



The Great Design—Order and Progress in Nature. Edited by Frances Mason. 324 pp. The Macmillan Company, New York. \$2.50.

From its very beginning the history of thought is the history of the attempts of man to answer the three fundamental questions of life: viz., *what? whence? and whither?* What is man? Whence did he come? Whither is he going? What is the universe? What is man's purpose? The philosopher has busied himself with all these questions, but the scientist has heretofore limited himself to the first—*what?* Science has performed a wondrous work—a work that makes the whole human race its debtor. Now the scientist is turning to the next question—*whence?* He knows a great deal about nature—startling things—things that have caused him to go beyond the limits of his particular field into the realm of philosophy which is general and ultimate. He becomes either a Platonist in seeking the skies, or an Aristotelian in seeking the commonplace.

In *The Great Design* fourteen eminent scientists endeavor to answer the question 'whence' by narrating the findings of science in their own fields, and then formulating a conclusion derived from their study. They strive to see in the works of nature the presence of *order, design, and intelligence*. Some of these gentlemen, however, go to extremes. Some attribute the order to nature itself; others attribute the design to God, but in such a way that the universe is God—Pantheism. The explanation of scientific phenomena in the essays makes highly interesting reading, and will do much to clarify the hazy notions some of us have in this respect. We can not agree with the conclusions of the authors; nevertheless we can not attempt any refutation in this review. We shall merely point out the good qualities and the faults in a few of the essays, without further comment.

Behold the Stars by Robert Grant Aitken of the Lick Observatory, leaves us with the thought expressed by Father McNabb, O.P., when he quotes St. John Chrysostom, who glancing at the starlit heavens remarked: "If that is the floor, imagine the roof." Professor Crowther in an interesting chapter on radiation sees in it "the fundamental stuff of which the universe is made"—an enlightening

discussion of this rather difficult and poorly understood subject. In *The Universe as a Whole* Professor Eve gives a summary of the development of our universe. In the intelligence and soul of man he sees the highest development known in the universe. To him the ideal view of this world is that it is "a training grounds for immortal spirits." His conclusion is particularly good. Willis Baily in *The Earth as the Home of Man* treats of the growth of the earth as the abode of our form of life. He argues for the existence of an universal intelligence, a small portion of which man has acquired the ability to reflect. *The Oneness and Uniqueness of Life* by Ernest William MacBride is a rather long chapter on the adaptability of living matter to its environment—an adaptability given to it by the Creator. Professor M. Metcalf in the *Intelligent Plan in Nature* has a distinctly Pantheistic outlook. To him there is no fundamental distinction between the natural and the supernatural order, and man is completely and entirely natural. Sir Oliver Lodge in *Design and Purpose in the Universe* expresses his firm belief in creation, and is equally certain that it is useless to examine the object created to find the reason for its existence. He therefore is not hesitant to attribute the marks of intelligence he sees about him to what he calls "a distant Mind or Logos." *The Mystery of Nature* by Sir Francis Younghusband explains that the author is certain that intelligence and will existed and operated long before the earth began its course. He realizes that we have not learned everything, but for him the goal of knowledge is solving the mystery of nature for its own sake. Doctor Hans Dreisch in *The Breakdown of Materialism* is an ardent foe of Materialism. While he admits that he can not find design in the single events of organic nature, he does see it in the complete field of organic life. Plan and design are clearly seen in the works of men which have their foundation in the mind or soul of man.

The book deserves deep consideration as an expression of the thought of representative scientists. May their studies lead them to the understanding of the mind of the Psalmist when he says: "Praise the Lord. For He spoke, and they were made; He commanded, and they were created." *Ps. CXLVIII:5* W.A.S.

Modern Thomistic Philosophy. Vol. I. The Philosophy of Nature. By R. P. Phillips, D.D., M.A. xiv-346 pp. Burns, Oates & Washbourne, Ltd., London. Price 9/1.

Students of scholastic philosophy will heartily welcome this volume of the learned Dr Phillips which casts its net widely over the

entire range of Thomistic Cosmology and Psychology. Those unacquainted with our philosophy will lose patience and justly criticize the pedantic treatment. When will the popularizers of scholastic philosophy be convinced that they must either use terminology people will understand or else provide a suitable lexicon of scholastic terms! Otherwise an obstacle is placed in the path of those who are willing to investigate but become blinded by expressions they do not understand or falsely interpret. The author himself confesses that there are many gaps left in the treatment of some of the most important features of Thomistic philosophy of nature. Is the goal of Thomistic thought kept before the reader? *Cui bono* as far as the uninitiated are concerned? Is this the heart of Thomas' teaching? Do Thomists really hold such conclusions on such scanty evidence? These and similar questions come to mind while reading this work. In all fairness, however, it must be stated that whatever Thomistic thought is portrayed is done faithfully and concisely.

Do not expect too much from the word *Modern* in the title. Truly we are given significant glimpses of some modern problems and told that Thomistic principles can be applied to these problems. But this prediction has been repeated in the past with tantalizing regularity. Are Thomistic writers in the English language such intellectual misers that they insist on keeping these applications to themselves and refuse to communicate their thought to others? We exclude from this criticism the author's treatment of substantial change which is excellently exposed from a modern standpoint. Indeed all can afford to read his explanation of *proximate and previous dispositions* required in substantial change. The Thomistic view maintaining that chemical and physical elements do not retain precisely their own nature in the mixture but constitute a new entity, with a nature of its own, is rigidly adhered to by Dr. Phillips. *Place, Space, Time* and the *Continuum* receive a scholarly handling for the scholastic reader.

The second part of this volume deals with Psychology. *Vegetative, sensitive and rational life* together with an excellent chapter on *sense knowledge* and the *nature of the intellect* are exposed in sound Thomistic fashion. There is evident a notable clarity of interpretation hitherto wanting in English manuals. This section closes with a sane interpretation of *Transformism*, stating the Catholic philosopher's position clearly and accurately.

The few peccadillos found from time to time do not rob this work of its great value for those interested in philosophy. The blurb

quotes a Dominican and a Jesuit both bestowing high encomium on this presentation in English. True enough its format closely resembles that of Hugon's work in Latin, even at times to the closest detail, but for a work in English we sincerely recommend it to our readers. Eagerly do we look forward to Volume II dealing with Thomistic Metaphysics and we trust Dr. Phillips will include an Index and a Bibliography, both of which are missing in the present volume.

J.R.S.

Through Space and Time. By Sir James Jeans, M.A., D.Sc., Sc.D., LL.D., F.R.S. 224 pp. 53 illustrations. The Macmillan Company, New York. \$3.00.

In the present volume Professor Jeans has made available to a wider audience the lectures which he delivered at the Royal Institution Christmas a year ago. It is perhaps the most popular work that has come from the prolific pen of this well-known physicist. It is certainly the most lucid and elementary.

In the first chapter there is a description of the constitution of the earth as known from seismological records, petrology and the findings of structural geology. Then follows a study of the history of this planet as it is revealed by paleozoology and paleontology. In this section there are several plates depicting prehistoric animals as they have been reconstructed from fossil remains. At times the description is so vivid that the unwary reader may take as fact much that is speculative. The second chapter presents to us a considerable part of the present knowledge of the trophosphere and stratosphere as gathered from spectrological investigations, radio work, balloon ascensions and meteorology. The next six chapters are devoted to astronomy. The reader accompanies Sir James Jeans on an imaginary journey through space and time, visiting in turn each of our neighbors in the solar system, then beyond to the stars and nebulae.

Throughout the book the author deals with the abstruse truths and theories of geology, astronomy and modern physics; yet so simply and so well is all expressed by clever analogies and apt comparisons that the volume may be read with pleasure and profit by the ordinary reader. Those who are moderately versed in astronomy and modern physics will not fail to enjoy this vivid non-technical story of the universe. The selection and condensation of data from each of the sciences upon which the author had to draw to make his story complete has been cleverly done. The narrative has been written with the charming touch that has so fascinated his readers in

the past. At times, however, Sir James Jeans' vivid, active scientific imagination has led him beyond the scientific hypotheses that are now the vogue. But the consummate grace with which the author has so brilliantly and fascinatingly told this awesome story of gigantic whirling masses of matter well compensates for any slight departure in detail.

C.McG.

Poetic Experience. By Thomas Gilby, O.P. 109 pp. Sheed & Ward, New York. \$1.00.

Poetic Experience is thirteenth in the series 'Essays in Order.' Anent the title, we venture the surmise that it may prove misleading. The author seems to have sensed this possibility; hence he frequently employs the term 'aesthetic' the better to convey the impression which he is aiming to produce. As a rule poetry denotes but one mode of expression in the mind of the ordinary individual. He is unfamiliar with its diverse ramifications and apt to become confused upon the point at issue when confronted with any variations of the word. The use of a fitting synonym is well chosen by Thomas Gilby.

'Aesthetic experience' is a certain something peculiar to the individual and, perhaps, does not assume identical proportions in any two subjects. Abstracting from factual, conceptual and sense knowledge, though not entirely exclusive of them, in one intensified act it holds the entire personality enthralled beyond expression. Is it perhaps a function of memory; is it the faculty to appreciate a situation; or is it the power to grasp as a whole and to possess intimately, though not perfectly, almost the very essence of a thing through an immediate recognition and without resort to principles and conclusions? Is it a sort of instinct above reason encompassing things which seemingly have no bearing upon life as a whole? Aesthetic experience comprises all of these, but it is not immune from the ordinary. It is enthralled by the vast expanse of the sea, but it is not too ethereal to be enraptured by the light in the eyes of a friend.

We do not doubt the existence of such experience, but just what constitutes its metaphysical essence is a problem not easy of solution. Thomas Gilby has given us a clue to the lines along which its solution may be sought. Admitting the fact, he proceeds to give a plausible explanation based for the most part upon philosophical and theological principles of the Thomistic system. The judgment on his success depends upon the value which the individual places upon the numerous citations with which the author gives stability to his theory.

A.M.V.

Cromwell. By Hilaire Belloc. 356 pp. J. B. Lippincott Company, Philadelphia. \$4.00.

Readers who remember Hilaire Belloc's sympathetic appreciation in *Marie Antoinette* and his courageous proposal of a new slant on the Little Emperor in his *Napoleon* will find both characteristics blended in his portrayal of Oliver Cromwell.

What kind of man was Cromwell is the question that Belloc sets before himself,—not as he has come down to us in the misleading and misinterpreting lines of history, but as he really appeared in his own day. Belloc takes us back to see the youth growing up in luxury and being affected from his early days by the gloom and depression of Calvinism. Later as one of the Elect he was filled with the driving power of that election against the dark enemies of Jehovah, especially the Catholic Church. As village squire or member of Parliament he is never conspicuous but during the civil war Cromwell began to discover, at forty-three years of age, his own unique talent for calvary formation. It was this genius of his which was to eventuate finally in his command of the army. Events appear before us through Cromwell's eyes, such as the planned killing of his King, the terrible massacres in his invasion of the land of the Irish (Catholics), and lastly his reluctant assumption of power as dictator and his impotence in using that power. Death soon relieved him, tired and worn out as he was, of his distasteful and bewildering burden. It is a clear portraiture of Cromwell the man and the soldier which rises from these absorbing pages.

The book is a choice of the English Book Guild. H.M.G.

Mediaeval Religion and Other Essays. By Christopher Dawson. 195 pp. Sheed & Ward Inc., New York, N. Y. \$2.00.

The first four essays on *Religion and Mediaeval Culture* are the Forword Lectures delivered by the author at the University of Liverpool in the early part of 1934. The last two essays, *The Origin of the Romantic Tradition* and *The Vision of Piers Plowman*, are reprints respectively from the *Criterion* of January 1932 and from the volume, *The English Way*. The essays are written in the fine English of which Dawson is a master. Lectures 3 and 4, *Religion and Mediaeval Science* and *Religion and Mediaeval Literature*, are excellent treatments of their subjects. The last essay of the work, *The Vision of Piers Plowman* is a fine appreciation of this remarkable poem. Though we cannot expect in a series of lectures or in a collection of essays the unity and detailed treatment possible in a more

formal work, yet the essays in the present book give indication of the author's erudition and deep insight into the currents and events of mediaeval history. The author has succeeded to a great extent in pointing out the great landmarks and the prime religious tendencies in that complex period known as the Middle Ages. To appreciate properly this small work, one must bring to its perusal a fund of mediaeval lore, great in extent and deep in understanding.

Two dollars seems too high a price for this book. It contains only 195 pages, and it lacks those aids which increase the value of any book—indices, detailed table of contents, and bibliography. The few footnotes scattered through the book supply to some extent the absence in bibliography.

A.M.H.

The Protestant Reformation in Great Britain. By Joseph Clayton, F. R. Hist. S. xvi-252 pp. The Bruce Publishing Company, Milwaukee. \$2.00.

One would hardly believe that a subject of such vast proportions could be covered completely in one volume of this size. Mr. Clayton has not only treated of the Reformation in Great Britain in a thorough manner, but he has composed a work excellent in other respects. The volume is acceptable to both Protestants and Catholics. Its chief characteristic is its sympathy towards the principals. The author has attempted to give a charitable interpretation whenever possible to the motives which inspired the chief actors of this tremendous historical event.

The usual sordidness of the lives of the principles is omitted, but Mr. Clayton's character descriptions do not suffer thereby in the least. The reader is not burdened with a wealth of historical detail. What happened is told in a very simple manner. The principals are brought forward, their actions are interpreted in the light of their character, the good or evil resulting from those actions is presented, and the responsibility is placed.

J.P.M.

Thomas More. By Christopher Hollis. 256 pp. The Bruce Publishing Company, Milwaukee. (*Religion and Culture Series*) \$2.25.

There is scarcely a more interesting character in the history of England than the subject of this book. Thomas More, scholar, author, statesman, humanist and martyr has been the inspiration for many a pen. His life is always interesting. He carried out his duties as Chancellor of the Realm with a cheerfulness and efficiency which history has never forgotten, but he did not permit them to supersede his love for his family, which he preferred to the formality

of Henry VIII's court. Mr. Hollis qualifies as the biographer of merry Thomas More by reason of his own sense of humor. He has given greater consideration to More's literary achievements than is ordinarily the case. More than five pages of careful references to works from which passages have been quoted and a handy index increase the value of this book. Well might the men of today who are madly seeking for peace and happiness imitate this "wise and kindly father, a saintly but never solemn Christian, a trustworthy statesman, a loyal friend, and above all, a man of courage whose high sense of right and justice eventually led him to die a martyr's death." M.N.

Don John of Austria. By Margaret Yeo. 345 pp. Sheed and Ward, New York. \$2.50.

Despite her characteristically feminine propensity to descriptive detail, Margaret Yeo, in her recent book, *Don John of Austria*, has painted in glowing colors the character, life and accomplishments of the proud, ambitious son of the Emperor Charles V. Drawing on the brighter pages of this haughty, chivalrous, magnetic character's life, the authoress has created a living, likeable hero. She sings his praises in a credible, fascinating manner; she extols his virtues, accentuates his achievements and excuses or minimizes his faults. Viewed in the light of strict historical truth the book seems to fall short of being an adequate biography of the hero of Lepanto. As an historical novel which follows the data of historical documents, legend and tradition, *Don John of Austria* is a most pleasing, interesting and even instructive work, being more, we think, after the manner of a story concerning an epic hero than the biography of an historical personage. J.H.

American Jesuits. By Dr. James J. Walsh. ix-336 pp. Macmillan Co., New York. \$2.50.

Shortly after the foundation of the Order in 1534 the Jesuit Fathers started their work *ad maiorem Dei gloriam* in Spanish Florida. In his book, published on the four hundredth anniversary of the foundation, Dr. Walsh in a most readable yet historically accurate manner gives us some highlights in the crowded history of the American Jesuits from the time of their entry into this country until the present day. We are presented with the story of the achievements of many heroic Jesuits and the lives of a few noteworthy American leaders in civic affairs who were educated by and closely associated with membership of the Order. A considerable portion of the book

is devoted to an account of the work now being done by the Jesuits in mission, educational and scientific fields.

The author might have included some brief account of the foundation and early history of Jesuit schools other than the two he mentions. This undoubtedly would have given the book a more intimate appeal to the thousands of Jesuit alumni for whom the work, nevertheless, will have a very special attraction. J.T.F.

The Catholic Church in Action. By Michael Williams with the collaboration of Julia Kernan. 358 pp. The Macmillan Co., New York. \$2.50.

The opportuneness of this book can scarcely be over-emphasized. Many books have been written heretofore concerning the organic structure of the Church, but due to a superfluity of technical terms they have made difficult reading for the general lay folk. The present volume remedies this defect, supplying the people within and without the Church with a readable book, giving, as it were, 'a bird's eye view' of the Church as a whole and of its various organs through which the Church functions the world over. To attempt to treat such a vast and intricate subject within the confines of one volume is, indeed, a tribute to the ability of its author.

Logical throughout, the author starts with the center of the Church, Rome,—why Rome is the seat of the government. A short history of the Vatican and the Papacy are given. The College of Cardinals, the different Congregations, Tribunals, Commissions are all touched upon briefly. How the Church has its hand on the pulse of the world through its diplomatic corps is particularly well shown. Small wonder then that the Pope is the best-informed man in the world on both spiritual and temporal affairs.

The second section gives us a view of the Church in action throughout the world. To many Catholics this book will serve as a revelation, and to Michael Williams they owe a lasting debt of gratitude for the fifteen years of patient labor which he put into its compilation. Since Catholic Action has been so emphatically stressed by the present Pontiff, it would be well for all Catholics to read this book and see how the Church carries on its business throughout the world. K.C.S.

In Search of Mozart by Henri Gheon, translated by Alex. Dru. 366 pp. 20 illustrations. Sheed & Ward, New York. 1934. \$4.00.

M. Gheon has already given us two delightful books, one on the Curé d' Ars and one on the Little Flower, but in the present work so

much more space has been allotted to the form and analysis of Mozartian music that it will hold little interest for those unacquainted with musical notation. "There are so many connoisseurs of Mozart ready to maintain that his music is vain and empty that it is right to draw attention to the riches possibly, probably and certainly contained in it. This may appeal to me, that may appeal to you; there is enough for all, for a living music has within it the very stuff of life."

Mozart (1756-1792) was certainly a precocious genius, writing a concerto for piano when not five years old. He completed most of his operas before his twenty-third year. Being a child-prodigy in performance, his musician-father had him appear in Salzburg, his home, Paris, Vienna, London and Rome. Under the patronage of the Archbishop of Salzburg, for whom he was chapel-master, the demands made for his compositions did not prove too much for him. Being a genius seems to be the same as being impractical—very true in Mozart's case who was ever in financial straits. A distinction is made between a dramatic musician and a musical dramatist: Mozart, in the former class; Wagner, in the latter. There are monuments to Mozart throughout Europe; the exact site of his grave remains unknown.

Unlike many recent biographies of musicians in which their failings and vices are given far too much space, Henri Gheon's work relegates Mozart's shortcomings to a few lines and emphasizes his successes and virtues. About six-hundred works in all forms make up Mozart's repertoire. Of particular interest is the "Conclusions," which is a veritable mine of aphorisms and reflections on the teaching of Mozart. The translation is capably done. L.S.C.

Parent and Child. An Introductory Study of Parent Education by Edgar Schmiedeler, O.S.B., S.T.D., Ph.D., and M. Rosa McDonough, Ph.D.
xvi-325 pp. D. Appleton-Century Company, Inc., New York. \$2.25.

The Century Catholic College Texts introduce this latest member of its series. They are to be commended for sponsoring such an entirely satisfactory study in Parent Education. A field uncharted scientifically, indeed scarcely examined, until most recent decades, parent-child problems, old as the principals round whom they revolve, are in grave need of segregation and solution. Here is an enlightened approach, close scrutiny of the intricate problem, accompanied by sane instruction. The authors are to be praised for their lucid treatment of the matter and for their excellent bibliography which is complete and up-to-date.

Basing their thesis on the age-old teaching of the Church that 'the training of the child rests primarily with the parent, and that the home is the school of schools', the co-authors proceed logically as well as chronologically, presenting a comprehensive appreciation of child-welfare. Prenatal and infant influences, mental and physical, are catalogued, and molded to blend into the entire scheme of the child's development. The findings of eminent geneticists and nutritionists are presented throughout the work. Moral, social and religious aspects affecting the growth and full development of the child are enumerated carefully and in sufficient detail. The importance of establishing lasting, beneficial habits is firmly set down early in the book. Among the shrewdly selected chapters one finds prominent place given such pertinent topics as: *Learning, Interests, Recreation, Disciplinary Devices, Religious Education in the Home, Emotional Life, Personality of the Child.*

Although the authors are to be commended for their timely synthesis of the more recent scientific studies of child behavior, nevertheless the practicality of the book will probably be limited to college-bred parents. However, for study-clubs under competent instructors, for college and university text-book usage and, above all, for professors of Social Psychology, the work is unhesitatingly endorsed.

I.B.

The First Legion. A Drama of the Society of Jesus in Three Acts by Emmet Lavery. Samuel French, Inc., New York. \$1.50.

Emmet Lavery gives to the theatre an intensely interesting drama both intelligent and humorous. He binds audience to actor by the psychological bond of the soul's struggle for "things to be hoped for, and the evidence of things that appear not." Yes, the theme is faith. Faith is typified in the character of the young Jesuit, Father Mark Ahern, whose belief in his Church and Society is severely tried by the seemingly miraculous cure of his paralyzed confrère, Father Sierra. This extraordinary cure solves doubts suffered by Ahern's bosom friends, impetuous Father Rawleigh and moody Father Fulton, who, respectively, had sacrificed earthly love and music to join the Company of St. Ignatius. However, Father Ahern's analytical mind cannot accept the circumstances as warranting a true miracle. Added to this is the revelation, given under the seal of the confessional, by Morell, the antipathetic, agnostic physician to the Jesuits quartered at the House of St. Gregory, that the cure was effected by natural causes and foisted on the Fathers in bitter jest. Father Ahern subjected to

a purgatory of silence can not raise his voice to prevent what he sees as inevitable scandal and infamy attaching to his Church and Society. Father Dugesne, the rector, believing the miracle was wrought through Blessed Joseph Martin, founder of the House, plans to set in motion his cause for canonization. He chooses his canonist, Father Ahern, as Postulator for this cause at Rome. Father Ahern's persistent and evasive refusal bring about Father Dugesne's fatal heart-attack.

Shortly thereafter, Father Ahern is about to leave the Society, when Dr. Morell's crippled nephew, filled with faith, comes to be cured at St. Gregory's. Morell is frantic, for the boy's paralysis is impossible of natural cure. But the ways of God are unsearchable, and as Father Ahern and Dr. Morell enter the Community Room they are astounded at seeing Jimmy Magee rise and take a few staggering steps. Like the doubting Thomas, Father Ahern, repentant, drops humbly to his knees.

The dramatic tenseness of many situations is relieved by blithe, lovable Monsignor Carey with his ready wit and pointed observations.

Universities, colleges, high schools and Little Theatres need look no further for a play with an all male cast which is not only good theatre but vibrant literature.

V.F.H.

The Layman's New Testament. By Hugh Pope, O.P., S.T.M., D.S.S. xi-931 pp. Sheed and Ward, New York. \$1.50.

Modern novels, biographies and histories find a wide reading public as they leave the press today, but of late a very ancient Book which has God for its Author is receiving the intelligent attention of men. An increasing number of our moderns are eagerly seeking an answer to the question "Whom do men say that I am?" Now to seek to know Christ and yet persist in ignoring the Scriptures is a rather futile mode of procedure. Of all the Scriptures which were written for our instruction, the New Testament is most like a torch in whose dazzling light one can find a genuine portrait of the living Christ. The gospels are all Christ; they show Him to us in action; they tell us what we need to know about Him. They abound in incidents of dramatic splendor; their pages mirror loves, hates, clashes of powerful personalities, pathos, beauty. Still, their continuity is marred by many gaps in the discourses, sudden changes of thought, references to unfamiliar customs and many hard sayings.

In 1927, Father Pope published his *Layman's New Testament*, a popular edition of the Gospels and Epistles giving the text on the left hand pages, and a simple explanation on the right hand pages.

It was a remarkable work and well deserved the popularity it aroused, a popularity so enduring that a second edition of the book is now offered to the public. It differs from its predecessor in that the notes themselves have been revised and somewhat lengthened; the index has been much simplified and is unusually accurate; and before each Gospel and Epistle Father Pope has inserted a brief but enlightening introduction and synopsis.

A handy, well-done piece of work, *The Layman's New Testament* is a book that should be in the possession of every Catholic.

T.A.M.

A Bedside Book of Saints. By Aloysius Roche. 145 pp. Burns Oates & Washbourne, Ltd., 43, 44 and 45 Newgate St., E.C. 1, London, England. 3/6.

Fr. Roche has written this one hundred and forty-five page book for bedridden folk and for those whose habit it is to read themselves to sleep, but the work should have a much wider appeal. Unfortunately, too few Catholics realize that the Saints were human beings like themselves. This delightful little book succeeds in portraying their humanity, and at the same time their fundamental sanctity. Their common sense, wit, humor, cheerfulness, joys, and health are only some of the many subjects that are admirably treated.

The author in his preface modestly remarks that the saints do most of the talking. Nevertheless, he displays an intimate knowledge of their lives and a keen sense in the selection of the matter treated. In short, Fr. Roche presents a well-written and readable book.

W.G.M.

Negro Americans, What Now? By James Weldon Johnson. viii-103 pp. The Viking Press, New York. 1934. \$1.25.

This is an unusual book. Written by a Negro leader for members of his own race, it is a dispassionate exposition of the unfortunate condition of the Negro and of means to wipe out that condition. The first chapter gives an array of choices which the Negro may make. These are: an exodus to some uninhabited place, the use of violence, an alliance with Communism, isolation, or integration. The last two are the only feasible alternatives, and the author is opposed to isolation. He then discusses the forces which are available to procure the integration of the black and white races. These are: the Church, the Press, various organizations, and, finally, a super-power, which could effectively deploy these individual organizations and

which would be along the lines of the existing National Association for the Advancement of Colored People.

In the final chapter, the author's plans are outlined in more detail. Many opportunities are given to the Negro to obtain his rightful place in the American scene. He must make use of the opportunities in the fields of education, politics, business, and social intercourse. The author foresees a long struggle before the blacks are admitted to an equality with the whites. In his conclusion, he appeals to his race to preserve its spiritual integrity. He asks each Negro to make and keep the pledge which he has always endeavored to keep. This is it: "I will not allow one prejudiced person or one million or one hundred million to blight my life. I will not let prejudice or any of its attendant humiliations and injustices bear me down to spiritual defeat. My inner life is mine, and I shall defend and maintain its integrity against all the powers of hell."

If both black and white Americans could approach this problem with the same consciousness of spiritual dignity, the situation would not last much longer.

J.M.E.

The Forty Days of Musa Dagh. By Franz Werfel. The Viking Press, New York. 817 pp. \$3.00.

At the beginning of the Great War in 1914, the Turks always eager for an excuse to persecute Christians, avidly grasped the excuse war offered to grind once more under the iron heel of barbarism the much tormented Armenians. The object the Turks had in mind this time, as so often before, was the total extermination of this cursed Christian race. But this time the game was to be placed according to modern rules, for this time the young Turks held the power and they had felt the refining influence of western civilization; therefore they determined that Turkey was no longer to be the world's greatest example of uncouth barbarity. There would be no general massacre, no wholesale butchery. This extermination would be conducted along businesslike lines. The Armenians would be forced to leave their homes and migrate eastward into the Syrian desert where nature would take care of the business of destruction. The whole Armenian people with the exception of one small group living in the seven villages at the foot of Musa Dagh (Mountain of Moses) bowed their heads to the inevitable. In these villages there arose a Moses in the person of Gabriel Bagradian, a young Armenian who had lived a greater part of his life in the West. Bagradian inspired his people to die, if they must die, fighting. All his people with the exception

of four hundred Protestants followed Bagradian to the top of Musa Dagh. The Protestants followed their leader to exile and death because he, true to the teachings of Calvin with the inexorable logic of an Oriental, thought that the Armenians by offering armed resistance against the Turks were interfering with God's predestination and were therefore committing sin.

Around the historic defence of Musa Dagh by the Armenians, Franz Werfel, Prague-born Jew, has woven an enthralling tale, a tale that in spite of its length is well worth the time of any lover of literature. The book, which has been hailed by critics as an outstanding contribution to the literature of the world, is written in realistic style and contains in many passages the most vivid description to be found in contemporary writing. It is truly, to employ a much-used and ill-used blurb word, gripping. It takes the reader by means of that magic of a truly great book out of the prosaic present and makes him live and suffer with the heroes of Musa Dagh. I have called the book a realistic novel. So it is. But it is not of that school of realism that has made the word "realism" a bogey to decent-minded people. It has not the slightest savor of that realism expounded by Joyce, Dreiser and the rest. Delicate situations are handled in a delicate, decent, everyday manner and the author, unlike so many realists, persists in seeing good as well as evil in human nature. There is nothing in this realistic novel that should shock normal sensibilities. The philosophy of the book is not entirely Catholic but it contains nothing that should disturb the faith of the Catholic reader; while on the other hand (another departure from contemporary realism) the reader is made so fully aware of the author's conviction of God's all-pervading presence and His part in the working out of human destiny, that the book should be a real power for good. Geoffrey Dunlop's translation of Werfel's German is a well-executed piece of work. *The Forty Day's of Musa Dagh* is a Catholic Book-of-the-Month selection and a book that Dominicana highly recommends.

R.M.C.

Gallybird. By Sheila Kaye-Smith. 375 pp. 1934. Harper and Brothers, New York. \$2.50.

A kindly, patient, solitary, eccentric old man of fifty-six, following his conscience though it tarnished his name, treating honorably the girl he came unconsciously to love though it made him a laughing-stock—such is the hero of this tale. A weak, inexperienced old parson, thrust into the care of a large estate, drawn by youthful

experiences in black magic, trusting the man whom he thought to be his friend, doubting the girl whom he knew to be his loving wife—such is the villain of the tale. Both go by the name of Gervase Alard. The story is laid in England of King William, in a section haunted by the ghost of Galloping Kate of Superstition Corner. There is nothing great about Gervase Alard. He is the very antithesis of Kate Alard. Love crept into his life slowly. By the time it had matured, an old sin had blazed forth and the fight between love and sin is the subject of the story. It is not a book for the sentimental. Miss Kaye-Smith is a realist, with an English restraint not found in Sigrid Undset. William Douce is the abettor of the villainous side of Gervase. Louise Alard, his sister-in-law, is the abettor of his manly instincts. Most of the characters are capable of arousing only pity. Louise is really lovable. Perhaps that is because she is sanely Catholic in the midst of people lately set adrift by the Reformation.

Gallybird read after *Superstition Corner* tells its own moral. It casts new light on the problem of being Catholic and literary at the same time, without the usual offspring of sentimental slush.

J.M.E.

DIGEST OF RECENT BOOKS

In an article which shows a vast amount of research, the Rev. Charles M. Daley, O.P., gives us a fine appreciation of the **"Representations of St. Dominic in the United States"** in *Liturgical Arts*, Third-Fourth Quarter, 1934. Vol. III. No. 3-4. The first picture of St. Dominic was painted many years after his death. To establish a norm in judging representations of the Saint, Fr. Daley first presents a resumé of his life and character. In twenty-four fine illustrations St. Dominic is presented as a contemplative, a preacher, the client of our Blessed Mother, the follower of Christ in His Passion; wisely is the conclusion reached that only in a composite of them all could one obtain a true picture of St. Dominic.

THEOLOGY: However much it may be argued that an historical treatment of a philosophical question is useless because of its mere accidental connection with the question itself, yet the fact remains, that very frequently the question takes on new meanings, and is rendered easier to grasp when placed in its proper historical setting. Dr. Anton Pegis' admirable book places in its correct setting the problem of the soul. **St. Thomas and the Problem of the Soul in the Thirteenth Century** is a well-done book, and places at the disposal of the student of philosophy the evolution of the modern Thomist stand on the unity of man. However, there is one fault, the fault common to all writers on Thomistic and Scholastic philosophy,—the Scholastic terminology is adhered to so rigidly that when in the course of an argument the crucial point is reached we are confronted with a Latin phrase. For this reason, the book is for the limited public who are thoroughly acquainted with Thomism in its Latin dress. (The Institute of Mediaeval Studies, St. Michael's College, University of Toronto, Toronto 5, Canada. \$2.50.)

St. Thomas Aquinas—The Compendium Theologiae, (Part I. Tractate 2). Translated from the Latin by Ross J. Dunn, M.A. Compendiums of theology are useful in so far as they give a general view of the tract or tracts of theology in question. Their perfection depends upon the ability of the author to reveal, without obscurity, the main points of doctrine and their mutual connections. St. Thomas had this talent in an eminent degree so his *Compendium* is a treatise which may be used to advantage by every priest and seminarian. In the introduction the author states his purpose, "In rendering the Latin of St. Thomas into English, no effort has been made to do more than to give an intelligible translation of the text. Preoccupations of style and diction have been made to give place to as literal a rendition of the Latin as was compatible with the English idiom." He has done his task excellently. (St. Michael's College, Toronto, Canada. \$0.90.)

The Church and the World is the latest of Father Scott's Apologetical works. It contains a brief, lucid, and forceful explanation of the Catholic doctrine on subjects which are disturbing the public today. It is of particular value for first-hand information on such topics as, Birth Control, Marriage, Education, Science and several other vital questions. Our neighbors are thinking in the terms of this book so a thorough acquaintance with it will enable one to meet them on ground of their own choosing. (P. J. Kenedy and Sons, New York, paper bound \$0.25.)

In **The Victory of Christ** Dom. Anscar Vonier, O.S.B., has contributed to the English-speaking world a spiritual work worthy of note and praise. The book is a purely theological work without sentimentality, yet free from any aridity. The Holy Ghost is the Herald of Christ's victory in the sacraments, in the Mystical Body of Christ. Occasional citations from the Angelic Doctor and Pope Leo, and frequent quotations from Sacred Scripture substantiate the author's conclusions. The book is safely recommended for spiritual reading. (P. J. Kenedy and Sons, New York, \$2.00.)

BIOGRAPHY: Msgr. James Newcomb presents in his book, entitled **St. Margaret Theresa of the Sacred Heart of Jesus**, the full details of the life of Carmel's latest Saint. St. Margaret Theresa was born in 1747 and died in 1770. Although she spent five years of her very short life as a Carmelite Nun, nevertheless her entire life stands out as an example of a life spent for love of God and neighbor. (Benziger Bros., New York, \$2.00.)

Father Benson gives us this small volume, **The Judgments of Father Judge**, a life of the saintly founder of two religious institutes, The Missionary Servants of the Most Holy Trinity for men, and The Missionary Servants of the Most Blessed Trinity for women. The first two chapters tell of his work as a member of the Vincentian Mission Band. The remainder of the book pictures for the reader his zeal for souls in the outlying sections of the South. Like the founder of many a religious community before him, he was severely criticized, but he lived to see his work approved by the Holy See. (P. J. Kenedy and Sons, New York, \$1.30.)

Rose of China (Marie Therese Wang), translated from the French of Reverend E. Castel, C.M., by Reverend Basil Slegmann, O.S.B. This book has already been translated into six languages. Here is a charming biography of a twelve-year-old girl convert, who in two years traveled the difficult spiritual road to sanctity. (Benziger Bros., New York, \$1.50.)

DEVOTIONAL: The purpose of the book, **Give This Man Place**, is to arouse in the hearts of the people a strong love and devotion to St. Joseph since he is, as the author expresses it, "the saint for everybody; for sinners, for contemplatives, for the poor, for the workingman, for the dying." (The Sign Press, Union City, New Jersey. Author H. F. Blunt, LL.D.. \$1.50.)

Rev. F. X. Lasance in **Holiness and Happiness** gives us another one of his spiritual gems. This little book should serve excellently for meditative purposes, being composed of countless excerpts taken from the Fathers and Saints of the Church. The book also contains reflections on the life of the Little Flower, with a novena and mass prayers in her honor. (Benziger Bros., New York. \$2.00.)

In **My Changeless Friend**, nineteenth series, Rev. Francis P. Le Buffe, S.J., has drawn a picture that should bring consolation into the lives of many people. We may have trials and difficulties of many kinds, but by dwelling on the sufferings of our Changeless Friend, our own troubles pale into insignificance. This book should help to steady many hearts which are being sorely tried today. (The Apostleship of Prayer, 515 Fordham Road, New York, \$0.30.)

Beasts and Saints is translated by Helen Waddell, with woodcuts by Robert Gibbings. The tales recorded in this rather unique book tell of the many and divers relations which existed between beasts and saints from the fourth to the twelfth centuries. The veracity of these benevolent relationships can hardly be questioned, since the sources from which they are drawn are worthy of credence. However, like nearly all translations, the book lacks a certain smoothness, but still remains very charming and refreshing to read during leisure moments of the day. (Henry Holt & Co., New York, \$2.50.)

In the **Catholic Missal Supplement** by C. J. Callan, O.P., and J. A. McHugh, O.P., Masters of Sacred Theology, the faithful will find an invaluable aid in following the Mass from day to day. The supplement contains the complete list of feasts days throughout the year and indicates the pages on which the feasts may be found in the Missal. Indulgences which may be gained during the various months of the year are also noted. (P. J. Kennedy and Sons, New York, \$0.25.)

The Saddest and Gladdest of Days by the Rev. Father Camillus, C.P., is a book intended especially for those who desire good Lenten literature. (The Sign Press, Union City, N. J., \$1.10.)

HOMILETICS: Sermon Matter for a Year. By Rev. Aloysius Roche. (P. J. Kennedy & Sons, New York. 52 Sermons, 262 pp. \$2.00. \$2.15 post-paid.) In his preface the author states: "The aim has been to offer as much matter and as little manner as possible." It is chiefly in this respect that the work should claim the attention of those interested in sermon books. Each of the fifty-two sermons contains considerable doctrine and moral exhortation, both supported by abundant authoritative and pertinent quotations. A Table of Occasions serves as a convenient guide in the use of the book.

DRAMA: Basic factors that make for artistic achievement are laid out, one by one, like so many foundation stones upon which the tyro and the tried "trouper" may build their talents, in Edward J. and Alice B. Mackay's **Elementary Principles of Acting**, their excellent revision of F. F. Mackay's *The Art of Acting*. The absolute necessity of persevering study, laborious effort and an intelligent approach to the subject are properly emphasized. Lucidly, concisely, the book teaches *what* technique is and *how* and *why* to use it. This technique should be studied not only by Thespians, but also by all public speakers. An apt quotation from the celebrated Mrs. Fiske may sum up the intrinsic value of the book: "There are no accidents of acting. . . . Genius is the unknown quality. Technique supplies the constant for the problem." (Samuel French, Inc., New York City, \$2.00.)

FICTION: W. A. Dostal in **The Hand of God**, gives us a very timely novel, treating in a practical manner the value of a Catholic educa-

tion. The author sums up in two sentences the central thought of his novel. "Education without God is the training of the human animal for the circus of life . . . nothing more. Christian rearing builds character, ennobles the mind, and enriches the soul." Of course, Catholic parents especially should read this book. (Benziger Bros., New York, \$2.00.)

Realization is a novel by Edwina Sedgebury. The story is built up around a Catholic youngster, found and adopted by a Protestant spinster. She uses every human precaution to keep the boy from coming into contact with the Church. The ways of God are inscrutable, and, in spite of her best efforts, the boy is influenced by one of his Catholic companions. (Benziger Bros., New York, \$2.00.)

FOREIGN: *Grandeurs Mariales Etudiées dans L'Ave Maria*, Turin, Rome Frs. 20. 600 pp. This is a study in moderately easy French of the glories of Mary as revealed in the Ave. It should be a welcome book to those who relish French mystical writing. The pious author of this work is anonymous and it was edited for the press by his confessor and spiritual director, Mons. Natale Licari. The work is the fruit of his wide reading in and intimate knowledge of Patristic and Mystical Theology. It is a beautiful book.

Miscellanea Francescana has published a small work in Italian entitled *The Pontiff Clement XIV* by M. Leone Cichitto, O.F.M. Conv. It is a critical study of Pastor's treatment of Clement XIV in the second part of the sixteenth volume of the *History of the Popes*. The first section claims that Pastor, before he died, left untouched very many points which were later supplied by collaborators without due indication. In the second section the author maintains that many very important documents were not consulted. His disappointment in the work is not disguised. He deplores the deficiency of which he writes, as Pastor's other works are of the highest quality. (Miscellanea Francescana, Roma (118) Via s. Teodoro, 42.)

Saint Alphonsus and Clement XIV by P. M. Giuseppe Abate, O.F.M., Conv., is a reprint in the form of a brochure of an article in Italian from *Franciscan Studies*. It is published by Casa Editrice Francescana Assisi. The little heading which Pastor used for his treatment of Clement XIV is an extract from one of St. Alphonsus' letters about the Pope. The author claims that, since it was taken out of its context and does not really mean what it seems to import on the surface, it is both unsuitable for a "motto," is actually misleading. He then quotes letters and documents showing the attitude of St. Alphonsus to Clement XIV. St. Alphonsus admired the wisdom and prudence of the Pope, who was by no means a weak defender of the rights of the Church.

PAMPHLETS: *The Church in Mexico Protests*, by William F. Montavon, is a timely explanation of the protest of the Catholic Church against the persecution of religion by the present Mexican government. The facts enumerated briefly relate the history of the persecution—they begin with the year 1917, when the government, although hostile to the Church, recognized it as a religious society having a legal personality. In 1934, however, even this right was totally disregarded. The facts in this pamphlet speak for themselves. (N.C.W.C., 1312 Mass. Ave., N. W., Washington, D. C. \$0.10.) *Tyranny in Mexico* is a statement by the Archbishops and Bishops of the United States clearly setting forth why we cannot view with indifference the persecution going on in Mexico. The plea is made for universal human liberty and freedom for all nations. (N.C.W.C., \$0.05.) *In Catholic Mexico* by Edward Lodge Curran, we have a short history of the Church in Mexico during the three centuries preceding 1824; since 1824 American Freemasonry has made its influence felt there. For what

happened since 1824 the Catholic Church cannot be held responsible. (International Catholic Truth Society, 407 Bergen St., Brooklyn, N.Y. \$0.10.) **Nicky** is one of a series of stories by Fr. Thomas B. Chetwood, S.J., intended to set forth imaginatively the influence of Christ's presence amongst us. Nicky is an orphan boy adopted by an agnostic, who, oddly enough, sends him to a Catholic school, where he acquires a profound appreciation of Christ's Eucharistic Presence. Nicky's faith shakes the unbelief of his agnostic benefactor. (The Queen's Work, St. Louis, Mo. \$0.10.) Two pamphlets from the ever-busy pen of Fr. Lord, S. J., **How to Pray the Mass** and **A Novena to Mary Immaculate**, could be used by all the faithful to good advantage. (The Queen's Work, St. Louis, Mo., each \$0.10.) **The Happy King**, by Edward Lodge Curran pictures for us the existence of the Trinity before the creation of any creature, then the treason in Paradise, Sin, Redemption, the Annunciation, and our Lord's Agony; all these latter are talked over by the Blessed Trinity before they take place in time. (International Catholic Truth Society, Brooklyn, N. Y. \$0.10.)

BOOKS RECEIVED: From Samuel French, Inc., New York: **Plays of American Life**, by Fred Eastman (\$2.50); **Little Ol' Boy**, by Albert Bein; **Peter Ibbetson**, by John N. Raphael; **Brief Candle**, by Robert Hare Powell; **Her Master's Voice**, by Clare Kummer; **Glee Plays the Game**, by Alice Gerstenberg; **Gentlemen be Seated**, by Preston Powell (each \$0.75). **Ten Plays from O. Henry**, by Addison Geery Smith; **Scenes for Students Actors**, by Frances Cosgrove; **Moor Born**, by Dan Totheroh (each \$1.50); **Richmond**, by Edgar Lee Masters; **Sketches for School and Assembly**, by Marion Holbrook; **The Little Clown**, by Avery Hopwood; **John Brent**, by Harry L. Baum; **Wait for Me**, by Wilbur Braun; **How Dare You**, by Wall Spence; **Hickory Dickory**, by Dorothy Nichols; **Miss Yankee Doodle**, by Charles George; **Easter and the Spring**, by Nina B. Lamkin (each \$0.50); **What Gold Cannot Buy**, by Mary E. Roberts (\$0.30); **A Rumor In Paradise**, by Frank A. Grismer (\$0.35); **Naughty Cinderella**, by Avery Hopwood (\$0.75); **They Will Grow Up**, by Marion Short; **The League of Relations**, by Wilder Osborne; **Listen to This**, by Marie Doran; **The Eagle Screams**, by Wilbur Braun (each \$0.50). **Her Soul to Keep**, by Ethel Cook Eliot. (Macmillan Co., New York, \$2.00.)