G.M.

A Merry Eternity. A novel by Noel Macdonald Wilby. 428 pp. Benziger Brothers, New York. \$2.25.

This contribution to the list of Catholic historical novels takes as its scene England during the Reformation period. The characters are Sir Thomas More, his friends and his enemies.

The reader will find a vivid portrayal of the effects of a vigorous Faith on the everyday life of the period, a Faith which made itself an all-pervading influence in the lives of the martyred Lord Chancellor and his ward Margery Tomlyn. The reader will also catch a glimpse of the baneful influence of the "New Doctrine" of Luther as it touches the household of Sir Thomas.

A Merry Eternity will find a welcome among those who are looking for an interesting and an instructive presentation of the lives and surroundings of Tudor England as the king takes over to himself the government of the Church. W.R.D.

The Silver Treasury. Prose and Verse for Every Mood. Compiled and edited by Jane Manner. 404 pp. Samuel French, Inc., New York. \$3.00.

Miss Manner, with flawless good taste, has compiled a work of prose and verse agreeable to the average reader's talent and discrimination. A mere reading of *The Silver Treasury* is not enough; it tempts the vocal chords too strongly. So nicely has Miss Manner selected, that her "reader-out-loud" is moved to pick up his Shakespeare, or other favorite writer, there to find new beauties in some fancied passage read aloud. *The Silver Treasury* is recommended to: the student of speech; the lover of the spoken word; the English and Speech Departments of High Schools and Universities; in general, bibliophiles between the ages of fifteen and eighty-five. Added to the inherent fine quality of the book is the intelligent, logical disposition of the selections into well-defined categories with every selection timed for Club, Radio or Home entertainment. Of assistance to the reader are the indices of titles and authors and the brief bio-

graphical notes on the authors. This book should do much to banish that bogey of the American fireside—the weakness for passive entertainment.

V.F.H.

DIGEST OF RECENT BOOKS

THEOLOGY: Reverend J. W. Kennedy has translated the latest book of Abbé Démurger. It is **God and His Infinite Perfections** and its phenomenal success on the Continent augurs well for its reception here. The volume contains the fruit of years of study of the works of the Church's great theological saints. The author spent a lifetime writing this book for he composed it from data jotted down in his notebook from time to time. An excellent compilation concerning God and His Science. (Benziger Brothers, New York. \$2.75).

CANON LAW: Reverend P. J. Lydon's **Ready Answers in Canon Law** differs from any other treatise on Canon Law with which we are familiar. The first unusual detail that strikes us is the arrangement of the matter. It is compiled not in the order of the canons but in an alphabetical order of subjects. Hence points of inquiry can be located very quickly. Doctor Lydon can not intend his work to be used as a textbook for ecclesiastical students because he knows they are expected to have a more thorough and comprehensive knowledge of the Church's legislation. His purpose is to assist the busy priests who are ministering in parishes. The learned canonist fulfills this mission well and his labors deservedly merit the gratitude of the American clergy. (Benziger Brothers, New York. \$4.00).

DEVOTIONAL: In **Heralds of the King** Reverend John G. Hogan brings to us inspiring sketches of the lives of some of our most brilliant saints. St. Francis, St. Dominic, St. Ignatius of Loyola, St. Theresa of Avila, St. Jane Francis de Chantal and Mother Elizabeth Ann Seton are the subjects selected. These lives are short, but their brevity seems to add to their charm. The reader may learn much about these interesting lives and yet be spared the labor of wandering through large volumes. (The Stratford Company, Boston, Mass. \$1.50).

There is perhaps no human influence that gives so great a stimulus towards the better things of life than the example of the Saints of God. We believe the best known and best loved work in English on this vast subject to be **Butler's Lives of the Saints**. We are glad to recommend the latest volume in the new edition of this monumental work. Butler's work is brought up to date by Rev. Herbert Thurston, S.J., and Donald Attwater. This volume IX contains the feastdays for the month of September. (P. J. Kenedy & Sons, New York. \$2.75; postpaid \$2.90).

The versatile Jesuit Father Daniel A. Lord turns his hand to biography and gives us the life-story of his mother, Iva Jane Langdon Lord, like many a fine Catholic mother, did nothing outwardly remarkable. Yet Father Lord shows her as a great Catholic woman, wife and mother. He offers, almost in novel form, the career of his mother in a story which will appeal to anyone who loves his own mother. **My Mother** is packed with practical pedagogy for the teacher or young parents. (The Queen's Work, St. Louis, Mo. \$2.50).

The Lenten devotions reach their peak in the services of Holy Week and particularly in the Three Hours' Agony. Reverend John F. Burns, Ph.D., O.S.A., has composed a set of discourses for this beautiful service and they are literary gems. A mere reading of **The Seven Last Words** leaves one with the desire to hear them from the pulpit. The material for

each of the seven utterances of the dying Saviour has been gathered, in the main, from many sources. The author claims originality for nothing but the general framework of the discourses and the development of each topic. The threads of the whole structure lead us from Christ's transfiguration on Mount Tabor to that other transfiguration on the hill of Calvary. The recurring thought, "Lord, it is good for us to be here," keeps the scene vividly before us. Excellent thought for sermon-material and meditation. (The Bruce Publishing Company, Milwaukee, Wis. Cloth \$0.60; paper \$0.40).

Reverend Laurence P. Emery, M.A., professor of moral and ascetical theology at Oscott College, England, has translated a manual of spiritual readings from the German original of William A. Berberich. He calls his book **Seeing God**. The work, divided into five parts, is in the form of a dialogue between Christ and the soul. Each part is dedicated to a particular saint who reached great heights of holy contemplation. We do not recommend this volume to beginners in the spiritual life. (Benziger Brothers, New York. \$3.00).

Charles J. Callan, O.P., and John A. McHugh, O.P., both Masters of Sacred Theology, have performed a great service for the American laity with their new compilation of the *Missale Romanum* entitled **The Catholic Missal**. The Introduction consists of a thorough, yet simple, explanation of the Missal and the Mass. With the single exception of the Ordinary of the Mass, this latest work of these gifted Dominicans is entirely in English. This will prove a boon to those in the pews. The Ordinary is placed in the center of the book and, as an added convenience, is marked by a patented cord which automatically springs open the book at the page so marked. In contrast to other editions of the *Missale Romanum*, this is distinctly an all-American presentation. This characteristic of the volume is particularly evident on page 1174 where special prayers are found to be used, as occasion demands, in a Mass for the President. We predict that this prayer-book will give a decided impetus to the "liturgical apostolate." The book is presented in seven different styles of binding. (P. J. Kenedy and Sons, New York. \$3.00 upward).

LITERATURE: John Henry Newman is generally considered to have started the long line of illustrious English converts, clerical and lay, who within the past century have entered the portals of Catholicism. Anything dealing with the eminent Churchman, then, is always of interest. Margaret R. Grennan, A.B., Hunter College, New York, has written **The Heart of Newman's Apologia**. The *Apologia* came out of the controversy between Newman and Charles Kingsley. It was Newman's answer to those questioning the transfer of his religious convictions to Rome. Miss Grennan has separated the essentials of the *Apologia* from the extrinsic circumstances which the thoroughness of Newman deemed necessary at the time of writing. Lovers of Newman will be delighted with the result. (Longmans, Green and Co., New York. \$1.25).

POETRY: Poetry is the expression of the beautiful through the medium of language. Catholic poets most certainly have a wide field of beauty from which to gather material. Yet, when it is a question of poetic value, Catholic poetry, to a great extent, has leaned very much to the negative side. Too often mere sentiment has replaced emotion; the clever turn of a phrase has served but to cloak the lack of real thought. We are happy to say that in **Boscobel, and Other Rimes** Reverend James J. Daly, S.J., gives us some verses of which any Catholic may be justly proud. A splendid specimen of devotional poetry. (*Science and Culture Series*, Bruce Publishing Company, Milwaukee, Wis. \$1.50).

JUVENILE: We have before us a cheap, paper-bound edition of the famous work of Robert Hugh Benson **A Child's Rule of Life**. Monsignor Benson was a great lover of children. His simple verses will fill the minds and hearts of the little ones with pious thoughts and holy resolutions, while the illustrative cuts by Gabriel Pippet will delight their childish fancy. (Longmans, Green and Company, New York. \$0.45).

FICTION: **Feet Upon the Mountain** and **Uncertain Star** bring to us in one volume the two newest works of Isabel C. Clarke. Both of these novels have plots of unusual possibilities. Unfortunately the author seems to have written too hurriedly and hence forfeited much that her material afforded. They also lack the detailed description of people and places, an attribute which has made Miss Clarke's previous works so popular. We note a mistake on page 146 where a plural latin pronoun is used instead of the singular. (Longmans, Green and Company, New York. \$2.50).

ECONOMICS: **State, Business and Church**, a correlation of the three topics of which it treats, by Francis de Sales Kershaw, is rather a forced analogy than a correlation. It represents the analogy as viewed from the standpoint of a financial engineer. The connection of many comparisons is rather obscure but, considered from a theoretical point of view, the little volume offers some interesting food for thought to those interested in the more advanced study of economics. Theologically considered, some of the expressions are inaccurate. The purpose of the author seems to be a correction of certain weak points in the Capitalistic System by proper balancing of economic forces. (Banks, Upshaw and Company, Dallas, Texas. \$1.00).

HISTORY: The latest work in the series of *Franciscan Studies* is entitled **The Franciscan Père Marquette. A Critical Biography of Father Zénobe Membré, O.F.M., La Salle's Chaplain and Missionary Companion**. The author, Reverend Marion A. Habig, O.F.M., seeks to restore this zealous apostle and courageous missionary to his rightful place in the early history of our country. His appeal to primary sources, some hitherto known only in manuscript form, and to other reliable works already published, gives the book a very definite historical authority. For students of early American history it is a work decidedly well worth while. (Joseph F. Wagner, Inc., New York. \$1.00).

FOREIGN: This year marks the fourth centenary of the death of Thomas de Vio, Cardinal Cajetan, the master-commentator on the works of St. Thomas. To do fitting honor to this event many of his smaller works are being reëdited and published. Fr. M. H. Laurent, O.P., gives us an edition of the Cardinal's **In de Ente et Essentia D. Thomae Aquinatis Commentaria**. This work needs no introduction nor commendation. It draws out the profound implications of Thomas' most succinct and masterful piece of metaphysical writing. (Marietti, Torino. Lib. It. 12).

In **S. Augustini Doctrina de Gratia et Praedestinatione**, Fr. Marianus de Lama, O.S.A., presents excerpts from the text of an incomplete work of St. Augustine against Julian. Interspersed with comments and notes, the text itself is used to clarify many of the Saint's ideas on the nature of sin, particularly original sin, on the essence of the created will, the origin of moral evil, and the rich fruits of the Redemption wrought by Christ. (Marietti, Torino. Lib. It. 8).

The **Catéchisme sur L'Etat Religieux** by Fr. Louis Fanfani, O.P., is a very simple and clear exposition of the fundamental laws of the religious state, written expressly for novices. The somewhat dry part of the work devoted to an exposition of these laws is freshened by the inclusion of the dialogue of St. Catherine of Sienna on Perfection. (Marietti, Torino. Frs. 5).

Fr. Seraphinus a Loiano, O.M.Cap., in a work entitled **Institutiones Theologiae Moralis** gives us a modernized version of a moral compendium by Fr. Gabriele de Varceno, O.M.Cap. Only the first of four volumes has appeared and it treats the fundamental principles of moral science in a clear and succinct manner. Particularly enlightening is the treatment of hereditary propensities and pathological states of the soul. The author adheres completely to the system of probabilism. (Marietti, Torino. Lib. It. 20).

De Perfectione Vitae Spiritualis, by Fr. Antonius Le Gaudier, S.J., is a very thorough treatise on perfection. It is spread over three volumes. The first is devoted to the nature of perfection. The second and part of the third discusses the means of perfection. The third volume also contains a set of spiritual exercises extending over a month, which are in accordance with the spiritual exercises of St. Ignatius. The work is concluded by two Appendices on the love and imitation of Jesus Christ, the God-man. (Marietti, Torino. Lib. It. 30).

The **Hebdomadalis Supplicatio** is a choice group of pious exercises from the writings of St. Bonaventure in honor of the Blessed Virgin. As the title indicates, the prayers are arranged for each day of the week. (Marietti, Torino. Lib. It. 1 50).

To those acquainted with the spiritual writings of Fr. Régis G. Gerest, O.P., we need merely mention that another volume of his series, "Veritas," **La Vie Chrétienne Raisonnée et Méditée**, has been issued. This volume is consecrated to the evening of life and the dawn of eternity. With deep insight Fr. Gerest describes the graces which come to the just soul on the eve of departure and the obsessions which take possession of the unfaithful. The dark hours of passage are vividly placed before our eyes. And when the veil is lifted we find ourselves on the horns of the eternal dilemma—heaven or hell. (P. Lethielleux, Paris. Frs. 20).

PAMPHLETS: **Catholic Chivalry** by Reverend Augustine Studeny, O.S.B., is nothing more than a pretty little story. The impression should not be given that it is sinful for girls to drink and smoke. The undesirability of these indulgences in a Catholic girl's life ought to be shown by the use of true and, therefore, solid arguments. (International Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y. \$0.10). What will it profit a man if he builds up a healthy body but loses his soul in the process? This is the theme of **Summer Religion** by Edward Lodge Curran. Recreation and pleasure are not frowned upon but they must always remain subservient to spiritual considerations. (International Catholic Truth Society. \$0.10). **The Lord-like Dominic**, by the Dominican Theological Students, is written for American children in the hope that they may transfer their hero-worship from the false to a real hero. Thereby their attractions and emulations may be along virtuous lines. (St. Albert's Guild. Somerset, Ohio. \$0.10). **Does the Church Serve Humanity?** by Reverend John A. O'Brien, Ph.D., is a most timely treatment of the motherhood of the Catholic Church. The faithful of Christ's Church labor both for themselves and for others. They labor for their fellowmen not merely for the sake of humanity but for humanity in Christ. In **Why Should We Give Thanks to God?** Father O'Brien points out that our gratitude on Thanksgiving Day should be first offered to God. He thus emphasizes the Christian significance of the day and shows God to be the Donor of all things. **Does Evolution Dispense with God?** also by Father O'Brien, shows that evolution, properly understood, is an ally, not an enemy of religion. Higher life evolving from lower forms does not rule out the necessity of a First Cause. Most interesting is the pamphlet **Intellectuals Turn to Rome: Why?** Father O'Brien offers two indisputable

proofs of how God rewards sincere seekers of truth with the gift of faith—the dramatic stories of Arnold Lunn and G. K. Chesterton. (Our Sunday Visitor Press, Huntington, Ind. \$.10 each). A very simple method of following the Mass step-by-step with the priest is the plan of Reverend L. A. Gales in **The Best Gift**. The booklet is made up of pictures of the movements of the Mass from beginning to end and each cut is accompanied by a suitable prayer. "Helpful for all Catholics as a first step towards using a Missal." (Catechetical Guild. 551 University Avenue, St. Paul, Minn. \$.07 each; \$4 per hundred). In **Christ and His Church**, by Father Daniel A. Lord, S.J., we meet again the engaging Father Hall. Sparkling conversation holds our interest while the priest explains the Mystical Body of Christ to his non-Catholic visitors. **'Tis Christmas**, also by Father Lord, is a homely little tale. Brigid, a Celtic lass, sees to it that the Blessed Virgin gets some rest. While Mary sleeps Brigid takes good care of the Divine Infant. This pamphlet would make an excellent remembrance in place of the usual Christmas card. **A Rosary Project**, by Bouwhuis and Galmbacher would certainly help greatly in teaching a child how to say the Rosary properly. A word about the origin of the Rosary, however, might have been included. (The Queen's Work, St. Louis, Mo. \$.10 each).

BOOKS RECEIVED: **Tim**, by Rev. James F. McElhone, C.S.C. (Benziger Bros., New York. \$1.25); **Patsy Goes to the Mountains**, by Mary Mabel Wirries (Benziger Bros., New York. \$1.25). From Samuel French, Inc., New York: **The Jeweled Hand**, by Charles George; **Beating the Tattoo**, by Ernest Duncan; **Mister Arithmetic Steps In**, by Mary E. Roberts (each \$.30); **The Happy Journey**, by Thornton Wilder; **The Long Christmas Dinner**, by Thornton Wilder; **Gloria**, by Katherine Kestner; **More in Sorrow than in Anger**, by Charles O'Brien Kennedy; **Perfect Ending**, by Florence Ryerson and Colin Clements; **Gay Ninety**, by Florence Ryerson and Colin Clements; **A Natural Conclusion**, by Charles O'Brien Kennedy; **The Rag Doll**, by Eve Bretherton; **At Midnight**, by Katharine Lord; **The Capture of Mister Static**, by Brownie Brace; **The Smell of Powder**, by John Kirkpatrick; **The Doctor Decides**, by Fred Eastman; **The Light in the Pumpkin**, by John Kirkpatrick (each \$.35); **Love, Inc.**, by Ronald Else; **Pulling the Curtain**, by Tom Taggart; **Keep Off the Grass**, by Charles George; **Teddy Somersault**, by Brownie Brace; **Little Boy Blue**, by Brownie Brace; **The Newspaper Bride**, by Marion Short; **Swappers**, by Boyce Loving; **Madame Alberti's Pantomimes**, by Madame Eva Allen Alberti; **Me, Him and I**, by Charles George; **Pop Gets the Weasel**, by Preston Powell; **Yours Truly Willie**, by Kathryn Wayne; **Murdered Alive**, by Wilbur Braun; **Comin' Thru the Rye**, by Charles George (each \$.50); **Birthright**, by Richard Maibaum; **Payment Deferred**, by Jeffrey Dell; **Candle-Light**, by Siegfried Geyer; **Thunder on the Left**, by Jean Ferguson Black; **The Man on Stilts**, by Edwin L. and Albert Barker; **Ten Minute Alibi**, by Anthony Armstrong; **The Milky Way**, by Lynn Root and Harry Clark; **Cradle Song**, by Gregorio and Maria Martinez Sierra; **The Curtain Rises**, by Benjamin M. Kaye; **Murray Hill**, by Leslie Howard; **Brothers**, by Herbery Ashton, Jr.; **Stepping Sisters**, by Howard Warren Comstock; **Mother's Millions**, by Howard McKent Barnes (each \$.75); **How Do You Do Sir?** by Alfred Kreymborg; **The Little Playbook**, by Katharine Lord; **Dramatic Duologues**, by Edgar Lee Masters (each \$1.00).