



**Religion and the Modern State.** By Christopher Dawson. xxii-154 pp. Sheed & Ward Inc., New York. \$2.00.

Here is a succinct and clear explanation of the political and economic situation in Europe, in contrast to the tiresome and misleading maze of opinions, newspaper articles and forecasts on that subject.

The author shows that Liberalism—that non-religious social idealism which has been the working faith of the dominant intellectual element in Western Europe during the past two centuries—is a lost cause, a phenomenon belonging to the phase of transition between a Christian culture and one that is completely secularized. He predicts an absolute Totalitarian state in Western Europe which, as in Germany and Russia, will attempt to unify life and restrict religious worship.

Although the setting of this work is in Europe we, as Americans, cannot regard the new trend in politics from the view of disinterested spectators, for our institutions are at stake. Mr. Dawson prophesies that we may find ourselves faced with the same crises that have resulted in the dictatorship and political absolutism of Central and Eastern Europe. He brings forth an interesting sidelight when he says the advent of President Roosevelt is analogous to the rise of new dictatorships in Europe. Our government, he says is in fact a constitutional dictatorship.

Mr. Dawson treats Fascism and National Socialism in a general way, yet succeeds in giving the reader a firm grasp of their doctrines. He also treats in masterly fashion of individualistic Capitalism and Communistic Socialism, pointing out that while materialistic Communism is the enemy of both Catholicism and Capitalism, it stands far nearer to Capitalism than to Catholicism. There can be no reconciliation between materialism, even in its most idealized form, and the Catholic faith in God, the Creator of heaven and earth, the Maker and Redeemer of man, the Lord and Giver of Life.

The solution the author offers for this world chaos is Christianity. He places as the cause of the failure of religion in the modern world the indifference and apathy which spring from a mechanical and lifeless acceptance of religion as a matter of course.

The book is a challenge to all members of the Church to practice their faith not as "one day a week" Catholics but to build their whole lives upon the structure of its tenets. T.V.D.

---

**The Well and the Shallows.** By Gilbert K. Chesterton. x-277 pp. Sheed & Ward, New York, \$2.50.

This is a series of what the author, in his preface, calls "Controversial essays, covering all the subjects of which a controversialist is challenged." From babies to Bolshevism Mr. Chesterton covers with fair completeness the subjects on which the modern world is at variance with Catholicism. Most of the book deals with Religion and Philosophy; a few of the forty essays consider matters purely cultural. Among these are *An Apology for Buffoons*, at once an excellent and amusing justification of the style and form of writing in which G. K. delights, and *Austria* which reviews some fundamental chapters in European History too little known to-day.

The author, throughout the many and varied topics on which he takes modern thought to task, displays a quality much to be desired in controversial writing; he disproves his opponents on their own ground, refutes them with their own principles. An example of this (perhaps the finest essay in the book) is *Babies and Distribution*, wherein with keen insight he goes the same road with the Birth Controllers and shows just where their principles logically lead,—“If there is no authority in things which Christendom has called moral, they need not palter with the stale and timid compromise called birth control. The obvious course is to act towards babies as they would toward kittens.” This is the beauty of Chesterton’s controversy. He does not belabor his opponents, but takes a firm hold on their principles and reduces them to a pitiful kind of absurdity.

Much that is taken for obscurity in Chesterton is really only thinking. Here he applies thought to much discussed problems, and as has been said, they will never look the same again once they have been seen through the eyes of this author. Those who read the book will probably put it down quickly, or else will read it many times. Anyone who likes to think when he reads will enjoy the book, but one cannot very well read Chesterton on a street car. F.M.M.

---

**St. Thomas Aquinas on the Blessed Sacrament and the Mass.** Translation, with notes, by the Rev. F. O’Neill. St. Dominic’s Press, Ditchling, 1935.

With the spiritual triumph of the recent National Eucharistic Congress fresh in mind, the Catholics of America are in a most re-

ceptive mood for any type of literature that will ensure a genuine fostering of love for the Eucharistic King.

We are well aware that much has been written about the Eucharist, and that a great deal more will be written in the future. But of all these texts and treatises—whether they be of the past, present, or future—none are or will be so steeped in understanding, scholarship and love as those which have emanated from the pen of the immortal Aquinas. Had St. Thomas written nothing else save his beautiful treatise on the Eucharist, he would have achieved a task that would warrant the praise of the ages.

He could and did write well about the Eucharist and its greatest expression, the Mass, simply because he was an indefatigable devotee of the Master veiled under the Sacred Species. Because he loved well, he wrote well.

The modern laymen shuns St. Thomas and the treasures of his writings because he associates Thomas with scholastic Philosophy and its accompanying terminology,—a terminology erroneously looked upon as a means of creating rather than of dispelling confusion. Fr. O'Neill's book, we are glad to say, will do much to overcome this attitude, and as a consequence a Eucharistic literature of indescribable merit will be placed at the disposal of all.

*St. Thomas on the Blessed Sacrament and the Mass* is an accurate translation and compilation of St. Thomas' Eucharistic writings, taken for the most part from the third part of the *Summa Theologica*, Questions 73-83. Naturally the much-dreaded scholastic terminology is employed in the translation, but the author by means of footnotes and appendices so explains and simplifies these terms that even the child can grasp their meaning. The various articles are well summarized, and due consideration is given to the leading objections as proposed by St. Thomas—objections foreseen by the Angelic Doctor, yet continually employed by the modern adversary of the Eucharist.

In his preface, the author states that he is attempting "to give milk to the little ones to drink, and not meat." That he has succeeded in his purpose will be readily agreed upon by all who read the book.

For two reasons, therefore, we recommend this work of Fr. O'Neill. First, it will furnish the laymen and the cleric with an opportunity of seeing Thomistic thought at its height; secondly, it will serve as a means of realizing the ideal proposed at the National Eucharistic Congress,—the development of a genuine love for our Eucharistic King.

B.F.A.

**St. Thomas Aquinas On the Governance of Rulers**, translated from the Latin by Gerald B. Phelan, Ph.D. St. Michael's College, Toronto, Canada.

Too long have English speaking students been mystified with assertions based upon the authority of a St. Thomas locked away in a strange tongue. Since our English brethren rewrote the 'Summa' into their mother tongue, many have been eagerly awaiting the day when all the works of the Angelic Doctor will be accessible to the English speaking world. These now look with grateful expectation to St. Michael's for a fulfillment of those words of Maritain, "We know that the wisdom of St. Thomas is running on the highways of the world before the footsteps of God."

*On the Governance of Rulers* is particularly well timed, for now all peoples are aroused to a realization of their part in government. It is important then, that while many theories and presentations of social justice are being put forth, the people should have at hand this manual of principles which will enable them to judge the right.

The translator's preface and index facilitate the use of this little work. The translation itself is very well done. Dr. Phelan has accurately chosen simple words with but few exceptions; for instance, on page 66 the adverb "sometimes" is used in an awkward way to translate the Latin "aliquid." His sentences are smoothly constructed. The translator has helped the reader by setting off the ideas into paragraphs. This is a marked improvement over the other translations of the series. We look for greater perfection regarding this point in the coming translations.

---

**Catholic Liturgics.** By Richard Stapper, S.T.D. Translated and adapted from the German by David Baier, O.F.M., S.T.D. x-356 pp. St. Anthony Guild Press, Paterson, New Jersey. \$3.00.

*Catholic Liturgics*, we are told by the translator, is intended as a text-book for seminarians, with the hope that it may also find its way into the hands of the clergy. It is a book most timely in its publication. The present day movement for liturgical education of the laity is meeting with ever increased success. Hence, with the passing of time the demand for a clergy, well versed in Theological Liturgics, is bound to increase. *Catholic Liturgics* seems to be a desirable aid in effecting a truly priestly character, well rooted in the science of the liturgy, the true basis of the meditation of an interior man. In the words of Pope Celestine: "The law of prayer establishes the law of belief."

The work is marked with a certain universality both as to material and treatment. In the first of the six chapters, the liturgy is

treated in general. In the remaining five, liturgical places, seasons, prayer, the liturgy of the Mass, the Sacraments and sacramentals are as amply treated as could be expected in a book of this type. The Didache; the witnesses of St. Cyprian, Tertullian and other ecclesiastical writers, Fathers and Doctors, such as St. Augustine and St. Thomas of Aquin; the Councils of Holy Mother Church; the Roman Catechisms; the declarations of the Popes and the legislation of the Code of Canon Law are all cited, and tend to give a wholesome and sensible understanding of the laws of liturgy and their obligation. Due to the fact that the work is intended as a text-book or a hand-book for the priest, the author does not, of course, treat each aspect of the liturgy comprehensively. However, he has had the foresight to append an excellent bibliography of twenty-four pages, which renders the book an excellent basis for further study along liturgical lines.

As much as we should like to give this scholarly and worthy work our fullest approval, we cannot entirely pass over the following statement, which appears on page 176: "Though St. Dominic himself knew nothing of the Rosary in its present form, his Order contributed very early towards the rapid spread of devotion similar to it." To us this statement, unmodified as it is, seems to be a compromising one, leaning mostly to the opinions of those to whom the sage Pontiff, Benedict XIV put the following question: "You ask me whether St. Dominic was really the founder of the Rosary: you declare yourselves confused and full of doubt about this point. But what did you do with so many documents of the Sovereign Pontiffs, Leo X, Pius V, Gregory XIII, Sixtus V, Clement VIII, Alexander VII, Innocent XI, Clement XI, Innocent XIII, Benedict XIII, and several others, all of whom unanimously credited St. Dominic with the institution of the Most Holy Rosary." We are aware of the utter disregard of the glorious tradition that would have St. Dominic the Founder of the Rosary, in the article on the Rosary in the Catholic Encyclopedia. However, the article was sufficiently answered, we believe, in the correspondence carried on in the pages of the *Catholic Sentinel*, Portland Oregon, by Rev. A. M. Skelly, O.P., Rev. Herbert Thursten, S.J., and another. This correspondence was embodied in a pamphlet and published Sept. 4, 1915. In 1902 the Rev. Wilfrid Lescher's "St. Dominic and the Rosary" was published by Benziger Brothers in defense of that same glorious tradition, in the face of which the Sacred Congregation of Rites rejected the arguments of the opponents over two hundred years ago. Therefore, while there was no necessity for entering into a long explanation of the contro-



versy, it seems only fair that before making such an assertion so bluntly, the author might have at least suggested the possibility of the doubt in order that his readers might look further into the question, if they desired. However we realize that the all-important thing in a work of this kind is the explanation of the devotion. The author has explained the Rosary in a manner suitable to his work. He has also pointed out the importance of a proper understanding of the prayer.

We think, then, that if the book, *Catholic Liturgics*, is appreciated by the clergy, it should do much in the way of building up a strong and vital Catholicism in English speaking countries, as well as serving as a stopper to the leakage in the Church. L.M.S.

---

**A Call To Catholic Action.** A series of conferences on the principles which should guide Catholics in the social economic crisis of today. 200 pp. Joseph F. Wagner, Inc., New York. Vol. I.

The first thirty-one in the plan of fifty-six conferences on Catholic Action appear in this first volume. They were written originally for the *Homiletic and Pastoral Review*, but due to their importance to the clergy as subject matter for sermons, they are now grouped together in several volumes. The writers are all masters of their several topics, and such names as Bishop Schrembs of Cleveland, Daniel Lord, S.J., Kilian Hennrich, O.M.Cap., C. C. Martindale, S.J., R. A. McGowan, as well as several others well-known to the American people, guarantee the excellence and veracity of the subjects treated. Each conference has a sermon outline, and the conferences are suited for sermon matter for the Sundays and Holy days from the first Sunday of Advent to the fifth Sunday after Easter.

Catholic Action, a commonly used word in our language of the present day, is defined by Pius XI as "the participation of the laity in the Apostolate of the Hierarchy of the Church." It is based on the law of Christ: "Thou shalt love thy neighbor as thyself." Its program is: Prayer, Action, Sacrifice. In scope it affects the moral, physical and spiritual life of all persons in the Catholic Church. Hence, a volume on Catholic Action might include a treatment of subjects such as family life, the necessity of self-denial, proper education of children, the various failings prevalent in the world today, and the universal, social economic needs of peace. These subjects have been treated thoroughly in *A Call to Catholic Action* which gives the ideas to be attained, the methods for their attainment, and remedies to prevent any further digression from the proper path of action in these fields. J.A.S.

**Progress Through Mental Prayer.** By Edward Leen, C.S.SP. 276 pp. Sheed & Ward, Inc., New York, \$2.50.

In the definitely realized struggle between the Mystical Body of Christ, and materialistic Communism and Totalitarianism this book must be recognized as a mighty weapon for the faithful. To overestimate its importance seems impossible. Lest enthusiasm for it lead to what might seem extravagance, the book's case will be presented in words of the author: "The ultimate object of prayer is to glorify God and we glorify God by being as we should be. The real end of prayer therefore is to be good, to effect in ourselves the dispositions of sanctification, that is, to purify our souls and replace our natural views by the views of Jesus Christ and to substitute for our natural life, His mode of life. This is done by frequenting the society of Our Lord, by dealing in converse with Him, whatever be the form this converse may take. It may be a seeking for advice and instruction, a communing on common interests, an expression of feeling or sympathy with His sufferings, an exposition of one's own wants and interests, a tribute of praise, admiration, or love. The familiar conversation with Jesus may vary very much as to its themes; the effect aimed at must be always a growing conformity to Him. In a word prayer may be considered a going to Jesus for spiritual direction—a direction on the way that is to lead to God. We pray not to dispose God to give, but to prepare ourselves to receive—to receive that plenitude of Divine life which is in Christ Jesus Our Lord." (Pages 64 and 65)

In his pages, the author presents the "why" and "how" of progress in prayer. And in that presentation he is eminently sensible. Clarity and depth of thought simply and directly expressed, have an undertone of compelling and loving persuasiveness. Nor is the source of these qualities hard to guess. Sound logical thought which has taken into account natural and supernatural principles and their application, does not result accidentally. That is why on first impulse one might object to the author referring in one place to his labors as "this little work," but on rereading the passage he would see that the author is comparing his work with the mighty work of God in the sanctification of souls. A thoughtful and prayerful reading of Fr. Leen's book will draw from the heart, "Thank God for this book at this time."

A.J.M.

---

**Introductory Sociology.** By Rev. Raymond W. Murray, C.S.C. xvii-423 pp. F. S. Crofts & Co. New York. \$3.00.

Textual lacunae are often a source of inability to profit by an author's complete message. Father Murray's "Introductory Soci-

ology" has filled in a regrettable lacuna in Catholic works on that subject. In recent years, Rt. Rev. Msgr. W. J. Kerby notes in his introduction, "a vast body of sociological processes. Closely related sciences contributed greatly to the development of Descriptive Sociology. . . . Dr. Murray has undertaken in his *Introductory Sociology* to bring this greatly expanded science into relation with the fundamentals of Catholic social belief. In this he is a pioneer among Catholics."

Fr. Murray intended his work to be primarily a text for Catholic colleges; but in style, its content, and its rich contributions to the reader's knowledge and thought merit for it a far wider field of influence. Its style is objective, yet more personal than one might expect; it is engaging, even vivacious here and there, and not infrequently graced with a sharp wit that does a bit more than tickle. Such a departure from the usual commonplace English of 'school-books' does not, however, prejudice the author's veracity and accuracy. For just as the needs of habitation limit and determine the beauties of architecture, so Fr. Murray's subject matter limits and determines his style.

The first question the student or reader will ask is, of course, "What is Sociology?" That and similar queries are answered in Chapters I. and II. (Part I). There the birth and adolescence of the sciences are described, and the various approaches to it are outlined: psychological, cultural, ecological, methodological, and philosophical. The sociologist views an individual in relation to his group contacts, and uses the date of Psychology, Ecology, and Philosophy, to establish conclusions about man's life with his fellows.

Modern man and his culture (that is, his whole social tradition) are studied next (Part II). Science and Knowledge are interviewed, and made to give and *verify* statements concerning heredity and environment, race and its problems, population and the 'need' of decreasing it (!), the makeup of human personality, man's means of social contact and development, insanity and disturbed mental states. These facts are studied with relation to social life and modern culture.

Part III. leads us back through the centuries to associate with primitive and prehistoric man. Insofar as we are able, we study his culture and follow him through his daily life, startled to find how amazingly like ourselves he is: his vices are often fewer than ours; his social institutions are complex and well developed; his native intelligence is as great as ours. When we leave him, we turn with the knowledge we have acquired, to study a few of our own social problems (Part IV),—poverty, crime, and family disorganization,—with a view to solving them.



As we turn the last pages of bibliographies, appendix, and index, and then meditatively bring down the cover on these four hundred pages, facts, theories, and conclusions haphazardly return to our minds for further consideration. Defects and mistakes are recalled. In defining the Catholic attitude toward Sociology, it would seem that Dr. Murray never sufficiently emphasizes the fact that ours is a supernatural religion. Even though his preoccupation be "to deal adequately with the descriptive field of social life and the social processes, rather than to usurp the prerogative of the . . . religion teacher," nevertheless he has failed to evaluate correctly the most powerful part of the instrument most efficient in social uplift and betterment: the supernatural character of the Catholic Church: the fact that our life in this world is but a preparation for an eternal gaze into the very eyes of God. Then too, we are surprised to find that the author has neglected in his chapter on "The Framework of Personality," to use the nomenclature, definitions, and divisions of the Psychology and Philosophy that his Church has suggested for his use—nay, urged upon him in her Law. It is necessary, indeed, for Catholic students to be acquainted with the terminology of moderns and non-Scholastics; but why should they for their own use be allotted inaccurate and confusing weapons, when they could far more easily be equipped with an ordinance of solidity, entire accuracy, and profound simplicity?

Besides these defects and similar ones, the reader recalls much that he has learned from these pages, and much that he has unlearned. Perhaps for the first time an unthinking attitude toward other nations and other races, especially the black race, has been broken down utterly. Or an emotional judgment of the necessity and all-importance of 'romance' as pledge and surety for a happy marriage, has happily melted away forever. And so he pushes the book away from him with sadness and joy, *humbly* realizing that his thought is generations ahead of the thought of the vast majority of his fellow citizens: only when they attain his mental age will Society have advanced far toward the Ideal.

E.S.C.

---

**Boundaries.** By Reverend Leonard Feeney, S.J. 61 pp. The Macmillan Company, New York. \$1.25.

The present group of lyrics (there are fifty-four of them) covers a field wide enough to suit the most varied tastes. The themes are not all of a religious mold. Father Feeney deals with nature herself. In his lines addressed to the donkey he extols that humble beast of burden. Although "in every lineament and line, he was completeiy

asinine," yet he was wise enough to share his humble home with his Maker on a certain wintry night. It is interesting to note how well an abstract notion of philosophy lends itself to simple expression in the turn of a clever couplet. The selection *The Fairyland* does this very thing. In simple language Father Feeney describes for us the origin of ideas. "All that enters through my eye, my intellect must simplify." Simplicity and whimsicality appear to be the outstanding features of Father Feeney's style. We say this after reading his observations on the mystery of disappearing elbows and knees.

In a previous volume entitled *Riddle and Reverie* Father Feeney gave his friends good grounds to hope for another such collection. They have not been disappointed. We do not say that everything in this little book is great poetry. But we do believe that thoughts such as are offered us in *Measuring a Crib* and *Rabbit* are a decided step towards a more representative Catholic poetry. J.S.

---

**God's Amazing World.** By Dr. Tihamér Tóth. Translated by Stephen Chapkovich. 184 pp. P. J. Kenedy and Sons, New York. \$2.00.

The first part of the book is about some boys camping out in the woods. You seem to be there. You become absorbed in the interesting words of their teacher. The boys' questions arouse your curiosity. The rapid whirling planets are overhead. The sparkling diamond stars, the picturesque constellations, the infinite distances, the infinity of sizes overwhelm the imagination. Someone created them. Someone guides them. Someone knows all about them. That someone is God. He has written His name in the heavens in the words of order, law and beauty. Yes. God can be discovered in the infinite large things. But also, God can be found in the infinite small things which have been shown in this, God's amazing world.

This book explains many marvelous things from the lifeless elements, from the fragrant flowers, from the tiny cell, from insect and animal life. More wonderful are the astonishing explanations about the discovered mysteries of man. For man is all astonishing because he came from an All-astonishing God.

The second part of this book is entitled, "Belief and Science." Is there a contradiction between religious belief and science? Belief and science came from God in Whom there is no contradiction. There is no hostility between them. In fact this book proves that a scientific man ought to be a good religious man. The last few pages are devoted to eminent scientists, physicists, astronomers, etc.

This book is beautifully written in flowing dramatic style. Every line is of interest. It would make a good Christmas present to young

or old, whether men, women, religious or priests. "God's Amazing World" is an amazing book, for God is All-amazing. O.T.C.

---

**The Cloister and The World.** By Ida Friederike Coudenhove. 110 pp. Sheed & Ward, Inc., New York. \$1.50.

This book will serve as a spiritual guide to religious women, whether cloistered or leading an active life in the world. The problem of Vocation is here treated in the form of three letters: the first dissuading a girl from entering the convent; the second, congratulating a nun on having embraced the religious life; the third, consoling and encouraging a girl who has tried the convent life and abandoned it. The authoress brings out the nature of Vocation in a beautiful essay on St. Joan of Arc. She also discusses the object of the religious life for which those in the world as well as those in the cloister should strive. Religious life in the cloister, of course, strives to attain the love of God in a higher degree than is compatible with the cares of a life spent in the world. This book will serve religious women, cloistered or in the world, in the words of St. Augustine, as a "Mirror" into which they can look and see whether they are falling short of the Ideal. If they find themselves negligent let them "grieve over the past, take heed for the future, praying that their debt be cancelled, and that they be not led into temptation." If on the other hand, they are "following that which is written, (let them) give thanks to God, the Giver of all good things." G.M.

---

**The Conduct of the Schools of Jean-Baptiste De La Salle.** Translated from the French by F. De La Fontainerie. viii-242 pp. McGraw-Hill Book Company, New York. \$1.50.

In this book, which continues the McGraw-Hill Education Classics, a short life of St. John Baptist De La Salle precedes the plan of the Saint for the conduct of his Christian Schools. The word "Christian" is significant, for his aim was to make poor children good Catholics. The emphasis is definitely on religion,—and naturally so, since De La Salle's schools were exclusively for Catholic children. But the children also learned their reading, writing and arithmetic, taught when necessary "to the tune of a hickory stick." It is precisely in this attitude toward corporal punishment that we think the work of St. John shines far and brightly in the realm of Pedagogy, in spite of many minute details. Modern teachers of the primary grades would do well to read its chapters on how and when to administer punishment; how to blend gentleness and firmness judiciously in giving corrections and in creating and maintaining order in a classroom. H.M.G.

**Gentle Ireland.** By Hugh de Blacam. 181 pp. The Bruce Publishing Company, Milwaukee. \$2.00.

Here is an ideal narrative of Ireland because it is narrative of Irish ideals. After a pithy picture of the ancient land of Ireland, the author proceeds to a consideration of its present-day people: the peasant, the parish priest, the student, the children and the woman of the house. These he etches in a nostalgic mood. The gay glamor and gallant courage of the once imperialized Irish people seems to have vanished from Hugh de Blacam's insight of the present day Ireland. They now appear victims of an insipid agricultural discipline. No doubt, his fondness for this agrarian aspect of the people is due to his own political principles.

His treatment of the subcurrent Catholic culture of Ireland is fashioned finely. He effects this by an essential retrospect of the history of Catholicism in Ireland. Since the result of a Catholic culture in spirituality, Erin's spirituality, too, is appreciatively approached and embraced in this work. Particularly is this true when Hugh de Blacam narrates the triumphant finale of the Eucharistic Congress of '32 with all its universal implications and the sacred betrothal of a bride of Carmel with its every particular intimation.

The history of Ireland which constitutes a section of this work is ably discussed. In its treatment Hugh de Blacam proves himself an orderly thinker since he stems from the chaotic chronicles of Erin's past sufficient subject matter to chronicle that past. Colmcille, Brian, Oliver Plunkett and Matt Talbot are some of the sainted men whom he marches through his pages. With them are resurrected engagingly the war and the rumors of war, the reprisals and revolutions which so often erupted Ireland's human as well as physical surface. He even captures within a dozen or so pages all the tragic splendor of Erin's history.

He concludes the volume with a few scant but substantial revelations pertinent to Irish literature and life. When he says lauditorily about Canon Sheehan and Daniel Corkery might be questioned, particularly by Irishmen. Since Sheehan and Corkery represent a particular school of Irish thought, might he not, agreeably though not agreeingly, have discussed other Irish writers of thought dissonant to his own? In his presentation of Irish life he permits none of the advantages of modern living to be thrust upon the Irish scene. Why?

The book is well made with artistically photographed scenes and people representative of gentle Ireland. It will not captivate the Irish reader as easily as the foreigner since it is politically propagandic. But this political handicap is so gently raised it will offend no real

Irishman. It is, above all, a contribution to modern Irish literature; accordingly it commends itself. B.L.

---

**Albert and the Belgians.** By Charles D'Ydewalle. 281 pp. Morrow. \$3.00.

This book is not a history, but rather a sheaf of memories. The author, a young Belgian journalist, was numbered among the few intimates of the great Belgian King, and out of love and reverence for that great personage, he has given to the reading public this intimate and personal life. As the author himself testifies, no documentary evidence was utilized in the compilation of the book. The only means of data was his own first hand experience and the experiences of others of the King's own intimates, from whom he obtained the knowledge by word of mouth. Hence the book is without bibliography or references.

The book is not only a detailed record of Albert's public life, but also of his personal reactions to almost every situation. As Albert was the second son in the royal family, little consideration was given to his future life, all attention being focused on the heir-presumptive to the throne of his uncle, Leopold II. With the death of his elder brother, Prince Baudouin, however succession to the throne devolved on Albert. From the age of sixteen, he was a prominent figure in the national eye, and in 1909 he ascended the throne.

Although the greater part of the book is dedicated to the momentous years of the World War, the author has given us a good survey of Belgium politics and trends of feeling throughout Albert's twenty-five year reign. The reader sees Albert, now spending long hours at his desk in literary studies or affairs of state, now dashing off for a gallop, motor-bike ride, or walk at a killing pace, now happy in his gardens examining trees and shrubs. But it is as King of the Belgians, battling the German invader that he has the most universal appeal. Those fifty-two months spent in the war zone stamped Albert as one of the World War's greatest figures. But in truth Albert never realized his greatness.

It is a book well worth reading by all interested in Belgium and its great King. The manner in which the book has been compiled has cost it something in coherence, but this can be overlooked in such an intimate study. The illustrations on the whole are good, but a map of the Belgian front during the war would have added to the attractiveness of the volume. C.R.G.



**College Men.** By Dom Proface. x-324 pp. P. J. Kenedy & Sons, New York. \$2.00.

Books on how to do things have been written on nearly everything under the sun, except on how to go to college, and here at last is one on that subject. Many a boy there is who dreams of the day when he can don a freshman cap, take up his books and become a college man. Little does he realize the many difficulties which will confront him in college and the varying degrees of success or failure which will attend his actions there. Hence in *College Men* Dom Proface has seen fit to present a few ideas on prudence in student conduct.

The author who writes under an assumed name, is evidently intimately acquainted with student difficulties. His attitude is entirely sympathetic, and he has considered most of the current problems met with by students in college today. Roughly, these concern freshmen, studies, culture, campus finance, social life, health and religion. Religion deserves a little more consideration than Dom Proface has given it for the simple reason that university life today is too sympathetic with non-religious attitudes,—a decided defect in our culture.

The reason for Dom Proface's writing under an assumed name is that he has mentioned many difficulties which students themselves have brought to him. The use of direct discourse has done a great deal to make the book interesting and readable for the younger person who, even though he cannot hope to go to college, can nevertheless, profit from consideration of the thoughts here presented. C.M.F.

## DIGEST OF RECENT BOOKS

**DEVOTIONAL:** *The Catholic Sunday Missal* is a translation of the *Missale Romanum* for Sundays and principal Feasts, by C. J. Callan, O.P., J. A. McHugh, O.P. For Catholics interested in the Liturgy of the Mass this book will serve as a very valuable aid in following the priest at the altar. An instructive introduction on the Mass and on the use of the sacred vestments gives the faithful an insight into the meaning of the Holy Sacrifice and its various actions. (P. J. Kenedy & Sons, New York, Cloth \$1.00. Imitation leather, \$2.00. Leather, seal grain, \$3.00.)

**LITERATURE:** *Essays in Culture*, by the Right Rev. Msgr. John M. Wolfe, Ph.D., S.T.D., deals with a great variety of subjects which the author unifies in bringing out their Catholic educative value. Msgr. Wolfe writes most interestingly and with greatest authority upon the value of Catholic school education. (The Stratford Co., Boston. \$2.50.)

**FICTION:** In *The Ruined Temple* Rev. Richard A. Welfle, S.J., enters the field of boys' stories. Missionary life in India is presented from actual experience. The plot gives plenty of hair-raising thrills to satisfy American youth. (Benziger Bros., New York. \$1.25.)

**MISCELLANEOUS:** Among the many books written about boys and their problems, *Our Boys*, by Frederick A. Reuter, may be read, under-

stood, and enjoyed by the boy himself. Parents will find in this book many helps in guiding their sons. The busy priest who cannot find time to read philosophical works on boy training will find at a glance many things to talk about. The book makes pleasant reading as it is interspersed with anecdotes and stories. Where is the boy who does not like a story? (Frederick Pustet Co. Inc. New York and Cincinnati. \$2.00.)

**Married Saints**, by Selden Peabody, is a book worthy of note, well written and interesting. In our opinion, more particulars might have been given concerning the marital relations of certain of the saints and holy ones treated as in the cases of Elizabeth Leseur and of Cornelia Connelly. The inclusion of Dom John Chapman's theory of mystical experience cannot be deemed prudent. It could have been omitted entirely without any harm to text or content. The best ascetical writers, St. Thomas among them, do not hold for any mystical faculty such as is implied on page 31 and 32. (Longmans Green & Co. \$2.00.)

For those Catholics who really want to know the facts about what is taking place in Mexico, **No God Next Door**. By Michael Kenny, S.J., Ph.D., Litt.D., is the best source of information that has appeared on the subject to date. Father Kenny has gathered his material from first hand experience, living with the persecuted people. The glorious fight to hold on to their faith put up by the Mexican Catholics should make us all proud of our spiritual kinship with them. (William J. Hirtten Co., New York. \$0.25.)

To anyone teaching the principles and methods of Catholic Action either in Colleges or in Study Clubs, **Catholic Action** (Teacher's manual Edition). By Burton Confrey, M.A., Ph.D., will prove most beneficial. Emphasized throughout its pages is the true concept of Catholic Action: an interior religious growth manifested by example and action, the foremost cause of spreading Catholic truths and principles. The book is divided into two complete and distinct parts, the first concerning itself with the field of Catholic action, the second consisting of the Teacher's Manual with answers to the tests in the text and a short digest of each article the students are asked to read. (Benziger Brothers, New York. \$2.60.)

**FOREIGN: Theologia Specialis**, by P. Seraphinus a Loiano, O.M.Cap., S.T.Lr., is the second volume of **Institutiones Theologiae Moralis ad normam iuris canonici**. The present volume is divided into three sections, of which the first deals with the theological virtues, the second with the precepts of the Decalogue, and the last with certain precepts of the Church. The subject matter is handled in a very practical manner. The work is very suitable for confessors in directing the consciences of their penitents. (Casa Editrice Marietti, Via Legnano, 23-Torino 118. Lib. It. 25.)

P. Matthaeus Conte a Coronata, O.M.C., in **De Delictis et Poenis**, which is the fourth volume of his **Institutiones Juris Canonici**, treats of the fifth book of the Code of Canon Law, in the same order as the Code itself. All the various opinions of the authors on controverted questions are carefully weighed. Documents are contemplated in their sources. This book should be of value as a guide to both priests and scholars. (Casa Editrice Marietti Lib. It. 30.)

**Devotionale Pii Clerici et Religiosi**, by D. Germano Prado, is a devotional work intended for the use of clerics and religious. Various texts from Holy Scripture, the Fathers, and the liturgy have been chosen with a view to kindling devotion. May the aim of the author be fulfilled in arousing once again a strong zeal and an ardent charity in the hearts of clerics and religious. (Casa Editrice Marietti Lib. It. 7.)

**PAMPHLETS: The Head Of The Family**, by Rev. Adolph Dominic Frenay, O.P., Ph.D., Central Bureau Press, St. Louis, Mo., is a scholarly discussion of a vital point in Christian life best explained in the words of our Holy Father, "if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for

herself the chief place in love." (\$0.10). From the St. Anthony Guild Press, 389 Main St., Paterson, N. J. (\$0.10 each come the second and third booklets of a series of six titled, "**A Little Child's First Communion**" by Mother Margaret Bolton, Religious of the Cenacle. They are splendid means of introducing children to the spiritual way. The Queen's Work, 3742 West Pine Boulevard, St. Louis, Mo., presents two excellent pamphlets—"Of Dirty Stories"—"**Everybody's Talking About Heaven**" by Fr. Daniel Lord, S.J. (\$0.10 each). Attractive covers engage one's attention and what is written between the covers is compelling and interesting. From Geo. A. Pflaum, Publisher, 124 E. Third St. Dayton, Ohio, comes "**Our Little Messenger**" which was prepared under the direction of Rev. Carl J. Ryan, Ph.D., and Rev. James T. Hurley in collaboration with the staff of the Teachers' College, Cincinnati Archdiocese. It is intended for school use in the second grade. It has four pages, is printed in large legible type and gives outline pictures to be colored by the pupils. (Subscription rates in quantity lots are \$0.40 for the school year, \$0.20 for the semester).

**BOOKS RECEIVED:** From Samuel French Inc., New York: **Junior Play Readings** selected and edited by Louise M. Frankenstein (\$1.50); **The Music Master**, by Charles Klein; **Dating Lady Luck**, by Raymond L. Hill; **The Deluge**, by Frank Allen; **Charley's Aunt**, by Brandon Thomas; **The Bishop Misbehaves**, by Frederick Jackson; **Fly Away Home**, by Dorothy Bennett and Irving White; **Loose Moments**, by Courtenay Savage and Bertrand Hobbs; **Burlesque**, by George Manker Watters and Arthur Hopkins; **Three Faces East**, by Anthony Paul Kelly; **Rolling Home**, by John Hunter Booth; **A Star Shone**, by Alice C. D. Riley; **Lady of Letters**, by Turner Bullock; **Wings Over Europe**, by Robert Nichols and Maurice Browne; **Page Miss Glory**, by Joseph Schrank and Philip Dunning; **Ladies in Waiting**, by Cyril Campion; **The Last Warning**, by Thomas F. Fallen (each \$0.75); **Hallowe'en and Thanksgiving**, by Nina B. Lamkin; **A Play for Every Holiday**, by Sylvia C. Walfcheck (each \$0.50); **A Wake or a Wedding?** by Albert Hatton Gilmer; **The Cherry Orchard**, by Harold Poppe; **First at Bethel**, by Margaret Bland; **Seth Parker's Jonesport Folks**, by Phillips H. Lord (each \$0.35). **The Hosting of the King and Other Poems**, by Michael Earls, St. Anthony's Guild Press (\$1.00). **A Chaplet for Mary**, by Edith Tatum, Parish Visitors of Mary Immaculate, New York (\$0.50). **Kateri Tekakwitha**, by John J. Wynne, S.J., 226 E. Fordham Road, New York (\$0.25). **The Ten Commandments of Reason**, by Fr. Isidore O'Brien, O.F.M., St. Anthony Guild Press, Paterson, New Jersey (\$0.15). **Prayers for the Dying**, by Francis P. LeBuffe, S.J., The American Press, New York (\$0.30). **Holy Hour**, by Rev. Edw. P. McAdams, John Murphy Co., Baltimore, Md. (\$0.20). **Twenty-five Questions and Twenty-five Answers** on State Support for Religious Free Schools, by The Most Rev. Karl J. Alter, Bishop of Toledo, *Our Sunday Visitor*, Huntington, Ind. **Little Treasury of the Sacred Heart**, St. Anthony Guild Press, Paterson, New Jersey (\$0.10). **The Little Treasury of St. Jude**, St. Anthony Guild Press (\$0.15). **Test Exercises** for use with **The Means of Grace**, by Rev. Leon O. McNeill and Madeleine Aaron, St. Anthony Guild Press (\$0.15).