



Sanctity in America. By the Most Rev. Amleto Giovanni Cicognani.
156 pp. St. Anthony Guild Press, Paterson, N. J.

The Catholic American public is truly indebted to his Excellency, the Most Reverend Giovanni Cicognani, Apostolic Delegate to the United States, for his very timely sketches of seventeen saintly men and women who have graced the American scene. Hitherto obscure and unknown to many, they will, we pray, soon be known throughout this vast country as truly great figures in the religious and civic life of the nation.

Such diversified characters as found in *Sanctity in America*, representing martyrs, founders of religious communities, missionaries, and Sisters go far to show the workings of divine Grace and a reciprocal action on the part of the human heart. These illustrious men and women, with the exception of Mother Seton, were not American born, but they dedicated the greater part of their lives, several of them as American citizens, to the glorious work of promoting the Church and her interests in America.

Present generations of American Catholics undoubtedly have the Faith today because of the unselfish and heroic work of these courageous soldiers of the Lord. The communities which they founded have been a tremendous factor in American life. These remarkable men and women have served the country by the highest form of patriotism. For piety, the principle of patriotism, integrated their lives unto a noble service for God and country.

Sanctity in America is especially welcome at a time when people have need for that inspiration to strive after the high ideals of mind and heart which these holy servants of God so wonderfully exemplify. Christ is ever anxious to raise His children to the altar for they must serve mankind by bringing to eternal life the great mass of people by their prayers and our devotion. And unless we know of them we are depriving ourselves of powerful means to glorify God, to honor His Servants and to benefit by their holy intercession. That Archbishop Cicognani has brought to the attention of the American people so many and such varied souls of our own United States is indicative

of his own love for America and his desire that we hasten by our prayers and interest the joyful day when America can point to canonized Saints who lived and labored in our very midst. B.F.

Predestination. By Reginald Garrigou-Lagrange, O.P., S.T.M. Trans. by Dom Bede Rose, O.S.B. 382 pp. Herder, St. Louis. \$3.00.

It takes courage to present to the modern world a book that treats in detail one of the most difficult mysteries of the Christian religion, that of Predestination. In itself, the mystery of predestination is not as profound as that of the Incarnation, for example, or of the Trinity. But it arouses, we might say, a greater natural opposition in the human mind because it seems to be more intimately connected with our lives and final destinies.

There is no exaggeration in saying that the theologian best fitted to present this mystery to us is the author of the book under consideration. Fr. Garrigou-Lagrange has devoted most of his life to the study of the mysteries of grace and predestination and has ever been considered the outstanding champion of the doctrine of St. Thomas.

The problem of the entire book can be reduced to this: the reconciliation of the principle of divine predilection, or election, and the possibility of salvation for all. Those who attain everlasting life do so because God in his infinite love has chosen them for eternal life; nevertheless, God does not will the death of the sinner, but gives to each and every man who enjoys the use of reason the possibility of being saved. Always reminding us that the ultimate solution of the problem is beyond our powers in this life, the author brings all the force of Sacred Scripture, Tradition, and theological investigation to the elucidation of the difficulties surrounding the mystery, attempting thus in a negative way to show that there is no contradiction involved in the Catholic teaching.

The book is divided into three parts. In the first part, the author treats of predestination according to Sacred Scripture and the teaching of the Church. This is concluded by a summary consideration of the difficulties of the problem, a classification of the theological systems engaged in controversy over the problem, and a presentation of the stand taken by St. Augustine.

The second part contains a history of the solutions given to the problem, comparing them with that of St. Thomas.

The third and last part treats of grace, especially of the dis-

tion between sufficient and efficacious grace. Four appendices close the work, which also has an index. Dom Bede Rose deserves our gratitude for an accurate and readable translation of this important theological work. J.E.

Our Lady of Fatima. By Monsignor Finbar Ryan, O.P. 186 pp. Browne & Nolan, Dublin. 5s.

Michael Derrick's *The Portugal of Salazar*, with its stirring description of the nation's political, economic, and social rebirth, has revealed to the world the practical achievements of a Christian corporate state based on the Papal Encyclicals and animated by the living faith of a predominantly Catholic people. The essentially spiritual character of this national resurgence finds fitting confirmation in the amazing story of Portugal's devotion to Our Lady of Fátima. At the national pilgrimage on May 13, 1938, police estimates of the attendance varied between one-quarter and one-half million people and the official record of Communion was placed at sixty-five thousand for the day. At the laying of the foundation stone for the Basilica erected in 1928, three hundred thousand had been present and since that occasion the annual pilgrimages on May 13th and October 13th have consistently been attended by the hundreds of thousands. Yet the growth of devotion to Our Lady of Fátima, from its inception on May 13, 1917, had met with strong, constant, and, at times, official opposition. In March, 1922, five bombs had destroyed the tiny chapel which then marked the site of the apparitions and as late as October, 1924, the Government was still attempting the impossible—striving to prevent people from reaching Fátima by stopping all vehicular traffic through the neighbouring villages. But the crowds continued on foot, for the story of three peasant children of Fátima had gripped the heart of a nation as the tale of Bernadette had done at Lourdes.

On May 13, 1917, Lucia de Jesus Santos and her cousins, Francisco and Jacinta Marto, were pasturing their parents' sheep in the Santos' field at Cova da Iria, one mile from the little village of Fátima. Apprehensive of an approaching storm, the youngsters were hurriedly preparing to return home with their flocks, when a brilliant flash of lightning riveted their attention on a small holm-oak tree. There the startled children saw a Lady of incomparable beauty who in reply to the breathless queries of Lucia, said: "I come from heaven! I want you children to come here, at this hour, on the 13th of each month

until October. Then I will tell you who I am." The children decided not to disclose their secret but the manifest restlessness of the seven-year old Jacinta led her mother to draw out the details of the story that crowded the child's mind and heart. Immediately the children were accused of lying; of bringing disgrace on their families and disturbance to the village. Despite increasing opposition, the children returned to the Cova, some sixty or seventy people accompanying them on June 13th and though the crowd saw nothing its number increased to five thousand on the 13th of July. But this mounting interest in Fátima was viewed with alarm by government officials, and the Civil Administrator of Ourém was delegated to put a stop to it. Lucia, accompanied by her father, was summoned to Ourém but neither promised rewards nor threatened punishments could shake her determination to return to the Cova at the appointed times. The exasperated official dismissed the child but on the morning of August 13th, he appeared in Fátima and on the pretext of taking the children to the Cova, he took them instead to Ourém; locked them in a room; questioned and threatened them repeatedly for three days. Released on August 18th, they were tending their flocks the next day at a neighboring field, Valinhos, when Our Lady again appeared to them. On September 13th, twenty-five thousand accompanied the children; in October vast crowds began arriving on the eve of the 13th and kept their long vigil despite heavy rains that continued throughout the night. They were not to be disappointed.

Our Lady had promised for this occasion a miracle that was to convince the world that she had really appeared to the children. Now, as the children finished their colloquy with Our Lady, Lucia cried to the crowd: "'Look at the sun!' Suddenly the rain ceased, and the people looking to the zenith saw the sun, or what they took to be the sun . . . this sun began to revolve . . . throwing great shafts of coloured light which flashed and fell upon sky and earth. . . . After a few minutes the movement ceased, only to be repeated a second, and a third time, during a space of, altogether, about ten minutes!" (p. 76) A photograph published the following week by the *Ilustracao Portuguesa* shows a group standing with astonished upturned faces. In the formal Decree of the Ecclesiastical Commission published in 1930 the Bishop of Leiria writes: "The solar phenomenon of October 13th, 1917, described in the Press at the time, was most marvellous and made a very deep impression on

those who had the good fortune to be present. The children fixed, in advance, the day and the hour when it would take place. Word of this went quickly all over Portugal, and despite the unpleasantness of the day and the heavy rain, thousands of people came, and . . . this phenomenon, which was not registered in any astronomical observatory—a fact which shows that it was not natural—was seen by persons of every class and grade of society, by believers and incredulous, by journalists representing the principal Portuguese papers, and even by persons miles away. This destroys any explanation based on collective illusion." (p. 77)

Cures at Fátima, subject to the investigation of a Medical Bureau as capable and as thorough as that at Lourdes, have been numerous and remarkable. At the very outset, on October 13th, 1917, Maria dos Santos, who in July had been given a fortnight to live because of the inroads made by tuberculosis during the five previous years, was completely cured after her third pilgrimage, barefoot, over the eighteen miles from her home to Fátima. One of the more recent cures, reported in the official publication *Voz da Fátima* for May, 1938, is that of a young woman instantly cured the previous May of a spinal disease which had crippled her for nine years. The detailed case histories of these cures are published by the Medical Bureau only after a complete re-examination has been made one full year after the supposed cure has taken place.

The story of the apparitions and the history of the devotion which has sprung up to Our Lady of Fátima are skillfully handled by Monsignor Ryan. But the frequent interspersions of sections describing the origin of the Rosary and its significance in the Dominican vocation detract from the simple strength of the central narrative and add little to the pointed message of Our Lady of Fátima: "I am the Lady of the Rosary, and I have come to warn the faithful to amend their lives and ask pardon for their sins. They must not offend Our Lord—already so deeply offended. They must say the Rosary." (p. 73) F.W.

Charles II, The Last Rally. By Hilaire Belloc. 276 pp. Harper & Brothers, New York. \$3.50.

The author of this biography needs no introduction to the modern reader. Time and again, his fertile pen and brilliant style have given new life to the figures of history. Now, Hilaire Belloc has written a new interpretation of that colorful yet

tragic character, Charles II, Stuart King of England. It is a story of the struggle for power between a king and the ever powerful financial aristocracy.

Charles II spent his early years in exile from his native land. Driven from England during the Civil Wars, he wandered from court to court, seeking to retrieve the lost glory of the House of Stuart. For years his quest seemed hopeless, but neither poverty nor distress could force him to abandon the great purpose of his life. Finally, in his thirtieth year, he was restored to the throne of England. Henceforth, he dedicated himself to the fulfillment of his youthful dream, the establishment of an absolute monarchy. All that he accomplished in the few short years of his reign, was directed toward this one end. Perhaps better than anyone else, he realized that a strong monarchy could best be achieved in a powerful England. Lover of the sea that he was, Charles appreciated the importance of a strong navy in a programme of foreign colonization. With consummate skill, he fashioned a navy which was later to develop into the world's greatest sea power. "The fleet of England, which was to determine her own fate and the fate of half the world until 1914, was made by these last Stuart Kings, Charles II and his brother James II." Nor was he unsuccessful in the field of national politics. Under his policy, London became a vast mercantile and financial center. The people rallied to his support as the wealth of the rapidly expanding empire increased. But one obstacle remained in the path which led to an undisputed absolute monarchy, the ever increasing power of the wealthy aristocracy. Against this foe, Charles used every weapon at his command, but in the end, he suffered defeat. He failed because the aristocracy of England feared a revival of Catholicism. "The reason that the crown crashed in 1688 was that the more active and better organized forces in England had determined against Catholicism even in individuals." For many years, Charles had a firm conviction of Catholic truth, yet he attempted, perhaps in vain, to conceal his true sympathies, in order to establish the throne. His brother James, who for a short time, ruled as the last of the Stuart Kings, openly embraced Catholicism. The Money Power used this potent weapon in winning the allegiance of the people, and in the end, monarchy was destroyed in England.

The book is significant, since it depicts not only the fall of monarchy, but also the beginning of a new period in English

history, the rule of the wealthy. This class so firmly entrenched itself that even today England remains as the greatest example of aristocratic government. Napoleon once said that "the only institution ever devised by men for mastering the Money Power in the state is Monarchy." If this be true, then perhaps the present struggle between the absolute totalitarian state and the plutocracies is merely the continuation of an age-old conflict. Hilaire Belloc has produced a splendid biography, a work highly recommended to those who interpret modern facts in terms of history.

G.J.R.

Heroic Dust. By Theodora Dehon. 395 pp. The Macmillan Company, New York. \$2.50.

This is an unique saga of French aristocrats who were unaware that the Revolution had come to stay. It extols their hopefulness in their hopeless struggle. Though it explains that they were primarily prompted to restore the Throne because they could not conceive of France deprived of her King, it intimates too that subconsciously they strove to rescue their beloved country from the depredations of the Revolutionists. This latter instinctive rather than indistinct love for their native land was the deeper and more abiding since it still survives. It explains also that no matter how turbulent and chaotic France may become, she will always be redeemed by the essential and sane patriotism of her people.

Though all that remains of those gallant and fatuous Royalists are the grains of their heroic dust, they live again in this novel. The wily and the wise Revolutionists, the human courage and the equally human cowardice, the brave and the grave Royalists, the manly daring as well as the feminine sympathy which were involved in that epic strife are awakened by Miss Dehon's deft pen to reproduce a compelling tale of clashing arms on the field of honor and flashing womanly charms in hidden salons during the years which preceded the establishment of the Directory.

Basically and authentically, since the story is based on oral tradition, *Heroic Dust* is a narrative of love and loyalty. Threaded through the whole tale is the ideal and idyllic love of Louis-Auguste for Alexandrine. Simultaneously is woven his loyalty and that of his associates for God and the Throne. Both combine to fashion a story which summons one's interest if not one's sympathy.

With naive but Gallic clarity the story is told. With humor and pathos it delights one. When it deals with adventure, it is dynamic. When it concerns itself with the two lovers, it is poignant. The various conflicts which it involves gives it a dramatic glow. The case for the Royalists it argues impressively. It is, to say the least, worth reading. To say the most it is a contribution of significance to English fiction. B.L.

Along A Little Way. By Frances Parkinson Keyes. 83 pp. P. J. Kenedy, New York. \$1.25.

In August of last year Mrs. Frances Parkinson Keyes was received into the Catholic Church. This present volume is a record of the events which, over a period of years, led her at last to embrace the Catholic faith. Her conversion, unlike that of many converts, was not the result of intellectual conflict or turmoil of soul. Rather, it was the effect of a long and sustained spiritual growth that brought her without strife, calmly and surely, to Catholicism. Even so, it will be apparent to the reader that Mrs. Keyes was a Catholic in spirit long before her formal entrance into the Church.

The author realized that her decision to become a Catholic was not only of tremendous importance in her own life. She foresaw that it would also reach out to affect others, her friends. Her influence as a writer extended to thousands of persons whom she had never seen. She was convinced that in all propriety she should clarify for them the step she had taken. Many of them had honored her with their confidence. She felt that she should try to honor them with hers. Before her loomed the noble figure of the great Cardinal Newman writing his *Apologia Pro Vita Sua*. "I could follow in his footsteps only from afar off. But I could try—along a little way."

Mrs. Keyes' background, tradition, training—all were inconsistent with her decision to become a Catholic. She was born into a Congregational family. Her paternal grandfather had been a Congregational clergyman. Yet even as a young girl she was conscious of a lack of completeness in the services she attended and the doctrine she heard expounded. When her mother took her one day, on her first trip to Europe, into an Episcopal church, she was entranced with it from the beginning. She loved the altar, the cross, candles and flowers, and the ceremonies. As a result, at the age of fourteen, with her mother's consent, she was confirmed in the Episcopal Church. She was married by an Episcopal clergyman, and her children baptized and confirmed by one.

It was her love of prayer that led Mrs. Keyes to the Catholic

Church. She found prayer a refuge, and a power. Worship she deemed a privilege and an inspiration. But very often when she attempted to enter the Church of which she was a member she found the door locked. The result was she sought out one that was open, and this was a Catholic church. Her travels took her to all parts of the world and, in all the lands which she visited, she went with increasing frequency to Catholic churches. "I learned not as a precept but as practice, the universality of the Catholic Church. I knew that in this respect at least it met one of my most overwhelming needs. I learned that while it was the open door of the Church that gave the first sense of welcome, it was the Real Presence which transfigured and sublimated this."

Then one afternoon in mid-winter Mrs. Keyes knelt to pray at the shrine of Saint Anne de Beaupré in Canada. In that sacred moment of worship, before the altar dedicated to Saint Anne, the miracle of her conversion was accomplished. It is to Saint Anne, therefore, declares the author, that her conversion is to be attributed; not to Saint Thérèse, towards whom she has a great devotion and from whom she has received many favors. Mrs. Keyes realized, however, that the time had not yet come for her to make a public declaration of faith. That was not to take place until some years later in August, 1939, at the convent of the Benedictine nuns in Lisieux. Here, amid the rejoicing of the nuns and her many friends, Mrs. Keyes was received into the Church and confirmed by the Bishop of Lisieux in the very chapel where Saint Thérèse had made her First Holy Communion.

Mrs. Keyes narrates the story of her conversion with simplicity, charm, and dignity. We discover as we read, a person of extraordinary beauty of soul and nobility of character—a happy and cheerful person who delights in seeing and making others happy, a devoted wife and mother, a steadfast friend. Were we to sum up the reasons for her conversion we would mention: her deep sense of religion and her recognition of the necessity, comfort, and power of prayer; the essential joyousness of Catholicism as contrasted with the essential austerity of Puritanism; the unswerving stand of the Catholic Church in regard to the basic decencies of human living; the good influence of exemplary Catholic friends, religious and lay.

Those among Mrs. Keyes' readers who for years have enjoyed her novels will find this narration of her religious experience even more interesting. If the step she took seemed to them strange and unaccountable, the explanation she gives in these pages should make it clear and beyond all shadow of reproach. This little volume may

be read in an evening. For those who read it, it will be an evening well spent. It should do much good for souls, especially for those who are slowly groping their way toward the true faith. It bears testimony to the fact that Mrs. Keyes has acted upon the words of the Bishop who confirmed her: "And your work is important. Do not minimize it in your own eyes. The printed page reaches thousands who can be reached in no other way. The spoken word reaches thousands more. Testify to the faith that is in you. Let your light so shine before men. . . ."

S.D.

Paul and the Crucified. By William J. McGarry, S.J. 272 pp. The America Press, New York. \$3.00.

St. Paul and his doctrine have so often been the object of adverse criticism by the rationalists of our times that it is heartening to receive a volume which reveals the great Apostle of the Gentiles in his true, historic light and which exposes many of the modernist fallacies regarding Paulinism. Father McGarry has amplified a series of lectures he delivered to Jesuit student theologians on St. Paul's "Theology of the Cross," and presents this book in the hope that all those who love St. Paul will be helped to a greater understanding and to a stimulation of their hearts and minds in a spiritual way that will count in their daily lives.

After an introduction which explains the Jerusalem of 30-40 A.D., the background against which the figure of Paul appears, the author treats of the historic conversion on the road to Damascus, taking care to refute the exegetical theories which try to make the vision of Christ and the striking change of Paul's heart purely natural phenomena. Paul, once converted, set out to preach to the wide world Christ crucified, to the Jews a stumbling block, to the Gentiles foolishness. Christ is the Saviour of Man, redeeming the fallen sons of Adam in the supernatural solidarity of grace. This redemption was effected by Himself as High Priest, who offered to God the reparation for man's sin; by Himself as Victim, the Divine propitiation for sin. Through Christ's Passion we are mystically united to Him, both as individuals and as members of a social group. As individuals, we are incorporated "in Christ." Our salvation is not only through Christ; it is also in Christ. As members of a supernatural society we are united in His Mystical Body—the Church, which expresses the social aspect of the union in Christ.

So Father McGarry, chapter by chapter, reveals the Pauline portrait of Christ crucified, in whose oneness "all disunities were mended and all disharmonies ceased. God swept down from high Heaven in

the tremendous exinanition of earth and Calvary, and is swept back into the courts of the celestial sanctuary leading Satan's captivity captive now to Him." (p. 253) A short bibliography with explanatory notes as well as topical and biblical indices complete the volume.

Catholics should find *Paul and the Crucified* an interesting introduction to St. Paul and his rich doctrine. The style is personal, sometimes rhetorical, fast-moving, and the language is of our day. Some scholars may disagree with a few of the chronological details, argue over an explanation here and there. The book deserves a good reception, both by the Catholics who wish to know more about St. Paul and by non-Catholics who are unfamiliar with the traditional view of the Apostle of the Gentiles, St. Paul, who "did not tell men about the details of Christ's life; rather he pointed out the significance and necessity of Christ in the life of every man." (p. 30)

A.R.

Bernadette of Lourdes. By Margaret Gray Blanton. 265 pp. Longmans, Green and Co., N. Y. \$2.50.

Margaret Gray Blanton visited Lourdes to study the extraordinary cures which had taken place at the shrine of Our Lady. Although a non-Catholic, Mrs. Blanton was so attracted by the shrine and the character of Bernadette that she made an extensive study of the saint's life. The result, in a style both artistic and scientific, is this story of the unusual life of the once obscure French maiden. Mrs. Blanton's sincere approach, her copious references to authentic documents, (especially the three-volume history of Père Cros), her attitude of reverence and her literary ability have enabled her to make a distinct contribution to the field of hagiography. We think that she admirably accomplished her purpose, namely, to show the universal appeal that belongs to Bernadette by all the canons of human drama.

The first part of this splendid book deals with the history of the town of Lourdes, its inhabitants before the apparitions, Bernadette's childhood, and the family life of the Soubirous. Then each apparition is related in all of its details. Two of the more common notes in these narrations of the extraordinary manifestations are that Bernadette alone saw the "Beautiful Lady"; secondly, that the eyes of all the curious bystanders were focussed on the expressions on the pale face of the humble French girl. In the next section the author describes the life of Bernadette as a Sister of Charity at Nevers. By this time, because of the supernatural happenings, her fame had spread far beyond the boundaries of France. Even though she was now protected by convent life, she often found herself at the mercy

of tourists, and at times, before great dignitaries. She passed through this trying period of her life carrying with heroic patience the cross of excessive praise. The third and last part tells of pilgrimages to Lourdes, presents accounts of two outstanding miracles which occurred there in the summer of 1936, and finally describes the ecclesiastical processes which resulted in the beatification and canonization of Bernadette.

Of Bernadette's spiritual consolations and her inner life, Mrs. Blanton declares that it was not within her province to write. Some readers, perhaps, may consider this omission a defect in the author's treatment of her subject. More details, it is true, even a complete chapter concerning Bernadette's interior life, would have added to the completeness of this hagiography. Nevertheless, we think that the author has described Bernadette's external activities and her character clearly enough to enable the reader to glimpse, or at least to surmise, the abundant supernatural forces of grace at work in her soul.

We warmly recommend the book to all readers for its finely drawn portrait of Bernadette. From all parts of the world, Lourdes attracts yearly to its shrine countless pilgrims. Saint Bernadette, also, as the author has shown, has a universal appeal. But she attracts others to herself, only to lead them along the path of humility and sincerity to the Immaculate Mother of God and Her Divine Son. "It is a sound instinct in the people that makes them choose Bernadette to remember and to elevate. It is a sound instinct that makes them know that it is not always the powerful and the mighty who conquer, but sometimes the simple, the disinterested, the tranquil, the candid." (p. 259)

D.S.

This Way to Heaven. By Paul Hanly Furfey. 209 pp. Preservation Press, Silver Spring, Md. \$2.00.

Something like a challenge to the modern world and especially to that smug complacency which surrounds so many people who call themselves Christians is to be found in Father Furfey's latest volume.

The command of our Blessed Lord, "Be you therefore perfect, as also your heavenly Father is perfect," is understood by too many people today as directly referring to the priest and religious and binding them alone to a strict obligation to strive towards saintliness. The idea that everyone must be holy or, in other words, that everyone who hopes to enter heaven must be a saint is never conceived as embracing that stratum of human society which has the generic term "laity." This is all the more deplorable since it has given rise to a

common fallacy even among good Catholics that to be a saint is something opposed to the very nature of man, as if God were demanding something extraordinary of His creatures over and above the goal and purpose of human life, which is to enjoy for endless ages the Beatific Vision of God. By the very fact that we have been raised to the supernatural life and by our membership in the Mystical Body of Christ, we as Catholics have a very strict obligation to be perfect. Of course this demands sacrifice; it demands doing violence not to our natures but to those evil inclinations which are result of the common heritage of Original Sin. Our Blessed Lord reminds us very strikingly that "the Kingdom of Heaven suffereth violence and the violent bear it away." And so the extremism to which the author of this book tends is really an appeal to take very much to heart the Divine command to be perfect.

Perhaps the great attraction which many will find in *This Way to Heaven* is that it points to a not so terribly difficult road to sanctity after all. Once a correct notion of holiness is grasped and the conviction that we must be saints before we can enter Heaven gradually assumes definite shape in our lives, the rest will be comparatively easy. To this end Dr. Furfey suggests means and motives which should make every sincere Catholic and Christian pause and consider if he really is on the "right way to Heaven." B.F.

Morality and War. By Gerald Vann, O.P. 75 pp. Burns & Washbourne, London. 3/6 Net.

Beyond politics and economics the real war in Europe is raging. The issue is not democracy versus totalitarianism nor liberal individualism versus what Mr. Dawson has termed "Communitarianism." Rather, the fundamental conflict lies in the rule of morals versus the abuse of force. At a time when so much misinformation and so many inaccuracies are applied to misunderstood problems, it is a pleasure to find a book which diagnoses the ultimate problem and treats it according to the basic philosophical and theological principles of St. Thomas. *Morality and War* frankly investigates the position of a Christian who is convinced that war is a duty, but who knows that the methods of war which will be used are a crime.

This brilliant and provocative little work was written "in the hope of helping those who are worried by the moral issues raised by war to see the problem clearly and completely; and so to avoid those judgments, too often made, which rest on this or that element of the problem and ignore others." Like some authors, Father Vann states

the first principles of the ethics of war, but unlike the vast majority he treads on intellectually fresh ground by applying those principles to new circumstances and novel situations. It is on this point precisely that even Catholics are greatly divided. We may be in harmony on our judgments on political facts, but on the way in which the principles accepted by theologians as relevant to war should be applied here and now, there is discord. To our credit, however, it must be affirmed that we appreciate what the real problem is. That is the first step toward a solution.

Father Vann devotes the first of the five chapters to the problem of end and means. It seems that the nations of the world renounced war as an instrument of national policy in August, 1928. The author points out the futility of the attempt to outlaw the means without being willing to outlaw the ends which made the use of those means inevitable. In a word, we are warned against the simplification which contents itself with examining ends apart from means, or, for that matter, means apart from ends—*bonum ex integra causa*.

Law and force contribute the theme for chapter the second. It is right that law should be defended. And when other means fail it is right that law should be defended by force. To use the words of the author: "We shall find, however, that the apparent chasm of disparity between our idea of the Gospel and our idea of war is due to the fact that we tend to think of war simply in terms of war as we know it. The sort of war which is the instrument of human greed and human cruelty is indeed far from the spirit of the Gospel, because it is not the defense but the abrogation of law." Such war can never find a place in the Christian scheme of things. When force is used to violate law it becomes violence and so condemns itself. Father Vann believes, upon the supposition that his conclusions are valid, that there is still a place for war in the Christian sense, abstracting from the question of the way in which the war is conducted. "The Christian can say whether or no he thinks a given situation justifies the use of force; but he cannot, normally at least, decide the form that use of force shall take."

We have suggested only a few of the interesting and timely topics discussed in *Morality and War*. While it is true that Father Vann leaves little doubt about which side his heart belongs to in the present conflict, his study is pleasingly objective and heartily recommended to all who would know what the real problem is. H.H.

Morality and the Mystical Body. By Emile Mersch, S.J. Translated from the French by Daniel F. Ryan, S.J. 292 pp. Kenedy & Sons, N. Y. \$3.50.

Theological students of all centuries have busied themselves with treatises on the Trinity, the Incarnation, the Eucharist and the Mystical Body. The last named dogma, however, has received more than the usual attention from theologians during the past decade. Perhaps the rise of modern theories concerning human society has inspired pupils of the sacred science to produce works on the nature and beauty of the supernatural society. Among the many contributors to the literature on the Mystical Body, Father Emile Mersch, S.J., has won an outstanding position. His volume, *Le Corps Mystique*, is considered a standard work on the subject. His present contribution is also a volume of considerable merit.

The work is divided into three sections. The first section is apologetical in nature but, as the author himself remarks, it does not constitute a complete apologetic. (p. 3) The fundamental notions of religion, Christianity, and Catholicism are treated rather briefly and hurriedly. A more detailed consideration of these topics has not been undertaken because the work is addressed to believers for whom a more lengthy treatment is unnecessary. Nevertheless, Father Mersch splendidly summarizes, within a few pages, doctrines which consume many chapters in ordinary textbooks. He demonstrates first, that religion is not simply an attitude but that it is a way of life; secondly, that Christianity is not a religion alongside other religions, it is rather *the* Religion; finally, that Catholicism is not just another Christian confession but that it is preeminently Christianity.

The next section is concerned with the various Christian principles which have a bearing upon Christians in as much as they are members of the Mystical Body. This portion of the work begins with a thorough treatment of the Incarnation and then considers holiness, prayer, the priesthood, and contemporary humanity. A few quotations will serve best to reveal the skill with which these topics are handled by the author. "A Christian is a member of Christ; that is the résumé of Christianity. A Christian should act as a member of Christ; that is the résumé of Christian asceticism and the code of all sanctity." (p. 97) "The manner of being a Christian is 'to be with,' to be with Christ as a member with the head, to be with the other Christians as a member with the other members. The manner of willing which is suited to him is to 'will with,' the manner of praying which is required of him is to pray with." (p. 115)

The final section applies the doctrine of the Mystical Body to

poverty, marriage, chastity, obedience and authority. These problems are very much discussed today; consequently, the treatment Father Mersch gives them is very timely and important. The dominating note throughout these pages is that the Christian life in no way hinders nature but on the contrary purifies and elevates it. Obedience, love, and poverty assume a new value and characteristic when performed or endured under divine motivation. This section is permeated with a spirit of optimism, but it is an optimism which is far removed from that optimism which denies suffering; it is the optimism of redeemed and risen men.

This present volume makes a very fine sequel to the author's former treatise, *Le Corps Mystique du Christ (The Whole Christ)*. Readers who are interested in the doctrine of the Mystical Body will benefit greatly by acquainting themselves with the writings of Father Mersch. The thoughts he suggests are full of inspiration and the manner in which he expresses them is suitable to the mind of the ordinary Christian. Finally, a word of praise should be extended to the translator. Father Ryan, S. J., has produced a translation which reads well and possesses in a high degree the estimable quality of clearness.

J.J.

She Wears a Crown of Thorns. By Rev. O. A. Boyer, S.T.L. 225 pp. Published by the Author; St. Edmund's Church, Ellensburg, N. Y. \$2.50.

In this unassuming work a truly extraordinary and but little known American stigmatic is introduced to the Catholic world and the reading public. Though no stigmatic has borne in his body all the wounds of the Crucified Saviour—in fact, most stigmatics were found with but a few, and only thirty known stigmatics have had the five wounds and the crown of thorns—Rose Ferron, the subject of this work, had these stigmata and also the stigmata of the flagellation, the wound of the shoulder, and even the resemblance of the Ecce Homo. Rose Ferron, then, is among the most thoroughly stigmatized of mystics in the New World. She was truly an extraordinary person, and yet it is only now, fully three years after her death, that she is being made known to Catholics generally, and to the world.

There is no pretense at literary aspirations in these pages. Rather, the author's language is clothed in the simple and humble garb of sincerity. The book aims at introducing Rose Ferron as she was known and observed not only by the author but by friends, intimates, and enemies, too. We see the Rose of early childhood: natural, gay, playful, and even then—at the age of three—blessed with the mystical

phenomena of ecstasy; Rose the youth: healthy, normal, and then afflicted with an inexplicably complicated malady that even deformed her feet and her left arm, and confined her—a bed-ridden patient—throughout her last twenty years; and finally, the “Little Rose” known to so many—beloved and betrayed, yet ever the friend of all: Rose, the habitual ecstatic, the stigmatic, a victim of suffering for Christ, whom she loved so intensely, and for souls, for whom He willingly suffered and died. This beautiful character was born in Quebec on May 24, of devout Catholic parents. She was the tenth of fifteen children. At an early age her family moved to Fall River, Massachusetts, and in 1925 to Woonsocket, Rhode Island, where her special work in life, it seems, was realized; namely, her role of vicarious suffering for those involved in the Sentinellist Movement, as it is called, and also, as she herself declared, for the Diocese of Providence, Rhode Island.

We should like to point out that there are not three ways to God, as the author states in his introduction; namely, “the way of the servant who observes the Commandments, the way of the disciple, who follows Christ, and the more perfect way of the mystic who unites himself to the Divinity.” There is but *one* way to God; and that is the way of love, the perfection of charity in our souls. There are however, *three stages* of this one way to God. These are: the stage of beginners—wherein charity is initially being perfected by the observance of the Commandments, and the avoidance of grave sins; the stage of proficients—wherein charity is further perfected by an observance of the counsels and a greater attention is paid to the perfection of the virtues and not to avoidance of sins; and the stage of the perfect—a state which cannot be merited by us, but which God bestows freely upon souls properly disposed—wherein charity is at its highest perfection in this life, characterized by the heroic practice of the virtues and a remarkable docility to the workings of the Holy Ghost.

The phenomena of ecstasy, stigmatization, levitation, etc., may or may not be present in the mystics; that is to say, these phenomena are only accidental to mysticism. The mystic is essentially one who has attained to the state of the highest degree of perfection in love for God and neighbor. Rose Ferron was a mystic; and from all reports she was also an ecstatic and stigmatisee. The author states she was genuine because at the very time she possessed these phenomena she was practising the Christian theological (*not* cardinal) virtues of faith, hope and charity, and the other fundamental virtues of Christian living, such as, humility, religion, meekness, and so on. Father

Boyer has, therefore, stressed the genuine character of the mystical phenomena in the life of Rose Ferron. Thus the reader is in a sense deprived of knowing more about Rose herself. The author has left that task for future biographers.

The book is concluded with a private novena for "Little Rose's" help: It may be noted that she is a possible patroness of mothers in childbirth, in a day when this sacred and painful dignity is grossly shunned by many. There are a number of interesting pictures enclosed; and for those disposed to study further about the Christian spiritual life there is provided, in the very last pages of this volume, a list of authors on mysticism.

J.D.S.

The Vatican. Photographs and Text. By Miss Thérèse Bonney. 131 pp. Houghton Mifflin Co., Boston.

In our age, as in times past, people turn their attention Romeward, seeking enlightenment and assistance from the successor of Saint Peter. The Vatican and its ruler, Pope Pius XII, command world-wide interest. We may, perhaps, at some time or other, have tried to picture to ourselves Vatican City where the Vicar of Christ resides. At best these pictures which we formed in our imagination were vague and scattered. Now, through the efforts of Miss Thérèse Bonney, the first American photographer to be allowed to make a pictorial record of the Vatican and its sovereign territories, we may visualize accurately and with pleasure the places, scenes, and buildings amid which the Holy Father, as the servant of the servants of God, lives and labors. Throughout the book, however, the reader should bear in mind the words of Father La Farge, S.J., in his introduction. "Miss Bonney has not just collected photographs of a building. Her alert camera picked up atmosphere and details as an instrument of her own mind. The result is a thing of life, which expresses not just relics of history and accidents of architecture, but the outward manifestation of a living idea."

Miss Bonney, in her artistic work, gives us intimate views of Vatican surroundings and its personalities. After showing us two famous portraits, of Pius XI and of Pius XII, she takes us to St. Peter's square where Bernini's colonnades, truly meriting the terms gigantic and magnificent, meet the eye. In an interesting sequence of pictures, our attention is centered on the masterpieces of artists who devoted their talents to the adornment of St. Peter's.

We see the Pontifical Palace in all its splendor and the Gov-

ernor's residence built by order of Pius XI for the use of the papal appointee. Pictures of the City's railroad building, the Marconi-built radio station, and the Academy of Sciences appear as we turn the pages. The Vatican Library, now modernized according to the American method introduced by Pius XI, should be of interest to all who are devoted to the progress of truth. The pictures of the Papal possessions are concluded with a picture of the summer residence, Castel Gandolfo.

Not everyone has the opportunity to visit Vatican City, but all are now able to have first-hand and interesting views of the state within a state. Even those who have visited the Vatican will profit by a book of this nature for it captures details which are often overlooked in the haste of travel. Opposite each picture Miss Bonney adds a short commentary which includes anecdotes of events and personages in the service of the Church.

This is not a book that will be put on the shelf after the first reading to be left untouched for months. Rather, it is one that will be referred to again and again and one which the owner will delight in showing to friends. R.A.

DIGEST OF RECENT BOOKS

It was not without thoughts of gratitude that we welcomed a new and attractive edition of *Letters to Jack* by the Most Rev. Francis Clement Kelley. This book, when first published in 1917, ran through nine reprintings in ten years. Today, however, copies of the editions run from the original plates are difficult to obtain. Since good meditation books for young men are all too rare, American youth would have lost much if this volume of letters had been relegated to the dust heap of forgotten writings. The thoughts contained in *Letters to Jack* are as fresh today as when first written, and as apropos. The audience to whom they are addressed, young men about twenty years of age, is certainly in need of them. Written, as only Bishop Kelley can write, in a style at once warm, fatherly, and inspiring, by a hand finely sensitive to all the problems of youth, they spring from a heart that never lost interest in its task nor forgot that these letters were the sweetest kind of labor—a labor of love. We sincerely recommend this book to all young men and to those to whose lot, in one way or other, the care and teaching of young men has fallen or may fall. (St. Anthony Guild Press, Paterson, N. J. \$1.00).

William Thomas Walsh is a familiar figure on the Catholic literary scene. Yet, though his work as an historian and novelist has done much to enhance the position of Catholic scholarship and art, his talents as a poet have been somewhat hidden by the success he has attained in other fields. The poems of Mr. Walsh have appeared from time to time in various Catholic magazines and for years he has been recognized as one of America's foremost poets. Now for the first time it is possible to give

due prominence to the work of this outstanding poet. Under the unassuming title, **Lyric Poems**, Mr. Walsh has collected the poems which he considers his best efforts covering the period from 1914 to 1939. To those who have read these poems in their original publications, they will give renewed pleasure. To those who are unacquainted with Mr. Walsh, the poet, this collection will be a rare treat. It has been truly remarked that no one interested in the present status of Catholic literature can afford to be without this important contribution to our letters. (Kenedy, N. Y. \$1.50).

Father Joseph A. Newman, whose *Catechism for First Communicants* is steadily finding a larger group of users, has now written **A Catechist's Manual for First Communicants**. Its purpose is to enable teachers, students, and parents to become efficient catechists. Its scope is confined to the preparation of children for their first Holy Communion. The method it uses, which deserves high praise, is the "unit plan"—an adaptation of the psychological method to meet the requirements of small children. The subject matter contained in this manual is divided into "units" of instruction. Each "unit" treats a different phase of Catholic teaching and practice. The procedure in each unit embraces four steps: the "exploration"—to arouse the children's interest and find out what they already know about the subject; the "presentation"—to present the unit of instruction in narrative form; the "assimilation"—to see that the children make the unit of instruction their own. A moral lesson is drawn from the subject matter presented, together with its motives; finally the "recitation"—in which the children "recite" the unit taught. This manual, presenting the Church's doctrine in a manner capable of being understood by children and uniting with it a sound pedagogical method is to be highly recommended for universal use by all those engaged in the teaching of First Communicants—priests, brothers, nuns, lay-catechists, and parents. (Hansen & Sons, Chicago. \$0.30).

What was formerly the *Franciscan Almanac* makes its appearance this year as the **National Catholic Almanac**. Such a change of name is most appropriate because it indicates the universal nature of the Almanac's contents. Catholic doctrine, history, devotions, education, liturgy, catechetics, literature and art, biography, government, and sports—all fall within its scope. Within its covers is to be found a storehouse of general and current Catholic information on subjects of importance and interest not only to Catholics but to those outside the fold who wish to learn something about Catholic teaching and customs. Every Catholic will find in it the answers to numerous questions which arise in his own mind as well as the answers to questions asked him by others, especially by non-Catholics. The National Catholic Almanac should be accorded a welcome and convenient place on the book-shelf, desk, or table of Catholic homes, schools, rectories, libraries, and institutions. (St. Anthony Guild Press, Paterson, N. J. \$0.75).

The first two volumes of a new and revised edition of **Institutiones Iuris Canonici** by Matthaeus Conte A. Coronata, O.M.Cap., may now be had. The first volume contains *Normae Generales, De Clericis, De Religiosis, De Laicis*. The second, *De Rebus*. In this new edition, the author has corrected certain errors which crept into its predecessor, revamped some of his opinions, and taken special care to include, where necessary, the responses of the Pontifical Commission for rightly interpreting the Canons of the Code. Father Conte A. Coronata explains each canon sufficiently but not at too great length, examines its force, and compares it with the old canons. To each subject he adds a brief historical survey. He leaves no question hanging in mid-air, but gives either the solution or his opinion, holding always to the more probable and common view. Order and clarity of treatment, a nice balance between too much explanation and too little, interesting historical summaries and copious references

make these two volumes most suitable for clerics engaged in the study of the Code. (Marietti, Turin, Vol I, L.60, Vol. II, L.30).

In what is to be a series of thirty volumes, entitled *Institutiones Systematico-historicae in Sacram Liturgiam*, Dom Philip Oppenheim, O.S.B., plans an exhaustive and complete treatment of the liturgy of the Church. The first volume of the series, *Introductio in Literaturam Liturgicam*, has already appeared. The present volumes, the second and third of the series, called *Tractatus de iure Liturgico*, deal with the legal basis of the liturgy. In the first of these, Father Oppenheim shows the necessity of authority and order in public worship, gives an historical conspectus of liturgical regulations in the early Church, points out who are the liturgical legislators, and proves that the supreme legislative power in matters liturgical belongs to the Vicar of Christ. The third volume explains how the liturgical legislators exercise their power and in what sources their laws are contained. Here the author passes from some general notions of law to liturgical laws in particular. These latter are contained in Pontifical documents which treat of liturgical matters, chief among which is the Code of Canon Law, in the decrees of the various Congregations, especially the Congregation of Rites and Rubrics, and also in episcopal and conciliar decrees. The volume concludes with a study of the origin and history of liturgical customs and their relation to the present law of the Church. Whoever desires a complete view of the legal aspects of the liturgy will find these volumes most useful for study and reference. (Marietti, Turin. Vol. II, L.12; Vol. III, L.10).

Music plays an important part in the liturgy of the Church. It should, therefore, be truly spiritual, and suitable for Divine worship. **The Catholic Choirmaster** aims to encourage the use of just this kind of music. Included in each number is a fine music supplement, instructive and interesting articles on liturgy and music, news items pertaining to Church music and a section devoted to reviews of recently published liturgical music. (Society of Saint Gregory of America, Arlington, N. J. \$2.00 per Year).

De Occasionariis et Recidivis by Francis Ter Haar, C.S.S.R., has long been esteemed by priests for its sound doctrine and practical utility. A new edition of this work, recently published, remains the same in substance and doctrine as the previous edition. It has been, however, revised and enlarged, especially by the inclusion of the opinions of recent authors who wrote after the first edition was published. Difficulties proposed to the author by others have been solved, and objections have been answered. References have been given to the author's *Casus Conscientiae*, which treats of the principal occasions of sin in the world of today. Thus the application of principles may be seen, and doctrine and practice co-ordinated. Finally, a more complete alphabetical list of persons and things has been added. Following closely the text of Saint Alphonsus Ligouri and adhering to the principles of Saint Thomas Aquinas, this work offers a sure and practical guide to the pastor and confessor on a subject of fundamental importance for the care of souls. (Marietti, Turin. L. 35).

A new edition of the **Martyrologium Romanum** is now available. It is prefaced by the apostolic letter of Benedict XIV, *De Nova Martyrologii Romani Editione*, and the *Tractatio de Martyrologio Romano* of Caesar Baronius. The rubrics, lessons, notices of feasts and moveable offices, and the Martyrology itself are printed in large, clear, heavy type. Besides an index of its saints, the Martyrologium contains an index of the places which it has mentioned. (Marietti, Turin, L.25).

PHILOSOPHY: The Prospects of Philosophy by Doctor John Rolbiecki, of the Catholic University of America, is intended to give the reader a panoramic view of philosophy, to indicate briefly some of the difficulties which await solution, and to inspire the study of specialized work. With these ends in view the author shows that the fundamental

problems of philosophy: the nature of matter, the essence of life, the existence of God, the function of the state, etc., are perennial and that recent developments, especially in the mathematical and natural sciences, suggest new avenues of approach to these questions. Father Rolbiecki has brought to his work a vast knowledge of philosophic and scientific thought; yet, in his efforts to show the diversity of doctrines, he seldom takes a positive stand. This will tend to leave the reader with the notion that philosophy is nothing more than a mass of opinions, more or less probable. (Benziger, N. Y. \$2.50).

The *Acta Pontificiae Acadamiæ Romanæ* for the year 1938 has been published. It contains dissertations and lectures by Grabmann, Barbado, Cordovani, Garrigou-Lagrange, A. Parisii, Usenicnik, Rozwadowski, Boyer, Gredt, and Laurent. A list of authors such as this is sufficient guarantee of scientific, stimulating, and apposite articles. All of these articles have direct or indirect bearing on scholastic doctrine, and many of them deal with problems much discussed today. We might mention: *De Vera Notione Personalitatis* by R. Garrigou-Lagrange, O.P.; *De Specifica Indivisibilitate Speciei Humanae* by J. Gredt, O.S.B.; *Psychologiae Differentialis Prima Principia* by E. Barbado, O.P.; *De Cognoscibilitate Mundi Externi* by A. Usenicnik. (Marietti, Turin. L. 15).

Father M. H. Laurent, O.P., has edited Cardinal Cajetan's *Commentaria in Praedicamenta Aristotelis*. In this commentary, first written in the year 1498, Cajetan explains the antepredicaments, predicaments, and postpredicaments of Aristotle's *Categoriae*. His purpose was to help students understand better that primary and fundamental part of logic which treats of the first act of the mind, namely, the simple apprehension. His work was to be a prelude to the art of defining. In his methodical, acute, and careful way, Cajetan explains the words of Aristotle, analyses his thoughts, and sums up the meaning of the Stagirite's statements in his own words. Due praise must be given the editor for having accomplished his labor in the face of many difficulties. The troubled conditions of our times caused his work to be interrupted twice. Now it has been finished, a volume which the author hopes will make still better known the mind that was Cajetan's. (Angelicum, Rome).

DEVOTIONAL: The daily meditation is at once one of the most important and most difficult parts of religious life. A good guide for meditations consequently is a pearl of great price. Father Raoul Plus, S.J., in his *Meditations for Religious*, has given an invaluable contribution to the religious women throughout the world who are seeking spiritual advancements. Father Plus has a frank, straightforward style that challenges the reader to greater endeavor. The meditations, arranged for every day of the year according to the liturgical cycle, are clear, succinct suggestions rather than exhaustive treatments of subjects. The suggestions are practical and extremely useful to those religious women whose everyday routine might otherwise seem far removed from the domain of prayer and contemplation. The chronological and subject indices appended to the book will make for greater ease in adapting these meditations to the liturgical year. These meditations are to be recommended not only for those who have made some advance in the practice of meditation and for whom the volume is primarily intended but for beginners as well. These latter will find much of interest and profit in this work. (Frederick Pustet, N. Y. \$2.75).

The aim of Burton Confrey's latest book, *Spiritual Conferences for College Men*, is to encourage in youths the fulfillment of their Christian duties in everyday life. Every phase of the spiritual life applicable to college men is dealt with in conference format with doctrine and anecdote nicely balanced. From the catch sub-title of the very first conference, "Aristocracy of Goodness," interest is aroused and sustained throughout

the rest of the book's two hundred and sixty-one pages. The Mass, the Liturgy, and the Gospels are always in the background of the discussion. Self-control and all the other virtues and aids to spirituality are duly inculcated. The author strives to convince youth of the possibility of becoming saints, stressing the necessity of the proper viewpoint which places duties before rights. (Magnificat Press, Manchester, N. H. \$2.00).

Anyone desiring a better appreciation of the truths of the Catholic religion, and who is aspiring to a more fruitful spiritual life, will find the reading of Fr. Crock's volume on **Virtue and Vice** an excellent means to those ends. Under the general headings of "The Precepts of the Church"—"Prayer"—"Virtue"—"The Evangelical Counsels"—"Natural and Supernatural Wedlock"—"Occasional Sermons," Fr. Crock has produced some very practical sermons which are admirably and successfully reinforced with striking stories, illustrations, and examples. The author shows himself to be not only profoundly familiar with the teachings and practices of the Church, but he is equally familiar and concerned with the problems and the difficulties encountered by those endeavoring to abstain from vice and to practice virtue. The instructive quality of these sermons is further enhanced by a style both popular and pleasing, two characteristics which should guarantee an extensive appeal. (Wagner, N. Y. \$2.75).

No one can seriously question the truth of an old spiritual maxim which reads: "There are but few peaceful souls, because there are so few that pray." Nor can anyone reasonably deny the truth of the additional observation that there are so few that pray because there are so few that *know how* to pray. In a booklet entitled: **Prayer: Its Meaning and Effects**, written by Fr. Crock, can be found the true and solid doctrine on the nature of prayer as well as many helpful suggestions and graphic illustrations as to its meaning, its methods, its efficacy, and its blessings. The simple and understanding treatment of this profound subject should be gratefully received by those who find prayer difficult, if not impossible. (Wagner, N. Y. \$0.50).

Not in Bread Alone is a Lenten series of seven sermons by the Rev. J. E. Ross, Ph.D. In these sermons Father Ross stresses the twofold aspect of man's nature, the material and the spiritual, with its consequences in man's life as an individual and as a member of society. Any political or economic system which considers only the material side of man must inevitably fail. The author summarizes the Catholic conception of a political and economic system as one under which each person does his share of work, each has an opportunity to work, private ownership is widely diffused, and God's justice is the first aim. No form of association, whether individualism or collectivism, will of itself eliminate all evils. The most important thing, therefore, is that people realize that men do not live by bread alone. In his last two sermons, Father Ross urges prayer, penance, and charity as the most potent remedies for all individual and social ills. Each of these sermons is preceded by an outline. (Wagner, N. Y. \$0.50).

In **Looking on Jesus** Paul L. Blakely, S.J., presents fifty-eight simple reflections on the Sunday Gospels. Each of the reflections contains a short, pointed lesson on problems of the time and of all time; each contains excellent material for meditation and for sermons. As proof of the author's qualifications and his understanding of the Gospels we quote in full this Note prefacing the volume: "Read the Gospel for the Sunday slowly and prayerfully before you take up this book. If you find sufficient food for your soul in the inspired words, as you probably will, do not trouble to look at what I offer you. Your own thought will draw you nearer to Our Blessed Lord than any which I could suggest." We recommend disregard for part of this advice. What Father Blakely offers is well worth reading. (The America Press, N. Y. \$1.00).

Douce Vierge Marie, the latest work from the pen of Father Rambaud, O.P., is intended to form a sort of trilogy with his *Notre Jesus Christ* and *Pour la Vie Interieure*. In a series of conferences on thirty-one of the invocations taken from Our Lady's Litany, the author shows the part Mary is to play in the spiritual life of every Christian. Very wisely in each of the thirty-one chapters of this book, Father Rambaud has combined doctrine with psychology and practical reflections. Not only does he present plainly and clearly the teaching of theology regarding the prerogatives of Our Lady but he applies this doctrine to the individual soul with its wants and aspirations, and indicates how it should fit into the daily life of Mary's children. Because of its thirty-one short chapters this book could very well be used for daily meditation during the month of May. It will bring home more clearly than ever to those who read it the beauty of the titles by which we honor Mary when we invoke her assistance in the Litany of Loretto. It will insure a true and solid devotion to the most holy Mother of God, a devotion that should manifest itself in a multitude of practical ways in everyday life. (E. Vitte, Lyons. Fr. 22).

In a little village on the outskirts of Cassville, New York, on December 10, 1868, Anna Dugan was born. She was later to become a Gray Franciscan at Peekskill, to be known as Sister Francis de Sales and in passing, to leave behind her much for our edification and emulation. **A Modern Flower of Saint Francis** is the story of her life as seen through the eyes of a personal friend, a member of her community. The biographer deserves credit for the presentation of the matter. It is worked out along the lines of a sermon in which the religious life in general has been compared with the sacrifice of the Mass. The priest's preparation for Mass is compared with Anna Dugan's childhood; the Confiteor, with her leaning towards a Divine Call; Paul's Epistle, with the obstacles she had to face; the Offertory, with her taking leave from home; Sanctus, with her novitiate; the Consecration, with her profession; the priest's consummation of the Sacrifice, with her pronouncing of the perpetual vows; Ite, missa est, with her death on January 7, 1939, after seventeen years of invalidism during which time Sister Francis became very much like the Little Flower by praying, suffering, and offering herself as a victim for the sanctification of priests and religious. (Benziger, N. Y., \$1.25).

The **Queen of Heaven** is a splendid devotional poem in twenty-five cantos, composed in honor of Our Blessed Lady by the Rev. Frederick Abair. The Virgin's happy passage from earth to heaven, her reception by the jubilant hosts of the blessed, and finally her coronation are all described to a child by its guardian Angel on the feast of the Assumption. Before Mary is enthroned as their Queen, all the choirs of Angels and companies of the Saints hymn their separate tributes to her. The richness and variety of these many songs is one of the chief features of the poem. Noteworthy also in Father Abair's skilful verse is the manner in which he has blended with modern imagery the choicest beauty of Scriptural poetry. (Pub. by author, St. Mary's Church, Kirby, Ohio. \$0.50).

Every priest has been or will be called upon at some time or other to instruct the non-Catholic (and Catholic) before a mixed marriage. That this duty may be fulfilled with the greatest possible expediency by the priest and with the greatest possible benefit for both parties Bishop Schlarman of Peoria has written **Why Six Instructions?** It is not intended as a strictly logical treatise of theological, moral, and other matters. Bishop Schlarman prefers to call it a reasonable or common-sense approach—an attempt at fitting the product to the persons and the occasion. Not new principles, but a new method of applying the old. A glance through the six chapters of this booklet will suffice to show its eminent practicality and usefulness. The author, with his profound knowledge of human nature, has scattered throughout the instructions (or chats) some-

thing about love and marriage because "The minds of fiancés and fiancées are generally not too well-ordered to absorb the dogmatic in large and unsweetened doses." It is not the purpose of this booklet to stifle the ingenuity and personality of the one who uses it. Rather, it is to guide and direct him; to suggest things that might otherwise have been omitted; to put at his disposal the fruit of long years of experience, and to provide him with a method that trial has proved efficient and successful. (Herder, St. Louis. \$0.35).

The Holy Ghost Prayer Book, compiled by Father F. T. Hoeger, C.S.Sp., groups in one neat volume, prayers and devotions to the Holy Spirit. In it are contained, among many other valuable instructions, appropriate prayers for a novena to the Holy Ghost. A large section of the book is devoted to the Archconfraternity of the Holy Ghost with prayers to be recited by its members. Besides supplying the faithful with a number of beautiful prayers to the Holy Ghost, this work brings to their notice and stresses a very important dogmatic truth. Its prayers, instructions and reflections clearly reveal the rôle of the Holy Ghost in the Christian life. (Catholic Book Pub. Co., N. Y. \$1.50).

JUVENILE: Clementia is already well-known among juvenile readers for her stories, long and short, revolving around the adventures of Mary Selwyn with Wilhelmina, the irrepressibles, Berta and Beth, and their many friends. In her latest book, **Wilhelmina**, the authoress centers her attention on the young lady, the stormy tomboy of earlier stories, Wilhelmina. Difficulties about boarding school, playing banshee, a dying mother, the trip to Cuba and a hold-up in Yellowstone are but a few of the problems which stalk across the path of the heroine and her companions, experiences which the writer weaves into an absorbing life-like pattern of humor and sadness. Young girls between seven and seventeen should become acquainted with Wilhelmina and her associates in this latest book by Clementia. (Fr. Pustet, N. Y. \$1.50).

To the boys and girls of today who would learn the secret of true greatness from a boy of long ago Catherine Beebe has dedicated **The Children's Saint Anthony**. Boys and girls will find this life of Saint Anthony lively, interesting, and understandable. They will see that this great son of Saint Francis was not born a saint but that he became a saint. Best of all, they will learn how he became a saint. Saint Anthony will become for them not just a saint to call upon when they lose something, but a friend to help them always. The book is illustrated by Rob Beebe. (St. Anthony Guild Press, Paterson, N. J. \$0.50).

PAMPHLETS: The official translation of the **Encyclical Letter, *Seruum Laetitiae*, of Pope Pius XII to the American Hierarchy** has been published by the America Press. This Encyclical is concerned with the progress and problems of the Church in America. (America Press, N. Y. \$0.05).

Four pamphlets by Daniel Lord, S.J., have been received from The Queen's Work: **A Guide to Fortune-telling** exposes its frauds and explains the attitude of the Catholic Church towards the subject of fortune-telling in all its forms. **The Church is a Failure?** answers a question often put to Catholics by non-Catholics. Seen at short range with regard to this one man or that rebellious nation the Church may seem to fail. But over the long course of history, she does not fail. She never will fail. **I Can Take It or Leave It Alone** discusses frankly the problem of drink and young people. Father Lord with his long experience and his balanced view has treated this problem from every angle. His words are a challenge to youth with its generous impulses and high ideals. Young people will also find much to think about in **What to Do On A Date**, an engaging and interesting chat about this most important event in the life of a young man and young woman. Concludes Father Lord, dates like everything else that's

important in life must be planned. A well-planned date is a happy date. (\$0.10 ea.).

Treasury of Indulgenced Ejaculations is a valuable and handy pamphlet compiled by James A. Varni. It contains ejaculations to God the Father, to Jesus, to the Holy Ghost, to the Sacred Heart, the Blessed Virgin, Saint Joseph, the Saints, for a happy death, and for the faithful departed. (The Queen's Work, St. Louis. \$0.05).

Our Sunday Visitor Press offers **Prophets and Kings**, a series of nine addresses delivered by the Rev. James M. Gillis, C.S.P., over the Catholic Hour; **Great European Monarch and World Peace**, by Anthony J. Beck, a compilation of remarkable private predictions of saints and saintly persons concerning some great Christian monarch to come towards the end of the world; **My College Daze in the Youth Movement**, by Mark Gross, a clear and convincing explanation of the aims and tendencies of the American Student Union and the American Youth Congress. Mr. Gross shows from his own experiences with these organizations how the subtle forces of Communism control our so-called American "youth movement."

Minute Men Catholaganda, booklet No. 12 in the *Cathologetics* series is a compendium of Catholicism reduced from book form to vest-pocket size. It would be difficult to find a more compact and more useful résumé of Catholic doctrine than that contained in this booklet. **The Mosaic Manifesto**, booklet No. 14, is the Ten Commandments simply explained for children and converts. (Rumble and Carty, "Radio Replies," St. Paul, Minn. \$0.10 ea.).