



FRIARS' BOOKSHELF



A Companion to the Summa, Vol. II, The Pursuit of Happiness. By Walter Farrell, O.P., S.T.Lr., S.T.D. 456 pp. Sheed & Ward, New York. \$3.50.

Although the *Summa Theologica* of St. Thomas is commonly recognized as the outstanding intellectual masterpiece of humanity, although it contains the whole of Catholic doctrine, although its matter is based upon universal principles, and, consequently, is applicable to the problems of any age, it remains, for most people, a closed book. Its formidable appearance frightens them; the knowledge of philosophy which it presupposes discourages them; its conciseness of expression leaves them bewildered. They want the *Summa* yet, awestruck, they are afraid that it is not for them. If only, they say, there were a book which could bring Thomas to the layman and the layman to Thomas, a book which would not be merely about the *Summa* but rather the *Summa* itself in popular language. They need no longer express these hopes for they are fulfilled by Father Farrell's, *A Companion to the Summa*.

A Companion to the Summa, when completed, is to consist of four volumes, corresponding to the four main divisions of St. Thomas' *Summa Theologica*—the *Prima Pars*, the *Prima Secundae*, the *Secunda Secundae* and the *Tertia Pars*. Like the work of the Angelic Doctor it will aim at completeness, order and clarity. It will contain all the important doctrines of Catholic theology arranged in such a way as to give the reader a clear knowledge of Catholic Faith. The study of God's Life, "an expedition through the halls of eternity," is the subject matter for the first volume. Man's journey back to God or his trek away from Him, together with an explanation of all the aids and hindrances on this journey, is dealt with in the next two volumes. It will remain for the last to depict Christ, the Exemplar and Help for that journey, and to describe the goal (heaven or hell) which man has chosen for himself.

Bear with the reviewer, if, because of space limitation, he attempts what can be no more than a sketchy and inadequate synopsis of the second volume (but the first to be published) of Father Far-

rell's work which, at bottom, is the solid and delightful explanation of two very common expressions: "A man does what he desires" and "Life is what you make it."

Accurately entitling his work "*The Pursuit of Happiness*," the learned author analyzes the profound content of the *Prima Secundae*. Accompanying Thomas, he starts the absorbing portrayal of the return journey of man to his beginning, God, the final goal of human life, a goal attained by human actions or actions controlled by the reason and will. The executive branch of self-government—the intellect, will and sensitive appetite (the passions)—falls under the control of reason's command, the legislative agent of man's kingdom. Whatever is within man's command can be the source of human activity. It becomes morally good or bad, perfect or imperfect, according as it directs man to or away from his goal. The more these actions are directed in one way, the easier they become; this is the make-up of habits. Good habits or virtues bring man to God; bad habits or vices draw him away from God. The one leads to perfect happiness and gives the only true happiness attainable in this life; the other bids for punishment—an eternity away from God. Law, divine and human, man's guide, is the "direction of the motion which is life." Of course, man cannot attain God on a supernatural plane, which is precisely his goal, without supernatural help or grace, supernatural habits, supernatural acts, the Gifts and Fruits of the Holy Ghost.

The author rounds out his work by giving, in every chapter, modern notions and errors concerning the nature and goal of human life and human activity. In the final chapter of the book a more detailed analysis of these modern notions is given. It is a point worth noticing that the last chapter alone is not preceded by an outline, which gave the beauty of order, clarity and ease to all the preceding chapters. Outline is a sign of orderly procedure and modern tenets do not allow of such arrangement. Their telltale mark is contrary variety and confusing contradictions.

A Companion to the Summa will not become wearisome to the reader or bore him, for its author is blessed with the happy faculty of being able to condense scientific definitions into striking phrases as, for example, "the ultimate goal is the giant power-house from which the current flows out to all lesser goals," prudence is "the chauffeur of human life," law is man's "official guide," habits are "the power-lines of human activity," charity is the "helmsman in the supernatural order." To explain and clarify notions which might easily be confused, he uses illustrations which are vivid and forceful. The dif-

ference between election and command, or simply, between the making up of one's mind and putting this decision to work is clarified by a common occurrence. A lady exasperates her husband in wondering what dress to wear. When she finally chooses one, "her decision does not put the dress on for her, much less get her to the party in time. The decision must be carried through, must be commanded and executed or her intentions are never carried out. She cannot go to the party with only her mind made up." Venial sin is graphically described as "a heavy blanket hung between a warm fire and the shivering wretch who is trying to get warm; for while venial sin does not extinguish or even diminish the fire of charity, it does prevent the saving heat of it from spreading out into our actions as it could." Such procedure sounds the death knell to the fallacy that philosophy or theology cannot be made popular.

Friends of the Angelic Doctor will find this work a joy. Those who meet him for the first time through these pages will not find their introduction formal or embarrassing; rather, they will meet a man who understood men, one who had a great love for the beginners to whom he dedicated his *Summa*. They will not be left with a hearsay knowledge, with some one else's opinion, with a badly focused picture. Those who are desirous to go to the source itself, yet are not prepared for that romance will find in *A Companion to the Summa* the profound thought of Thomas clothed in simplicity of language, common place examples expressed with dignity of style, the sublime theory of human living applied to man's every-day activity. In the wake of reading this second volume will follow, we are certain, an impatient anticipation of the remaining volumes of the series.

L.A.S.

A Life of Our Lord. By Vincent McNabb, O.P. 198 pp. Sheed & Ward, New York. \$2.00.

The reading of an excellent book usually produces one of two effects: either the reader learns something which he previously had not known, or he realizes the full import of something already hidden away in his fund of knowledge. Of the two, the second is the greater, since it really is a deepening and, therefore, a completion of knowledge. This is the effect produced by reading one of Father McNabb's books; for seldom does a reader leave him without a more intense appreciation and a clearer understanding of truths already known. It was so with *God's Good Cheer*, the *Craft of Prayer* and the *Craft of Suffering*; it is so with *A Life of Our Lord*.

The *Life* is a simple one. In a narrative that is rapid but smooth.

the English Dominican describes the most significant events in the sojourn of Christ on this earth. But what will especially charm the reader is Father McNabb's successful attempt to "sift the gospel to make it yield its gold of supernatural truth." Almost every page contains a passage whose beauty takes firm hold on the reader. For example, after describing the discussion between Jesus and John as to who should be baptized, the author adds: "In duels of humility between God and man, God is always the victor." Or listen to the closing words of his recounting of Peter's sword-play in the Garden of Olives: "Perhaps in thus mending what His Apostle's headlong zeal had wrought, He may have wished His Apostles to learn that the sword, which cuts off the hearer's ear, is no fit instrument for spreading the good news." The promise of Paradise to the good thief is seen as indicative of God's infinite love for the individual: "Then the King said courteously to His new-found subject: 'This day thou shalt be with Me in Paradise.' In the great doings of mankind's redemption the Redeemer does not overlook the individual soul." These are but a few of many such passages.

Father McNabb is never laborious, never vague; simplicity is the keynote of his book. Although it will never take the place of the more detailed "Lives," it will give the reader a greater love for the Word made Flesh and a greater admiration for the man who found so much hidden gold.

V.M.

St. Thomas Aquinas Meditations. Adapted from the Latin of P. D. Mezard, O.P., by E. C. McEniry, O.P. 496 pp. Rosary Press, Somerset, Ohio. \$3.00.

This translation is another welcome contribution to the ever growing list of Thomistic literature in English. The original Latin text was published over thirty years ago, and contained some four hundred meditations. All of these with a few minor additions are found in Father McEniry's single volume. The material for the meditations has been selected not only from the *Summa Theologica* but also from many other works of the Angelic Doctor, including his *Summa Contra Gentiles*, *Commentaries on the Gospels of St. Matthew and St. John* and his *Sermons*. In these representative excerpts the reader will find the essence (the marrow, as the Latin text has it) of St. Thomas.

The selections have been arranged to be read day by day throughout the liturgical year. For the period between Advent and the Feast of the Sacred Heart the ecclesiastical calendar has been followed very closely so that this first half of the work consists, for the most part, of meditations on the Life, Death, Resurrection and Ascension

of Christ. Special meditations are included for the other great feasts in this period. During the remainder of the year, July the first to Advent, there are five series of meditations: one on God and His attributes, one on each of the three stages of the spiritual life, the purgative, illuminative and unitive ways, and a final series on the Last Things. In addition, a selection of spiritual topics for retreats has been placed after the meditations, together with translations of the Eucharistic hymns and other prayers of St. Thomas.

One of the many excellent features of this work is that St. Thomas' ability as an interpreter of the scriptures is given full recognition. The liturgical texts appropriate to the various seasons and feasts are explained in the very words of the Angelic Doctor. Not the least of the advantages of this book is that it is certain to lead many to a further study of St. Thomas, for few can read selections from his works without becoming numbered among those who are "in admiration of his doctrine."

Father McEniry has done the English speaking Catholics a notable service in making this synthesis of dogmatic, ascetical and mystical theology available to them, although future editions should correct the typographical errors present in this edition and establish a more uniform method of indicating the references. This work should find a place in everyone's library. A.O'C.

Why The Cross? By Edward Leen, C.S.Sp. 366 pp. Sheed & Ward, New York. \$2.50.

The True Vine and Its Branches. By Edward Leen, C.S.Sp. 268 pp. Kenedy, New York. \$2.00.

To a world that is unhappy and hostile: unhappy, because it has discovered that "the age of ever better progress" is really a continual retrogression from material security and spiritual peace; hostile, because its hopes for international fellowship have been trampled upon by marching nationalists, Father Leen, in his two latest works, offers Christ's message of true happiness and lasting unity.

The purpose of Christ's Life was to make man happy; happy in eternity by redeeming him from sin, happy on earth by teaching him that the only way to true happiness is the carrying of the cross. To bear with one's fallen nature, to accept one's station in life and all its demands—in a word, to be humble, for that is what true humility is—this is the carrying of the cross, this is happiness. No man suffered like Christ, yet, none was happier. For, leaving aside any consideration of His enjoyment of the Beatific Vision, Christ's Life was one of intense happiness. His intellect found joy in evading the

snare laid for Him by the Pharisees, His will was ever turned towards God, His imagination was inflamed by the beauty of nature. He was happy because He was humble; humble in that he accepted His position as man, a position which demanded that he suffer the envy, the misunderstandings and pain that all men must suffer. "The Humility of Christ met the Pride of Man; the result was the Crucifixion." This is the message of *Why the Cross*.

What seemed to be an inglorious end was really another beginning, for from the Death on the Cross there came a new Life. When Adam sinned, he destroyed the unity of the individual and of the race. Where there should have been unity, peace and fellowship, there was discord and hate. The Body of Humanity was disunited and dead. From Christ's passion and resurrection there came a new union, a new body—the Mystical Body of Christ. The symbol of this new unity is the Body of Christ in the Eucharist; that Eucharist, which as sacrifice, signifies the "readiness of the Mystical Body of Christ to die rather than go counter to God's will;" that Eucharist, which as sacrament, is the Food that sustains the life in this New Body. Growth demands a congenial "atmosphere." For the Mystical Body of Christ this "atmosphere" is prayer, while the growth is one of childlike dependence upon God. Children need a mother; the Mother of the Mystical Body is Mary, the Mother of God. This is the life of *The True Vine and Its Branches*.

In these two works are found those qualities of sound learning, clarity of thought and felicity of expression that have made the previous books of Father Leen so popular. Friends of Father Leen will not be disappointed in his latest efforts; those who meet him for the first time will experience a keen joy. V.M.

Napoleon, Soldier and Emperor. By Octave Aubry. Translated by Arthur Livingston. 442 pp. Lippincott, Philadelphia. \$3.75.

"His ruling passion was power, power exercised with unremitting vigilance and with indefatigable application" (p. 194). In this statement by Octave Aubry, Doctor of Literature and Law of the University of Paris, we find the keynote of the bizarre career of Napoleon.

Buonaparte came to maturity at a time when revolution was sweeping France into an abyss. The ground was fertile for a genius that might rise above the mob and lead it from political and economic maelstrom. Napoleon Buonaparte was that genius. Seldom has an individual so dominated the thoughts and emotions of a people. He took a chaotic nation and molded it along the lines of his own per-

sonality—proud, ambitious, imperious. He placed over France a dictatorship as iron-bound as any Europe has experienced, before or since. "I am France," was his arbitrary claim on more than one occasion. "I alone know what is to be done," he replied to a temerarious underling. On the shoulders of Napoleon, France rode to an economic and military pinnacle which because of its very height and the weakness of its foundation, became top-heavy and crashed.

Buonaparte, undeniable genius though he was, never succeeded in injecting the life-stream of the French nation with a national idealism that would survive his own military lifetime. The pedestal upon which he placed himself and France had for its precarious basis victory at the front. "I am France," he had said, and the truth of this boast was never more evident than at Fontaineblau and Waterloo. His policy of military aggrandizement had united the "Eagle" and Tricolor with a gordion knot that could be removed only by destroying the cord itself.

On reviewing his life, when in exile, he remarked with a rare modesty that no man owed more to fortunate circumstances and downright luck than he. Death took this soldier of fortune in the year 1821. But the world has not completely forgotten him. Las Casas in writing of Napoleon's first triumph at Toulon says; "History picked him up in her arms just there and was never to drop him again. Toulon was the beginning of his immortality."

That Mr. Octave Aubry is thoroughly conversant with his subject is evident. He has made an intense study of the Napoleonic era, and is, therefore, in a position to be heard as an authority. That he is admirer of the Mighty One of France is also quite obvious. Few Frenchmen are not. However, this preconceived attitude, colors, at times, the author's otherwise clear perspective. It produces a tendency to excuse Napoleon, to lessen the guilt which history has cumulated to the account of the French Conquerer. An example to point may be found in the treatment of the greatest blunder in Napoleon's career, the arrest of the Pope. In this case the author quotes the Emperor as saying: "I am sorry they arrested him. It's a foolish piece of business." Buonaparte may have said this, but the fact remains that he did not see fit to rectify the error until years later when, with power slipping through his fingers, he grasped at any concession that would pacify disturbing elements at home and lessen pressure on the frontier.

With a few exceptions such as this, and the minimizing of the Emperor's part in the murder of the young Duc d'Enghien, Mr. Aubry's work is a fine comprehensive study of a glorious period in

French History. He takes a figure that has become a legend, not only within the borders of France but beyond, and makes it live again in a vivid description of the rise and fall of the Colossus that was Napoleon. It is a splendid bit of writing, especially the last few chapters concerning the descent of the "Eagle." It may be considered a worthy addition to the Napoleonic saga. C.M.B.

A Personalist Manifesto. By Emmanuel Mounier. 320 pp. Longmans, Green, New York. \$2.00.

Four volumes of the French, *Esprit*, founded in 1932 and devoted to the spread of personalist teachings, are synthesized in this work by Emmanuel Mounier, the young Catholic editor of the review.

The term "personalist" is applied "to any doctrine or any civilization that affirms the primacy of the human person over material necessities and over the whole complex of instruments man needs for the development of his person." A penetrating study of Bourgeois and Individualistic civilization, Fascism and Marxism reveals that the modern world is the enemy of the person because the primacy of the human personality is denied, often in theory as well as in practice. Following this thoughtful criticism of what is called "the established disorder," there is an exposition of personalism and the chief structures of a personalist system. Education, private life, culture, capitalism and international relations are among the subjects treated here. The work closes with an excellent discussion of the principles of personalist action.

Because the book is intended to be a guide for the adherents of divergent religious and philosophical doctrines, man and the world are not studied precisely from the Christian point of view. Yet, there is a definitely Christian tone throughout the work, despite the vagueness veiling the true nature of the spirituality which a personalist system would foster. The part religion would play in the ideal personalist regime is not discussed. Consequently, the picture drawn remains inadequate. But, while *A Personalist Manifesto* does not tell the whole truth about man and his destiny, it is a forceful assertion of many vital truths which the modern forgets or ignores.

Frequent reference is made to Christian teaching and practice. However, to say that "the ultimate end of the Christian person is identification with God" and not to explain the manner of identification is to leave one's self open to grave misunderstanding. Again, the author seems to infer (p. 69) that it is only "in the doctrine of Christianity" [that] "God respects the liberty of the person," whereas, the same conclusion can be reached through merely rational principles.

The condemnation of capitalism (p. 172) is extreme, when compared with the Papal pronouncements on the social question.

In these days when totalitarianism of one form or another has captured the minds and hearts of men, a book dedicated to the rights of the person is both timely and important. The work demands study and reflection because of the wealth of profound thought which it contains. The foreword by Virgil Michel, O.S.B., is an excellent appraisal of the *Manifesto's* undoubted worth as a social document.

A.O'C.

Lenin. By Christopher Hollis. 286 pp. Bruce, Milwaukee. \$2.50.

For fifty-four years there lived a man obsessed, almost from childhood, with the idea that world revolution was an absolute necessity; who was the very personification of will power; who, with a patience that resembled a saint's, waited two thirds of his life for the opportune time to strike his blow. Finally recognizing that time, he not only deliberately and without hurry seized control of the largest integral empire of the world, but even bid fair to infect all peoples with his communistic doctrine. This man was Vladimir Ilyich Ulianov, alias Lenin, a world personage worthy of careful study, however much his life and work may be deplored. This is the man with whom Christopher Hollis is concerned in this excellent addition to the *Science and Culture Series*.

Lenin, born and bred in an atmosphere of revolution, was, as a youth of seventeen, moved to dedicate his life to revolution when he saw his brother executed because of it. His education in Russian elementary schools and in the St. Petersburg school of Law was supplemented mainly by a cursory reading during his pleasant Siberian exile and by a continued perusal of Karl Marx. However, his shrewd mind never had a chance to go much beyond these narrow horizons with the result that he was almost ignorant of "the great corpus of European literature." "Zola and Jack London are the only non-Russian writers whom he quotes with any frequency" (p. 109). Even travel, which generally broadens one, had little effect on the future Bolshevick dictator; for, although he visited or lived in all of the important countries of Europe, he seems to have entirely under-valued the tremendous power of patriotism and of nationality. This was at once his weakness and his strength. It was his weakness, because it gave him a distorted appraisal of man, and this caused his plan for world revolution to fail; his strength, because it enabled him to adhere unflinchingly to his ever bright revolutionary ideal (even when the best of his comrades temporized or faltered)

and to triumph over the interminable strife which characterized the Marxian revolutionary activity. During all these lean years of sinister planning and "ghoulish, delighted waiting for the catastrophe of civilization" which preceded the victory of October 1917, Lenin could write dutiful and solicitous letters to his mother which showed that in his "twisted soul strands of calousness and tenderness criss-crossed against one another in an odd and incomprehensible manner." Yet, at no time, even when the shadows of death were creeping in on him and complete idiocy was imminent, did he vary one iota or repent from his set purpose in life.

To have made so readable and satisfying a work out of Lenin's monotonous life, filled as it was with endless ideological bickering, the writing of heavy pamphlets and the founding of moribund newspapers, is indeed a feather in the well filled literary cap of Christopher Hollis. He offers a clear and comprehensible work which tells the reader what Lenin did and leaves to some future psycho-biographer the perilous task of explaining the why; for the author places the emphasis upon the factual rather than the interpretative side of biography. Undoubtedly this is why only a few dips are made into the thirty odd volumes of Lenin's printed works. For material, Mr. Hollis utilizes Lenin's published letters, the work of Fox, Chamberlain and Trotsky, plus other less important sources. Notably missing is reference to Issac Don Levine's "Life" which could have been used with profit.

The work throughout is unbiased and objective. Whatever might be the feelings of Mr. Hollis towards Lenin, they are not given expression by Author Hollis. Too much credit cannot be given the author for this spirit of detachment. This is a worthy contribution to the *Science and Culture Series*. F.R.

The Analysis of Objects or the Four Principal Categories. By Augustine J. Osgniachi, O.S.B. 316 pp. Wagner, New York. \$2.65.

Doctor Osgniachi's book is a detailed exposition of the four principal categories: substance, quantity, quality and relation. Its purpose is to present the genuine doctrine on these fundamental categories as taught by the masters of the golden age of Scholasticism, especially St. Thomas, and to evaluate historically and critically this doctrine's high philosophical excellence. When the reader has finished the work, he must confess that Father Osgniachi has very successfully achieved his purpose.

After discussing the more general aspects of the categories, their origin, constitutive elements and objectivity, the author com-

pare the Aristotelian view with those of Hegel, Kant, Gioberti and others. This presentation of the non-Aristotelian opinions is objective, clear and concise. The more detailed treatment of "substance" which follows is supplemented by a critical analysis of the teachings of Scotus, Occam, Suarez, Descartes, Spinoza, Leibnitz, Kant, the English school and the moderns on this all important category. In his discussion of the predicament "quantity," Father Osgniachi defends the opinion that the essence of quantity, from an ontological viewpoint, consists in divisibility and, from a logical viewpoint, in mensurability. The remaining portion of the work is devoted to the categories of relation and quantity. The exposition of "relation" should do much to clarify the ideas of many readers on this elusive predicament.

Although the book contains little not already known to the experienced Thomist, it is highly recommended for the student who desires a more extensive study of the predicaments than is to be found in the ordinary manuals of philosophy. It is to be regretted, however, that some of the references to the *Summa Theologica* and the *Contra Gentiles* are not accurate. S.D.

Maximilien Robespierre: Nationalist Dictator. By James Egan. 242 pp. Columbia U. Press, New York. \$2.75.

Since Europe's nationalistic dictators are now in the limelight of international affairs, James Egan's book makes a most timely appearance. The author wisely makes no attempt to prove Robespierre the perfect prototype of twentieth century dictators, but he does offer much suggestive material for comparison.

The work is a presentation of Robespierre's social, political and economic activities interpreted in the light of his nationalist thought. In the first part the author sketches the early influences and political philosophy of his subject. In his early manhood Robespierre was a humanitarian nationalist, who wished to remove France's social abuses without destroying her institutions and her kingship. These various evils, according to Robespierre, could be removed by the practice of virtue, *i. e.* by love of France and her laws. This was the basis of Robespierre's thought between 1783 and 1789.

The author then takes up the more important phase of Robespierre's political career, from 1789 to his death in 1794, the period during which his nationalist thought underwent radical changes. He became a more violent nationalist, a Jacobin nationalist, suspicious and intolerant of all who differed from his opinions. He was the chief organizer and the moving spirit of the Jacobin Clubs, the

powerful and closely affiliated political societies which, in 1793, came into control of the National Convention, the ruling body of France. After a year of terror and bloodshed, marked by the guillotining of the nobility and rival party leaders, he, as the leader of the Jacobins, became the virtual dictator of France, sharing power with Saint-Just and Couthon.

Under his leadership, the government of France was similar to our modern-day Totalitarian States. Although professing to be a believer in liberty, democracy and republicanism, Robespierre claimed that these things must be set aside for the present until the internal and external dangers threatening France's peace and unity had passed. The means for restoring peace and unity to his counting was the imposing of "one will" upon all, and this "one will" was his own. To maintain his position, he used the same weapons as our modern dictators: the censorship of the press, the prohibition of free speech, the subsidizing of journals favorable to him, the employment of secret agents everywhere, the national education of youth, and especially the blood purge or wholesale execution of political enemies.

After the purging had gone on for some time a reaction set in, for the members of the National Convention, men of Robespierre's own party, were filled with an unspeakable fear of the Reign of Terror, lest they, the friends of Robespierre today, should be his victims tomorrow. Finally, the uncertainty about their security became so intolerable that they banded together to crush Robespierre before he crushed them. On July 27th, the National Convention passed sentence of death upon Robespierre and he was guillotined the following day.

Mr. Egan has not written a life of Robespierre; but he has successfully focused the search-light of truth upon one important aspect of his multi-phased character, namely, his nationalist thought. In so doing, he has drawn away the veil shrouding the true character of the revolutionary. Many have considered him as Satan incarnate and others have extolled him as the saviour of France and her Revolution. Having concentrated all his powers upon one aspect of his subject's character, Mr. Egan has succeeded in offering us an intelligible and unbiased account of the Dictator's nationalist thought. B.N.

The Church: Its Divine Authority. By Ludwig Koesters, S.J. Translated by Edwin G. Kaiser, C.P.P.S., S.T.D. 342 pp. Herder, St. Louis. \$3.00.

In the Preface of this book we read that "what the act of [Catholic] faith approves and presupposes, rational thinking and scientific research show forth as reliable and correct. This is the purpose of

the present volume. It aims at setting forth the reasons for that faith . . . and it introduces the reader into the scientific basis of the Church and therewith of the Catholic faith."

The volume opens with a psychological and critical study of the act of faith itself. Following this, the author sets about proving the credibility of the Church's divinity by a penetrating and splendidly presented analysis of the content of faith and of the very fact of the Church, (the so-called "new" apologetic or analytical method). Then he carefully and orderly traces the lines of the long historic demonstration (the traditional or synthetic method) and finally gives a dogmatic study of the intimate constitution of the Church. An extensive bibliography brings the volume to a close.

The original German of this work met with unusual favor and we are glad to have it now in English. The translation is fine. However, we are inclined to disagree with the translator, when he suggests in his Preface that the author differs from Garrigou-Lagrange with regard to the question as to whether or not the fact of revelation enters into the very motive of faith. There is some room for confusion, since the author does not mention the distinction between the supernatural *quoad substantiam* and *quoad modum*, but, there can be little doubt that he agrees substantially with the teaching of Garrigou-Lagrange in the latter's *De Revelatione* I, 522-528 (ed. 1918) or 273-278 (ed. 1926).

In general, this treatment of the Church is notably full and accurate. Though anything but superficial, the book is neither bulky nor heavy to read. The author expresses himself precisely and concisely, and confines his narrative to a fast-moving and really interesting presentation of facts. The latter, however, are controlled in every instance by an elaborate and compendious set of reference and historical notes. All these features tend to make it one of the best books of its kind in English.

M.O'B.

Vitoria and the Conquest of America. By Honorio Muñoz, O.P. 220 pp. University of Santo Tomás Press, Manila, P. I. \$2.00.

Herein is a timely study of the principles of Francisco de Vitoria, founder of the modern science of international law, on the problems of conquest and colonization and their manifold implications as established in his public lecture, *De Indis*. Since the subject matter of this discourse, which was delivered in the early years of the sixteenth century, is of great import in our age, the present volume should provoke a special appeal.

Honorio Muñoz, a Dominican priest and professor at Letran

College, Manila, P. I., is well qualified to analyze such a work. Like Vitoria, Father Muñoz has received St. Thomas Aquinas as part of his heritage. A few years ago he wrote *Vitoria and War* and is now translating into Spanish the brilliant and exhaustive study on Vitoria by James Brown Scott.

While the introductory section of this latest work is essentially biographical, it serves also as an historical setting for Vitoria's teaching. The fact that Columbus discovered America in the name of Spain was considered by some as an argument for the righteousness of the conquest of that country by the Spanish King. Francisco never agreed with those who thought the natives incapable of owning, and he prudently condemned the excesses committed by the *conquistadores* regardless of the displeasure it caused the Emperor and other officials.

In response to a preliminary question, Vitoria asserts that the Indians possessed a lawful form of government and a peaceable ownership of property, both public and private. Consequently, the aborigines should have been treated as owners and not have been disturbed in their possessions without proper cause.

The lecture is divided into two parts: in the first Vitoria examines and rejects the illegitimate titles by which the Spaniards could not have taken possession of those lands; and in the second he sets forth those legitimate claims which the Spaniards might advance to justify their action in America.

Father Muñoz follows the text closely—interpreting, amplifying, and clarifying, if, indeed, there be any obscurity. This latest work by the Vitorian scholar must be considered an invaluable contribution to the library of international law. Too much praise cannot be given the author from the viewpoint both of commentary and select bibliography. However, we might suggest that the future works promised by him will appear more exact typographically. H.H.

Solitude and Society. By Nicolas Berdyaev. 207 pp. Scribners, New York. \$3.00.

Berdyaev is a subjectivist pure and simple. Hence in *Solitude and Society*, which contains the essence of his philosophical thought, the realistic approach to the problems of philosophy is abandoned. Norms of truth other than those acquired intuitively or sensed as a result of the philosopher's peculiarly individual immersion in Being are useless. Although the author does not go so far as to deny the reality of an objective world, he maintains that such a world is in a degraded state: "the objective world is a degraded and spellbound

world—a world of phenomena rather than one of existences" (p. 61). In short, it is a world which is the province of natural or physico-mathematical scientists but not of philosophers who must seek to unravel the mystery of Being solely from the fabric of their own existences. This "existential" philosophy is not only above natural science; but it is in conflict with it; principally because science considers things as objects, and such objectification, says Berdyaev, is an outworn and false method of speculative procedure.

This point is early made clear in the first of the five Meditations into which *Solitude and Society* is divided. Other conflicts and oppositions are therein established: between philosophy and religion, between philosophy and government, between philosophy and society. This latter opposition explains the book's title and theme; solitude is the philosopher's refuge in the face of the tragic regimentation of thinking imposed by membership in society. Berdyaev, evidently a firm theist, quite emphatically stresses the spiritual potentialities of man. Indeed, he argues that the philosophy of human existence such as he advocates will lead the world eventually to a rediscovery of God. But with the common understanding of religion he has no sympathy. Religion objectifies God; the Church is a collective, a society within a society, vitiating true individual religious experience by the imposition of a stringent formalism upon man's relations with God, even upon his apprehension of God.

Throughout the whole of *Solitude and Society*, Nicolas Berdyaev is interpreting reality as he sees it, not as it is. A man gifted with superb speculative powers, he has sought to look at Being through a mirror and he has seen only the reflection of his own image. His appraisal of other philosophers and philosophies, which is not contained in any particular section but is current through the book, offers striking evidence of this. Only the modern idealists receive his praise and that sparingly. Anterior to the Renaissance all speculation was objective and therefore completely in error. But the narrowness of Berdyaev's critical vision is never more marked than when he says that Saint Thomas Aquinas "strictly subordinated theology to Aristotelian philosophy (p. 6)" and goes on to imply that the Angelic Doctor harmonized reason and faith by an intellectual subtlety.

"Man is the dominating idea of my life—man's image, his creative freedom and his creative predestination" (p. 202). *Solitude and Society* would have been a better book if that "man" had not been so entirely Nicolas Berdyaev.

P.H.

King of the Beggars. By Sean O'Faolain. 330 pp. Viking Press, New York. \$3.50.

A scintillating rather than a luminous personality is the Daniel O'Connell whom Sean O'Faolain interprets in this biography. He shows O'Connell subject to jeers as well as cheers by both the masses and the classes of Ireland. He ignores neither the nobility nor the chicanery of the great liberator. He is as wary of O'Connell's Catholicism as he is chary of his moral delinquencies. He attempts a picture only of a man whose sole client was pitiful Ireland.

First O'Faolain vividly creates the background whence O'Connell emerged. Then he maintains that background throughout O'Connell's life. He defines the end of Gaeldom at the flight of the *Wild Geese* with their irresponsible leader, James Stuart. Before the advent of Ireland under O'Connell, he reminds us of the thralldom which had swept over Erin. The penal laws and the poverty, the loss of a national consciousness and the hunger for religious freedom, had descended upon a proud and fierce people who were forced either to cower before the Anglican ascendancy or to repudiate both their race and their creed to maintain themselves in self-security. Despite such a hopeless plight, Daniel O'Connell bravely and grimly dedicated himself to salvage their proud spirit, to strengthen their indomitable belligerency and to wrest eventually from the British Empire both freedom and self-security for his Irish people.

As a youth, O'Connell appears diplomatic and ambitious as well as somewhat of a *bon vivant*. Being typically Irish, all his endeavors have brilliant beginnings, though few ever achieve the success they promise. Before the King's Court he proves himself a wily and an energetic barrister as well as a formidable foe. He is as unscrupulous as those who sit upon the Crown's bench or prosecute in the name of the Crown's justice. Then, when he becomes a politician, he expands as an orator and fashions himself into a demagogue. But his canny and realistic attitude towards politics makes him subscribe to Machiavellian statecraft. With Catholic Emancipation secured, O'Connell goes to Parliament. There he is evasive and ineffectual and finally disillusiones the millions who followed him for years. But he forsakes politics to rescue his fame and claim among the Irish. Again he is magnificent and arresting. But he is churlish too and thus deprives himself of the people's confidence when he opposes the Young Irishmen.

As Death lurks upon his lengthy life, he is a pitiable person, embarrassingly in love with a young and gracious Protestant. His alert and vigorous mind suddenly grows sluggish and he becomes

childish. With a famine abroad in the Ireland which he loved, perhaps less wisely than well, he is unsatisfying, since he can secure no succour for his stricken people. Only when he dies, far away from plague-wrought Erin, does he attain to the sacrosanct memory with which the Irish always reverence their eminent dead.

The book does prove that O'Connell was heroic when he awakened the Irish consciousness of its integrity as a nation. Furthermore, it asserts in no uncertain terms that democracy, if reasonably manipulated, is the most effective instrument of government. Finally, it allows us to view the turbulent and chaotic life of an interesting man.

B.L.

True Humanism. By Jacques Maritain. 304 pp. Scribners, New York. \$3.50.

The present work of M. Maritain is the ripe fruit of his reflections on Thomistic principles applied to a philosophy of action. In the French original, where the title and subtitle are more expressive than the English, Maritain called his work: *Integral Humanism—Temporal and Spiritual Problems of a New Christendom*. The intention of the author is to set forth the plan of a Christian revolution. To understand this aim, the reader must keep in mind the distinction between the Church which is a supernatural society, capable of existing in any culture or temporal régime, and a temporal régime that is specifically Christian in its inspiration and teleology. It is to the delineation of this new Christian temporal régime that this book is dedicated. A bold objective! Yet no reader will deny that Maritain has succeeded.

Since it is a question of the new relations to be established between the Church and the world, Maritain starts with a consideration of man, who belongs to both. He rejects the pictures of man drawn by anthropocentric humanism, materialistic bourgeoisism and communism, because, although they have caught something of the truth, they are not complete. Their existence has meant an historical gain, which can be employed in the new Christendom. But man must be looked at completely. Integral humanism will do this by analyzing man himself, his relation to God and finally, the relations between grace and freedom. As to man himself, there will be the consciousness of the dignity of his nature and his personality. Man will preserve what humanism has taught him about himself. Man will not be annihilated in the presence of God; "his rehabilitation will not be in contradistinction to God, or without God, but in God." Integral Humanism is then theocentric, giving both God and man their due.

The solution to the problem of grace and freedom will be purged of its Molinistic elements, according to which "good and salutary acts are divided, duplicated, shared out between God and man." "The new Christendom will recognize to the full the degree to which created liberty *receives* from God's causality."

M. Maritain is concerned not only with essences, but also with existences. He is striving to formulate a philosophy of action. Since he must consider man in the concrete historical setting in which he finds him, he insists on a new type of Christendom, which will be only an analogical incarnation of the principles that inspired medieval civilization. In the new Christendom, man cannot despise the world or fly from it; he must go into the world and win it back for God. Maritain does not hesitate to demand a new type of sanctity, "one which may be primarily characterized as a sanctity and sanctification of *secular* life." This is the sanctity of Catholic Action and of the social and political action of Catholics, a sanctity exemplified by many of the recently canonized saints.

M. Maritain sees five characteristics that will distinguish the new Christendom from that of the Middle Ages. First of all, the "sacrum imperium," the "consecrational" conception of the temporal order, which dominated the Middle Ages, will give place to a secular Christian régime. The medieval tendency toward unity will give way to pluralism, whose unity will be one, not of essence or constitution, but of orientation towards a common life in better accord with the supra-temporal interests of the person. The second characteristic will be the recognition of the autonomy of the temporal order as an intermediary end, and not as an instrument of the spiritual régime. Thirdly, there will be an insistence on the extraterritoriality of the person with regard to temporal and political means. The medieval idea of force in the service of God will be replaced by that of the conquest or realization of freedom. Fourthly, there will be an essential parity in the common condition of men bound to labour. "One might say this conception of authority finds its type not in the Benedictine system, but rather in that of the Dominicans, the Order of Preachers standing on the threshold of the modern world as the Benedictine Order did on that of the Middle Ages: an order of brothers, where one of them is chosen as chief by his fellows." Finally, the new order will be concerned with the city's common aim, which will no longer be "that of realizing a divine work here on earth by the hands of men, but rather the realization on earth of a human task by the passage of something divine, that which we call love, through human operations and even through human work."

Many objections might be raised to this conception of the new order. The reader will find them answered satisfactorily in the development of the book. M. Maritain insists that he is not envisaging a utopia, but a concrete historical ideal. Its realization will require heroism, perhaps even blood, not of its opponents but of its sponsors, martyrdom.

True Humanism should be in the possession of every priest and educated lay Catholic. It should be continually in the hands of Catholic Action leaders. It might well serve as a handbook for Catholic literary and dramatic movements, for even under the cold analytical light of the philosopher, the new Christian portrayed in this book stands out as a great dramatic character.

Unfortunately the book is difficult reading. The translator has adhered closely to the original; hence many Gallicisms will be found. To comprehend the thought will require effort, but the effort will be well repaid. M.E.

The Case For Theology. By William Adams Brown. 124 pp. Chicago U. Press. \$1.50.

Faced with Dr. Robert Hutchins' thesis that, since we cannot have theology as a unifying principle in education, we must take metaphysics or continue to have chaos, Dr. Brown insists that theology has been surrendered too easily. The whole burden of his book is to show how theology lost its place in education; what a poor substitute metaphysics would be; and how to restore theology. But the burden was lost early in the journey; Dr. Brown's book arrives at the goal breathing easily, smiling graciously, but empty handed.

The case against modern education is seen clearly, coldly, objectively; perhaps because of this, the presentation is even more effective than Dr. Hutchins'. The difference between the two remedies may be only verbal, as Dr. Hutchins kindly and courteously insists in his preface; surely Dr. Brown's theology is not supernatural theology. But if it is included in what Dr. Hutchins calls metaphysics, as he says it is, then the American intellectual world has been badly fooled these past two years. Metaphysics is a proud independent wholesome thing; Dr. Brown's theology is a sad, blind, sentient hanger on of the intellectual world.

When Schleiermacher was named as the father of Protestant theology, when the medieval synthesis was identified in its essentials with the synthesis of Schleiermacher and when faith was reduced to religious experience, Dr. Hutchins should have been suspicious to say the least. (pp. 21, 60, 65, 66). The definitions of theology and the

justification offered for revealed religion (pp. 66, 83) would have pretty well completed the picture even without the absurd reasons given for the importance of theology in a university (p. 69) and the final climaxing statement that for the teaching of theology theologians are not necessary (p. 123). No, this is not metaphysics any more than it is theology. This will not be the unifying principle of education at the present time or at any time. This theology can look forward to a constantly lesser place in university life and deservedly so; Dr. Brown has himself given the reason by exposing the fallen queen in the rags and poverty of her last feeble days. W.F.

Reason and Revelation in the Middle Ages. By Etienne Gilson. 110 pp. Scribners, New York. \$1.50.

Accepting the invitation of the University of Virginia to give the Richards Lectures for 1937, M. Gilson outlined for his audience the medieval approach to the problem of the relation of reason and revelation. These lectures are now made available to all in this, his latest work.

Bringing all his experience as an historian of philosophy to full play, the author describes the solutions of Augustinianism, Averroism and Thomism. Since the teachings of Augustine and Thomas are well known to the Catholic student of philosophy, the main interest in the work for him will be the exposition of Averroes' doctrine. Gilson shows that the Arabian denied that revelation could teach anything not knowable by philosophy. For him, revelation is "nothing but philosophy made acceptable to men whose imagination is stronger than their reason. Theology and revelation do not transcend philosophy; they are popular approaches to pure philosophy." Another interesting point maintained by Gilson is that, although the principles of the Latin Averroists, Siger of Brabant and Boethius of Dacia, for instance, logically lead to the theory of a twofold truth, none of them explicitly taught the theory. For them, "philosophy is the knowledge of what man would hold as true, if absolute truth had not been given to him by the Divine revelation."

This small book is a most compact treatment of a complex problem. The expositions of the opinions involved are clear, but are descriptive rather than critical. C.T.

History of the Popes, Vols. XXVII, XXVIII, XXIX. By Ludwig von Pastor. Translated from the German by Dom Ernest Graf, O.S.B. Herder, St. Louis. \$5.00 ea.

Catholic historical scholarship attained its perfection in the person of Ludwig von Pastor. Gifted with a keen critical sense and an

extraordinary capacity for work, this historian gained the admiration of the world by his monumental work *The History of the Popes from the Close of the Middle Ages*. The English translation of the work was begun by the late Frederick Antrobus and carried on by Ralph Kerr of the London Oratory and Dom Ernest Graf, O.S.B. Volumes XXVII, XXVIII and XXIX are the latest to be translated and are the work of Dom Ernest.

Volume XXVII is devoted to the pontificate of Gregory XV, who reigned for only two years. After an introduction in which he reviews the significant efforts of Gregory's predecessors in the work of Catholic reform, Pastor begins the history proper with an account of the conclave which elected Gregory pope and a description of the new pope's activity as archbishop and cardinal. Although Gregory's reign was a short one, it was rich in results. The rules for Papal elections were reformed, the Propaganda was founded to direct and organize the efforts of Catholic missionaries and most important of all, the work of Catholic restoration was pursued with a plan that was unified and constant. In his summation of this pontificate Pastor declares that "never, perhaps, had so short a pontificate left such deep marks in history."

Volumes XXVIII and XXIX deal with the history of Urban VIII, Gregory's successor. The election of Urban, his previous work as nuncio and cardinal, his excessive nepotism and his private life are discussed by Pastor in the first part of volume XXVIII. The remaining portion is concerned with Urban's relations with the countries involved in the Thirty Years War. Volume XXIX is devoted to Urban's spiritual activities: the reform of the rules for canonization, the condemnation of Galileo and the extension of foreign missions.

Libraries and students of history will welcome these volumes which are of the same excellence as the others in the series. Exhaustive bibliographies and lists of unpublished manuscripts are given, the footnotes are copious, while the translation by Dom Ernest reads very smoothly.

V.M.

The Test of Heritage. By L. J. Gallagher, S.J. 372 pp. Benziger, New York. \$2.50.

The strength of a novel depends chiefly on its author's knowledge. His knowledge, aided by literary artistry, must make the reader feel person and place, plot and dialogue. In this novel, Father Gallagher's knowledge of Russia and the Russians is agreeably in evidence. The narrative parallels history, the action of the story flashes

from place to place in the huge country, characterizations are sure. The same note of authenticity is preserved, whether one reads of war excitement seizing a monastery or the mechanics of an underground press.

Boris Lydov and Ivan Krassin were seminary classmates and friends; only the spacious reach of human preference can explain why. Aristocratic Boris was sturdy and capable, the flower of his class. He was driven by none of the dynamic aggressiveness that was to ruin his peasant friend, Ivan. Ivan was, like the agitators for upheaval, blinded by the brilliancy of his own polemics and eager for the revolution that would reverse his fortune.

When Russia enters the Great War, both leave the Seminary and enlist in the army. As it had done with countless others, the war developed the true character of each. Boris fights wholeheartedly for a beloved country. Ivan, drunk with the possibilities he finds in Socialism, pushes himself into a maze of ambition and duplicity. The relentless sweep of war and civil conflict forces to their logical objectives the lives of two representative young Russians.

In broad lines the whole Revolution is encompassed by *The Test of Heritage*. For such a sweep there is a price: the sacrifice of that intimacy which marks the ultimate polish in story-telling. But literary portraiture is a drug on the market; here is a good tale of modern Russia, an absorbing story in an interesting novel. Q.S.

DIGEST OF RECENT BOOKS

In **The Old Parish**, a series of short stories with the mood being "if it were only so," Doran Hurley presents an interesting picture of an Irish New England parish. No apologies are extended to reality; none, indeed are needed. The charm and Catholicity of the book are its justification. The story of the old parish is found in the devotion of its people, in their pleasures and memories, and even in their misunderstandings. Not all the stories rise to the level of "Nephew to a Saint." For the taste of readers bred to realism certain pages will prove too sweet, but the book will be enjoyed generally, especially if its tender tales are read intermittently. (Longmans, Green, N. Y. \$2.00).

Although Father Alfred Barrett, S.J., has already gained an enviable position among Catholic poets, **Mint by Night** is the first collection of his poems to be issued in book form. The general spirit of the work, a religious one, never becomes monotonous; on the contrary, the poetical imagery is rich and varied. In many of the poems there is an intense lyricism and delicacy of feeling. The poems which take their theme from the priesthood breathe a spirit of reverential awe. Father Barrett has become an important figure in Catholic letters; a poet to be watched and one who may find a permanent place among Catholic poets. (America Press, N. Y.).

When Caroline Hill's **The World's Great Religious Poetry** first appeared, it won acclaim; this newly published edition should add to that well merited praise. The poets chosen are representative of almost every form of religious belief. Judaism, early paganism, Catholicism, Protestantism, and modern Deism, all find expression in this anthology of over seven hundred poems. The twelve topical divisions of the work, and the three indexes: Titles, Authors, and First Lines, add to its general convenience. Miss Hill has been very successful in a work the difficulties of which would easily have discouraged a less intrepid writer. Out of the wealth of material at her disposal, she has formed a religious anthology which should be acceptable to most readers, and of great value to all. (Macmillan, N. Y. \$1.69).

Books about books and the writers thereof enjoy the happy faculty of arresting the mind and revitalizing passages of poetry and prose which might otherwise be read through without any particular attention or enthusiasm. **They Have Seen His Star**, by Valentine Long, O.F.M., is just such a book. In prose that often becomes poetical, with balanced judgment and keen insight, Father Long has written of eleven masters of language—including the Evangelists—who were captivated by the Truth, Goodness and Beauty of Christ. The works of Newman, Patmore, Alice Meynell, Thompson, Chesterton, Belloc and Noyes are sympathetically criticized and evaluated. Short biographies are appended to each study. (St. Anthony Guild Press, Paterson, N. J. \$1.50).

A few years ago, Mother Bolton, of the Cenacle, wrote a series of six booklets under the general title: *A Child's First Communion*. Small, complete and inexpensive, these books have been used by many Sisters in preparing children for First Communion. Realizing the need for further training in the teachers who were using these six booklets, Mother Bolton has now written **Foundation Material for Doctrinal Catholic Action**. Each chapter of this book is a companion section to one of the booklets for the children. In it is outlined the matter to be given to the child, the pedagogical method to be employed and the scriptural and theological foundation of the doctrine. This "scriptural and theological foundation" is worthy of special note. Taking a collection of numerous passages from the books of scripture and the works of the Doctors, especially St. Thomas, Mother Bolton gives the teacher a foundation in theology which is unified and solid. To the Sister who is preparing children for First Communion, this book should be a godsend. (St. Anthony Guild Press, Paterson, N. J. \$1.50).

It is not an easy task to write a Religious textbook at the High School level that will adapt itself to the minds of the young students and at the same time, measure up to the accurate and technical demands of the trained theologian. After the successful, and even enthusiastic, reception accorded the first volume of the *Catholic Truth in Survey* series, Rev. Ferdinand C. Falque, S.T.B., offers the second volume, **Christ Our Redeemer**, as a manual for high school students. The greater part of this volume is taken up with the Life of Christ, Dogma and the Sacraments. There are a few points here and there with which the trained theologian might take some exception. The statement (p. 189): "We can know that God became man with the same certainty that we can know any fact that has been manifested in the world of visible nature," fails to take into account the far greater certitude that man has through faith than through reason. Then, too, in the same paragraph, to speak of the works of Christ as proving that He is God, is to fail to make the necessary distinction between proving the Divinity of Christ and proving the credibility of that Divinity. The reference to the theological virtues as "powers of

God" (p. 199) does not, we believe, clarify the thought involved. (Benziger, N. Y.).

Responsabilités Maconniques is the latest work from the prolific pen of Prince d'Altora Colonna de Stigliano. A resumé of conferences given at the Catholic Institute of Paris, the book describes Freemasonry and its baneful effects upon French national life. In a convincing manner the author shows how masonic activity has weakened the French spirit of patriotism and has opened the door to Bolshevism. Because of the documents cited and the proofs given, this work is a notable contribution to Catholic Action. (Lethielleux, Paris. 18 fr.).

The Apostles' Creed is the subject matter for the first volume of *Doctrinal Sermons for Children* written by Msgr. Thomas F. McNally. The twelve articles of the creed serve as themes for dogmatic sermons which render a child's approach to an understanding of these profound truths easy and pleasant. Apt illustrations and anecdotes are used with great effectiveness. The simplicity of language, the clarity of expression and the forcefulness of the illustrations make this work ideal. (Reilly, Phila. \$1.00).

The second edition of Father Emerico Pitzer's, **Chrestomathia Bernardina**, has just been issued. By selecting passages from the important works of St. Bernard of Clairvaux and arranging them in the form now used in most theological works, the compiler has produced a work that is unified and handy. The passages grouped under the "moral section" are of great ascetical value and should prove invaluable to retreat masters. (Marietti, Turin. L.10).

Theodicea is the fifth volume in Father Cesare Carbone's *Circulus Philosophicus seu Objectionum Cumulata Collectio*. As in his previous volumes the author gives a simple statement of the proposition and proposes a series of objections which he then refutes in the scholastic manner. The first part treats of the existence and nature of God: the second of His attributes, His knowledge and His will; the last part of His power, His providence and His government of the world. In this last part, treating of the operation of God's power upon the human will, Father Carbone denies the Thomistic doctrine of physical premotion. This point of view can ultimately be traced to the author's misconception of St. Thomas' teaching on potency and act. (Mariette, Turin. L.25).

Two collections of maps dealing with the geography of the Holy Land have just been printed; one by Rand McNally, the other by the St. Anthony Guild. The collection by Rand McNally, **Historical Atlas of the Holy Land**, contains twenty-two maps devoted to the geography of the Old Testament and eighteen to the New Testament. All contain that clearness of outline and exactitude of detail that have made Rand McNally supreme among American cartographers. The maps by the St. Anthony Guild, **Maps of the Land of Christ**, are devoted almost exclusively to the New Testament. To each map there is juxtaposed a page of notes calling attention to the important events which occurred in that locale. A synopsis of the life of Christ follows the section devoted to the maps. Both collections, are highly recommended; that by Rand McNally for its excellent cartography, that by the St. Anthony Guild for its happy combination of New Testament geography and history. (Rand McNally, Chicago. \$1.00. St. Anthony Guild Press, Paterson, N. J. \$1.50).

DEVOTIONAL: A comprehensive view of the Passion of Christ is offered in **Meditationes De Universa Historia Dominicae Passionis** by the Rev. F. Costero, S.J. Points on the Passion, in chronological order, are taken from a harmonized version of the four Evangelists. The concise, orderly and extensive considerations are copiously enriched by quotations from the Old Testament and the commentaries and homilies of the Fa-

thers. The presentation of the "seven last words" is exceptionally well handled and replete with sermon material. (Marietti, Turin. L.4).

Lovers of St. Augustine will welcome to the ever increasing library of Augustinian literature three new editions of previously published books: **Sancti Aurelii Augustiniani Confessionum Libri XIII cum notis P. H. Wangnereck, S.J., Annus Mystico-Augustinianus**, and the **Christian Life**. The first is the immortal Confessions of St. Augustine enhanced by the excellent notes (philosophic, historic, ascetic), and the useful suggestions for everyday life which Father Wangnereck has appended to each chapter. (Marietti, Turin. L.7). The second is the first of a two volume series of meditations compiled by Father Petrelli, O.S.A. It consists of a prayer, reflections, and a resolution, gleaned from the works of St. Augustine, for each day of the year. (Marietti, Turin. L.4). In the **Christian Life**, Father McGowan, O.S.A., has edited choice selections which Father Tonna Barthet, O.S.A., had collected from the works of St. Augustine. The work is arranged in seven books or steps to perfection under the headings: Fear, Piety, Knowledge, Fortitude, Purification of the Heart and Perseverance. (Pustet, N. Y. \$2.00).

Strength Through Prayer, the second in the series *With Heart and Mind*, adapts its expression of the eternal truths to the swift-moving tempo of the day. Stripped of literary embellishment and devoid of argumentation, the very typographical set-up lends an almost "stream-lined" aspect to this thoroughly modern vehicle through which are glimpsed surprisingly broad horizons. Not intended for formal meditation, a brief phrase from the Gospel narrative provides the material for a rapid procession of "detached, dominant thought"—varied, penetrating, appealing observations—which cannot fail to broaden the understanding and deepen the love of the Gospel from which they are drawn. These intimate, personal gleanings of Sister Helen Madeleine, S.N.D. de Namur, will spur the reader on to renewed study of the Gospel of Him "in Whom are hid all the treasures of wisdom and knowledge." (Benziger, N. Y. \$1.25).

Readers of the works of Father F. X. Lasance will welcome the collection of "thoughts on fraternal charity" which he has edited under the title of **Kindness**. Stressing its influence in the ordinary routine of life, kindness is presented as "a powerful weapon in our hands for the efficacious exercise of our apostolate." The Gospels, the lives and writings of the Saints, the works of spiritual and classical authors are all utilized in compiling this attractive booklet. (Benziger, N. Y. \$1.00).

In **Fear and Religion**, Father Roche analyzes the emotion of fear as it effects some of the most vital problems in human existence. At the outset, he distinguishes useless from useful fear and describes the baneful effects of the one and the salutary consequences of the other. The remainder of the work is concerned with the eradication of useless fear by applying the scriptural principle, "Perfect love casteth out fear." Resultant from this procedure is a sane, lucid and compact philosophy of fear as related to life and its manifold activities. (Kenedy, N. Y. \$1.35).

Why Am I Tempted? by Father F. J. Remler, C.M., is worthy of a place in every priest's library. This excellent book will be not only a great aid to the priest in his own spiritual life but also a handy source of advice for the ubiquitous scrupulous soul. After considering the nature, kinds, causes and benefits of temptations, the author concludes with sound practical advice on the economy of conduct during temptation. Illustrative examples of forbearance by Christ and the saints during these trials confirm the advice given by Father Remler. The brevity of this work and the clarity of expression leave little to be desired. (St. Anthony Guild Press, Paterson, N. J. \$1.25).

My Little Missionary is a child's life of Jacques Bernard, a young Canadian lad who died in 1927 at the age of nine. Bishops and priests who knew the boy were deeply edified by his intense spiritual life; nor are there lacking mature men who number him among the child saints foretold by Pope Pius X. Originally written in French by Father Emilien, O.M.I., the life was translated by Mary Agatha Gray who published it in the **Torch**. This book, written about one of their number, in simple language and containing many pictures of Jacques, should be very popular with children. (Benziger, N. Y. \$1.25).

PAMPHLETS: Four pamphlets have been received from Our Sunday Visitor Press. **Public Interests of The Church**, by Rev. J. K. Cartwright, explaining the relations between Church and State, clearly shows the necessity of the Church for the well-being of the Nation. Rev. James F. Cassidy, of Waterford, Ireland, has written a short treatise on the **Little Flower and the Word of God**, in which he emphasizes St. Teresa's knowledge and love of the Scripture and her use of it. **Consoled**, by Rev. Eugene Murphy, S.J., contains beautiful and touching stories of the faithful who have been aided in their difficulties by their devotion to the Sacred Heart. **Shall We Have a Second Spring**, the work of Rev. Albert Muntsch, stresses the necessity of the individual's observance of the Divine Precepts, so that troubled souls, in these trying times as in Cardinal Newman's day, may be guided into the true fold. (Our Sunday Visitor Press, Huntington, Ind. \$0.10 ea.).

The Queen's Work offers two pamphlets by Father Daniel Lord, S.J. **Let's See the Other Side** is a warning to Catholic students who attempt to understand the non-Catholic systems of thought before they know their own. **No Door Between** is a beautiful Christmas message. (Queen's Work, St. Louis, Mo. \$0.10 ea.).

How to Understand the Mass, by Dom Gasper Lefebvre, with its instructive pictures and accompanying explanation of the various parts of the Mass, is admirably suited to lead the faithful, both young and old, to a more intelligent and more fervent participation in the Holy Sacrifice. (Lohmann, St. Paul, Minn. \$0.35).

PLAYS: Three comedies have been received: **Bachelor Born** by Ian Hay, **Once Is Enough** by Frederick Lonsdale and **Washington Jitters** by John Boruff and Walter Hart. (French, N.Y. \$0.75. ea.).

IN THE INTERESTS OF THE CATHOLIC PRESS MOVEMENT.

Last year the Baltimore Scholastic Legion of Decency conducted a successful campaign to popularize inexpensive editions of Catholic literature. In an effort to make the campaign nation-wide, *Dominicana* has been asked to acquaint its readers with this plea of Baltimore Catholic youth. "Will you visit one department store, one book store, and one five and dime store; and in each of these stores ask for some of the books listed below, together with a book by your favorite Catholic author? Help to put inexpensive, good reading on the market. Create a demand for it."

Suggestions: *The Following of Christ* (Catholic Edition). *My Mother*, by Daniel Lord, S.J. *The Books of Medal Stories*, prepared for children by the Daughters of Charity of Emmetsburg, Md., which have been published in ten cent editions.