



NOTICE:

The *Friars' Bookshelf* is glad to pause for a moment and lend its aid and congratulations to the splendid work being done by the *Gallery of Living Catholic Authors* under the energetic and able leadership of Catherine M. Neale. Membership is based upon the Catholic quality of our modern writers who reflect the heritage of Catholicism in their works which range from the novel, essay and the lighter fictional types to the erudition of philosophical and theological treatises. An indication of the quality required for admission and the care with which membership is conferred are to be found in glancing through the reviews and acknowledgments in this issue. Membership is twofold: in the Gallery itself and in the higher achievement of the Academy. Original manuscripts are collected; publicity is distributed and other services are rendered by the Gallery; additional information will be gladly sent by writing to the Editor at 45 Prospect Place, New York City. Henceforth, members of the Gallery will be listed by the Bookshelf in the following manner: membership in the Gallery will be indicated by an asterisk (*) and the Academy membership will be designated by a double asterisk (**).

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The Epistles and Gospels for Sundays and Holydays. Text from the Confraternity Edition of the New Testament, supplemented by brief exegetical commentaries by the Catholic Biblical Association of America. pp. 378. W. H. Sadlier, Inc., N. Y. 1940. \$2.50.

The Preface to this new edition expresses the hope that its liturgical use will be more appreciated by the laity than the time-honored Challoner version with its many obscurities and outmoded ways of expression. Since this new text is based on the Vulgate, the officially approved text for liturgical use, it is acceptable for reading in our churches. Such readings as are proper to the Roman missal are retained and are indicated in italics; this is particularly the case with regard to the introductory and concluding formulae. In some few

instances, as for example, the Epistle for the ninth Sunday after Pentecost, the revised text has been retained and included in brackets. The short but adequate commentaries that supplement each Epistle and Gospel offer the traditional exegesis. Yet some of the obscurities remain, despite the efforts of the scholars. A classical example of this is to be found in the Gospel assigned for the eighth Sunday after Pentecost. In this selection, peculiar to the third Evangelist, is related the story or parable of the unjust steward whom his master commended for his prudence. The paraphrase of the difficult concluding sentence, "And I say to you, make friends for yourselves with the mammon of wickedness, so that when you fail they may receive you into the everlasting dwelling," represents a human attempt to solve what most likely is unsolvable.

So much praise has been heaped upon the new Confraternity Edition that it seems quite superfluous to add to it. Yet a resounding salvo of praise is due to the publishers of this text for the Sundays and Holydays of the year. Of the many virtues that the Sadlier edition possesses, we cite but a few: legibility of type, aids to correct pronunciation of imported words, compactness of size and reasonable price. It is suggested that those who have the care of souls purchase this book without delay; for those who wish a distinctive copy, the publishers offer a de-luxe edition which has gold edges and the name of the church or priest stamped in gold on the cover. This de-luxe edition sells for three dollars net. A.B.

**** Eric Gill: Autobiography.** Devin Adair Co., N. Y. 1941. i-xv pp. + 332. Illustrated with 36 gravure examples of the author's work. \$3.50.

Disclaiming all title to the technical classification of biography, this work is best styled, according to the author's own terminology, an "autopsychography," in which the traditional rules of selection and sequence are waived by the author to secure a purpose not attainable by an integral chronology. Like the rich and busy life it so well mirrors, Gill's *Autobiography* is no conventional apology for having tasted most of life's fruits. Some may quarrel with the episodic technique which rambles considerably but this method is a minor point; indeed, it is well suited to reveal those inner groanings of the spirit which led Gill from the Fabian Society to the Church. Another more formal style might well have failed to capture the naive en-

thusiasm with which this chase for God was pursued by the great artist.

The ordinary Victorian childhood was his, with its large portion of commonplace enthusiasms and a few crises. Among the former was a long questionnaire about the mysteries of the human body which always retained an element of mysticism for Gill; the questions of childhood were however, only met by Victorian euphemism that made inquirer seek less reticent and less polite answers. Gill resists all temptation to make of himself a Monsieur Bovary and is content to allow such questions shadowy importance. The fashion of the times was a powerful influence upon him in his early years; agnosticism and socialism were two "musts" that no enterprising young artist could dare ignore. These husks soon withered and the young artist sought to invent his own religion; instead, he "found an old one." Contributing to this conversion were such diverse elements as *Bishop Bloughram's Apology*, G. K. Chesterton and the splendors of the Gregorian Chant at Mont Cesar. The final step was taken by the Gill family on February 22, 1913; as he phrases it: "We shared the ecstasy of the Mystical Body on February 22, 1913."

Another great phase of Gill's life began with his association with the Dominican Order, particularly with Fr. Vincent McNabb. Gill formed a very energetic and model community of fellow-artists into an organization which still flourishes, even though undesirable publicity drove the founder away to less congested fields. Through the paternal interest of the scholarly Fr. McNabb, Gill found a firm anchorage in the solid doctrine of St. Thomas, particularly with regard to the modern sin of usury and in the field of esthetics as well, his *art* with a small *a*.

Such in outline is the psychograph of Eric Gill—without the fertility of expression and the delicacy of incident that distinguished the original. To see the real artist whose feet were ever on the ground, whose eyes were ever heaven-ward, one must go the autobiography itself. The life of Eric Gill as depicted in these pages is a refutation and a challenge. It refutes the industrialized system of men as tools and not as persons; it challenges those who doubt Christ's message and its liberating power.

A word of praise is due to the publishers, not only for bringing this book so quickly from war-torn England, but also for the excellent way in which its American edition was published. The thirty-six illustrations, including the best of Gill's handiwork, from the tender Christmas pieces to the highly controverted Crucifixion, are worthy of Gill's own exacting standards.

D.E.F.

The Share of Thomas Aquinas in the Growth of the Witchcraft Delusion.

By Charles Edward Hopkin. pp. i-viii+188, with Table of Contents and Bibliography. University of Pennsylvania Press. \$2.00.

Doctor Hopkin has acquitted himself admirably in a difficult task of research work, in spite of the whimsical note of accusation lurking in the title of his dissertation.

The Witchcraft Delusion is taken for granted in all of its implications without any effort at clarification or qualification. Apparently, it is presumed that all the phenomena grouped under the caption of witchcraft are to be labelled *delusions* or *frauds*, foisted upon an over-credulous medieval mind. On this basis, the *witchcraft delusion* is accepted (although not proposed by the author), as a situation for which somebody should be held responsible and accused.

Some writers have pointed the finger of accusation at St. Thomas Aquinas on this very score. Doctor Hopkin resumes the historical literature for and against this position as crystallized in the works of Soldan-Heppe, Burr and Hansen on the one hand and the "defense" of St. Thomas by Manser on the other. Against this backdrop of controversy the author sketches in bold relief his own original analysis of St. Thomas' demonology with the avowed intent of obtaining a more objective judgment on the rôle that the Saint had in the growth of the so-called delusion.

In this regard, the author's aim is generally achieved more than passingly well, despite very infrequent lapses. An instance of unfairness to St. Thomas is favor of his accusers may be cited from p. 183 where Dr. Hopkin ADMITS: "One of Soldan-Heppe's charges must be allowed, that Thomas Aquinas sustained the principle that heretics should be turned over to the secular arm to be put to death, after being given *an* opportunity to renounce their heresy and to be received back into the Church. Thomas' argumentation is not the crude lack of reasoning which Soldan-Heppe makes it, but the central fact remains." The *central fact* is that the heretic was given several opportunities without the necessity of being turned over to the secular arm; this last was an extreme measure, resorted to only after several relapses into heresy, as St. Thomas expressly teaches in the 2-2, q. 11, art. 4.

Doctor Hopkin is perfectly just in his observation that such phenomena as human flight through the air, childbirths (the well-known *incubus-succubus* legend) and strange transformations by diabolical power find a theoretical foundation in the principles of St. Thomas, notably in the principle that the demons, as well as the good

angels, are entirely within the sphere of their own natural powers wherever there is question of bodies to be moved locally. However, St. Thomas nowhere considers these as facts accomplished in the manner generally alleged by his critics. He preferred, for example, to explain the transportation of Our Lord to the temple's pinnacle by saying that He walked up at the devil's instigation. The possibilities of childbirth through diabolical copulation are strictly confirmed to the realms of instrumental causality and local motion, that is, the devil can fashion from the surrounding atmosphere the figure of a woman for the purpose of seduction and collection of true male seed which in turn can be transferred by the instrumentality of another aerial body in the figure of a man to its proper locale, apt then for normal generation. But demons cannot have a true body or perform the vital act of generation. Consequently, transformation into various animals can be effected only by the instrumentality of seed or by the manipulation of an atmospheric figure cast about the true body of the animal. The author's careful and dispassionate treatment of these points deserves special recognition; it permits the reader to judge for himself how unjustly St. Thomas has been drawn into the unsavory rôle of accessory to superstition, a thing which he most strongly denounced.

Doctor Hopkin's general conclusion is that the direct influence of St. Thomas Aquinas on the growth of the witchcraft delusion is practically negligible. The discovery of a note of heresy in witchcraft and the magic arts by St. Thomas (which incidentally, is a sound discovery, theologically speaking) in the opinion of Doctor Hopkin, gave the needed doctrinal sanction to the Inquisition for arraigning magicians and charlatans before its courts. In this indirect fashion, the great Dominican contributed to the growth of the *witchcraft delusion*. But the delusion in its essential features, the author concludes, was a product of the Inquisition. It was only after the idea had been completely formed that theologians began to cite St. Thomas an authority to support doctrinally the position of the Inquisition.

From the viewpoint of scholarly research, Doctor Hopkin offers a notable contribution to a field all too frequently neglected or subjected to lazy conjecture and bitter prejudice. His excellent table of contents gives an impression of scholarliness which deepens into conviction upon detailed examination. The student who desires a compact and orderly synopsis of the demonology of St. Thomas will not be disappointed in this dissertation.

S.T.D.

The Intent of the Artist. A Series of Essays by Augusto Centeno, Sherwood Anderson, Thornton Wilder, Roger Sessions and William LeScaze. The Princeton University Press, Princeton, N. J. 1941. \$2.50.

There are five essays in this group, written by practical artists who try to remove the obscurity that has always shrouded the work of the artist in the minds of the average public. The title of the book belongs more properly to the first essay by Dr. Centeno; the remaining four wisely refrain from any ambitious attempt to pierce the artistic intent in the fields of drama, music and architecture. This introductory essay is an original approach to an old problem but like other previous attempts along these lines, it suffers from two drawbacks: art with a capital A, as Eric Gill summarized such glorifications, and ambiguity that often is wearisome for a purported expose to the "non-scholastic" reader. These lapses, however, are not too frequent to dismiss the book as wholly unsuccessful attempt that does not deserve attention.

The first essay is the most ambitious inasmuch as it tries to establish a metaphysic of art in terms of creative activity. Dr. Centeno does not depend upon any Kantian derivative as an ultimate source of esthetic experience; for this wholesome realism, he is to be commended. It is regrettable that his position on others scores is not so unequivocal. Many ambiguities raise their double heads when the corresponding relations of art are compared with other human endeavors and necessities. All reasonable persons conversant with the problem of the autonomy of art will admit that art as such has some limited autonomy; its ultimate norms, *in their own genus*, are not derived from prudence, ethics or religion, even though art as a human activity in the concrete individual act of creating or making, must be colored by all three. Dr. Centeno however, seems to demand much more than this limited autonomy of the *finis operis* of the scholastics; strangely enough, the Aristotelian dilemma offers its two horns to the "non-scholastic reader" to whom this book is supposedly addressed: "Our own course of theoretical inquiry in the present essay demands the temporary suspension of certain aspects of esthetic reality; those, in fact which are necessarily emphasized in other available theories of art—metaphysical, moral. . . . To clear the way for a re-surveying of the field, our preliminary consideration must be: Either art is a pure and irreducible activity, one that provides its own peculiar content, supplies its own morality and includes its own meaning, or art is only a pleasanter way of presenting facts, meanings and truths pertaining to other realms of reality where they exist in

a purer and fuller form." This citation is somewhat reminiscent of the cult of art beyond everything else that characterized the obscure incantations of Yeats who became his own high-priest in the cult of art. Should Dr. Centeno concede that art is a human activity, just another stepping-stone to eternity, albeit a more refined and exotic one than such prosaic doings as are the lot of most men, there would be less bickering about his intention. This condition is one of the ironies of the book; it concerns itself with the intent of the artist and leaves the essayist's intent in a state of ambiguity. The following suffers from either ambiguity or error: "Man, surrounded by mortality, craves more than one life. Hence art, as a symbolic possession of all life. Religion, philosophy and science also originate in this same human anguish. But they must insist on finding the absolute and permanent, and in so doing disturb the livingness itself, as art does not. They command, propose or state but do not possess. The work of art is a single act of possession." If the author implies that religion, science and philosophy are merely subjective necessities, created by some undetermined instinct, without any ontological basis, his position is erroneous; should he mean that art alone possesses what it creates, then art as a unique possession is a provocative thesis to be proved. The context however, seems to indicate that art alone possesses; other aspects of reality, such as religion, philosophy and so forth, do not possess but only symbolize.

The temptation to resort to meaningless jargon is not always resisted. Here and there "arty" incantations that would mystify the Muses themselves completely obscure the text. Such terms as "synallagmatic contact," "interesting and interesting," and "expressive intent" remain unintelligible despite the brave attempts of the author to render his message.

Less obscure are the subsequent essays which wisely refrain from any sweeping generalizations and confine themselves to penetrating analyses of the canons of particular fields of art. Thornton Wilder, Sherwood Anderson, Roger Sessions and William Lescage choose the better part of a difficult task.

C.D.

* **The Keys of the Kingdom.** By A. J. Cronin. Little, Brown & Co., Boston, Mass. pp. 344. Book-of-the-Month for August. \$2.50.

Dr. Cronin's acid pen removed much of the dross and trickery from the medical profession in his successful novel, "The Citadel"; one of his complexes seems to be against organization. Now in his latest work, the same acid pen strikes out against ecclesiastical shal-

lowness and smug intolerance, mirrored in the higher church dignitaries that furnish a sharp contrast to a rebellious and saintly Scotch priest. This caricature is effective as a literary device and precedents, both past and contemporary, for such a treatment would not be hard to find. Alas, these worldly ecclesiastics receive all the notoriety and the lives of self-sacrificing priests with nothing but goodness to recommend them are seen only by a few. For every Canon Mealey and Monsignor Sleeth, there are dozens of Francis Chisholms—without even some his handicaps. Handicaps he had a plenty and they make an estimate of his life very difficult.

Adventures in individual goodness have been mixed blessings to the Church and often very disastrous as Father Tarrant observed. Yet, the kingdom is a subtle thing; its keys were most certainly given to St. Peter and the Master Himself assured us that His Kingdom lies within the soul, far removed from the baubles of temporal preferment. These parallel lines manage to keep Father Chisholm within the limits of general orthodoxy, despite his somewhat Evangelical leanings. This *dogmatic* tolerance is very puzzling; its predominance in the plot indicates that it is part of the soul of the book. Assuming that Father Chisholm was orthodox and reasonable equipped with a theological training, he must have had the conviction that the "brotherhood of man" is a very precious commodity, purchased by the Blood of the Son of God, a commodity that was entrusted to one organization. If this conviction was present, Dr. Cronin manages to hide it beneath the abracadabra of symbols which our "separated" brethren have glorified. No one would expect Dr. Cronin to know the limits of invincible ignorance but one does expect that a Catholic priest be more explicit than Francis Chisholm was at the death of Dr. Tollers. The puppets of the plot demand a minimum of consistency; in this the character of Father Chisholm is sometimes deficient—but with a disarming consistency.

Apart from this tendency to Fundamentalism, (strikingly evident from passages such as: "Frankly, I can't believe that any of God's creatures will grill for all eternity because of eating a mutton chop on Friday. If we have the fundamentals—love for God and our neighbor, surely we're all right? And isn't it time for the churches of the world to cease hating one another . . . and unite?"), the character in Francis Chisholm is priestly and Christ-like. In superb descriptive passages of a master craftsman, the Christian ideal is unfolded with strokes of power and finesse. There are unforgettable climaxes which carry the reader away from the petty world of wars and intrigues to the heights which were privileged to hear "Blessed are the

peacemakers" from the sacred lips of the Prince of Peace. There are two that are particularly moving: the false miracle and the momentary non-pacifism of Father Chisholm as he sent thirty bandits to eternity.

The minor characters are equally well-drawn, excepting perhaps the tendency to caricature Phariseism in the higher clergy. Only Bishop MacNabb escapes this savage treatment, due possibly to his intimate connection with the hero. Sister Marie-Veronica, Joseph, Mr. Chia, Father's rejected rice-Christian who echoes the Book of Ruth with his majestic request that Your Lord must be mine, are portraits that you'll want to see again and again. *The Keys to the Kingdom* as a whole is like that; on its second reading, you too may arrive at the conclusion that theological ambiguity, bad as it is, is not quite the same as heresy, and that Dr. Cronin's book, like the prayer of its wee-bit too-tolerant priest, is best judged by its intention.

N.T.R.

**** For God and Country.** By the Rt. Rev. Msgr. Fulton J. Sheen. P. J. Kenedy and Sons, N. Y. 1941. pp. 107. \$1.00.

The stirring series of Lenten radio discourses, delivered so eloquently by Monsignor Sheen this spring, has found its way into print to swell the already large number of his important contributions to pulpit oratory in this country. The many truths which he recalled to mind by means of his splendid vocal talent and unquestioned mastery of figured speech still are powerful enough, even out of their microphone background, to hearken the reader back to Christ's message. That they still carry such convincing sway is no small tribute to their author's artistry and sincerity which easily triumph over the comparatively dull medium of the printed page.

The reviewer found the third chapter entitled *The Masses and God* particularly effective and worthy of close scrutiny. "The treason of the educated," to use the author's own phrase, who have been educated beyond the limits of their intelligence, places the hope for America in the masses in whom the beautiful thought of the Divine Master is fulfilled: "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and the prudent and hast revealed them to the little ones" (Lk. X, 21). Memorable sentences like the following illumine and invigorate the text: "The intelligentia, like the soldiers who shook their dice, would probably sit at the foot of the Cross of Christ, make an objective record of the execution, but never be impressed" . . . Again: "You

(the masses) may commit sin, but you admit it and put the blame on your will, not on bad glands or visceral rumblings; and hence you make your redemption possible."

All that remains is the expression of the hope that this latest effort of Monsignor Sheen will, through its large circulation, effect and conserve those ideals of Christianity for which he is such an eloquent pleader. G.H.

**** God and Philosophy.** By Etienne Gilson. Yale University Press, New Haven, Conn. 1941. pp. 144. \$2.00.

Professor Gilson's extensive erudition in the field of the history of philosophy and his thorough grasp of Thomistic doctrine combine to give us his latest work. *God and Philosophy* is neither text of theodicy nor a mere historical presentation of man's multifarious opinions about the Divinity. It is rather the history of a problem discussed from the hilltop of its Thomistic solution. Making no attempt at strict scientific solution, Professor Gilson aims principally at the correct formulation of the problem for the benefit of the modern agnostic.

The rational problem of the existence of God is as old as philosophy itself. It has been treated under many aspects so that for each of the four epics of philosophy, Grecian, Christian, post-Cartesian and post-Kantian, it has involved a peculiar and distinctive difficulty. The Greeks found it impossible to correlate their philosophic conception of the cosmic first principle and their religious notion of a god. Professor Gilson is at great pains to analyse and delineate the nature and the attributes of the gods of Homer. This exposition serves as a key for the interpretation of Platonic theology and provides an explanation for the fact that Plato himself failed to clothe his supreme principle, the Idea of Goodness, with the rôle of a divinity. This explanation renders the important service of destroying the ground for a popular modern theory, the theory, namely, that Christianity is a largely warmed-over aggregate of Platonic doctrines.

When the spread of Christianity propagated the concept of a personal God whose name is "He Who is," Christian scholars, learned in Grecian thought, discovered that the notion of the cosmic first principle is no way militated against the Christian concept of God. St. Augustine and earlier Christian thinkers discovered this immediately but they were cut off from the fullness of natural theology by a platonic metaphysics which, centered about essences and natures, did not reach to the deeper stratum of "existential" thought. It re-

mained for St. Thomas with the help of Aristotelianism to plumb to the depths the meaning of the ineffable name, "He Who is." It was only then that the final correlation of natural theology and religious worship was achieved.

But this apex of medieval thought did not persevere. Descartes opens a new era for the problem, marked, not indeed by progression but at least by renewed discussion and handicapped for being cut off from its historical past. M. Gilson discusses at length Descartes' difficulties and points out that the sum of his success lies in this that the transcendent God of Scholastic natural theology now become merely the Author of Nature. These sections give us also a clear historical explanation of the theological outlook found among many of philosophers, literateurs and historians of the age of the "Enlightenment."

The section setting forth the contemporary phase of the problem will be of interest chiefly to those who are familiar with modern scientific thought. It presents the explanation for the theological outlook of men like Julian Huxley, James Jeans, and others. To this generation of thinkers, there is no clear cut problem but a welter of confused methods and idealogies. M. Gilson subscribes to the opinion proposed by Rudolf Eucken that modern thinkers must choose between St. Thomas Aquinas and Kant, and that any other choice represent only compromises.

These lectures of Professor Gilson are, without doubt, a valuable contribution to Thomistic metaphysics of the Divinity. For those who are grounded in the fundamentals of philosophy, they translate into the living realities of history the problem first studied from textbook-digests. For all thinkers it represents an invaluable help to the correct formulation of the problem of the existence and religious significance of a cosmic first principle. We look forward to more works of this kind wherein a mind, trained in Thomistic doctrine and erudite in matters historical, renders for us a service indispensable in the pursuit of wisdom.

M.R.

Catherine of Aragon. By Garrett Mattingly. Little, Brown & Co., Boston. 1941. pp. 477. \$3.50.

If the truth is stranger than fiction, it also demands great sacrifices of those who would pursue it. It is precisely because too many people in 16th century England would not admit this that the truth was lost and a fiction preserved. The title of "Defender of the Faith" was given by the Pope to the Eighth Henry. He passed on the name

to his successors. Henry's wife, Catherine of Aragon, never received the title, but she lived the reality, which was faithfully followed by her child, Mary Tudor. The biographical shelf is now embellished with the production of the exciting story of one whose steadfast will brought down so much misfortune on herself, her country and her Church. Most of the literature we have of Catherine consists of sketches or sideglances spared from some principal figure. In this work the author has produced not only one of the most interesting of recent biographies, but also has made relive again the life of a cardinal figure of her time.

Catherine of Aragon was one of those valiant women of which Scripture speaks, who "shall laugh on the last day." A Spanish princess taken out of her native country at an early age and set in the midst of a strange northern country, she had to pay dearly for the happy hours she spent with each of her royal husbands. Of all the great Isabella's children, even the poor Juana la Loca, we must admit that the life of the youngest daughter, Catherine, was the most tragic. Naturally her name has been associated irrevocably, but too exclusively, with the "King's great matter," her divorce from Henry the Eighth. Catherine's character enveloped much more than a stolid devotion to her Faith. Author Mattingly shows the Queen as the unofficial adviser to Henry the Eighth, as able regent of the kingdom, as ambassador of her father, Ferdinand, and her uncle, the Emperor Charles the Fifth, as able manager of her own household, especially in disgrace, and finally, as sole prosecutor of her own case before the courts and the world. The reader is given a penetrating insight into her deeply religious sense, her wide range of charitable works, her unusual intellectual capacity and her efforts to introduce into England the better elements of the new European learning. An interesting episode in Catherine's life story is the lead she took in the matter of female education.

Mr. Mattingly writes in a brilliant and scholarly style. His chief merit lies in his excellent character delineation; in his concise and accurate word pictures the principal characters of the time live again. Particularly noteworthy is the treatment of Henries VII and VIII, Wolsey, Ferdinand and Isabella, Saints Thomas More and John Fisher, Charles V, Anne Boleyn, Cardinal Campeggio, Queen Joan the Mad and the many Spanish and Imperial ambassadors. He has very adequately exposed the viperous nature of Cromwell but has heavily sugarcoated the religious chameleon, Cranmer. He wastes little sympathy on the unfortunate Clement VII, yet, considering the difficult problem and the character of King Henry, much more justice

is due the Medicean Pontiff. Moreover, at the outset (p. 5) the author is quite incorrect in denying Isabella's rightful claim to the throne of Castile in favor of La Beltraneja. The latter was illegitimate, while Isabella had been declared heiress and princess of the Asturias.

In regard to Catherine herself, there is no doubt of the author's genuine reverence for her. As the book proceeds he leads the reader to share his admiration for this great woman. He sometimes reveals a tinge of regret for the course that she chose to take, for the solid position she maintained of refusal to divorce Henry or to retire to a nunnery, or finally to place herself at the head of the forces of opposition. It does not seem that any of these possibilities would have availed England or the Church very differently in the ultimate analysis.

Catherine of Aragon may be highly recommended to the reader. As the July choice of the Catholic Book of the Month Club it merits consideration. I should be included among the property of every student of English history. It contains helpful biographical notes and discussions. Catholics will be inspired when they read so vital a story of Christian virtue.

N.H.

From Cabin Boy to Archbishop. By Archbishop Ullathorne. With an Introduction by Shane Leslie. Benziger Brothers, N. Y. 1941. pp. 299 and Index. \$5.00.

There are many lives of the Most Reverend Bishop of Birmingham, the last of the Vicars-Apostolic in England; upon the earnest suggestion of Mother Imelda Poole, the great pioneer Bishop had written his own story which was revised by him in his sunset years and posthumously edited by Mother Drane. This "bowdlerised" version was discreetly pruned of many details which were deemed imprudent to publish at that time. This discrepancy is apparent to anyone who has read Abbot Butler's authorized *Life*. The first edition of the Archbishop's *Autobiography* has been out of print for well over fifty years. Shane Leslie has answered the many requests for a new and authentic version and to it has added a most satisfactory Introduction that vies with the text as biography. It is a pleasant relief to note the absence of such irreverence as characterized "Eminent Victorians," even though incidents are related concerning the same persons, incidents which reveal petty intrigues and policies on the part of higher ecclesiastics.

The Archbishop begins at the very start in his recounting of his

many colorful experiences. May 7, 1806, at six o'clock in the morning, can't be surpassed for an exact beginning. His father was a successful tradesman; his mother, from whom he inherited his staunch Catholic spirit, was a lineal descendant of St. Thomas More. The highlights in his career included life as a sailor, as a Benedictine monk, Vicar-General of the Antipodes, delegate to the Vatican Council and Ordinary of Birmingham. On his many journeys, he met many famous persons whose influence is still felt today; among these were Ozanam, Dom Gueranger, Cardinal Antonelli and most of the Roman Curia. While in Rome, he attended the funeral services for Cardinal Weld and listened to Dr. Wiseman's eulogy receive a resounding hiss from the Italians who thought English was barbaric and took little pains to disguise this conviction. The universal suspicion with which all English Catholics was held at the era of the Ultramontane Controversy may have made such a procedure fashionable.

The Archbishop's vigorous personality shines through the pages of his autobiography. He was a valiant missionary, an excellent spiritual director as his correspondence with the Dominican Sisters at Stone demonstrates, and a competent rhetorician, although far removed from the subtle shades and shadows of a Newman. To the Diocesan's everlasting credit, the finest thrush of England's Second Spring found in his Ordinary a staunch defender. The quaint Yorkshire accent may have lacked the tonalities of public school training but no one, not even the great Cardinal Manning himself, doubted its efficacy. Newman was always a thorn in the side of the Archbishop of Westminster; Newman's pen did not always write as clearly as befitted an apologete of prestige. After having defended his subject, Bishop Ullathorne was reprimanded by the elegant Manning whose erudition was overpowering. Equally powerful was the erstwhile cabin boy's rejoinder: "My dear sir, allow me to say that I taught the catechism with the mitre on my 'ed when you were a 'retic."

To Archbishop Ullathorne English Catholics owe much. To him also does Mother Church, especially for opening up Australia on an organized basis. To both him and Shane Leslie, readers will be grateful for an interesting glimpse of Mary's England's emergence from the shadows.

N.T.R.

What Mein Kampf Means to America. By Francis Hackett. Reynal & Hitchcock, New York. 1941. pp. i-xx 272 (with index and appendix). \$2.00.

When Mr. Hackett set out to read *Mein Kampf* at the rate of

a hundred pages a day in an attempt to penetrate into its meaning, especially for Americans, he steeled himself for what he could see was going to be a punishment, since he was about to expose himself to the "missile of a man of action," who "... flings it out with violence." After reading the book, however, he discovered that the punishment he received was far from what he had been led to expect, and that he was now the possessor of a better understanding of the nature of Nazism. This newly acquired knowledge of so important a book written by a twentieth century dictator could not long remain dormant in the mind of a man who had made a habit of reviewing books for the past seventeen years and who had spent much time in "interpreting the amateur dictators of the sixteenth century." It forced its way out and the result was a book which combined these twofold excellent abilities of the author. This book was not to be merely a review of the Nazi plan book and an interpretation of its ideology, but it was also to be an effort to awaken his apathetic fellow Americans to the very real dangers of Nazi totalitarianism, which, he believes, is threatening them as believers in democracy.

If Mr. Hackett's book is considered as a lengthy review of *Mein Kampf*, it stands out as a carefully prepared, interestingly written piece of work. The author, evidently, was not content merely to touch upon the highlights of the book he was reviewing, but chose to present the links in the chain of Adolf Hitler's thoughts on totalitarianism, race superiority and militarism in an orderly sequence. He devoted many pages to the more important task of "interpreting" the mind of the man responsible for *Mein Kampf*. Mr. Hackett dismisses the "outlay theory" as simplifying matters too much in the matter of assigning the cause for Hitler's actions, and puts forth the "split personality theory," supporting it by testimonies of various correspondents who had met Hitler and by the research of the psychiatrist, Professor Kretschmer of Marburg. According to the author, the Germans have not yielded to Hitler's terrorism, but rather to his mania. The author's "witness to the true content and vital implications of this cumbersome yet dynamic book" need not be taken as the only true and correct interpretation of either the man or the book. Mr. Hackett, himself, declares "... no special authority attaches to a little book like mine. Real authority is possessed by those men who have known and worked with Hitler. . . ." However, Mr. Hackett's humble declaration should not lead anyone to belittle his interpretation. Whether his conclusions are correct or not, it is difficult to say, but his presentation merits thoughtful consideration.

In concluding his book Mr. Hackett points out that the New Order is not totalitarian Nazism, but "that young aspiration, democracy." It is this New Order that he urges all Americans to defend. Placing before them the question: "Which is better, enslavement to war temporarily, or to Hitler permanently?" he expects all to take the first choice. The thinking reader will not decide too quickly upon either alternative, because even a "temporary enslavement to war" is such an evil that it may be invoked only as a last resort, if there is no other possible choice. After all, there is a third choice not indicated by Mr. Hackett: to accept the peace proposals of Pius XII, to exert every effort that they may not meet the same fate as those of Pope Benedict XV.

Those who have not yet read *Mein Kampf*, but who plan to do so, will find *What Mein Kampf Means to America* most interesting and useful as an introduction to the longer book. It will certainly lead them to read *Mein Kampf* sooner. Those who do not intend to read Hitler's book, will do well to read Mr. Hackett's, if they have any desire at all of knowing what this present war is about. In any conversation about world affairs today ignorance of the basic points of *Mein Kampf* is almost unpardonable. A careful reading of "*What Mein Kampf Means to America*" will help a great deal in doing away with this ignorance.

A.M.J.

Edith Cavell. By Helen Judson. Macmillan Co., N. Y. pp. i-xvii+288, Index. \$2.50.

Dramatists, historians and novelists have portrayed to the public the life and work of Edith Cavell during the past quarter of a century not without error and exaggeration. With the purpose of presenting what she considers the true picture of Edith Cavell's personality, character and achievements, the author uses material from letters, memoirs and first-hand information.

Born in the quiet obscurity of the English village of Swardistown, Edith Cavell spent an uneventful childhood. She was the first child of the Vicar of the town and his wife. The seriousness of Edith's mind and her sense of duty were no doubt influenced by her father, a clergyman of the Church of England, a Puritan with a stern outlook upon life.

Throughout her life she gave evidence of a puritanical temperament. In her youth she was instrumental in building a vicariate school out of Christmas card profits. Before starting training as a nurse, she acted as a governess at Brussels. Upon the completion of

her training she went to Brussels to establish the new profession of nursing.

It was her work in Belgium which was to prepare her rôle in the war as an active force for the Allied cause. Now and then the author appears to belittle the nursing done by the Sisters, making reference to their apparent lack of knowledge about more advanced methods in the care of the sick. But it is the Sisters to whom is due in large part the credit for raising and maintaining the high standard of this profession of devotion and self-sacrifice. For it is their quiet and constant exercise of charity throughout the many hospitals of the world which has truly ennobled the profession of nursing.

After establishing nursing on a professional basis at Brussels, she undertook her task in the bloody conflict which was underway. The work which she did during the War was the definite turning point in her career, the assisting of the Allied soldiers to escape from Belgium. While she harbored soldiers, she was accused of having conducted them to the enemy. Her betrayal, which finally led to her execution before a firing squad, was effected by two who were recipients of her kindness and generosity. Actually, as the author points out, she aided individual soldiers by caring for them when they were ill and in need of medical attention. When it was possible for them to escape from Belgium by crossing into neutral territory, she then supplied them with money and clothing.

Was Edith Cavell unjustly executed? According to the author of this present work, she was. The author maintains that Edith Cavell's death was a travesty of law under the German military code. But it seems more likely that she was victimized not so much by the lack of justice as by the strained emotions and violent passions of the period. Edith Cavell was charged with having violated that paragraph of the code which punished with death anyone who conducted troops to the enemy. Actually she had not conducted troops to the enemy. She had aided individual soldiers by caring for them when they were ill or in need of medical attention. The same aid she gave to Belgium men and young boys who had never fought against Germans. There was only one tangible bit of proof that any of these men or boys ever joined the Allied troops. An English soldier who had reached England safely sent her a postal card in which he thanked her for helping him. Some accounts say that Edith Cavell admitted receiving the card; other stories make the claim that it fell into the hands of German Secret Police, thus furnishing one of the clues which led to her arrest. She admitted under ques-

tioning that some of the men she helped wrote to her and thanked her for what she had done for them, reporting that they had reached England safely.

That the German military court was cognizant of the fatal variance of the charges is only too apparent. For the morning after Edith Cavell was executed a new and long decree was announced. In this decree, issued after Edith Cavell was dead, the death penalty was demanded for the very offense for which they had a few hours before shot her.

Courageous and impassive to the end, compelled to leave her work unfinished, Edith Cavell's spirit has lived on and furnished her country with a valuable means of propaganda in its own behalf. Her courage and patriotism did not fail to engage the sympathy of many. Perhaps the present battle will uncover another tragic figure amidst the intrigue and bloodshed of a war torn and harrassed Europe. George Bernard Shaw, in his preface to "St. Joan," styled Edith Cavell as a "heretic." The author of this latest work portrays her as an inspiration in the defense of her country and has presented the study in a convincing manner.

J.W.

For The Heathen Are Wrong. An Impersonal Autobiography. By Eugene Bagger. Little, Brown & Co., Boston. pp. 370. with index. \$3.00.

Ancient Aristotle knew that in order to be philosopher, a man must have sufficient food and shelter to detach himself from the immediate cares of existence, sufficient leisure to sit down and think. Nothing could be more delightful than to sit under the blue sky in the shade of a Greek portico and gaze out through the pines (?) at the darker blue of the Aegean. But that was philosophizing two thousand years ago. Aristotle would be hard put to it to secure a setting conducive to discursive thought in our own fast-moving century of super-highways, airplanes, daily news and daily noise, fluctuating economy and nervous tension. Mr. Bagger seems to have stumbled upon such a setting more or less through force of circumstance, and lo! from a literary cocoon emerges the philosopher.

Speculative retirement—unconscious, then deliberate—has kept the written words of Mr. Bagger from the public gaze for long. A young, literary, and adventurous Hungarian, converted to Catholicism and then turned agnostic, Eugene Bagger came to this country during World War I, occupied posts on Cleveland papers and eventually wrote editorials for the *New York Herald Tribune*. Fired by

a new manager, he wrote a book, *Eminent Europeans*, secured a roving commission from the *New York Times Magazine* and returned to post-war Europe, whence he wrote *Francis Joseph* from Vienna. In 1927 he rented a small villa on the French Riviera by way of vacation and finding himself unable to comply whole-heartedly with the ever-vacillating trends of current literature, so utterly unconcerned with establishing some fixed norm of reality before embarking upon books tacitly claiming to describe real life, he drifted away from writing and into the pursuit of establishing for himself some definite norm of reality. A student of Freud and Alfred Adler, great Austrian psychologist, the first discovery of his Provençal musing was that neurotics, always considered persons who could not adapt themselves to reality, among which unfortunates he numbered himself, were being arbitrarily classified as such when compared to a "reality" whose authenticity had not been itself established. He discovered that our modern "reality" is to a great extent the product of the Renaissance fallacy that man is a strong young god rather than a needy and sinful mortal. Hence the modern disillusionment on the one hand and totalitarian power politics on the other. Hence the necessity of returning to a subordination and adherence to the Creator for a sane and purposeful world. Mr. Bagger emerged from his retreat, Christian once more, and with a definite message for a shifting, undecided because disillusioned world. Having married in England, Mr. Bagger returned to Provence in 1934 to start work on his *magnum opus* to be entitled *The Philosophy of Freedom*, incorporating all his findings, and was there interrupted by the collapse of France under the Germanic deluge in the spring of 1940.

The present work is by way of a stop-gap, a warning supported by graphic personal experience to look out for impending Teutonic trouble, until the longer work can explain why. Written in the U.S., it incorporates the tale of the flight by car to Lisbon of his wife and himself and then retraces his life from childhood in Hungary until the present—impersonally—inasmuch as it is used more as a background for his philosophical evolution than for its own sake. It is a well-written book, witty and with long passages of personal narrative vividly illuminating France's collapse while other chapters sift philosophically, with practical, vehement and far-seeing conclusions for safe-guarding America and restoring Europe. An autobiography, a philosophical work, a book of people, places and ideas, of events not a year old, of eternal truths, a book with a body and a soul.

P.H.C.

BRIEFER NOTICES

The Earliest Christian Liturgy. By Reverend Josef Maria Nielsen. Translated by Reverend Patrick Cummins, O.S.B., Conception Abbey. B. Herder Co., St. Louis, Mo. 1941. pp. 403 with Index. \$2.00.

This scholarly work, addressed explicitly to the expert historian and exegete, proposes several questions whose answers are of interest to all Christians, especially those who yearn for a return to the spirit of primitive Christianity. Some of these questions are: What was our earliest Christian Liturgy? What were its Jewish antecedents? How much of it was uniquely Christian? What was the order of ritual among the primitive Christians? How was the Last Supper's Sacrifice renewed? The answers to these and many others allied to them are based upon evidence contained in the New Testament only; these answers require a technical training for their full appreciation but the average well-educated Christian can follow the trend of thought without too much difficulty.

The present work is a translation of Father Nielsen's favorably received *Gebet und Gottesdienst im Neuen Testament*. Criticism had been made regarding the very lengthy foot-notes of the original. The translator has used his discretion in summarizing those notes which the integrity of the argument required and omitting others which were too technical and specialized. This excision has made possible a compact and worthy document.

A List of 5,000 Catholic Authors. By John A. Fitzgerald and Lawrence A. Frank. The Continental Press, Ilion, N. Y. pp. 101 with Index.

This compilation of Catholic authors, useful as a checking-list for Catholic catalogues in Public Libraries, fulfills a need long felt in those communities wherein a steady demand for Catholic literature is made and where local conditions make possible the purchase of suitable books for the Catholic patrons of our Public Libraries. The list is truly Catholic, embracing as it does, not only our Catholic heritage, but also a catholic perspective that is broad enough to include St. Augustine and the great Fathers as well as our modern apologetes like Fr. McNabb and Archbishop Goodier.

From a Dominican point of view, there are both merits and defects in this compilation. It is a source of gratification to know that almost forty members of the Order of Preachers are listed; on the other hand, some of the omissions are strange. Great Catholic schol-

ars, such as St. Albert the Great, Cardinal Cajetan, Vittoria and Père Lagrange, are missing; absent likewise are the names of the great German scholar, Denzinger, whose *Enchiridion* is indispensable for Catholic research, of the great Patrologist, Migne, and Dom Vonier whose *Key to the Doctrine of the Eucharist* alone would merit attention. These omissions are all the more strange when one reads the names of Boccaccio and Villon on the list. Father Bertrand Wilberforce is not listed as a member of the Order of Preachers. Other minor points might be cited regarding the selections made but one can only hope that a subsequent revised edition will be printed to which will be also added a list of the best works that these Catholic authors have written.

**** War and Guilt.** By the Rt. Rev. Msgr. Fulton J. Sheen. Nineteen addresses delivered on the Catholic Hour from December 15, 1940 to April 13, 1941. Our Sunday Visitor Press, Huntington, Ind.

Again Monsignor Sheen's eloquent sermons are published in booklet form by Our Sunday Visitor Press. In them, the Catholic, who was deprived of the privilege of hearing these timely tracts, may find those important truths of Christian life very attractively presented. Monsignor Sheen's plea is both Catholic and American: the peace of Christ, which surpasses all understanding is not a commodity in danger of being lost regardless of the victors and dictators who represent our external evils. The charity of Christ, the love of the poor with and in Him and justice towards all are the infallible recipe for peace—a recipe concocted with charm and conviction by a master of pulpit oratory.

Preaching. By the Rt. Rev. Msgr. T. T. Henry, Litt.D. Joseph Wagner, Inc., N. Y. 1941. 270 pp. and Bibliography and Index. \$2.00.

Voice and Delivery. By Wm. R. Duffy, M.A. Herder Book Co., St. Louis, Mo. 1941. pp. 404, two Indexes. \$2.50.

Fundamentals of Plant Science. By Sister Mary Ellen O'Hanlon. F. S. Crofts & Co., N. Y. 1941. 488 pp. and Glossary and Index. \$4.25. pp. By William Duffy, M.A. B. Herder Co., St. Louis, Mo.

The Literary Editor pauses for a moment to look at three recent textbooks which have found their unaccustomed way to the Friars' Bookshelf. The first of these is a satisfactory under-graduate treatment of the field of plant science which was written by Sister Mary Ellen of Rosary College, River Forest, Illinois. One could almost

call it a Dominican text- not only because of its author but also because of its frontispiece of the foremost scientist of his day, St. Albert the Great. Many clear diagrams are a welcome feature of the book; also worthy of mention is its thumbnail history of the science from Theophrastus down to contemporary findings and hypotheses.

The second of these text-books offers to the serious student of voice culture a clear and scientific approach towards the attainment of cultured speech—a tremendously valuable asset for all professional persons and alas: an asset which too many of them lack, not so much through any positive fault of their own but due to unscientific, hit-or-miss methods of instruction. A careful study of the suggestions contained in this scientific treatment will be of profit to all.

The third of these is Monsignor Henry's text on homiletics, entirely new and quite worthy of the many years of practical and theoretical work that the Monsignor has given to this part of Sacred Science. There are six sections to the book, each containing many important topics for all, both young and old. The nineteenth chapter points out a quarry, long neglected by our Catholic preachers but one which Canon Sheehan remarks, has furnished many a polished marble masterpiece for "our separated brethren." This rich source is, as you may have suspected, none other than the works of the great Fathers of the Church. This sacred rhetoric enjoys an ecclesiastical and literary prestige difficult to equal. The great French Dominican, Monsabre, is effectively cited in this regard: "If you desire to attach yourself to only the two great masters, St. Chrysostom and St. Augustine, you still will have a vast field for imitation. . . . Heart speaks to heart: when the true accent of the soul is vibrant, souls never refuse to give an echo—something which those who do not *preach* can thus obtain. This is the first victory of a Chrysostom and of an Augustine." This is but one of the many deft treatments out of several that grace a worthwhile book.

The Christian Family. By the Most Reverend Tihamer Toth. Translated by V. G. Agotai. Edited by Reverend Newton Thompson, S.T.D. B. Herder Book Company, St. Louis, Mo. 1941. pp. 205 and Index: \$2.00.

Bishop Toth, adopting Pope Leo XIII's doctrine on the sacredness of marriage and its religious character, even apart from being the "great sacrament," offers his wide circle of readers many useful

and enlightening comments on the dignity of the Christian home which is fast vanishing from the world.

In a series of seventeen sermons he speaks very plainly in words that are simple and direct. He points out very forcibly, for example, that preparatory courses are given in dancing, swimming, how to make friends, et cetera but hardly a word on preparation for one of the noblest careers of all, i.e., co-operating with God in bringing the Mystical Body of His Son to its full stature. He roundly censures all pre-marital familiarity as disastrous to the domestic joys that the sacrament will provide as long as the parties fulfill their part of the bargain. The Church with her hundreds of years of experience realizes that the nourishing force of Christian family life, "built on an order that recognizes nature and grace," cannot endure unless self-discipline, respect for authority and obedience prevail over economic convenience and personal gratification.

If the younger generation will understand that "marriage is not a carefree week-end excursion by a couple in gay abandon, but a solemn setting-out on a common pilgrimage leading to eternity," they save themselves much heartache. If they desire to see this exalted concept of marriage presented ably and clearly, they would do well to purchase Bishop Toth's sermons on the subject.

*** The Origin of the Jesuits.** By the Rev. James Brodrick, S.J. Longmans Green & Co., N. Y. American Edition, 1941. pp. 274 with Index. \$3.00.

The all-out war, now in progress, has prevented completion of the contemplated official history of the Society of Jesus from the days of its great captain and founder down to the fourth centenary celebrations of last September. The first volume is here, and presents a sympathetic and properly filial portrait of the first soldiers of the new company that so nobly served the Church in the Counter-Reformation. The chief members, of course, were St. Ignatius and St. Francis Xavier and most of this book is devoted to the well-documented history of their achievements. The delicate interplay of the various heritages that the founder wove into a new mobile concept of religious life is well presented by Fr. Brodrick who is not blind to the services rendered the new Society by the great Orders then in existence; nor do the intrigues and petty misunderstandings escape him but they are given the foot-note prominence that they deserve.

**** St. Ignatius and Prayer—**As seen in the book of the *Spiritual Exercises*. By the Most Reverend Alban Goodier, S.J. With a Memoir of the author by Rev. H. Keane, S.J. Benziger Bros., N. Y. 1941. pp. 200. \$2.75.

This was the work that engaged the attention of the late Archbishop before death called him away from a busy and fruitful life of service as scholar, spiritual director, and successor of the Apostles. From one point of view, the work may be termed incomplete as only a minor part of the contemplated treatment of the *Spiritual Exercises* were treated by the author; this unavoidable deficiency is in a large measure compensated by the author's reflections on prayer in general which serves to bridge the gap between the plan of the author and the plan of Divine Providence which saw fit to call its servant before the entire treatise could be finished.

The life of the author is well presented by the editor but only the highlights could be sketched in this volume; this brief introduction serves the purpose of showing the reader that the Archbishop's reflections ripened from long experience in the ways of prayer and sanctity. The major portion of the book is devoted to proving, quite informally, however, that the so-called Ignatian method of prayer does not differ from the great body of doctrine expressed in the Carmelite and Dominican schools of mysticism. This forms a fitting climax to the great series of literary works that justly made Archbishop Goodier one of the glories of the Church in England.

Collected Edition of Heywood Broun. Harcourt, Brace & Co., N. Y. 1941. pp. i-xxx, 561. With Preface, Sources and Chronology. \$3.50.

They're all here—each of those stories and essays of that lovable columnist whose untimely time deprived America of one of her most promising Catholic crusaders. Hardly any one will be disappointed with the selection made by Heywood Hale Broun. An excellent classification by topics and a complete index are valuable additions to this thoroughly enjoyable collection.

One will read again with pleasure such favorites as *Even to Judas*, *The Fifty-first Dragon*, the Christmas stories and the two essays in which Heywood Broun incidentally mentions his conversion to the Catholic Church. These two, *A Talk with a Friend* and *Not in This Issue*, must be read as a fitting climax to a life devoted to the "underdog who can and will lick his weight in wildcats." Also worthy of remembrance are his fiery pleas in behalf of Sacco

and Vanzetti, Tom Mooney and Dr. Freud. Heywood Broun quarreled with many persons in his lifetime and backed many wrong horses; for this reason, some of the causes which he defended, were a source of regret to him once he had seen the light. To counteract whatever erroneous impression that may arise from reading these defenses, the excellent funeral sermon, preached by the Rt. Rev. Msgr. Fulton J. Sheen (St. Paul Guild Press, N. Y.), will serve as an excellent antidote. In this, his eulogist has recorded for posterity those inner lights and shadows of Broun's soul which Broun himself was loath to pander to an unsympathetic audience. Again we recommend this collection.

**** France My Country.** By Jacques Maritain. Golden Measure Series. Longmans Green Co., N. Y. pp. 117. \$1.25.

The "pining malady of France" through the eyes of one of her most distinguished citizens is not an attempt at complete exoneration or a bitter denunciation of the armistice; France through the disaster is still the eldest daughter of the Church, a little soiled and second-hand, but fundamentally the land of saints. This represents M. Maritain's view of the plight of his country. Political blunders explain more her fate than any appeal to divine chastisement. While all may not agree with this thesis, presented with the author's usual clarity and grace, few can deny that M. Maritain presents a plausible explanation of a question which only the trained historian of the remote future may settle.

PAMPHLETS

War and Conscription at the Bar of Christian Morals. By the Rt. Rev. Msgr. Barry O'Toole, Ph.D., S.T.D. Catholic Worker Press, N. Y. 1941. pp. 90. \$0.15.

Calling the ugly realities of all-out modern warfare by their less romantic names, Msgr. O'Toole presents a convincing case for pacifism as the prudent Christian judgment. The traditional conclusion that war can be justified on speculative grounds under the conditions enumerated by Catholic theologians is not lost in the shuffle of Monsignor's case for peace but that is not the burden of the pamphlet. A rapid glance at world history shows that most wars have been unjust but there have been some which carried with them the sanction of the highest moral authority in Christendom. Hence no case for complete pacifism as a universal precept can be made.

The horrors of modern war (described in a subsequent pamphlet on Poland), are indeed far from the Sermon on the Mount. Some doubt, however, lingers as to the complete impossibility of an aggressive war being unjustifiable, even though this is the conclusion of the author. He reasons: "... No Christian can participate in an aggressive war without committing, at least materially, a mortal sin. In other words, the only war in which one can guiltlessly take part is a purely defensive war—fought as a last resort and with unexceptionable methods—to uphold the side of justice." This conclusion seems more rhetorical than logical but the teacher oftentimes is also the preacher aiming for more than evident conclusions.

Half-Way to Happiness. By Albert H. Dolan, O.Carm. The Carmelite Press, Englewood, N. J., and Chicago, Ill. \$0.10.

This pamphlet is a digest of the author's Lenten Novena at the Shrine of the Little Flower in New Jersey. The preacher's purpose was to offer to the average layman the abundant riches of St. Thomas' *Summa*. The writer felt that there was need for some small document which would lure those who might stay away from Fr. Farrell's "incomparably fascinating" *Companion to the Summa* (Sheed & Ward, N. Y. \$3.00.), because of its length. This selective digest was made with Fr. Farrell's permission and captures the graceful spirit of its parent stock. From its symbolic cover to its last page, *Half Way to Happiness* is worthy of attention.

Documents Relating to the Administration of Occupied Countries in Eastern Europe. A Series of Five Pamphlets published by the Polish Information Center, 149 E. 67th St., N. Y. \$0.25 each.

In these days of propaganda battles, reports from Europe are very often apt to be puppets supporting one cause or another rather than objective accounts of facts. This series of pamphlets seems to be an exception to the general rule; if they are not worthy of credence, then there is left not one reliable foreign news agency as the chief source of the material collected is the Vatican News Agency.

German exploitation of Polish natural resources, the ruthless destruction of Polish culture and of religion under the Third Reich are some of the topics discussed. Of major interest are the fourth and fifth documents which relate the tragic fate of Poland under Nazi and Soviet rule. The fourth is well-documented with citations from Cardinal Hlond's reports and from Vatican radio reports. Hor-

rible instances of sadistic cruelty and blasphemy make one shudder at modern efficiency as lethal pastime. If after reading this series, one does not offer up a prayer for the Poles, that reader's vision is poor indeed.

BOOKS RECEIVED

ANDERSON, SHERWOOD, THORNTON WILDER and others. *The Intent of the Artist*. Princeton University Press, Princeton, N. J. 1941. pp. 162. \$2.50.

BAGGER, EUGENE. *For the Heathen Are Wrong*. Little Brown & Co., Boston, Mass. 1941. pp. 370 with Index. \$3.00.

BRODRICK, REV. JAMES, S.J. *The Origin of the Jesuits*. Longmans Green Co., N. Y. 1941. pp. 274 with Index. \$3.00.

CONNOLLY, REV. TERENCE, S.J. *Poems of Francis Thompson*. Revised Edition. D. Appleton-Century Co., N. Y. pp. 587. \$3.50.

CRONIN, DR. A. J. *The Keys of the Kingdom*. Little, Brown and Co., Boston, Mass. 1941. pp. 344. \$2.50.

EPISTLES AND GOSPELS. Confraternity Edition. Wm. H. Sadlier Co., N. Y. pp. 378. \$2.50. Gill, Eric. *Autobiography*. Devin-Adair Co., N. Y. pp. i-xv 300, and 36 illustrations of author's work. \$3.50.

GOODIER, MOST REV. ALBAN. *St. Ignatius and Prayer*. Benziger Bros., N. Y. 1941. pp. 200. \$2.75.

HACKETT, FRANCIS. *What Mein Kampf Means to America*. Reynal-Hitchcock Co., N. Y. 1941. pp. 200 with Index and Appendix. \$2.00.

HENRY, RT. REV. MSGR. H. T. *Preaching*. Joseph Wagner Inc., N. Y. 1941. pp. i-vi 282. Table of Contents and Index. \$2.00.

KERNAN, THOMAS. *France on Berlin Time*. J. B. Lippincott Co., Philadelphia, Pa. 1941. pp. 312 with Appendices. \$2.75.

KRAUS, RENE. *The Men Around Churchhill*. J. B. Lippincott Co., Philadelphia, Pa. 1941. pp. 339 with Index. \$3.00.

MATTINGLY, GARRETT. *Catherine of Aragon*. Little, Brown and Co., N. Y. 1941. pp. 477, Notes and Bibl. \$3.50.

O'HANLON, SISTER M. ELLEN, O.P. *Fundamentals of Plant Science*. F. S. Crofts & Co., N. Y. 1941. pp. 488 with Glossary and Index. \$4.25.

SHEEN, RT. REV. MSGR. FULTON, J. *For God and Country*. P. J. Kenedy and Sons, N. Y. 1941. pp. 107. \$1.00.

SHEEN, RT. REV. MSGR. FULTON J. *War and Guilt*. Our Sunday Visitor Press, Huntington, Ind. 1941.

ULLATHORNE, MOST REV. *From Cabin Boy to Archbishop*. Introduction by Shane Leslie. Benziger Bros., N. Y. 1941. pp. 299 with Index. \$5.00.

VANN, REV. GERALD, O.P. *St. Thomas Aquinas*. Benziger Bros., N. Y. 1941. pp. i-ix 182. \$1.50.