



The New Testament. Translated from the Original Greek by F. A. Spencer, O.P. Edited by C. J. Callan, O.P., and J. A. McHugh, O.P. 735 pp. Macmillan, New York. \$4.00.

A few years after his ordination to the priesthood in the Paulist Congregation, Seymour Hobart Spencer, son of an Episcopalian minister and a convert to the Catholic faith, entered the Dominican Order. Learned in many fields, he was outstanding in Scripture and Languages. The editors state that, "in 1894, Father Spencer began a translation of the four Gospels from the Latin Vulgate, bringing it to completion and publishing it four years later." The translation was begun indeed in 1894, but it was from the Greek text, and was first published by Wm. Young & Co., New York, in 1898, under the title, *The Four Gospels*. The last of four printings appeared in 1901. Such approval induced Father Spencer to translate the whole New Testament, a work which was completed a month or two before he died (1913) but which has remained unpublished until the present. Now the fruits of his unselfish labor are available to all.

"This translation is not servile, but is at times even quite free, in order to be more within the grasp of present-day readers (Introduction by Père Vosté)." Father Spencer's work substantially agrees with the original Greek and the Latin Vulgate, and, when there is a difference in a matter of importance between the two, the Latin is placed in brackets or in a footnote. The chapter and verse form of the Douay-Rheims translation is supplanted by the paragraphing of the logical divisions of the text. The chapter and verse-numbering, however, is retained. The words of Our Lord are italicized and quotations from the Old Testament are in small capitals; critical remarks on the text and explanations of difficult passages are to be found in the footnotes.

We may call into question the footnote to Mark xi, 13 (the Barren Fig Tree), *viz.*, that Our Lord expected to find figs on the tree. "There is no example known in the country [Palestine]," says Lagrange (*Évangile selon S. Marc*), "of figs remaining on the tree during the whole of winter." He quotes Msgr. LeCamus: "To say that, according to the Evangelists, Jesus really wished to eat figs at Easter-

time is to admit that they have attributed to Him the most extravagant of fancies." The incident, for Lagrange, is a "parable in action," and its explanation necessitates a proper understanding of the nature of a parable.

Translating the double Amen in John 1, 51 *et al.*, as "Indeed, Indeed," destroys what is probably the tonal note of the passage, and breaks or at least obscures what appears to be a bond between John's Gospel and Apoc. 3, 14. However, the difficulty of exactly translating the Hebrew "Amen, Amen," in the sense intended by St. John has been recognized by all from the beginning. St. Jerome and the Rheims translators did what was best when they simply transliterated the Hebrew words. One could wish that Father Spencer had followed in their steps.

It is to be regretted that the colorless reading in Romans 1, 4, "was *marked out* to be the Son of God," has been adopted in preference to the practically certain sense, "constituted." True, "marked out" evades an apparent difficulty, but it also weakens, if it does not destroy, St. Paul's masterly assertion of the doctrine of the Mystical Body.

There is no real reason for adopting the termination *ah* instead of *as* in certain proper names in St. Matthew's geneological list. The *sigma* ending of the Greek text has been preserved in the Vulgate and in both the Catholic and English versions of St. Matthew. It may be true that the *ah* form is a closer approximation to the original Hebrew form, but then consistency in that point would demand Jeshua instead of Jesus, and Mattathiah instead of Mattathias (Luke 3, 26).

One is sorry to meet at times a phrasing that is almost colloquial, as in Luke 11, 7 where the "Don't bother me" is hardly an improvement on the Rheims version, "Do not trouble me." Again, one wonders why it is a "lady" named Martha and not a "woman" in Luke x, 39, since *gunai* is translated "woman" in John xix, 26. But in general the English style is graceful and in keeping with the exalted nature of the subject.

In all, Father Spencer has builded himself a monument *aere perennius* and one that will stand as a real milestone in American Catholic Biblical scholarship.

J.M.

The Early Dominicans. Studies in Thirteenth-Century Dominican History. By R. F. Bennett, M.A. xii-189 pp. University Press, Cambridge. Macmillan, New York. \$3.25.

The student interested in Dominican history will find much that is disappointing in this book, one of the Cambridge Studies in Medi-

eval Life and Thought edited by G. G. Coulton. Pouring over the list of "Authorities" at the close of the volume, one would be led to believe that a good piece of research work has been accomplished and that one will obtain some profit from its perusal. However, upon reading the book carefully, one is warranted in drawing the conclusion that these sources were not well used. There is in most of the study a curious admixture of citations from first rate authorities and secondary sources. The best chapter in the book is the one on Poverty. There, Bennett's conclusions are more than merely interesting. They show that he has made a profound study of the question of poverty than of any other matter dealt with in the book.

The chapter dealing with Saint Dominic amazes one from the outset. Its opening statement is this: "St. Dominic is one of the most unresponsive of historical figures (p. 18)." Bennett may have found him so, because throughout his book he is clearly unsympathetic toward the Founder of the Order of Preachers. Humbert de Romans and the Saint are repeatedly weighed on the scales of merit, and Humbert benefits by the aid of the author's thumb. This could not be the correct estimate of one who has an adequate knowledge of St. Dominic and his work.

The section of the study dealing with preaching is concerned almost entirely with the moral preaching of the Order and neglects the dogmatic. This can hardly be condoned as an oversight. The very nature of the Dominican purpose postulated the dogmatic consideration of the truths of Faith without neglecting their moral aspect. Otherwise, how could the Brethren have been referred to as *Pugiles fidei et vera mundi lumina* by Honorius III, a statement borne out by the apostolic labors of the disciples of St. Dominic?

One of the most flagrant defects in this book is the implication of "unsacerdotalism" (Appendix III). The author clearly does not understand the point he is trying to make, if indeed, there were a point to be made. Much more could be said in adverse criticism but sufficient instances have been adduced to show how much is wanting to make this work something worth while. L.H.

Blessed Martin de Porres. By J. C. Kearns, O.P. 227 pp. P. J. Kenedy & Sons, New York. \$1.50.

This is one of the books which always should have but which never has been written until now. During the last few years, particularly since the United States has learned again of Blessed Martin from the delightful brochure of Father Norbert Georges, O.P., "*Meet Brother Martin*," there has been an insistent demand to know more

about the life of this Negro Dominican. "Now that we have met Brother Martin," they say in effect, "we would like to know more about him." Now we can know more about him, for Father Kearns' work is the fullest and most complete picture of Blessed Martin to appear in English, and is undoubtedly the most detailed work available to English-speaking people.

The good hagiographer today has to steer his course between the Scylla and Charybdis of the popular yet almost purely imaginative hagiology and the long, drawn out, moralizing 'lives' of yesteryear. Keeping a firm hand on the wheel, Father Kearns avoids both extremes.

All the well-known incidents in Blessed Martin's life are related with considerable detail, while not a few new facts have been unearthed from the none too extensive sources available. The author examined Martin de Porres' life in the light of St. Thomas' teaching on the virtues; this shows most convincingly the solidity and entirely supernatural character of Martin's holiness.

A very interesting and instructive chapter treats of the modern mission of this humble Laybrother and affords a resumé of the past and present devotions to him in the United States. The Apostolic Letter of Pope Gregory XVI raising Martin to the honors of a Blessed, two decrees of the Sacred Congregation of Rites and the recent letter of the Master General of the Dominican Order are also included.

N.W.

Frontiers of Faith and Reason. By Vincent McNabb, O.P. 288 pp. Sheed & Ward, New York. \$3.00.

Father McNabb, O.P., has gathered together in this book thirty-five essays, published at one time or another during the past thirty years, which suggest or apply principles that can "be overlooked or set aside only to the hurt of Catholic scholarship and even of Catholic faith." Some of the essays deal with dogma, liturgy and history, but the majority are concerned with Holy Scripture. Perhaps, however, the special charm of the book consists in the adroit way in which data from all these sources are correlated in elucidating the points in question. The great principles of St. Thomas are in evidence practically throughout, and nowhere more so than in the splendid essay showing why and how the Blessed Virgin can be only the final cause of all graces, and in another containing a summary of the doctrine on the Sacrifice of the Mass.

The Scriptural essays fall into two groups. Among those dealing with general problems, we find one entitled "St. Thomas and Inspi-

ration," which, to say the least, in no way partakes of the logical construction and general clarity characteristic of the book as a whole. It is difficult to determine in this essay just what the purpose and the procedure of the author is; one is left with a sense of vagueness, not to say evasiveness. The statement (p. 53), "We can see at once that the opinion which accredited God with verbal or sentential inspiration, really accredited him with the revelation of words and sentences. It was not Inspiration but Revelation," is not at all an exhaustive or accurate description of the theory of Verbal Inspiration. Whatever theories regarding Verbal Inspiration Protestants may have developed, there is a Catholic Verbal Inspiration theory that holds not for the Revelation of words and sentences, not for mere mechanical dictation, but for a divinely *inspired free-choice* of words on the part of the hagiographer, in accord with the dictum of the Encyclical *Providentissimus Deus*, "ita scribentibus adstitit . . . ut . . . et apte infallibili veritate exprimerent." Again, in *Inspiration* for Fr. McNabb there seem to be but two elements—*judgment* concerning the truth and *intention to transmit*. Such a definition is not adequate: it leaves unprotected the actual transmission—a gap between intention and execution, between judgment and infallibly true expression.

The second group takes up particular problems. Father McNabb, for instance, presents evidence supporting the opinion that St. Mark himself wrote the last twelve verses of his Gospel, and data explaining the omission of Matt. xvi, 17-19 by Mark and Luke. Again, in two essays of a philosophical nature, he points out the gradual development in St. Paul's statement of Christology in the Captivity Epistles, and suggests that the doctrinal influence of St. Peter's First Epistle was very great. Perhaps the most brilliant essays are those in which the author seeks to show that, in writing his Gospel, St. John seemingly "made a selection of matter to meet the needs and answer the questions of the infant Church." Regarding the forgiveness of sin, for instance, John xx, 19-23 would readily put at ease such timid souls as might be perplexed because Matt. xvi, and xviii, 18 seemed to promise to the Apostles jurisdiction in *foro externo* rather than in *foro interno*, especially since neither passage contains an explicit mention of sin or of the forgiveness of sin. Again, John ii, 1-11 and vi, 48-54 would establish the dogma of the Real Presence by Transubstantiation for such as might find hard sayings in the less explicit testimony of St. Paul and the Synoptics. Likewise John vi, especially verse fifty-four, would add the explicit authority of Christ to the discipline of Sacramental Communion by all—a thing not even mentioned in the Synoptics and St. Paul.

Apart from the aforementioned essay on Inspiration, this is a vigorous, thought-provoking, instructive and, in many respects, original book. Unhappily, it is marred by many typographical errors and inaccurate references, which are not contained in the list of *errata*.
M.O'B.

Sorrow Built a Bridge. By Katherine Burton. 290 pp. Longmans, Green & Co., New York. \$2.50.

Sorrow Built a Bridge for Rose Hawthorne Lathrop and she crossed it with strides of masculine strength. As a child and young woman she was dainty and fastidious, but in later years she never shrank from the most extreme tests of fortitude. When she started her life work she was unheralded, criticized, discouraged and opposed, yet her courage and singleness of purpose carried her through to a merited victory. The care of the poor held in the bonds of incurable cancer became for her the occasion of exercising extraordinary virtue.

Katherine Burton's portrait of Rose Hawthorne is delightfully informal, instructive and entertaining. Rose imbibed her parents' love of God and grew up in the cultured company of Longfellow, Whittier, Emerson, Thoreau, Lowell, Alcott, the Brownings, and others. After her early childhood, her life story can be told from three momentous incidents: her father's death, her unfortunate marriage to George Lathrop, and her determination to devote her remaining years to the sick poor.

The death of her father when she was thirteen was perhaps the greatest shock of her life, for she had lost not only her father but also her idol. Her marriage to George Lathrop failed because, even though they were deeply in love with each other, George could not measure up to Rose's ideal husband—her father. Both embraced the Catholic Faith in 1891, but two years later their clashing temperaments and George's intemperance separated them. A reconciliation was effected but it was short-lived, and they went their separate ways. Rose journeyed to New York and soon found that the world was a darker place than her own soul. Horror and pity were aroused in her at the sad, neglected condition of the victims of cancer who were too poor to pay for hospitalization. Only the poor house was open to them—a frightful thought that roused her to action. Alone, she started on her journey of charity by renting a four room flat on the Lower East Side and taking in a half dozen cancerous human beings. Lack of sympathy with her work and paucity of funds did not deter her. Soon she had one helper, then a few more. By the time of her death, the Society of Servants for the Relief of Incurable Cancer, a community of Third Order Dominican Sisters which she had formed

from her helpmates at the suggestion of Father Clement Thuente, O.P., and which she ruled as Mother Alphonsa, boasted of St. Rose's Home, Cherry Street, and a large, fireproof building at Hawthorne, N. Y. In those few years, Mother Alphonsa had taken great strides, and within six years after her happy death her spirit motivated her followers to found Homes in Philadelphia and Fall River.

Sorrow Built a Bridge is the November choice of the *Catholic Book Club*. Katherine Burton is to be sincerely thanked for this factual and charming story of the life of a truly great soul, who lived to the letter her motto taken from St. Francis de Sales: "I am for God and the Poor."

M.J.M.

The Holy Ghost. By Edward Leen, C.S.Sp. 351 pp. Sheed & Ward, New York. \$2.50.

Too many Catholics neglect devotion to the Third Person of the Most Holy Trinity because of the trepidity their imaginations have engendered at the unscalable heights of such devotion. They consider it the exclusive privilege of mystics and far beyond the capabilities of the ordinary good Catholic. How wrong they are! But their misconception need not be watered and cultivated; rather let it be plucked out by the strong hands of enlightening truth. Father Leen's latest popular exposition of the profound treasures of theology, *The Holy Ghost*, will give Catholics a knowledge of the Holy Spirit, and thereby teach them to love Him and act in accord with His inspirations.

Eschewing all consideration of the Holy Ghost's activity in the Church, Father Leen treats of the Person of the Holy Spirit and of His operations in the human soul. The author of *Progress Through Mental Prayer* and *In the Likeness of Christ* simplifies as much as possible the theology on the Third Person of the Most Holy Trinity, the subsistent love of God. As all will recognize, this is a gargantuan task, but Father Leen is capable of it. He has the knowledge, he has meditated on that knowledge, and he has, to a certain degree, facility of expression. We qualify the last phrase because there are certain sections of the book which must be read very carefully in order to understand their true import, and there are others the doubtful meaning of which is cleared up a few pages later.

Except for two noteworthy instances, the entire work sparkles with brilliant applications of the doctrine of St. Thomas. Twice (pp. 28, 305), Father Leen classifies Prudence as a moral virtue; which, of course, is not so. The moral virtues are radicated in the appetitive tendencies, whereas Prudence, which directs these virtues, "is

properly in the reason (*Summa Theologica*, IIa IIae, q. 47, art. 1, c).” The other instance which should be mentioned occurs when the author says (p. 325) that there is no gift to complete and crown the operations of the theological virtues of Hope and Charity. This is the doctrine of St. Thomas in the Sentences; but from the *Summa* we learn that the Gift of Fear perfects Hope and Temperance (IIa IIae, q. 141, art. 1, ad 3, and q. 19, art. 9, ad 1), and that the Gift of Wisdom perfects Faith and Charity (IIa IIae, q. 9, art. 2, ad 1; q. 45, art 2, c. and ad 3).

All in all, this work of Father Leen’s is excellent. All who read it will do so with profit—a profit that they will experience to their soul’s delight.

L.A.S.

Christian Morals. By M. C. D’Arcy, S.J. 210 pp. Longmans, Green & Co., New York. \$2.00.

Father D’Arcy, S.J., Master of Campion Hall, Oxford, has reinforced the Christian front with a reasoned, popular explanation and defense of Christian morals and the principles upon which they firmly stand. Like an experienced general who is familiar with the terrain upon which the battle is to be fought, he places his defense in an unassailable position and forces the fight to be out in the clear, over fundamentals.

Father D’Arcy shows clearly and profoundly that Christian morals are not a hemming in, a negation of man, but rather the realization of life, the making of man a human being.

Christian Morals is made up of a group of essays linked by the common aim of setting forth the sanity, truth and richness of the Christian moral life. The first eight essays, especially “The Spiritual Principle in Man,” are enough to make even a materialist’s soul rejoice in its creation. Human nature (a great point!) is considered as it is; and from this consideration conclusions follow concerning human dignity and what is necessary in morals for man to attain his last end. This whole section forms around the great conclusion that man must be recognized as a spiritual as well as a material being. Christianity, incorporating and transforming the wisdom of Jewish, Greek, and Roman society, would have man as he is, a little less than the angels; it would keep him from becoming little more than the beast which, knowingly or unknowingly, the isolated little modern world would make him out to be.

Father D’Arcy on every page gives doctrine that is sound and profound, stimulating and inspiring. We think, however, that he should have included an essay on the immortality of the soul, a doc-

trine whose verification is of prime importance in the defense of Christian morals.

The last three essays, "Birth Control," "Pacifism" and "A Criticism of Marx" deal with particular moral problems. They are masterly expositions, clear, to the point and sufficiently comprehensive.

Every essay in *Christian Morals* is well worth at least a second reading by everyone, and especially by those who are on the Christian firing line. It is not made up of glittering generalities, rather, it is pure ore from the golden vein of untarnishable truth. B.M.

The Dissident Eastern Churches. By Donald Attwater. 368 pp. Bruce, Milwaukee. \$3.50.

Since the publication of the encyclical *Rerum Orientalium* by Pope Pius XI on September 8, 1928, considerable interest has been manifested in the affairs of the Oriental Churches, nearly all of which are represented by parishes in the United States. In keeping with the instructions of the encyclical, Donald Attwater, Editor of the *Eastern Churches Quarterly*, has cleared the air of much of the misunderstanding that surrounds our brethren who have been outside the fold of Peter for over nine hundred years. He has gathered up the tangled threads of the separated Eastern Churches, each with its own different hue of traditions and rich variety of religious customs, and has woven them all into a unified account of Orthodoxy in the Near East.

Roundly speaking, the subject matter embraces the Orthodox Nestorian and Monophysite Churches, with their long train of more or less dependent and frequently national churches widely scattered in the Balkans, Africa and Asia, all of which, with one or two exceptions, have valid Orders and Sacraments. Besides the history of each church, Mr. Attwater gives particular consideration to its present organization and state, its bishops, lower clergy and monasticism, its dogmatic divergences, liturgy and customs, its use of the Sacraments, its calendar and penitential seasons.

The work is extremely impartial, neither extenuating nor emphasizing the shortcomings of the dissident Christians. It is clearly pointed out without prejudice or passion that it was servile dependence and excess of power in civil government, rather than dogmatic differences, that drove these churches from the divinely guided center of unity, although dogmatic differences did later seal the separatist movement. When one considers that for centuries they were walled in on all sides by Mohammedanism, thus rendering communication with Rome nearly impossible, the inevitability of schism is evi-

dent. With these facts in mind, Mr. Attwater has regarded them not as enemies to be kept at bay, but rather as brethren to be reconciled by mutual charity, a kind forbearance, and prayer.

This addition to the *Religion and Culture Series* is an invaluable asset to the libraries, not only of historians and ecclesiastical students, but also of all who have at heart the reunion of Christian Churches. C.N.

The Liturgy of the Church. By Dom Virgil Michel, O.S.B. x-370 pp. Macmillan, New York. \$2.50.

The liturgical revival in the Church will be aided greatly by this admirable work of Dom Virgil Michel, O.S.B., editor of *Orate Fratres*. From page to page the reader realizes what a treasury of liturgical knowledge the author possesses; but, profound as the work is, its outstanding feature is simplicity. Predominant in the author's mind must have been the truth that the liturgy needs but to be exposed in its simple reality to be loved, so rich is it in meaning and beauty.

"The liturgy is essentially the Christian faith prayed; it is dogma set to prayer in the official worship of the Church of Christ under the unerring guidance of the Holy Ghost, the Spirit of Truth." It is no mere external formality, cold and lifeless, but it is the official, public, living worship which Christ unceasingly offers to His Father in and through His Mystical Body, the Church. It is the living prayer of the Church in which clergy and laity unite. The theme of the liturgy is Christo-centric; the character is divine; its foundation is the doctrine of the Mystical Body of Christ. It is one, holy, catholic and apostolic, as is the Church. It revolves around the Mass, and from the Mass draws its life and meaning. Next to the Mass, the Sacraments are the most intimate expression of Christ's power. The Sacramentals, the Divine Office and the Chant also play their parts.

We cannot too heartily recommend Dom Michel's *The Liturgy of the Church*. A truer appreciation of Catholic life will certainly result from an attentive reading of it; love of Christ in His Mystical Body will be inspired; greater union with Him in the liturgy will be sought after. E.D.F.

What Man Has Made of Man: A Study of the Consequences of Platonism and Positivism in Psychology. By Mortimer J. Adler. xix-246 pp. Longmans, Green & Co., New York. \$3.50.

Four lectures delivered in Chicago before the Institute of Psychoanalysis constitute the occasion for this latest philosophical contribution of the ardent Thomistic scholar, Professor Adler. Intended as

discussions of methodological problems in relation to scientific procedures of psychoanalysis, it is not surprising to find that the author insists on a return to fundamentals by a sharp analysis of the relation between philosophy and science. As an outstanding Thomistic scholar, Adler maintains that the return to fundamentals cannot be dismissed as "a nostalgic return to the dead past." Of course Philosophy did not end with Aquinas. The idea of a closed system is stifling to men of broad vision. For a genuine philosopher, the study of Thomism is the opening up of new horizons to the human mind. One can be a Thomist "only by being a philosopher facing contemporary issues in the light of reason and experience . . . and through being respectful of the tradition of human knowledge wherever it bears witness to the truth—as did Thomas Aquinas (p. XIX)." The direction and principles are our intellectual heritage, the application to vital needs is our task.

The lectures in *What Man Has Made of Man* are reprinted in the schematic outline form in which they were delivered before the Institute. This was a sad mistake, for, while the author has captured the value and spirit of philosophical analysis, the reader is captured and caught in a maze of divisions and subdivisions that is at first bewildering and then offensive. The charm and ease of Adler's prose is lost. Appended to the lectures, and constituting by far the philosophical value of the book, are one hundred ten pages of notes that comprise a miniature encyclopedia of philosophical psychology. There is no attempt at a vain show of erudition, but rather the conviction is given that scholarship is a great advantage to a mind that looks at the totality of things. Without the synthesis afforded by wisdom, knowledge and the collection of facts is mere charlatanism. In studying this work the reader and student should consider the lectures and notes as an integral unit. Examined in this light one can trace clearly the analysis of five problems: (1) the distinction and relation of science and philosophy; (2) the location and value of the History of Psychology and of Philosophy in the field of knowledge; (3) psychology in its two dimensions, experimental and rational; (4) scientific psychology in its division into psychometrics and psychoanalysis; (5) an examination of psychoanalysis in the two aspects of the unconscious and repression.

A capable Thomist, Professor Adler has applied Thomistic principles to his treatment of these five theses. Inaccuracies of expression rather than in basic meaning startle the reader and should have been avoided. The lectures and notes dealing with the unconscious and repressions deserve special mention. The general analysis of

habits is thoroughly Thomistic and extraordinarily well done. Habits in relation to the preconscious and the unconscious is a distinct contribution to philosophy and psychoanalysis. This is a concrete example of the application of Thomistic principles to new problems. However, contrary to the intention of the author, his analysis of repression in relation to habits is questionable and definitely un-Thomistic. All repression (in the Freudian sense) is for a Thomist an abnormality. Fundamentally it is a dishonesty, a refusal to recognize a habit for what it is. Adler's discussion is misleading, for it stops short and leaves the way open to fatal consequences. If repression is limited to his statements, then all those who are attempting to establish a set of habits in the construction of a life of virtue are neurotics. Conscious repression for Thomas Aquinas is a necessity in the exercise of Christian virtue. It is unconscious repression that has all the dangers outlined by Freud. Granted this, it cannot be maintained that habits retain their energetic efficiency even when not used. Entitative habits may retain their efficiency, but not operative habits, for lack of exercise leads to their disintegration. Adler's analysis of repression could have been stated: "Repression is had when the will moves the reason not to consider the objects to which the passions tend, *and at the same time pushes the passions (hypocritically) towards these objects* (italics ours)." In short, repression is the refusal to recognize the nature of a habit while agreeing to its operation.

Professor Franz Alexander of the Institute of Psychoanalysis has written a unique introduction in which he states that the conclusions, approach and whole outlook of the author are diametrically opposite to his own.

What Man Has Made of Man abounds in typographical errors and lacks an index, the inclusion of which would have been a valuable help to the student.

D.B.

The Destiny of Man. By Nicolas Berdyaev. Translated from the Russian by Natalie Duddington, M.A. 377 pp. Charles Scribner's Sons, New York. \$5.00.

Berdyaev is a writer whose words have provoked a great deal of comment and some controversy. When *The End of Our Time* appeared some hailed him as the prophet of a "new Middle Ages." On other occasions, he has been condemned for rejection of authority, and his Christianity labeled "confused and vague." Few, perhaps, are willing to accept Berdyaev's philosophy in anything near its entirety, yet many are attracted by his thought; hence *The Destiny of Man*, recently translated into English, seems assured of a large reading public.

At the outset of his work on man's destiny, Berdyaev seizes upon the distinction of "good and evil" as the dominating factor in human moral life, and seeks to determine its origin. He affirms that the distinction must be due to the Fall, which in turn posits in man a certain "meonic freedom." Good and evil are correlatives which come into being together and disappear together. "The world proceeds from an original absence of discrimination between good and evil to a sharp distinction between them and then, enriched by experience, ends by not distinguishing them any more (p. 47)." To show how man is to be freed from the fatal distinction of "good and evil," the author discusses morality "on this side of good and evil" under the headings of the ethics of Law, Redemption and Creation. As for law, he dwells on its impotency, opposing to it the freedom of the "spirit." He extols the Gospel as containing an ethic of redemption and of grace, responding to man's longing to be freed of the distinction of good and evil. Finally, the ethic of Creation brings Berdyaev to a favorite theme, already developed to some length in previous writings, notably in *Freedom and the Spirit of Man*. It is in creativeness, a kind of triumphant energy, that man expresses his liberty and realizes in himself the plenitude of divine life. An anthropology is at the basis of such an ethical conception; and man is conceived as a *microcosmos*, and also as a *microtheos*. It is because there is an eternal humanity in the Divinity that there is something of the divine in humanity. The *theandric* aspect of a very dynamic Christianity is seen in a double movement of God towards humanity and humanity towards God, in which movement man becomes a "free creator" with God.

Berdyaev then passes on to some concrete ethical problems which he examines in the light of his philosophy. Here we find observations that are acute, others rather fantastical. The concluding section is "Of the Last Things." Paradise signifies the definite triumph of the ethic of Creation; it is "beyond good and evil." Hell in the traditional sense is rejected, for Berdyaev cannot see a reconciliation between justice and the other attributes of God. However, there is left a subjective hell.

Only a sketchy view of Berdyaev's elaborate structure has been given. Space does not allow a fuller exposition of his thought, but some of its weaknesses ought to be indicated. When the author says (p. 95) "The optimistic and intellectualistic psychology of Thomism according to which man seeks bliss and loves himself . . . is a hedonistic view which can no longer be defended," he renders the destiny of man and all man's action inexplicable. If the statement

that follows shortly, "Man is a creature that torments himself and others and derives enjoyment from it," is advanced in support of Thomism's rejection, the argument must be styled naive. The "spirit" is magnified above the law to the extent that law and order are not given their true and necessary place in society. Berdyaev's criticism of ecclesiastical marriage legislation reveals a misunderstanding of the social elements involved. The virtue of hope receives a blow, when sufficient stress is placed on the cosmic character of religion as to make personal salvation indifferent. Finally, Berdyaev's explanation of the distinction of "good and evil" and its import is not acceptable to the Christianity of tradition.

Undoubtedly, *The Destiny of Man* is of interest for the vigorous, deep thought it contains. To those who wish to study the Russian mind or to understand more clearly the Orthodox *gnosis*, it is of especial value. But those who are searching for the destiny of man, as it really and objectively is, may with greater profit look elsewhere.

J.C.M.

John Wesley in the Evolution of Protestantism. By Maximin Piette, O.F.M. xlviii-569 pp. Sheed & Ward, New York. \$5.00.

Unique among authoritative studies of Protestant religious founders is this scholarly and sympathetic appraisal of John Wesley by the eminently learned French Franciscan, Maximin Piette. Having come from the excellent historical workshop at the University of Louvain in French, its surpassing value was immediately acclaimed by the French Academy, and, Methodism being mainly a religion of English-speaking countries, the work was entrusted to Rev. J. B. Howard for translation. Dr. H. B. Workman, English Protestant authority on Methodism, and Most Rev. Francis C. Kelly, Bishop of Oklahoma, both of whom write appreciative forewords, praise the work of translation. The former says that "it would be difficult, judging from its smooth running, to think it is not a work written originally in English."

Since it is his intention to follow the emergence of Wesley and his religion from the womb of evolutionary Protestantism, Father Piette goes back, quite rightly, to its origin in 1517. This entails not only a review of Luther, Zwingli and their direct spiritual progeny, but also a study of the Anabaptists, of Nationalism, and of Calvinism, all of which came as a reaction and were the first fruits of the Reformation's wild cross-pollenization on the field that was Europe.

After pointing out the rather surprising lack of genuinely critical monographs on the life of the various sects, Father Piette ably treats

them all, so far as historic fact allows, giving the primacy of importance to Calvinism. The second section of the work, concerning Protestantism in the eighteenth century, pleads for an unbiased view of that flamboyant hundred years of great progress in science and equally great decay in morals. Then, narrowing the study to the country of Wesley's birth, there follows what is probably the finest concise survey now available of the religious forces then current in England.

Only after this minute preparation is John Wesley's movement proper taken up. The home circle at Epworth is revealed where we see the serious-minded child, John, influenced by geographical and social surroundings, by his earnest, plodding father (a Church of England Minister) and, more intensely, by his fervent Christian mother. Life at the University follows, where John, amid adverse circumstances, reads the *Imitation* consistently and develops his interior life. Two years of parish work precede ordination to the Anglican ministry before there is instituted, under Wesley's leadership, the "First Oxford Movement," which was contemptuously nicknamed "Methodism" by a student. On his subsequent visit to Ogelthorpe's colony in Georgia, John Wesley "scarcely ever came into contact with the Indians," much less converted any; but he did learn, from the hands of jealous white men, what persecution, disillusionment and bitter disappointment meant. Study of the Moravian Pietists was the last phase of his education before he launched, with the aid of Whitfield's powerful preaching, the "Revival."

The less perfect part of this book is contained, as Dr. Workman points out, in the chapter on the recent development of Methodism, which the author treats in the last section along with Wesleyan theology and Methodist organizations. Typographical errors, and peccadillos like the following, are few: "Cujus regio *illius* religio (p. 38)"; Cranmer granted the *divorce* to Henry VIII (p. 45); and "The Institution of a Christian Man" (p. 504). But the translator has shied away from the tedious though helpful making of an Index. However, the splendid analytical table of contents partially offsets this omission. Eighteen pages of bibliography and eighty-six pages of notes are included, not to overawe or frighten the reader, but as a real aid to the text.

F.R.

The Crisis of Civilization. By Hilaire Belloc. 255 pp. Sheed & Ward, New York. \$2.50.

At present our Western civilization is in a very precarious state. Beset by tremendous economic ills and, what is worse, having come to a state where moral standards are in the main disregarded, it is in

grave peril of disappearing. Mr. Belloc, as a physician, examines the ailing patient and sets down his diagnosis in the *Crisis of Civilization*.

Our culture is primarily a Catholic one. It was the Catholic Church that rescued what remained of the Graeco-Roman culture and infused into it a new life, a Christian life. Despite attacks from without, it continued to develop this culture. To it we owe the foundation of many of our great institutions, such as the University. It produced a system of philosophy which has never been surpassed. It brought stability to a society that was dying. But there came a break-up, due to the movement called the Reformation, and though the Church, the source of our culture, survived, yet it suffered great damage. Now no longer was there unity of belief upon which culture had hitherto been based, but there was sown the seed of the movement that today imperils our civilization.

"Heretical disputes and distortion of certain Catholic doctrines produced Capitalism, and a consequent indifference to those doctrines confirmed it." Belloc admits that Capitalism and such evils as usury existed previous to the Reformation, but then there had been adequate checks. The common code of morality based on definite doctrines was an acknowledged force in those times. The system of the Guild served admirably as a barrier to the concentration of the powers of production in hands of a few. The Reformation, denying the doctrines upon which this morality was based, paved the way for the Capitalistic State. This progress has gone on unimpeded up to the present until today we have a society of politically free but economically dependent people, a society which is in revolt against the injustices imposed upon it. The danger is that, unless guided, it will destroy rather than cure.

In face of such danger we cannot shut our eyes and let things take care of themselves. We must frankly examine the situation and then bestir ourselves to set things right. Along the entire front the enemy will engage us; we must be prepared to fight back.

Naturally it is necessary to point out the ugliness of the Communistic system. This is important, but not sufficient. People who are being starved look for more than intellectual criticism. They want something tangible to relieve their wants. This requires a definite program. To this point the author devotes the last portion of his work. The suggested plan, interesting and practical, deals with the root of all the trouble.

The Crisis of Civilization, delivered in lecture form at Fordham University last term, one of Mr. Belloc's best books and the Septem-

ber choice of the *Catholic Book Club*, is a warning that the time for concerted action is at hand. It should be read and thoughtfully pondered.

It would have been a more useful book had Mr. Belloc not neglected to include a table of contents, chapter headings, indices and, as usual, a bibliography. C.T.

A Reporter at the Papal Court. By T. B. Morgan. 310 pp. Longmans, Green & Co., New York. \$3.00.

Pope Pius XI and World Affairs. By Wm. Teeling. 320 pp. F. A. Stokes, New York. \$2.50.

These two books are at times closely related in subject matter but their viewpoints are world's apart. Mr. Morgan, a non-Catholic, manager of the United Press in Rome, has written an almost purely objective account of the Papal Court and the activities of Pius XI, whereas Mr. Teeling, Chairman of the Catholic Emigration Society of Great Britain and also a newspaper man, proves himself an alarmist and a patron of sensationalism in his treatment of the political side of the Pope's life and the position of the Catholic Church in most of the major countries of the world.

Mr. Morgan, who has been in Rome eighteen years as a reporter and who obtained the only exclusive press interview ever granted by Pius XI, surrounds the central figure on his canvas with the colorful background of the Papal Court and the pulsing life of the Vatican State, which, although no larger than an ordinary eighteen-hole golf course, has all that is finest in a great nation.

From Mr. Morgan's vivid pen there emerges a well-rounded, human picture of the Pope, a clear, adequate, interesting story of the work and grandeur of the Papal Court, and a true description of the Vatican State's life and character. Most of us, when thinking of the characteristics of Pius XI, recall his brilliant mind and scholarly accomplishments, his world-renowned achievements as an Alpinist and his virile courage in the face of difficulties; but we seem scarcely to notice his apostolic work among the poor, his understanding nature, and, above all, his Christ-like affection for children. Mr. Morgan details all these shades of the Pope's character with a knowledge that comes only from intimacy; yet there is no boasting of his intimacy, but only honesty and straight-forwardness.

The only defect to be found in the work concerns the procedure to be followed in choosing candidates for the episcopal office in the United States. It is only a minor flaw; and, after all, Mr. Morgan is not writing a treatise *De Jure Ecclesiastico Americano*.

Pope Pius XI and World Affairs is dedicated "to those Catholics

who have faith in the future of Democracy." And on the last page we read: "It is surely a tragedy that the teachings of Catholicism should seem to be combined with a background of a political national doctrine, . . . namely Fascism." That is the whole tenor of the book; the fear of Italian influence runs as a thread through it. Hiding behind the camouflage, "it seems," and "many people think," Mr. Teeling time and again accuses the Vatican of being Fascist and pro-Totalitarian. This English antipathy for things Italian soon becomes most tiresome, and at times leads the author into real error. For example, he speaks of the Pope's indifference to the moral question raised by the Abyssinian campaign (pp. 4, 138). Does Mr. Teeling forget that Pius XI, preaching in St. Paul's Without the Walls to a soldier-congregation, made a stirring plea for peace? And is he sure that the Vatican's letters were not opened by the Italian government during the World War (p. 120)?

The other main fault of this book (published in England under the title *The Pope in Politics*) is the author's ingenuity for imputing motives and reading minds. For example, we quote: "To counteract western influence, which is not considered very good for the Church, . . . the Pope . . . had hoped . . . to arrange . . . a reunion with the Orthodox Churches . . . (pp. 3, 4)." Again, "he [the Pope] was becoming daily more frightened of the growing influence, in the councils of the Church, of the United States and the New World as a whole (p. 128)." Finally, the *dénouement* of Cardinal Pacelli's visit: "It must have dealt with Rome's fear of a Church in America becoming too powerful and too wealthy . . . (p. 168)." There is some just criticism of the United States, but the dangerous American is greatly exaggerated.

Mr. Teeling is laboring under the delusion that American Cardinals cannot reach Rome in time for the next Pope's election, but this point was settled March 1, 1922, when Pius XI issued the *Motu Proprio*, "*Cum proxime*—," which extends the time for the opening of the Conclave to fifteen and even eighteen days after the death of the Pope. Hence the possibility of American Cardinals not arriving in time is not "a vital question (p. 156)."

The author maligns the American Bishops when he says (p. 162): "In spite of the Pope's suggestion, they meet regularly once a year." The Bishops of the N.C.W.C. are permitted to meet every year, and the Inst. S. C. Consistorial, July 4, 1922, leaves it to the Bishops to see whether the meeting should be held after longer intervals.

We have confined our criticism for the most part to the author's

treatment of the Vatican's relation to the United States, but there is evidence of superficiality in his remarks about the other major countries.

We are sorry that Mr. Teeling did not make better use of his knowledge of *Pope Pius XI and World Affairs*. If he had eliminated all conjecture and innuendo from his work, he would have presented to the Catholic and non-Catholic public a good picture of the scope of the Church's activity.

J.M.

Shakespeare's Philosophical Patterns. By Walter Clyde Curry. xii-244 pp. Louisiana State University Press, Baton Rouge. \$2.75.

In *Shakespeare's Philosophical Patterns*, Walter Clyde Curry, professor of English in Vanderbilt University, presents an essay designed "to indicate how Shakespeare came to participate in the philosophical traditions of his time and to illustrate his employment of inherited concepts as philosophical patterns of his dramas (p. vii)." To particularize his study, he has selected as concrete examples two of Shakespeare's most popular plays, *Macbeth* and *The Tempest*, and has subjected them to an analysis along the lines suggested above.

Macbeth is characterized as fundamentally medieval and Christian. To begin with, the age of Shakespeare was certainly influenced by medieval philosophy. The myth (not unknown today) that the sixteenth-century rebirth was accomplished without a participation of philosophical concepts elaborated in the Middle Ages is rejected by the author as born of prejudice and nourished by ignorance. Contemporary works, such as the Anglican Richard Hooker's *Of the Laws of Ecclesiastical Polity*, to mention only one, clearly reveal a scholastic background; and the terminology of Scholasticism is found in abundance in Shakespeare's vocabulary. It remains, then, only to be shown how medieval philosophy was employed by Shakespeare to integrate the contents of *Macbeth*.

Mr. Curry regards *Macbeth* as a vivid study of the ravages of external and internal evil. The demons "who ensnare human souls by means of diabolical persuasion, by hallucination, infernal illusion, and possession" are external forces of evil. These forces of evil are most impressively represented in the dramatic symbols of the Weird Sisters, who may accordingly be understood, not as mere witches of a popular superstition, but as apparitions produced by devils. All the diabolical operations in the play fall within the natural powers of demons as set down by St. Thomas Aquinas. Mr. Curry asserts that the Angelic Doctor's explanation of fallen angels' activities cannot be called superstition, for "even a congenital Methodist, such as the present writer, must recognize that it is a superb rationalization (p. 76)."

The ravages of internal evil are studied in Macbeth himself. Endowed with free will and seeking happiness, Macbeth succumbs to inordinate passion, chooses evil under the appearance of good, and progresses in sin in a manner corresponding to the Scholastic explanation of man's moral life. The author establishes this conclusion by a careful and minute scrutiny of Macbeth's words and actions.

The second part of the book purports to show that *The Tempest*, on the other hand, is essentially classical and pagan in spirit. The method of procedure is similar to that followed with regard to *Macbeth*. Plausible argument reduces the action of *The Tempest* to the functioning of Neo-Platonic theurgy—Prospero being the theurgist, i.e., the scientist who sets about to control the activities of nature through the subjugation of its guardian spirits to his will.

An appendix on "Patterns" is interesting and instructive, though exception may be taken to the universality of the statement that a wise author does well to avoid the use of his own philosophy as a pattern for his artistic creations. Mr. Curry fears lest the artist should thus turn prophet and subordinate dramatic content to the demands of his philosophical pattern, or become monotonous by always striving to wrench diverse materials into the same mould. These are not idle fears, yet it may be suggested that an author who has a true philosophy, that is, firmly grounded in objective reality, should, by using that philosophy as a pattern, be able to portray life with more richness and greater understanding. At the same time, that philosophy should be able to serve as the pattern for a great variety of artistic productions without entailing monotony, just as in nature the same realities can underlie lives that are poles apart.

Mr. Curry's investigation of philosophical patterns has been carried on in a critical fashion. He has made an earnest effort to be clear and fair, and nowhere is this more apparent than in his treatment of Scholasticism. To students of Shakespeare, then, it is a pleasure to recommend the work as a contribution to Shakespearean scholarship.

J.C.M.

Brother Petroc's Return. By S.M.C. 249 pp. Little, Brown, Boston. \$1.75.

There is a certain type of novel which is soon forgotten, if for no other reason than that it can be read through at a single sitting. This book can be read through at a single sitting but it is extremely doubtful whether it will soon be forgotten. For *Brother Petroc's Return* is a beautiful tale, and one which will receive the thoughtful consideration of its delighted readers and serve them as a source of meditation. It exemplifies in a manner most intimately Christian and Catholic the

words of the composer, Gluck, in the preface to his *Alceste*: "Simplicity and Truth are the sole principles of the beautiful in Art."

The story itself is based upon a miracle (the reasonableness of which will hardly so much as be questioned by the reader). Petroc, a Benedictine in Deacon's Orders, of the Abbey of St. Brioc in Cornwall, has to all appearances died of shock during the sorry days of Edward VI. Some four hundred years later, when his Order has again taken possession of its monastery, the "young" monk is "resurrected". The remainder of the book is concerned with the subsequent experiences of Petroc and of his difficulties in adapting himself to the tempo of modern life—and, more especially, of modern, post-Reformation spiritual life. To reveal anything further of the story, and especially its climax, would be to do the prospective reader an injustice. This novel must be read.

S. M. C. has accomplished in *Brother Petroc's Return*, the *Catholic Book Club* selection for October, an exceptionally fine piece of work, and, as a brilliant beginner, deserves every manner of encouragement. May she continue as she has begun. M.B.

The Man Who Was Chesterton. By R. T. Bond. 801 pp. Dodd, Mead & Co., New York. \$3.00.

G. K. Chesterton's Evangel. By Sister Marie Virginia, S.N.D. 245 pp. Benziger Bros., New York. \$1.75.

Many anthologies of Chesterton's works might be made. That made by Raymond T. Bond was planned for general reading, and admirably fulfills its purpose. Many of Chesterton's best essays are here, new essays and old essays, serious essays and mirth-provoking essays. There are essays on travel, on economies, on government, on jazz, on history, on lying in bed, on philosophy, on almost everything except religion. Father Brown is here, in five delightful stories, and there are other short-stories besides. G. K.'s poetry, which may outlive his prose, is well represented, beginning, of course, with the famous *Lepanto*.

We cannot quarrel with a compiler of Chesterton's non-religious works, especially when such an excellent selection as the present is made. But it must be pointed out that the book is not properly named, for the man who was Chesterton, first, last, and all the time, was a religious man. His religious writings represent the highest flowering of his thought, and he would be the first to call the rest straw in comparison. Despite this matter of its name, the book is a genuine addition to English letters.

We turned to *G. K. Chesterton's Evangel* thinking that perhaps here we would find the key to the real Chesterton, for it is heralded as

an attempt "to appraise him as a private character and to interpret the influence of the supernatural Mysteries of Catholicism in all he wrote and all that he was." But we were sorely disappointed.

The authoress labors over lengthy disquisitions on sundry points of Catholic doctrine and illustrates them from the life and works of Mr. Chesterton. Our jolly journalist, however, is too often lost in the maze; for, whether the doctrine was supposed to be pegged onto him or he on the doctrine is not always easy to ascertain. At any rate, the result is tiresome.

It is difficult to understand the statement (in the Foreword) of as fine a scholar as Father Leonard Feeney, S.J., that this is the one book about Chesterton which would please him most, were he alive to read it. At best, the work is superficial, a quality G. K. C. despised. The authoress seems to know her "Mysteries of Catholicism" and Chesterton, but she fuses the two very poorly. F.M.

The Minstrel Boy. By L. A. G. Strong. 300 pp. Alfred A. Knopf, New York. \$3.75.

This book is a literary portrait of Tom Moore written by a very capable Englishman, who has more than a fair share of Irish blood in his veins and a good deal of skill in his pen. Both combine to make *The Minstrel Boy* an outstanding biography, factual, interesting, sympathetic and informative.

Tom Moore's life and character were full of complexities. An Irishman, he spent the greater part of his life in England; thereby he aroused sharp criticism from his fellow-countrymen. He sang of Ireland's glory and sufferings in a manner never equalled before or since, yet he sang them to his English friends in London drawing-rooms. He was firm and eloquent in his denunciation of Britain's harsh treatment of Ireland, yet he accepted a government post and, in later life, a government pension. He was a Catholic and gave to the cause of Catholic Emancipation his full support, yet he quarreled with O'Connell and was prone to rebuke his co-religionists scathingly for petty reasons. He often vowed that nothing under the sun could ever make him become a Protestant, yet his personal allegiance to the Church was fitful and capricious. These facts have made Moore many enemies; and, though Mr. Strong essays to defend him, he does not overlook Moore's faults. His book is all the better for it.

As a writing man, Tom Moore was preëminent in his day, enjoying the admiration and friendship of Scott, Byron, Wordsworth and other important literary figures. He tried his hand at other things besides poetry, proving himself a skilled artist in biography, satire

and criticism. His fame rests, however, on his poetry, particularly, the *Irish Melodies*. These, according to Mr. Strong, are the finest things of their kind in the language, and there are few indeed who will disagree. On this point, Mr. Strong wisely insists that the lyrics of the *Melodies* must always be considered with the airs to which they were written, because Moore penned the words with the tunes in his ear. Hence, to judge the lyrics separately would be unjust to the poet.

Tom Moore's principal characteristic was his gaiety. Fate brought him many sorrows—all five of his children died before him—but he always saw the bright side of things. He had a remarkable capacity for making and keeping friends. Acclaim greeted him continually, but the only tributes he valued were those given him by humble folk. The poor people of Ireland took him to their hearts from the very first, and there were few thatched roofs in Erin that did not proudly shelter copies of the *Melodies*. He played a part in fashioning the destinies of his native land because he gave voice to its glorious past and inspired grand hope for its future.

The Minstrel Boy should make Tom Moore better known and better loved today. His fame has faded greatly even in the Ireland he loved so much. But the world still listens when his songs are sung, and Mr. Strong's book serves the admirable purpose of acquainting the world with the life-story of the Irishman in whose heart those songs were born.

P.H.

Young Henry of Navarre. By Heinrich Mann. 585 pp. Alfred A. Knopf, New York. \$3.00.

Here is a novel that moves with an epic stride. Its theme sweeps across the panorama of Catherine de Medici's dissolute court, gathering within its embrace the follies and futilities, the sins and perversions of a weird, arresting, exciting but tainted regal horde, who thronged the palace of that irrepressible matriarch. Her feeble son, Charles IX, it reveals clearly with all his petulant protests against her canny domination. Her fickle daughter, Margot, erudite and erotic though she was, emerges vividly to assume that vital rôle which was hers during that era. But no more throbbing and impressive a person is wrought than Henry of Navarre, which is as it should be, since he is the hero.

Henry the youth is the author's favorite, consequently he is depicted as a noble and idealistic young man, beset by a wily mother-in-law and a casually faithful wife. But Henry triumphs over both; romantically, no doubt, but really neither as nobly nor as ideally as

Herr Mann intimates. Unconsciously he asserts that Henry was no better morally than his Catholic contemporaries at the Parisian court. Mann even reveals that Huguenot Henry sinned as much as he was sinned against, despite his thesis to the contrary, as the mere recital of Henry's amours and intrigues indicates.

Furthermore, for Mann Protestantism is a righteous creed menaced by the evil Catholic nobles of France. Had Mann been objective towards the both religions which then threatened to create a war in France, he might have had the decency to allow Catholicism quarter to defend itself. But no quarter is given in this book. On the contrary, both the Catholic clergy and laity are continually stabbed by his vitriolic pen. He threads his narrative with the conviction that Catholics are evil; so much so that it never occurs to him that they were wicked despite rather than because of their Catholicism.

It is difficult to understand why Mann thus treats this subject, particularly since he is now posing as a martyr himself in protest against Nazi despotism which has destroyed tolerance and justice in his native land. His apparent appreciation of liberty and honesty should have urged him to study with an open mind that stained era in which the Saint Bartholomew's massacre rose as an enduring climax. Then Mann might have spent some of the frankness which he exhausted upon his characters in a just appraisal of the religious environment of those times. Consequently, this novel would have been more truthful than titillating, and its readers would have been delightedly borne upon its epic surge, conscious that they were enjoying a masterpiece instead of a doctrinaire's protest against impregnable Catholicism.

B.L.

Eight Decades. By Agnes Repplier. 304 pp. Houghton Mifflin Co., Boston. \$3.00.

Agnes Repplier's essays are never otherwise than interesting. Her charming style alone disarms any antipathy towards them. Within *Eight Decades* she has selected some of her more famed pieces, which not only entertain but instruct. She induces a mood of enthusiasm for the simpler things of life, for instance, when she discusses Horace and the Sabine farm. She evokes some of the bleak and unrelenting atmosphere which surrounded the Puritans while she explains the motive-forces which shaped their lives. Then she castigates quite caustically the chicanery lurking behind diplomatic overtures as she analyzes 'moral support.' Again, she dwells delightfully upon the independence of the grocer's cat. These are but a few of the varied subjects which Agnes Repplier unfolds within *Eight Decades*.

Her eight pithy, autobiographical episodes which preface the book summon for herself the well merited distinction of being the *grande dame* of American letters, since Edith Wharton no longer lives to bear that title. Furthermore, they reveal her communicable happiness and enthusiasm about the lengthy life which she has lived. With feminine graciousness, she thrusts upon the reader, through the disclosure of her own life's span, an enriching experience which alone should make the book worth the reading.

Anyone who enjoys penetrative and deft writing should not be denied this book. Nor should those who are particularly interested in history and literature ignore these pieces of consummate delight and subtle scholarship. It is needless to say, perhaps, that there devolves upon erudite Catholics the obligation of reading *Eight Decades*, since it is a significant achievement by a most eminent and skillful Catholic writer.

B.L.

Gael Over Glasgow. By Edward Shiels. viii-357 pp. Sheed & Ward, New York. \$2.50.

If a gifted writer were all that was needed to produce an artistic novel, we would have one in this book, or nearly so. Vividly and colorfully does Mr. Shiels write of young Brian O'Neill, who is an apprentice mechanic on his way to becoming an engineer when the great depression hits Clydebank, the shipbuilding yards of Glasgow and birthplace of some of Britain's mightiest ships. Laid off from work shortly after finishing his apprenticeship, Brian is forced to remain idle for some years, save for a brief job, which he loses by going out in the general strike. Though his friends and companions are embittered by a like experience, he manages to keep his spirit. How he did, and what happened, is the story, unfolded in a workingman's environment, with its joys and sorrows, and its own outlook.

But to be truly great, a novel, since it is the product of a fine art, must be truly beautiful; and to be Catholic, supernaturally beautiful. The beauty which should be its ultimate goal must be the "splendor of order." And since this order means and can only mean God-given, intellectual order, there is little danger while pursuing this end of falling into the art-for-art's-sake heresy. For this order implies truth with its variety, integrity, proportion and unity; while the splendor is, as it were, their brilliant glow radiating from their imposition on matter, be this words, sounds, marble, actions, etc.

Though this work presented by Mr. Shiels is for the most part true and makes splendid reading matter as such, it is not true to the essence of an artistic novel. It lacks proportion and harmony prin-

cipally. For example, huge slabs of solid reasoning are set among delicately wrought emotional scenes. To give an apparent reason for their juxtaposition, the author resorts to a lyrical strain, which, besides being slightly tiresome, brings in a note of falseness: either this reasoning is supposed to be that of the character, who, however, from other indications, is incapable of it; or it is the reasoning of the narrator, who, setting aside his art of novel writing, preaches his social philosophy. The results are obvious. Not knowing his end he missed his means: many characters are mere word impressions; dramatic scenes are often without point; religion is inserted violently where it may be effective; progressive development of time is ignored; changes and events occur that strike the reader like a cold douse; and the *deus ex machina* is far from satisfying.

There is only one reason for this apparently harsh and cruel criticism. It is given with the hope that Mr. Shiels will in his future work guide his gifted pen by more exacting, objective norms than he has done in this book. That this is a good book there is not the slightest question. Only the neglect of artistry kept it from being a truly great novel.

A.J.M.

DIGEST OF RECENT BOOKS

Books like **Realization: A Philosophy of Poetry** are few. Unlike many writers, who satisfy themselves by giving a cumulation of old opinions, Father Hugh McCarron, S.J., rejects all former opinions and sets out anew in search of a fundamental understanding and definition of poetry. He sees, and tries to make us see, poetry as something real, springing from the roots of things, not as something artificial hanging from decorated branches. The book is highly suggestive and provocative of thought, and breathes at all times the refreshing air of originality, even individuality; but this is not always to be commended.

Those who choose this book for light reading will be deeply disappointed. It requires concentration and careful thought to follow the author along his individual line of procedure. His style is elliptical not only in construction but in content as well. He leaps so rapidly from one idea to an altogether foreign one that it is often necessary to go back hound-like to find the trail. This bewildering style is aptly suggested in the vague chapter titles and is all too present in the clumsily constructed sentences. It is to be regretted that a book containing so much that is fundamental and useful has not been more clearly expressed. (Sheed & Ward, New York. \$1.75).

Shaw, George V. Bernard, by J. P. Hackett, is an analysis of the Jekyll-Hyde character of Mr. Shaw. George is the exponent of a vague Creative Evolution and a fanatical prophet of a formless and meaningless deity which he calls the Life Force. This "infinity of aimless shooting out" has been striving to achieve by means of evolution that perfection which is eternally its goal; but it never quite reaches it, and so the process goes

on *ad infinitum* round and round the fatal enclosure. It is the duty of man, teaches George, to coöperate with the Life Force by trusting some blind intuition. George is so thoroughly immersed in his deity that all his lectures, plays and essays are directed to bringing his fellowmen to worship at the shrine of his growing, synthetic god. Bernard, on the other hand, is the man himself, thoroughly honest in his beliefs, with an appeal to the imagination rather than to abstract thinking, and possessing a personality that radiates so bracing a kindliness that, like Ellen Terry on first meeting, few can resist calling him "Bernie." We believe that Mr. Hackett has succeeded in giving an impartial estimate of a charming gentleman and a professed, impudent enemy of thought. Perhaps, however, he overestimates the influence of Shaw's philosophy. The world has not gone the way it has because of Shaw; rather, we think, Shaw merely has voiced some of its silly notions. (Sheed & Ward, New York. \$2.00).

Had Léon Bloy's *Letters to his Fiancée*, Jeanne Molbeck, the daughter of a Danish Protestant writer, been merely love letters, this book would hardly be more than an extremely bizarre love story. However, that is far from being its characteristic. For besides breathing the tenderness and devotion of an intensely spiritual man, these letters contain the story, in every one of its details, of how he led the woman who was to become his wife to the portals of the Catholic Church. He insists that he cannot force her to accept his faith; but under his gentle direction and tutoring she came gradually to understand the "Absolute" that made Léon Bloy the fiery spirit he was. The Introduction by Barbara Wall, who has given us an excellent translation of the letters, affords a glimpse at Bloy's character, but it would be well to read a fuller account of his life before taking *Letters to his Fiancée* in hand. For to read these letters without knowing the man who wrote them is to leave oneself open to a dislike of the "pilgrim of the Absolute" who loathed everything mediocre, but, above all, mediocre Catholicism. (Sheed & Ward, New York. \$2.00).

Sheed & Ward has made available in attractive brochure form Etienne Gilson's thought-provoking address **Medieval Universalism and its Present Value**. Speaking at the Tercentenary Conference at Harvard, a university which has cited him as "an expounder to these chaotic days of the serene and ordered philosophy of the Middle Ages," Gilson appropriately singled out an aspect of medieval thought and culture of which the modern world is sadly in need—the deeply-rooted conviction that truth is not true for a certain civilization, but belongs to mankind as a whole, is universal in its own right. It is forcibly shown that a return to the true idea of truth is the way to mental liberty. Unity in a philosophy of realism, that affirms that what is, is, and of personalism, that sees men as more than a mere group of individuals, is the natural safeguard of mankind against the encroachments of the Totalitarian State. (New York. \$0.35).

Wedlock, by C. C. Martindale, S.J., finds itself in a world that needs such literature badly. Today, our Catholic people are face to face on all sides with talk of abortion, sterilization and euthanasia; too seldom do they see in print an *ex professo* treatment of the truly sublime foundation of Matrimony and of its supernatural character. These conferences, delivered at Farm Street Church and now supplemented with helpful notes, cover the whole spiritual side of marriage: its institution, elevation to the dignity of a Sacrament, and its indissolubility; the incorporation of the married couple with Christ by means of Grace, and the similarity of the spiritual unity in Christian marriage to that which exists between Christ and His Church. (Sheed & Ward, New York. \$1.00).

Hilaire Belloc analyzes the turmoil of the world, **The Issue**, as a struggle between that which produced our culture and that which seeks to de-

stroy it. The conflict seems to be between the rich and the poor, between the exploited proletariat and its exploiters, but it is really between "those who would maintain and those who would destroy the Church of God." (Sheed & Ward, New York. \$0.50).

Today, the Totalitarian State, Fascism, Communism and Democracy are everywhere topics of discussion; but such discussion will necessarily be aimless unless we know the basic Christian concepts regarding the state, the foundation, purpose, and limitation of civil government. Knowing these, it is only a matter of logic to apply them to the form of government in existence. To place these fundamental principles within easy reach of all, the Benedictines of St. John's Abbey have published **Political Theories and Forms**, Book Three of *The Social Problem* series. It is certain to be given the same warm-hearted reception as its predecessors, *Social Concepts and Problems* and *Economics and Finance*. (Collegeville, Minn. \$0.30).

Father P. A. Walz, O.P., S.T.D., Professor at the Angelicum, proves conclusively that devotion to the Sacred Heart has been characteristic of the sons and daughters of St. Dominic from the very foundation of the Order; and that, for seven hundred years, the Order has vigorously concurred in forming and promoting this devotion. **De Veneratione Divini Cordis Jesu in Ordine Praedicatorum** is strictly an historical work, but references are given to the Dominican treatises of its theological aspect. The sources from which Father Walz gathered his material are standard, and his work is supported by direct quotations from the writings of St. Albert the Great, Blessed Henry Suso, Masters Eckhart and Tauler, St. Catherine of Siena, Blessed Margaret Ebner and other ardent devotees of the Sacred Heart. No student of Dominican history may neglect this valuable contribution to the field. (Angelicum, Rome).

The one-time Bishop of Hieropolis and Tiferno, Joseph a S. Maria de Sebastianis, O.C.D. (1623-89), a most holy and zealous man, once explained the analogy existing between the episcopacy and martyrdom. **De Consolatione ad Episcopos sub Analogia Episcopatus et Martyrii** has been republished at a time when Church dignitaries are being maligned, persecuted, and even executed by civil governments. Not only bishops, but anyone entrusted with the care of souls, will derive great benefit from a careful reading of it. (Marietti, Turin. L.5).

THEOLOGY: The third volume of the **Summa Theologiae Moralis, De Sacramentis**, by B. H. Merkelbach, O.P., completes what many scholars have voted the outstanding contribution to this field in many years. The author's purpose is to renew the practical and the speculative, hence he summarily discusses such dogmatic questions as lie at the foundation of practical conclusions, accurately states the positive law, and then proceeds to moral principles and deductions. Thoroughness, order and accuracy of expression are the work's characteristic fine points, and this is especially true of the tract on Matrimony. (Desclée de Brouwer, Paris).

Making but slight departures from his previous text, Caesar Carbone has prepared a third edition of his well-known **Praxis Ordinandum**, a little book designed to facilitate the preparation of aspirants to Orders for the examinations required by Canon Law. Ample tribute has already been paid to the success of Fr. Carbone's *Praxis* in its adoption as a standard work by many seminaries and religious institutes. (Marietti, Turin. L. 10).

PHILOSOPHY: The new edition of the **Cursus Philosophicus Thomisticus Joannis a Sancto Thoma, O.P.**, has been dressed in a format that is most convenient for teachers and students. Father Reiser, O.S.B., has arranged the matter in the question-article-objection form of the *Summa*. Double columns of large print, with the argument and structure of each article in bold-face, are further examples of the editor's thoughtfulness.

Another helpful feature is the inclusion, in the last volume, of separate indices for Biblical quotations, references to Aristotle, St. Thomas and various other persons, and for the subject matter of the entire *Cursus*. The three volumes (2514 pp.), do not contain an *ex professo* treatment of either Metaphysics or Ethics, but there are considered in various places throughout the *Cursus Philosophicus* and the *Cursus Theologicus*. (Marietti, Turin. L. 120 each).

SCRIPTURE: The last volume of the *Praelectiones Biblicae, De Veteris Testamenti Doctrina sive De Libris Didacticis V.T.*, by R. I. P. Prado, C.S.S.R., R.I.B., which is the second volume of Father Prado's work on the Old Testament, carries on the fine tradition of the previous volumes of the series. After an introductory chapter on Hebrew poetry, the author gives a very full, up-to-date, and well-documented introduction to each book, examines the doctrine found in these didactic books, and adds brief commentaries on pericopes illustrative of Old Testament doctrine. The Canticle of Canticles is presented in its entirety in the form of a drama in thirteen scenes. Father Prado's work is much more complete than the ordinary introduction and should be of considerable value if only for its wealth of up-to-date references, an important element in regard to these difficult books. (Marietti, Turin. L. 20).

Rationalist interpreters of the Scriptures once again have been ably refuted. In this instance, their attempt to overthrow the historicity of the Resurrection has been rendered vain by Father F. M. Braun, O.P., Professor at the University of Fribourg. *La Sépulture de Jésus* levels to the ground the common grave theory of Loisy and Guignebert, the double burial theory of Baldensperger, and the ritual burial theory of Goguel. Basing his arguments on the canonical Gospels, the apocryphal Gospel of St. Peter, the Acts and the Pauline Epistles—especially First Corinthians—Father Braun proves beyond doubt that Christ's burial was a burial in the ordinary sense of the word, and that this is the only conclusion to be reached from a comparison of the texts offered. The anointing of Joseph of Arimathea is not an invention; and it was customary in Palestine for relatives and friends to anoint the body of the departed three days after the burial. Father Braun has written a most scholarly work. (Gabalda, Paris. 12 fr.).

A more thorough appreciation of the Gospel of Jesus Christ will result from the attentive reading of Father Joseph Huby's **The Church and the Gospels**. Treating first the apostolic catechism, Father Huby then marks the transition from the oral to the written gospel. There follow proofs for the authorship of Matthew, Mark, Luke, and John. Most interesting and instructive is the consideration of the characteristic features of the gospels: the original language of the evangelists, the people for whom they write, the author's peculiarities of style and diction, the slightly different purpose each had in setting down the words and actions of Jesus. Father Huby's work is well-ordered and complete. (Sheed & Ward, New York. \$1.75).

LITURGY: The second volume of A. Moretti's authoritative work **Caeremoniale iuxta Ritum Romanum seu De Sacris Functionibus Episcopo Celebrante, Assistente, Absente**, which has recently appeared, is deserving of the same hearty welcome which from many sides greeted the first volume. Volume II treats thoroughly and concisely, in 1558 numbers, of the Divine Office and the Holy Sacrifice of the Mass. Worthy of especial note are the clear diagrams accompanying the explanation of pontifical ceremonies and the copious indices, which cover not only the matters treated in the volume but also the relevant citations from decrees of the Sacred Congregation of Rites and from canons of the Code. It is hoped that the

third and fourth volumes of the *Caeremoniale*, which are now in preparation, will soon be ready for publication. (Marietti, Turin. L. 30).

Under the approbation of M. Cardinal Fossati, Archbishop of Turin, M. E. Marietti has published a new edition of **Missae Defunctorum ex Missali Romano Desumptae juxta Typicam Vaticanam Quarto Impressam**. The missal is of convenient size, its black and red type is clear and very readable (all the black print is in bold-face), and there is appended the Roman Rite of Absolution. (Marietti, Turin).

The **Ordo Divini Officii Recitandi** for 1938 published by Marietti, Turin, contains a table giving the difference between the true and mean time during the year, a synoptic table of votive, nuptial and dead Masses, and many other conveniences. (L. 3).

Another valuable contribution to the liturgical movement has been made by C. C. Martindale, S.J., To *The Mind of the Missal and The Words of the Missal* he now adds the first volume—**The Sunday Collects**—of his proposed three volume work, **The Prayers of the Missal**. These meditations, ordered according to the conventional three-point method, pointed and provocative of thought, are written with a sharp, prodding pen, and serve as an "Open Sesame" to the superb beauty hidden in the missal prayers. (Sheed & Ward, New York. \$1.00).

Besides the regular contents of any missal, **The New Roman Missal**, edited by Father Lasance and Dom F. A. Walsh, O.S.B., possesses many new features for the convenience of layfolk. For example, there is an explanation of the ends of the Mass, an illustrated plan for using the missal, a description of the sacred vessels and vestments, a brief study of the ecclesiastical year and the sacred liturgy, a short account of certain feasts and brief lives of the Saints, a glossary of liturgical terms, and a collection of prayers for private devotion. This Latin-English missal is nicely set up and very durably bound; it is easily the finest we have yet seen. (Benziger Bros., New York. \$3.25—\$10.00).

HAGIOGRAPHY: The June volume of Butler's **Lives of the Saints**, edited, revised and amplified by Herbert Thurston, S.J., and Norah Leeson, completes the first half of the year. One hundred forty-five of the two hundred fifty entries are not found in Butler's original work. Some of the more familiar feasts of June are those of the Apostles Peter, Paul and Barnabas; the Doctors of the Church, Basil the Great, Ephraem, and Irenaeus; the first Dominican Pope, Innocent V (Peter of Tarantaise); the great "Apostle of Germany" and Martyr, Boniface, Archbishop of Mainz; the patron of young Catholic students, Aloysius Gonzaga; and the eloquent Franciscan preacher, Anthony of Padua. (P. J. Kenedy & Sons, New York. \$2.75).

With the growth in devotion to the Miraculous Medal a matter of everyday experience, the appearance of **Little Catherine of the Miraculous Medal**, by a Daughter of Charity of St. Vincent de Paul, is most opportune. Written primarily for children, it adequately serves its purpose by telling the juvenile reader, in short, simple sentences, the story of Blessed Catherine Labouré and the part she played in the origin of the Miraculous Medal. The illustrations appearing on almost every page serve both as a stimulus to the juvenile imagination and as a sort of chronological table of events in the life of the saintly daughter of Vincent de Paul. Simple yet imaginative, this biography is admirably adapted to young readers, but can also be read with interest and profit by the adult who in any way has devotion to Mary's Miraculous Medal. (Benziger Bros., New York. \$1.75).

Alban Stolz's **Life of St. Germana**, shepherdess of Pibrak, France, is a suitable book for children. They will not mind so much the succession of moralizings which follow each episode of Germana's life. In this transla-

tion by Father Norbert Groth, the sequence of events is often interrupted to the detriment of the reader's interest. If a new edition is printed we would suggest that most of the moralizing be deleted. (E. M. Lohmann Co., St. Paul. \$0.50).

DEVOTIONAL: Four little devotional books have recently been written by Sisters. Sister Monica, Ph.D., a Brown County Ursuline, who has the happy faculty of knowing how and when to tell a story, enjoyably recounts in **Grace of the Way** certain small incidents in the life of Jesus, Mary or Joseph and deftly applies them to the modern day. (Benziger Bros., New York. \$1.50). Sister Helen Madeleine, S.N.D. de N., has modelled her short meditations, **With Heart and Mind**, after St. Ignatius Loyola's second method of prayer (Benziger, \$1.00); a Sister of St. Joseph suggests a daily meditation on some virtue of **Joseph the Just** (Benziger, \$1.00), and a Sister of Notre Dame suitably explains each verse of **St. Paul's Hymn of Charity** (Kenedy & Sons, New York. \$0.75).

Frequently the young Levite kneeling in the sanctuary on the morning he is to receive minor or major orders is quite unaware of the profound thoughts contained in the Bishop's prayers and admonitions. To enable him to really know their deep significance beforehand, Father Plassman, O.F.M., offers him **The Priest's Way to God**. Using the *Pontificale* as the basis of his treatise, Father Plassman explains how the prayers and admonitions contained therein are intended to direct the *Ordinandus*, step by step, to the sanctity for which he should be striving when he presents himself to receive the priesthood of Christ. The young cleric will find in this book excellent material for his meditations. (St. Anthony Guild, Paterson. \$2.00).

JUVENILE: Children with musical training can voice again the **Canticle of the Three Children in the Fiery Furnace**, calling upon all creation to bless the Lord, their Creator, for Frances W. Delehanty has transferred this hymn of praise from the liturgical books to a format that is certain to intrigue the novelty-loving eye of a child. The English translation and suitable, indicative drawings on one page face the Latin text set to Gregorian Chant on the other. (Sheed & Ward, New York. \$1.50).

Young boys will be delighted and thrilled by the adventures of two Fox Scouts, "Packy" Lenehan and "Art" Meggs, which Neil Boynton, S.J., recounts in **The Mystery of St. Regis**, and they will be edified by the scouts' love for Jesus in the Blessed Sacrament. (Benziger Bros., New York. \$1.50).

The Red Flame of Sound, by Father F. E. Benz, Editor of *The Catholic Boy*, vividly depicts the heroism of Jack Fromely and Morris Stewart in rescuing Father O'Cleary from a mad scientist and his all-destroying invisible ray. (Benziger Bros., New York. \$1.25).

PAMPHLETS: From the *America Press*, New York: The pastoral letter of the Spanish Bishops, **The War in Spain**, which has been grossly misinterpreted recently, is now available in convenient form together with a bibliography that is invaluable for the true understanding of the Spanish situation (\$0.05). As a complement to this pamphlet, the **Catholic's Reply to "Open Letter" on Spain**, signed by 175 priests and laymen, has been published (\$0.05). Basing his thoughts on the principles of St. Thomas and the papal encyclicals of Leo XIII and Pius XI, Father Ignatius Cox, S.J., of Fordham University, proposes and answers the question: **Social or Anti-Social Wages?** (\$0.05). **The Holy Rosary**, encyclical of Pius XI, is also available (\$0.05).

Three recent radio addresses have been issued in pamphlet form by *Our Sunday Visitor Press*, Huntington, Ind.: **The Call to Youth**, by Miss A. S. Hooley of the N.C.C.W., which contains seventeen addresses on spiritual, cultural, vocational and recreational subjects (\$0.35); the five *Catholic*

Hour addresses of Father T. A. Carney, entitled **The "Lost" Radiance of the Religion of Jesus**, which portray the beauty of Catholic teaching in action (\$0.15); and the four *Catholic Hour* addresses of Father J. B. De-launay, C.S.C., having the self-explanatory title, **Joy in Religion** (\$0.15). The same Press also presents a critique of Communism, **World War on God**, by V. B. Demarest (\$0.05), and a sidelight on affairs in Spain, **Christian Civilization vs. Bolshevik Barbarism** (\$0.10).

The complete English text of **The Rite of Baptism of Adults** together with copious notes explaining the significance of each step has been published by Rt. Rev. Msgr. W. R. A. Marron, of Detroit, through *The Liturgical Press*, Collegeville, Minn. (\$0.05).

BOOKS RECEIVED: From *Samuel French*, New York: **Dancing Dolls. Add-a-Puppet Play Series.** By the Hamburg Puppet Guild, Hamburg, N. Y. (\$0.75). **And Stars Remain.** A comedy in three acts by J. J. and P. G. Epstein (\$1.50). **Anne of Green Gables.** A modern dramatization in three acts of L. M. Montgomery's most popular novel. By Alice Chadwicke (\$0.75). **Budget Plays and Entertainments, 1938**, which contains many pieces suitable for amateur production.