



**The Story of American Catholicism.** By Theodore Maynard. The Macmillan Co., N. Y. 1941. pp. 1-xv, 1-694 with Index and Bibl. \$3.50.

The history of the Catholic Church in America has not yet been written. It still awaits the genius it requires to order its various lights and shadows into one balanced perspective. Such a work will be the masterpiece from some future giant who will have to give the "blood, sweat and tears" of a lifetime to his work. From this, it should be quite clear that Mr. Maynard has not written *The Story of American Catholicism* but only *his* story. Literary histories need no lengthy apologies to justify their publication but they most certainly presuppose the most careful scrutiny of all basic, extant sources. Mr. Maynard succumbed to the lure of the Muse and let genius wait just as long as it pleased. Perhaps if he had waited, just as many others have prudently done, there would not be any story of American Catholicism whatever. Herein lies "the rub." Any real criticism of Mr. Maynard's attempt must resolve this question: Is a half loaf better than none? Such a question is misleading as it does not evaluate quality of the fragment offered.

Mr. Maynard's story of the Faith in America is without doubt one of the finest examples of belles lettres in the field of history written by an American Catholic; the praise can be easily extended to express the just compliment that the literary excellence of his work surpasses any previous attempt. Yet this very quality of literary craftsmanship may become a two-edged sword which beauty thrusts against Truth's defenceless throat. For all of the author's disclaiming of any pretense to the title of "scientific historian," his use of the blocks hewn from other men's quarries is not without definite hint of deliberate selection and emphasis. Often what he deemed to be solid granite turns out to be melting cakes of ice under the relentless arc lamp of critical examination. Not all of the gaps in his edifice can be explained away as niches for statues or places for soft stained glass windows. Some essential pieces of historical rock very definitely were overlooked by the builder; these vital sections of information still remain in their native state awaiting the master builder's deft hand.

A lengthy list of errors and of inaccuracies both of fact and interpretation could be drawn up but without much purpose. Some of the outstanding ones concerning the Order of Preachers are well known by this time, especially to the readers of *The Torch* (Jan. 1942). Mr. Maynard's ignorance of the powers and functions of a missionary apostolic has led him to treat the pioneer contributions of the Dominicans in a very shabby fashion. The text on page 257 and the footnote on page 206 are wholly untrue in fact and very nasty in implication. Correction in subsequent editions will hardly reach those students whose minds already have been poisoned. Perhaps the author's brief association with the Dominicans as a novice led him to the resolution not to be guilty of the slightest bias when he came to treat of the Order's role in early America. Regarding other religious societies, he labors under no such deterring resolution.

Mr. Maynard makes another pious disclaimer about his lack of bias against the Irish. One is lead to suspect that his phylacteries were entangled with the typewriter's keys when he treats of this race's contribution to the American Catholic pageant. He may be absolved from guilt in the latter sections of his story but the first part is not quite as objective. Concerning the Norfolk incident in 1818-1820, neither "the sad story" nor the documents have been given in full; such a treatment would involve a text as extensive as his own. It is just as unfair for Mr. Maynard to remark about the Irish in Charleston that "we can smell the whiskey," as it would be for an uninformed critic to lay the same charge at Mr. Maynard simply because he disagreed with him.

Masterly is the story's constant insistence that the American story, in all its phases, in all its colors from black and white, breathes the spirit of the Catholic pioneers—a truth which will jar profoundly the present corps of baiters and haters of the Faith. Keen, too, is the author's criticism of Turner's frontier theory. The inadequacy of material on the Indian missions explains why the treatment could be only superficial. The careless assumption that Archbishop Satolli's visit to the United States was caused only by Dr. McGlynn's quarrel can be dismissed as an oversimplification; a cursory inspection of the *New York Freeman's Journal* will dissipate any further doubts on this subject.

*The Story of American Catholicism* is the usual Macmillan book which means it is sturdy and attractive in format, easy to read and well-indexed.

F.R.

**The Golden Legend of James of Voragine.** An Adaptation by Granger Ryan and Helmut Rippenger. Longmans Green Co., N. Y. 1941. In Two Volumes: Boxed Set—\$5.00. \$3.50 ea.

This excellent translation and adaptation of one of the essential books about the ages of Faith will delight the eye with its beautiful illustrations and uplift the heart with its (often fabulous) accounts of the wonders of the supernatural world. If all of its events are not history in the strict sense, each one of the events has such a delicious simplicity and fittingness about itself that it might well have been. James of Voragine was one of the glories of the Dominican Order of his time and into his work he threw every ounce of his fertile imagination and every breath of his love; he is venerated by the Order on the thirteenth of July. From the writings of his predecessors and from his own sense of congruity, his fertile pen drew every possible comparison to brighten up the Church's liturgy; subsequent artists have depended so much upon his conceptions that it would not be an exaggeration to state that *The Golden Legend* is as necessary to understand the Middle Ages as it is to understand the great works of art many of which now repose in the National Gallery in Washington.

From the fact of the four seasons of the liturgical year, he imposes a fourfold division wherever possible. The coming of the Redeemer has a fourfold meaning; even the rocks on the last day will be split into four pieces; Antichrist will try to deceive men in four ways, and so forth.

The Last Judgment is perceived with all the clarity of an eyewitness's account and its description reads like a diary. He cites St. Jerome's discovery in the Hebrew Annals of an account of the fifteen signs that will precede that fateful day—one sign appearing each day for the last fifteen days of time's journey. Now and then, Blessed James pauses to add some confirmation for his account but for the most part, he is too occupied with his own exhilaration with the things of God.

The Saints emerge from his account with their humanity a little out of focus but this is a mere detail as their essential role as the real children of God enriches everything they do. Each life of the Saints is given a richness of anecdote that makes the lives of the Saints a treasure house for the preacher and the teacher. Bl. James' extreme reverence has no longer any place in biography, although the same ridicule was never heaped upon Boswell for his exalted conceptions of Johnson as has been the lot of Blessed James. This devotional approach to God's wonderful Saints is glowingly recommended; if it cannot be described as strict history, it has an inner conformity that

is even greater than mere occurrence in time and space. Translators and publishers have given a golden opportunity to all. L.R.C.

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**A Companion to Scripture Studies.** By Rev. John E. Steinmuller. Joseph Wagner, Inc., N. Y. 1941. pp. i-x, 1-478, with Index and Bibl. \$3.85.

The task to which Fr. Steinmuller set himself was a difficult one and he cannot be blamed for not producing a masterpiece; what he has done is valuable and deserves attention. To his task, he brought many fine endowments, such as the best education at European centers, wide familiarity with the best authorities and an ease of expression in his own idiom.

His *Companion* will not amaze that small group of scholars who are familiar with the works of Hopfl, Bea and others; this group answered the call of Leo XIII long ago and Fr. Steinmuller has compressed its echoes into the conventional textbook. This harvesting of other men's efforts does not deprive the textbook of its value. The traditional topics of inspiration, canonicity, hermeneutics and so forth form the general outline of the book. In the all-important section on inspiration, Fr. Steinmuller very faithfully adheres to the best Thomistic sources, such as the Benedictine Fr. Hopfl and the great Fr. Lagrange. The doctrine of Leo XIII and St. Thomas cast their benign light wherever possible. Although the canonicity of the Bible is no longer a debatable question but a dogma of faith, there are reasons which make the definition quite reasonable; this has been the author's approach.

Knowledge never comes easily; there is always a price to be paid. The wages in this case may seem very expensive for the poor student's slender purse; however, Fr. Steinmuller's *Companion* is worth its weight in doctrine. There is an extensive bibliography which can serve as an excellent guide to further study. G.M.R.

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**Ransoming the Time.** By Jacques Maritain. Charles Scribner's Sons, N. Y. 1941. pp. i-xii, 1-322 with Index. \$3.00.

How M. Maritain can ransom the time necessary for the production of so many worthwhile studies is a mystery that only the facile genius of this distinguished modern Thomist can answer. Many other answers are given by M. Maritain in this latest survey of philosophic and theological questions which glisten with that grace and

ease which are characteristic of his previous works. These previous works furnish the basis for many of this present study's essays but not to such an extent that the ten essays are but a rewording of previous published works. The publisher has improved considerably over the sad state of the important *Degrees of Knowledge* with its countless errata; the present translation is readable and free, though not as elegant as *Art and Scholasticism*.

Ten essays are presented by the author who endeavors to convey some sort of unity to them by the title: *Ransoming the Time*. The philosophy which these essays represent is not one divorced from faith or the cruel facts of everyday existence. To ransom the time for M. Maritain means an attempt to marshal all the forces of the intellect in practical life. Under such a broad outline, he presents stimulating essays on society, personalist philosophy (in which his famous distinction between the individual and the person plays its usual intriguing part), the mystery of Israel and others. His qualifications to speak with authority on Pascal and Bergson are very evident in his essays on these two Gallic influences. *Sign and Symbol* is an adventurous attempt into a rarely touched field; mystical experience in the order of nature is an essay that will challenge your attention.

For a convenient volume which embraces development of many thoughts suggested in larger works, *Ransoming the Time* is worth careful investigation. It will lead one to the more important works of M. Maritain who has succeeded so well in his unremitting efforts to bring the thought of St. Thomas and his commentators into the orbit of modern living.

F.S.

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**The Novel and Society.** By N. Elizabeth Monroe. University of North Carolina Press. 1941. pp. i-vi, 1-282, with Index. \$3.00.

The disorderly backyard of modern fictional art stands indicted by Miss Monroe in her critical analysis of fiction in *The Novel and Society* which will be dubbed by high-powered reviewers as completely reactionary, medieval, and so forth. For those who have an objective standard of human life in which morality and religion have social significance, Miss Monroe's book ought to be considered as an excellent particular treatment of the problem of art and morality whose broader outlines have been so well indicated in books like *Art and Scholasticism* and *Beauty Looks After Herself*. Her approach is Aristotelian and Catholic and she offers no apology for introducing facts of revelation as norms for social conduct, norms to which sanely

integrated criticism bends its head in service. This service which is demanded is far removed from servitude and in no way would make the novel an awkward appendage to religion. No human person is free to ignore the tremendous implications of the Incarnation and Christ's Mystical Body, whether he act in the name of autonomous Art or liberal Science. Nor can freedom be asserted regarding reality which is discovered, not created by the artist, despite the modern habit of camera-like realism which in the hands of Farrell, Hemingway and others, sees only the dirty water in the bathtub.

The task of the novelist, Miss Monroe points out, is to state problems, not to solve them. The novel must be a matter of interpretation. As soon as it preaches, its universal character as a fictional form intended to please vanishes into the predigested diet of propaganda. Man in his complete personality must be the proper subject of the novelist; the causes of social decadence and injustice are problems which other fields must solve. The supposed heroic love for the poor in Dos Passos Miss Monroe dismisses very effectively with the acute observation that "he pities the poor because they have too little time for sports, drink and sex . . . The poor, together with discontented aesthetes, wealthy idlers, and radicals, are deprived of will power and hence of signification." (p. 16) This absence of sound philosophy has forced novelists to offer a disgusting summation of man's personality. One of the many inconsistencies of these perverters, according to the critic, is the attempt to make their characters act as if the Incarnation and Redemption were not the nonsense which they in principle decry them to be. Their characters are often so bored with vice that they invent a moral code for the sake of breaking it. Unless right thinking inform the novelist's material, inventiveness rather than creativeness will result.

With these and many other sound principles, Miss Monroe analyzes seven women novelists who are generally considered artistically important. Of all these, of course, Madame Undset is the best in Miss Monroe's opinion. She sees in the great Norwegian convert's writings a total approach to human life which does not exclude vice nor extoll it. The Aristotelian concept of cartharsis is used very effectively as a justifying reason for crime and punishment. The magic key of suffering, which the Word Himself did not disdain, enters every path of true human travel and this factor invigorates the sin-scarred characters of Mme. Undset. Sex and passion, too, become beautiful forces at man's disposal and right use under the terrible sanction of indignant nature's revolt. The terrible license that lurks in man's freedom of choice is the only real explanation for evil and

distorted personality in the characters of Mme. Undset. This is in pleasant contrast to the robots of other novelists who reduce sin to reflexes.

Selma Lagerlof, Virginia Woolf, Ellen Glasgow, Edith Wharton, and Willa Cather are the other writers whom Miss Monroe analyzes with great success. The recent tragic suicide of Virginia Woolf is a confirmation of the author's sound criticism of this master of ideas. Willa Cather comes into a generous portion of well-deserved praise, particularly for her masterpiece of quiet realism, *Death Comes for the Archbishop*.

The concluding chapter rivals the first in its keenness and insistence upon spiritual foundations for art. *The Novel of the Future* contains so many forgotten truths that quotation becomes impossible. Without hesitation, we recommend Miss Monroe's first important venture into criticism and we hope that the novel which she is now writing will exemplify in a fictional way the personality of man.

Q.E.D.

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**A Dialectic of Morals.** By Mortimer J. Adler. The University of Notre Dame Press, South Bend, Ind. pp. i-x, 1-17 \$1.80.

"The most dismal failure of all "modern" Scholasticism is its failure to be modern. This is true not only of the second-hand textbooks which try to be even more demonstrative and less dialectical than the great medieval works . . . With some exceptions it is true even of the works of the best Thomists from John of Saint Thomas to the present day. The reason for this is the failure to see precisely the way in which modern culture imposes upon the philosopher a situation analogous to . . . the one in which Plato and Aristotle did their work. He (the modern philosopher) must proceed dialectically, not demonstratively . . . He must again try to be primitively inductive about the basic philosophical truths."

These words from Doctor Adler's Introduction to his newest work, *A Dialectic of Morals* give the whole reason for the appearance of that book. They indicate three things: the fact—for unfortunately it is a fact—that Scholastic philosophy has rather thoroughly failed to influence modern living, the reason for that failure, and most important, an efficacious remedy for the situation. The reason pointed out for philosophy's sterility is the failure of philosophers to change their manner of procedure in accordance with the demand of modern men. Because those who form and lead modern thought are on the whole positivistic in outlook, they are thoroughly sceptical of

even the most fundamental philosophical truths. Philosophers by and large have pretty consistently ignored that fact, and have gone on simply insisting on those truths. Our philosophy as a result is largely a class-room affair—a discipline for the initiate but hardly more. Doctor Adler's remedy is just this: meet the demands of our positivists, undertake to expose dialectically the validity of our principles, reestablish them in accord with modern needs by a procedure somewhat analogous to that used by the ancients (especially Aristotle) in discovering them. *A Dialectic of Morals* is not just a plea that such pioneering be undertaken; it is a practical illustration in one field of what must be done and how it is to be done.

Doctor Adler, starting from the very obvious fact of preference (which even the Sceptic admits), proceeds to establish the existence and validity of moral knowledge. In doing this, in showing dialectically that there is an ultimate end, the same for all men, the first principle of morality, he has actually rethought the very fundamentals of moral knowledge. His work, then, is a truly original contribution. It presents the bases of the traditional morality in a way that our contemporaries outside our own circle can grasp: it makes one aspect of Thomism available to the modern whose starting point is scepticism. At that same time it is an indication to Thomists of what is to be done in other fields of philosophical knowledge. The choice of ethics and politics for the working out of this first dialectic is obviously wise; the results of rejecting fundamental moral truths is painfully evident, especially in the political sphere.

It is to be noted that the present work does not absolutely, but only hypothetically, establish the fact of valid moral knowledge about the end of man as a principle of moral action. That depends upon a concept of man as truly distinct from brutes and endowed with free will—a concept which our positivists reject. As a discussion of the nature of man could hardly be introduced into this work, it has been left for a subsequent dialectic which Doctor Adler hopes to publish soon.

The form of the greater part of this book makes for interest. The whole work is the outgrowth of years of discussion about moral matters with students who are themselves sceptics. As a result this is a lively book; the questions, difficulties and objections which introduce or clarify each point are handled in a convincing way that reveals the experience behind the printed page. The whole procedure is supremely logical and concise; every step is reasonably taken, adequately accounted for; on the other hand, not an unnecessary bit of discussion is introduced. The words used are carefully chosen.

Technical terms, employed in moral discussions for centuries, are not ordinarily introduced, for the good reason that they are themselves meaningless to moderns, or their connotations unacceptable by them. When traditional terms are used their peculiar aptness is made very apparent by helpful explanations.

From this it should not be concluded that Dr. Adler has given us a group of easy essays to be gone through lightly. This book is definitely not light reading. It demands full attention and a willingness to reason closely and accurately. The last two chapters—different from the dialectic itself, in that they contain deductions from what has been inductively established already (at least hypothetically) are often difficult. The book is one whole despite the changed procedure of these last two chapters, which is merely a device to keep the work within limits.

As we have indicated *A Dialectic of Morals* is important in two ways: first, as an establishment of the basic moral knowledge denied by most men today; secondly, as an indication to Scholastics of what must be done if their philosophy is to reintroduce reason into human activity. The second aspect is the more important for us. The Church's business is, of course, to bring men to God, but the way to God begins with this world. If the reality we know first and best is not properly understood, then the way to God is simply not open. As long as our philosophy is not available to men in a fashion they understand and appreciate, the road to God is, in fact, closed to them. In that lies the greatest significance of this book. T.U.M.

**Christian Social Principles.** By Sister Mary Consilia O'Brien, O.P. P. J. Kenedy & Sons, N. Y. 1941. pp. i-xvi, 1-621 with Index. \$2.40.

The author, the publisher, the contents and sources of this valuable study in Christian sociology blend into one of the most successful texts now available. Fine buckram and exceptionally low price should make this text conspicuous in our curricula. The introduction by Monsignor Sheen shows that ignorance of the Catholic position has left a gap which new errors try vainly to fill. The militant foresight of the modern Popes, especially Leo XIII and Pius XI, has been justified by events which even now can be remedied by application of the solid doctrine of St. Thomas. Sister Consilia has grasped this doctrine and has not sacrificed accuracy in the interests of simplicity; her statement and development of the social doctrines of the Angelic Doctor are simple enough for the beginner, profound enough for the more initiated. The principles of St. Thomas are given in

the way which the Popes have so long insisted: the *ipsissima verba*. These citations range from the great *Summae* to the less known *De Regimine Principum*. Those whose educational background renders Latin quotations an impossible barrier will be delighted to know that the authorized translation of the English Dominicans is used. Direct quotations from the encyclicals of Popes Leo XIII, Pius XI and Pius XII remove all doubts as to the thoroughness of the book's claim to be Christian doctrine. Visual aids abound in the book as well. Each chapter is subdivided into sections with conspicuous captions; the sources are appended as well as stimulating questions for discussion and study-club use.

All of these advantages are extrinsic to the book's chief title to recommendation: its fidelity to the thought of St. Thomas and the teachings of the Church. To the author and her publisher, a tribute for such a compilation is a pleasure and a duty. A.P.A.

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#### **The Rise of Modern Europe—A Generation of Materialism (1871-1900).**

By Carlton J. H. Hayes. Harper & Bros., N. Y. 1941. pp. i-xii, 1-390, Index and Illustrations. \$3.75.

"In all branches of learning the need for intelligent synthesis is now more urgent than ever before, and this need is felt by the layman even more acutely than by the scholar." This appreciation in the words of the editor, Prof. Wm. L. Langer of Harvard, of the present problem prompted the publishers to bring out a survey by leading American historians of the Rise of Modern Europe. They have envisaged the history of modern Europe as written along broad lines, rising above the maze of specialization, the slavishly chronological approach, the narrowly national narrative, and becoming the movement of European civilization as a whole in its fundamental factors and relationships. Some twenty volumes in the series have been projected, a number of which have already been published. The present work is designated as the 17th in the group. Each volume is written as a complete and independent entity in the period of history which it treats, yet as part of the larger unit each study neatly fits into the story of the whole.

In the *Generation of Materialism* Prof. Hayes has skillfully surveyed and analyzed a period which was "the seed-time of disaster, the prelude to an era of conflict and disillusionment." From a difficult task concerning a complex period has come "this fascinating and stimulating reappraisal of the generation which bore our own." The author, who from his previous works, is familiar with the decades

under treatment has once more maintained his usual high level of historical scholarship. In his witty and fluid style he has surpassed his *Essays on Nationalism*.

Because of the influence which it has had on our own generation, the period of 1871-1900 is of more importance than we often realize. It is at this time that the seeds of totalitarian nationalism found their most favorable climate for development. We find, too, in this work, an excellent treatment of the evolution, doctrine, and effects of the political and economic Liberalism which was so characteristic in Europe, and became a boomerang to its devotees. The losing battle of religion and the trend to modernism are clearly evaluated. The so-called warfare between Science and Theology is bared for the misconception it was. Many people confidently believed that the death-blow had been given to religion and the Catholic Church in particular, that it was only a matter of time before rapid disintegration would result in total collapse. But under the providential Leo XIII the Church seemed revitalized and took the offensive on all fronts, including renewed missionary activity in distant lands.

Such an invaluable work as Prof. Hayes has produced offers many points for discussion, with particular reference to our own times. We are ironically introduced backstage to the Congress of Berlin (June 1878) with its Disraelian "peace with honor," which spiritually sired another Munich some 60 years later. The author's fair appraisal of these years reveals their utter confidence in material progress, the cult of the machine and an optimism in evolutionary human advancement which has yet to be entirely dissipated. Mention should also be made of the well arranged and extensive bibliography.

N.H.

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**All the Day Long.** By Daniel Sargent. Longmans Green Co., N. Y. 1941. pp. i-x, 1-256, with Notes and Illustrations. \$2.50.

Quietly taking its place among the best of recent biographies is this life story of James Anthony Walsh. Mr. Daniel Sargent is no amateur biographer; he has written *Thomas More*, *Christopher Columbus* and other works of recognized excellence, so that this, his latest biography, may well be considered a further stepping stone in the perfection of his art.

The words of the well-chosen title are taken from Cardinal Newman's widely known prayer beginning: "May He support us all the day long . . .," a prayer that Bishop Walsh was very fond of reciting. *All the Day Long* is a graphic portrayal of the laborer, the

Cofounder of Maryknoll, and an interesting history of his self-sacrificing and fruitful labors in providing a corps of workers for the Master's Vineyard in the far away East.

Father James Anthony Walsh, "the man who more than any other had changed the attitude of Catholics in the United States from that of indifference to foreign missions to that of enthusiasm for them," (p. 3) first became interested in the foreign missions during his student days at Saint John's Seminary, Brighton, Mass. This interest was not a mere passing touch of enthusiasm, caused by admiration for the heroic Tonkin martyrs and especially for Théophile Vénard; rather, it was an enthusiasm which solidly planted itself in his heart and which was to be the dominant characteristic of his entire life.

If that fiery zeal of his Seminary years seemed to have cooled, at least externally, during the eleven years he was assistant pastor at Saint Patrick's Church, Roxbury, this was only because, as Mr. Sargent explains, "Father James had eyes which looked straight ahead of him. When God gave him a vacation, he took it. When God gave him work, he did it. He did not assume the cares that belonged to God, nor did he become disquieted in regard to the tasks which were not his. Otherwise, with his sensitive nature he could not have lived." (p. 50)

Thus, in obedience to his archbishop, he gave himself entirely to his parish duties. When his health demanded it, he took a trip to Europe. Seeking spiritual as well as physical recreation, he visited the homes of the Tonkin Martyrs, where his former enthusiasm again flared up at just the right moment, for upon his return he was appointed to direct the work of the Propagation of the Faith in the Boston Archdiocese.

From this point until his death his whole life was given over to work for the foreign missions. He wrote and he lectured. He collected funds so successfully that Boston was soon at the head of the list of contributors to the Foreign Missions. Seeing the need of an American Foreign Missionary Seminary, modeled after those of Europe, he started dreaming about it. What he would not dare single-handed, he did dare together with a man of similar mind, Father Thomas Frederick Price. At the close of the first Eucharistic Congress in the New World these two men resolved: "We will found a seminary." It was only in 1912 that their Seminary was opened.

It is interesting to note that as the Dominicans were among the first to urge its foundation in the person of Father Cothonay, an exiled French Dominican, so, also, they were among the first to extend

Maryknoll a helping hand. During those early days, which are so vividly described by Mr. Sargent often with humor borrowed from Father Walsh's writings, the faculty of theology consisted of Father William J. Owens, O.P., who was shortly joined by the late Father Hyacinth Foster, O.P. In 1915 these two professors were succeeded by Fathers John A. McHugh, O.P., and Charles J. Callan, O.P., who were to give the greater part of their lives to Maryknoll.

The subsequent activities of Father Walsh can be sufficiently indicated by the chapter headings: The Builder, The Strengtheners, The Bishop, The Sufferer. The final chapter, The Sleeper in Christ, forms a beautiful epilogue.

*All the Day Long* simply cannot fail to please the reader. It is most delightful reading, generously sprinkled with the humor of Father Walsh himself. It is an inspiring book, not only to those of the Maryknoll family, but to everyone. A.M.J.

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**Hernan Cortez: Conqueror of Mexico.** By Salvador de Madariaga. The Macmillan Co., N. Y. 1941. Second Printing. pp. i-ix, 1-554. Double Index, Illustrations. \$4.00.

Hernán Cortés, man of fabulous legend during his own lifetime, has been the subject of many controversial books. The Conqueror of Mexico has stirred imaginations and pens in every nation during the past four centuries.

Some authors have written well of him. By 'well' is meant they have handled the matter judiciously and impartially. Others, divided into two extremes, have either deified or demonized him. The former have closed their other eye to Cortés' wrong-doings. Enchanted by daring and bravery, they let all else pass unchallenged. Some of the latter, for the most part biased or just incapable of interpreting facts, show Cortés as a grotesque combination of slave trader, libertine and uxoricide.

Salvador de Madariaga belongs to neither of the extreme classes just mentioned. Rather, he must be placed on the top rung of the ladder supporting those who have treated the matter impartially. His Cortés is at once a man of superior intellect and will guided by a simple, yet magnificent faith, a faith that enabled the rebel soldier to master an Empire. His Cortés is human, he has faults. Ambition drove him from success to success, but it was not a mere lust for money. Power was what he wanted most and to this end he used his every energy. Even the treasure wrested from the Aztecs was spent to insure that coveted goal. Besides these features, Señor Madariaga

uncovers a relatively unknown Cortés. Others have seen the Conqueror as a man of action only. Here he is given his due as one of the most astute statesmen of his age. And in a similar vein he is treated as a man of letters, which art he used as dexterously as his sword.

Salvador de Madariaga, former Spanish Ambassador to the United States, and later, to Great Britain, has given English readers an excellent treatment of a most interesting character. His is an exceptionally scholarly work that never lags or grows heavy. And humorous bits keep cropping out to make one's reading all the more pleasant.

The book itself, a detailed study, is based on a biography written in 1577 by Bernal Diaz, one of Cortés' companions. Diaz' work is a hard-bitten narrative that does more justice to its hero than even that penned by Gómara, chaplain to the Conqueror.

Author Madariaga traces with a deft finger Cortés' life from his earliest years, ever emphasizing his hero's mental and personal capabilities as they were steered by a moving faith. Destined to become a lawyer at the insistence of his parents, Cortés studied for a short time at Salamanca. Books interested him, but not quite so much as the sword, though he had earned the degree of Bachelor at Law. So, while still in his teens, he is seen heading toward America and his 'high destinies'.

Ever a clever man, the young hidalgo patiently watched other adventurers try their ill-starred fortunes. At last Cortés seized his opportunity, broke with his political friend, Velazquez, the Governor of Cuba, and sailed northward to 'conquest, riches, and disillusionment.'

Winning his own soldiers' loyalty was the first great task. This he did easily as "he was of a most affable disposition." Remembering that Señor de Madariaga is one of the world's ablest and best-known statesmen, it is but natural to find that he stresses this same feature in Cortés' career. His Conqueror never forgets he is a diplomat in the service of Charles V, the Holy Roman Emperor. To this end Cortés is just as quick with words and pen as he is with the arms he uses so well, as the author repeatedly points out. Master of the diplomatic arts, Cortés allowed his democratic army to suggest and advise in important military operations—though not until he had first subtly implanted his own ideas. Thus the 'democratic' force, thinking it was cleverly mapping out strategic steps, was doing nothing more than submitting for approval Cortés' own plans. To the reader's greater benefit and interest Señor de Madariaga gives detailed

explanations of all angles of the Conqueror's diplomatic ventures.

Among the many details of the biography that only a Latin could correctly interpret, is the account of Doña Marina, Cortés' 'once-in-a-while' consort. Some authors, most of whom, unfortunately, are English or American, pounce on this incident with the utmost delight. R. A. Wilson and W. H. Prescott, among others, are notable examples of writers who have most enjoyed sinking their teeth into *l'affaire Marina*. Of course, it is only incidental that Cortés happened to be a Spaniard and a Catholic! Señor Madariaga doesn't justify or camouflage the scene; he states the facts, explains briefly the medieval Spanish institution called the 'barraganía,' then passes on to considerations of worthier note.

Author Madariaga, throughout his lucid and moving narrative, interprets the Spanish mind as only a Spaniard and a brilliant scholar could. Coupled with these two points in his favor the author is a master of the English language with all its intricacies. And herein lies much of the book's worth since others dealing with the same topic have lacked at least one of these advantages.

Regarding the book's faults, which are few, one's attention is drawn to the seeming 'light-handed' treatment of the miraculous. Mention must be made of the author's bitter attitude toward Las Casas. It is one thing to show where a historian is incorrect, but quite another to wax rhetorical in condemnation of that which was common to a greater or lesser degree in all writings of the 16th century. However, to the author's credit, such invective is limited to Las Casas' direct references to Cortés.

All in all, English readers are most fortunate that another, a modern Bernal Díaz, has taken up Cortés' cause. The result is a unique account of an epoch-making odyssey enlivened by the author's adopted, homely American humor.

Q.McS.

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**The Intent of the Critic.** Essays by Edmund Wilson, Norman Foerster and others. Princeton University Press, Princeton, N. J. 1941. pp. 1-147. \$2.50.

The companion to *The Intent of the Artist* has all of the former's advantages and considerably less ambiguities. In general, its tone is Aristotelian and humanistic; the excursions of Mr. Wilson and Mr. Auden smack of Marxian determinism. It is a strange fact that this book on the critic is by far more illuminating on esthetics than the book on the same subject whose complement *The Intent of the Critic* is supposed to be. This seems to be explainable because of

the realistic trend of the second volume which treats of a particular application of artistic principles as embodied in literary criticism.

Five critics contribute to this recent publication by Princeton University. The best essays are contributed by Donald Stauffer, the editor of the series, Norman Foerster and John Crowe Ransom. Edmund Wilson seems to over-emphasize the environmental and economic milieu which influence the artist in his production. William Auden likewise stresses an extrinsic point when he outlines the role of the critic in democracy, even though the democracy which he envisions lacks Rousseauistic intrinsic goodness, and is predicated on the eruptions of a nature tainted with original sin.

The introductory essay by Donald A. Stauffer, who is associate Professor of English at Princeton, is more closely related to the title of the book than any other essay. He sees three questions which the critic must solve: 1)—stimulus of art 2)—interpretation of content and structure and lastly, evaluation. For him, the purpose of the critic differs from that of the artist to the degree that discursive reasoning differs from intuition; this use of the reasoning faculty educes all the cognate virtualities of history, philosophy and morals. The critic's opinions should serve as sign posts to the truth which the artist wishes to communicate; they should never be considered as infallible pronouncements that are never subject to revision. The end of art is envisioned as wisdom, not indeed the wisdom of speculative science, but more the wisdom of poetry which rules the arts by reason of its immediacy of intuition.

Norman Foerster is preoccupied with the general neglect of the esthetic content in contemporary criticism of literature which has been made the sordid vehicle for propaganda ranging from determinism to communism. He has a most reasonable quarrel with those critics who reduce all of literature either to history by studying the causes of literary production or to clinical cases through an over-emphasis on the effects of literature. These two trends of criticism have been very well exemplified in their balanced duality in Elizabeth Monroe's praiseworthy *The Novel and Society* reviewed in this issue. Virginia Woolf is a good example of the so-called scientific technique; James Farrell's crude case-histories typify the clinical side. Norman Foerster does not condemn such procedure when they are delicately balanced for he argues that "the ethical or philosophical aspect of literature is not only legitimate but an indispensable concern of the literary critic," (p. 74) "to estimate the greatness of literary works, . . . what is needed is a rounded estimate, esthetic and ethical." (p. 76) Dr. Foerster's appeal for belief in the spiritual values

of man is eloquent and just: "We must also rewin our all but lost inheritance of freedom and order, and with freedom and order, that on which they depend, belief in the dignity of man. And this in turn can come only through a religious renewal of belief in man as a spiritual being . . ." Alas! this spiritual being in whose dignity the critic so ardently believes, has an extrinsic reason for excellence which is completely overlooked. True Christian humanism has an exalted concept of man because the Second Person of the Most Blessed Trinity assumed our human nature; this is the true humanism about which M. Maritain has written so beautifully in his book of the same title and which Miss Monroe places as the pivotal point in all human activity, whether exclusively moral or incidentally moral such as the art of the novel. The wisdom which humanism conserves and artistic humanism communicates finds its last reasons, not in Greece or Revolutionary America but in Christ. Dr. Forester's stand, however, leaves room for such an addition.

John Crowe Ransom's essay offers an ontological basis for criticism which is both ethical and esthetic with a generally Aristotelian background. For the author-critic, literature deserves permanence to the degree that it is poetical in conception. He rightfully shuns Richardson's view, quite generally accepted, that the emotions constitute the specific element in literature. For him, the "final desideratum is an ontological insight and nothing less" in a world view that is "realistic and Aristotelian" rather than "Platonistic and idealistic."

*The Intent of the Critic* has been branded as reactionary and out-moded by some critics whose metaphysical connections are positivistic and anti-intellectual. This condemnation is an added confirmation of the book's value as a fundamentally sound discussion of art and criticism. Its recommendation is both a pleasure and a duty.  
N.C.

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**The Imitation of Christ.** Edited from Whitford's version by Edward J. Klein. Harper and Brothers, N. Y. 1941. pp. i-lxix, 1-261. \$3.00.

Any attempt to recommend the great spiritual treatise which has been so long the favorite *locus* for preachers, writers and the faithful would smack of the patronizing. There have been a consistent few who have revolted against tradition and have considered *The Imitation of Christ* as a decadent, anti-intellectual reaction against the Scholastics; these rebels have been so few in number and authority that they have not made their voices heard above the universal acclaim that has made this little treatise one of the master guides to the

spiritual life. Despite its different approach, *The Imitation* deserves its place at the top of the ladder.

Almost as interesting as the actual translation and editing which Father Klein has done very well (with the reassuring *Imprimatur* of his own Archbishop) is the *Introduction* which the editor has prefixed to Whitford's translation. The literary importance of the majority of translations has been on the scale of Bishop Challoner's efforts which abounded in Latinisms and echo servility to the text. Highly controverted matter is presented in the *Introduction* and more care could have been exercised by the editor in clarifying the critical apparatus and sources upon which his position stands. To letter texts as he does without indication of their meaning does not help the beginner and annoys the trained mind. His casual mention that the first two books are in the possession of "a library" leaves an unsatisfied doubt; the absence of an appendix containing a bibliography would have rounded out the *Introduction*.

The translation itself however is the most important part and deserving of interest. Dr. Klein points out that Richard Whitford (a pious monk) greatly influenced the royal scholars who *revised* and *edited* the *Authorized Version*. (italics inserted) That version's stirring qualities in turn shaped the destiny of English prose even down to the days of Cardinal Newman whose sensitive and vigorous style was impregnated with the King James' version which he had studied. This truncated version, with all its literary excellencies, has been judged to be short of the Holy Spirit's ideas of integrity and canonicity with the result that Catholics are wisely forbidden to taste these forbidden fruits of human literary skill.

*The Imitation of Christ* as edited by Father Klein offers much of the same virility and charm. The popularity of Richard Whitford's translation can be easily foreseen. Another reason is the excellent format which the publishers have given to this classic which in its own way, like "God's truth, abideth forever." S.J.

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**The Educational Philosophy of National Socialism.** By George F. Kneller. Yale University Press, New Haven, Conn. 1941. pp. i-viii, 1-299 with Table of Contents, Bibl. and Index. \$3.50.

It is very difficult to deal adequately with a book as scholarly as Dr. Kneller's dissertation which was submitted to the Department of Education at Yale University. The usual fanfare of propaganda and appeal to passion which invariably accompany the mere mention of the name, Adolph Hitler, is conspicuously absent; in its place is a serious and objective analysis of the backgrounds, patterns and over-

tones of National Socialism without any plea being offered pro or con. Dr. Kneller's book simply says: Here is Hitler's philosophy. He shows it to be one of the greatest spiritual, political and military forces in world history. No straw man does Dr. Kneller set up and then proceed to knock with a smug, academic shrug of the shoulders. His study reveals the roots of the vast educational way of life which is perpetuating German conquest through the irresistible sway of an idea. Whatever the reader's sympathies may be regarding the struggle between Great Britain and the Third Reich, a careful reading of this book will show that Britain's opponent has much more to offer than the mad vagaries of an "Austrian guttersnipe" (the Prime Minister's contemptuous designation of Hitler). In fact, mere appearances indicate that National Socialism, offers much more than the arbitrary and ambiguous freedoms of Liberalism. No reader will leave Dr. Kneller's book without a deeper appreciation of the foe against whom the "democracies" are fighting. The challenge that National Socialism offers to decadent Western Liberalism is much more than the case of might versus right and strong evidence is offered that many of the "free" nations of Europe are being swayed by the Nazi bait which offers a new order and new hopes. That these hopes are false even the author admits, but their vitality is such that all opponents would do well to learn the spiritual energies that have been crystallized in the Third Reich. Adoption of slogans such as "Hate Hitler" only proves the decadence which Hitler intends to supplant.

The chief advantage of Dr. Kneller's study is the scientific way in which he treats the fundamental conceptions of the National Socialist regime; no straw bibliography is neatly lengthened and then ignored. Official documents have been used to a remarkable degree to substantiate his points. These fundamental conceptions of totalitarianism (most certainly maligned by political leaders), the backgrounds of this new way of living which are to be found in history, philosophy, theology and the arts, the new religion of National Socialism and its metaphysic of will over reason are carefully analyzed and placed in their proper context. Many hours of careful study will be required to master Dr. Kneller's exposition—no bedtime story is *The Educational Philosophy of National Socialism*. Whatever time is allotted will be very profitably spent as this is one of the most important books of the decade.

W.C.

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**The Armies March.** By John Cudahy. Charles Scribner's Sons, N. Y. 1941. pp. i-xi, 1-304 with Index. \$2.75.

The author of this work scarcely needs an introduction to the

American public. The former diplomatic representative of the United States at Warsaw, Dublin and Brussels has been most active since his return to his native land. Through the medium of the press and radio he has vividly described his European experiences, together with some practical suggestions for those intrusted with the task of guiding the American ship of state.

In *The Armies March*, Mr. Cudahy conducts his readers across a large part of Europe. From Poland, blissfully ignorant of the fate that awaited her, the scene shifts to Ireland and thence to Belgium, Spain and Germany. Nowhere does he encounter any great enthusiasm for the war, not even in The Third Reich. The most publicized item of Mr. Cudahy's "personal report" is his interview with Herr Hitler at Berchtesgaden. Of course, this meeting with Der Fuhrer at his mountain retreat is highly charged with dramatic value. But by far the outstanding section of the book is the chapter entitled "The Case for the King." The King is the Belgian Monarch, who has been made the No. 1 scapegoat for the Allied failure in Flanders and France. Leopold's desperate attempts to keep Belgium out of the war, his courageous defense of his country against the invading Nazi hordes and his equally courageous fulfillment of his promise to share his soldiers' fate in victory or defeat are all portrayed for us. The King's decision to surrender to the enemy had been made known to the allied commanders by His Majesty well in advance. One has but to read the former Ambassador's account to realize the crying injustice of the charges brought against the King by his friends of better days.

This well-written work makes interesting reading. Its importance has been much enhanced by our own entry into the war. A perusal of its pages will be time well spent. *The Armies March* is a first-hand and accurate estimate of contemporary Europe. H.R.B.

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**St. Thomas and Analogy.** By Rev. Gerald Phelan. The Aquinas Lectures-1941. Marquette University Press, Milwaukee, Wis. pp. 1-58. \$1.50.

There are two striking points of interest about Fr. Phelan's lectures, now published by Marquette University; one is extrinsic to the lectures themselves, the other intrinsic. The extrinsic interest is afforded by the occasion of the lectures which were delivered under the auspices of the University's Aristotelian Society; this clearly indicates that a large group of intelligent and interested lay persons is taking its part to spread the doctrine of St. Thomas. The second point of interest is Dr. Phelan's unusual clarification of what has been

termed the "analogy of inequality." This phase of analogy has long since worried modern thinkers who are justly puzzled by the apparent conflict between logic and metaphysics. The thesis of Dr. Anderson, often cited, should be given to a larger public.

Dr. Phelan has acquired a deserved reputation as a scholar and this brief treatment of the key to Thomistic metaphysics and theology will enhance it. No one has ever written with more profundity than Cardinal Cajetan upon this subject; Fr. Ramirez in modern times has enlarged upon and clarified the great Cardinal's position. Fr. Phelan owes much to the Cardinal whose thought he has reproduced as much as possible within the confines of a popular treatment.

While the lectures do not need any orderly system of footnotes, their publication seems to demand much more exactness than Fr. Phelan frequently gives. If his students at the Medieval Institute were to cite a book without any indication of page or publisher, Dr. Phelan might be slightly annoyed. Not even analogy can excuse on this point. The more important references however are clearly indicated for those who are interested in the classical treatment. G.M.R.

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**Joy in Reading** (Book I of "The Catholic High School Literature Series"). By the Committee on Affiliation of the Catholic University of America for the Revision of English Curricula. W. H. Sadlier, Inc., and The Catholic University of America Press. 1941. pp. i-xviii, 1-612, with Index.

With the appearance of this handsome book the Catholic University of America Committee for the Revision of English Curricula has taken an epoch-making step forward in its responsible task of weaning our future youth from the funny papers to the classics. When completed, the series will comprise five volumes of anthologies with corresponding teachers' manuals and workbooks. In addition to the two introductory texts for first and second year, the series will include volumes on American literature and English literature, and, for optional use, a book of World literature. The first volume gives proof of a very original plan of attack which cannot fail to captivate the most cynical and suspicious juvenile mind, always on guard against the wiles of teachers lurking in ambush with schemes to improve it. The plan is simply to give the high-school student the kind of reading he has a natural liking for or which cannot fail to please him, while adding to the diet in gentle doses more profound and more valuable extracts until he himself will be drawn to a spontaneous desire for the imperishable thought of the ages. If once this flame is

kindled, the teacher's work is done. The good and profitable books are always ready.

Of course one must not lose to view the very special merit of this progressive anthology, which is that it is a *Catholic* anthology. This does not mean that it is limited to Catholic authors. As a matter of fact, the percentage of Catholic writers corresponds roughly to their representation in the general literary world, with, however, recognition being given to Catholic writers who might be undeservedly overlooked by more mundane editors.

The selection is limited almost entirely to contemporary writers of note, while certain classics are included, such as *Treasure Island*, *The Ancient Mariner*, *The Merchant of Venice*. Perhaps it is wise to begin with writers who are at once good and immediately compatible to modern minds. We find within the pages O. Henry, Carl Sandburg, Pearl Buck, Christopher Morley, Emily Dickinson as well as notable Catholic writers such as Mgr. Fulton Sheen, Fr. Leonard Feeney, S.J., Sister Madeleva, G. K. Chesterton, Alfred Noyes and Francis Thompson. Each section is preceded by an excellent introduction. Each extract is followed by biographical notes, helps for study, oral and written quizzes, projects and indications of further matter. The illustrations are profuse and original. Such a book should make the work of Catholic teachers more easy, more effective and furnish them with the long-desired harmony of moral and mental progress they wish in teaching literature. We hope that Catholic school circles will give this book the loyal and grateful welcome it deserves.

P.H.C.

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**Twelve Who Ruled.** By R. R. Palmer. The Princeton University Press, Princeton, N. J. 1941. pp. 1-417. \$3.75.

The twelve who sired the horrors of the new freedom that arose from the French Revolution are no strangers to Dr. Palmer whose previous work on the Age of Enlightenment (*Catholics and Unbelievers in Eighteenth Century France*—Princeton University Press—1940—Dominicana—Vol. XXVI, 2) merited much praise from Catholic reviewers. In the previous volume, scant sympathy was wasted upon these ruffians and bullies who enthroned the goddess of reason so high that it could look down upon the Deity with scorn. Not quite so free from the admiring tone is Dr. Palmer's analysis of the Committee of Twelve which comprised seven lawyers, a Parisian aristocrat, two army officers, an actor and a minister. Yet his ultimate appraisal of the Committee does not enthrone them as unqualified heroes and this fact may explain why *Twelve Who Ruled* has been

placed on the approved list of Cardinal Hayes' Literature Survey, America and the Commonwealth.

The conveniently aloof Deism of the period was bound to end in practical atheism. The facts are recounted by Dr. Palmer in a manner which leaves no doubt as to his integrity as a scholar and an expert in this age of Terror. Discounting the infrequent tendency to eulogize the exploits and aims of the Terrorists, *Twelve Who Ruled* offers historical information through the medium of a clear and elegant style.

T.W.R.

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**Noble Castle.** By Christopher Hollis. Longmans Green Co., N. Y. 1941. pp. 216. \$2.50.

Dantes *Inferno* contains the lines "We came to the foot of a noble castle"; its occupants were Electra, Aeneas, Hector and Caesar armed with falcon eyes. Mr. Hollis takes both the title and theme from this line. *Noble Castle* is a review of humanism as a vehicle for the development of Christianity; in the castle of Mr. Hollis lives Homer, the Greek tragedians and metaphysicians, Virgil, Catullus and Dante himself.

Mr. Hollis' amazing familiarity with classical lore embellishes his thesis that classical humanism was just as much a part of Divine Providence in the development of Christian thought as were the Roman legions in its spread. Hollis does the same for the yearly Greek compositions as Chesterton and Gilson have done in their studies. Aeschylus becomes the theologian of the dramatists who proposes questions which Plato and Aristotle were to answer as best they could. So convinced is Mr. Hollis of his stand that he can say "If there had not been the *Oresteia*, it is hardly possible that there could ever have been the Gospel of St. John." (p. 58) Such a statement is properly qualified to mean that the elaboration of the human words of the inspired writer has its humble origin in the myths of the poet. The treatment accorded to the wild theories of Frazier's *Golden Bough* leaves no doubt as to Mr. Hollis' awareness of the difference between similarity and identity regarding pagan cults and Christian dogma.

The author's technique is similar to Chesterton's in *The Everlasting Man*; such a compliment leaves room for originality on Mr. Hollis' part because he sees the gentler genius of paganism as the remote preparation for Christianity. His disregard of the authority and procedure of St. Thomas is a defect which is incongruous with his admiration for Dante. An index would have added an extra note of completeness to *Noble Castle*.

T.C.

**The Dilemma of Science.** By William M. Agar, Ph.D. Sheed and Ward, N. Y. 1941. pp. i-xvii, 1-140. \$2.00.

The self-imposed dilemma of science began a long time ago and coincided with the rise of a humanism which wearied of law and logic. The continuity of this rebellion, exposed so clearly by Gilson, is more or less neglected by Dr. Agar whose preoccupation with the "scientific" method of *how much* not *why* makes a limited canvas necessary. He seems to subscribe to Maritain's defense of an objective difference between philosophy and science but not all hesitancy is removed. No one can question Dr. Agar's duality of affection for modern science and the Church and his sequel to *Catholicism and the Progress of Science* gives both their due. The Catholic view of man to which he subscribes so wholeheartedly, seems to be only incidentally Catholic inasmuch as the Church has conserved and approved the truths of natural reason against the misnamed scientists whose hypotheses of today are tomorrow's absurdities.

The modern technique is well exposed by its Catholic apologist; his familiarity with his scientific brethren is well in evidence through the frequent citations which confirm his points. The uncomfortable dilemma in which science finds itself has many aspects, all of which are important. The prostitution of science as a means of denying God and man has tremendous ethical cultural implications. The most vexing horn of the dilemma concerns that old chestnut of the problem of knowledge which took the Cartesian trail that led directly to the opposition of body and soul, things and knowledge. The solution of Aristotle and St. Thomas has stood the test of the years and is hardly Catholic in a strict use of the term. The basic reason, that of the agent intellect, is relegated to a bibliography; Dr. Agar hasn't yet overcome his horror of that *deus ex machina*.

Inductively Dr. Agar proves that science is but a partial affirmation of truth. The complete story, as St. Justin was fond of arguing, can only be found in the science of the *Logos*. Alas! the benevolence of the Columbia geologist, is as rare as some of the high priests' of Science definitions are hostile.

T.M.

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**The Social Life of Primitive Man.** By Rev. Sylvester A. Siezer, S.V.D., and Franz H. Mueller. B. Herder Book Co., St. Louis, Mo. 1941. pp. i-xii, 1-566, with Table of Contents and Index. \$3.50.

The principles and methods of the Viennese school of Fr. Wilhelm Schmidt are offered conjointly by Fr. Seiber and Dr. Mueller in their introductory textbook, *The Social Life of Primitive Man*.

The 1924 translation of *People and Culture* was deemed inadequate due to the new findings of anthropological and sociological research. Accordingly, the two specialists retained whatever principles they thought were valid and applied them to the new data, thereby providing an introductory textbook which will appeal to the highly skilled in these controverted fields. Their theories seem plausible enough for the amateur who at least is not subjected to any *Golden Bough* animism.

According to the theory advanced, there are three primitive circles of ways of subsistence and three primary cultures: patriarchal, pastoral nomads, matriarchal horticulturalists and totemistic higher hunters. These are conjoined to the secondary circles of free matriarchy, totemism and mother right, and finally free patriarchy. Father Sieber contributed the sections on family, state and associations while Dr. Mueller confined himself to the chapters on property, technology and economic life for the primary circles.

*The Social Life of Primitive Man* renders satisfactorily a concept and a methodology which the average reader will find difficult and obscure as did the average reviewer. Its very uniqueness as a trend in Catholic science in a highly specialized field will recommend *The Social Life of Primitive Man* to the competent anthropologist.

T.R.

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**The Continental Congress.** By Edmund Cody Burnett. The Macmillan Co., N. Y. 1941. pp. i-xvii, 1-726, with Index and Table of Contents. \$6.00.

*The Continental Congress*, as the title suggests, is the history of that impotent body, that quasi government that attempted to administer political affairs on these shores from 1774-1789. Upon picking up the book the reader who is not expert in the Colonial field is inclined to suspect that it contains much that is not pertinent. If his acquaintance with American history is general he will wonder where in the world anyone could find material for 700 pages on the actions and antics of one of the world's most farcical legislative bodies, the value of whose achievements is best symbolized to the non-professional mind by the currency it authorized—the continental. If one is inclined to thus suspect that the book is "padded" it proves that he is not acquainted with the previous works of Mr. Burnett who is the greatest living authority upon this particular subject. His eight volume *Letters of the Members of the Continental Congress* has, since its publication, been a source book for material on the pre-Revolutionary, Revolutionary, and post-Revolutionary periods. His numer-

ous shorter studies contributed to historical publications have given him a position of pre-eminence in the field. In the present work Mr. Burnett has no difficulty filling all 726 pages with material that is well presented and interestingly written.

In the book Mr. Burnett does not confine himself to the actions of the body that is generally known as "The Continental Congress," that is, the legislature that guided the destinies of the colonies through the Revolution. The distinction between it and the so-called "Congress of Confederation" has no valid foundation in fact as the essential character of the Congress did not change between 1774 and 1789. So Mr. Burnett carries his story through until the ratification of the Constitution of the United States of America.

The impression, generally accepted even by students of history, that the Continental Congress was wholly useless is false. Considering the powers granted to it, it did remarkably well. It was the only semblance of union between the colonies during the war and its experience was to prove invaluable to the Congress authorized by the Constitution in 1789. To understand fully the Federal Congress a study of the Continental Congress is necessary.

The treatment of the subject is chronological rather than topical and in choosing this method of exposition this reviewer believes that Mr. Burnett made a wise choice. The picture presented is much more clear, the story much more moving. We also commend Mr. Burnett for dispensing with foot-notes with which so many historians fly-speck their work. The book is well written but long reading of literature authored in the eighteenth century seems to have had its effect on Burnett's style. Some of his passages might easily have been written before 1800.

F.R.C.

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### BRIEFER NOTICES

**Can We Keep the Faith?** By James Bissett Pratt. Yale University Press, New Haven, Conn. 1941. pp. i-vi, 1-218 with Index. \$2.75.

The confusing welter of modern theological thought finds a complete exposition in Dr. Pratt's latest series of lectures. The reviewer was tempted to dismiss the book with its all-important question about faith with the simple answer—No, any more than reason has been kept. Such an attitude may offend those of the Protestant world who are sincerely trying to return to their Father's House and it has been foregone, not in the interest of truth, but rather of kindness. Dr. Pratt is to be commended for his extensive familiarity with mod-

ern opinion but his positivistic trends take all the reality out of terms which Christian faith has hallowed. If only to discover how badly America needs God and how far from Him she is, Dr. Pratt's book would be useful. The bald fact remains that any departure from the strict exigencies of the Scholastic method tends to univocate God and creatures; the faith about which Dr. Pratt expresses so many doubts has not escaped this drift and isn't worth saving as long as it plays hide and seek with the unique fact of the Word Incarnate as the pivotal point in human events.

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**Meister Eckhart:** A Modern Translation. By Raymond B. Blakney. Harper and Bros., N. Y. 1941. pp. i-xxviii, 1-333, with Notes and Index. \$3.00.

The editor's admission that the great Dominican mystic was "a faithful and loving child of the Church" doesn't tally very well with other pronouncements scattered throughout the Introduction and Notes. These two, for instance, belie the supposed admission of repentant orthodoxy: Meister Eckhart did not "lift Christianity from any parochial conception," nor does he deserve this: "this man . . . told the common people about the unity of God and man, a unity so intimate that there would be no need for kneeling and bowing, no room for a priest in between." The tendency towards univocation of God and creature is admittedly present in the great mystic's works; some of his propositions are still condemned, although the unorthodox sense of these was retracted by their author who was always held in high esteem by the Order of Preachers as well as by the Church. It is to be regretted that these unsound propositions were included in this excellent example of the publisher's art; if their inclusion was necessary, they should have been indicated as *vitanda*. The absence of an *imprimatur* will warn the prudent.

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**Her Silence Speaks.** By Rev. John S. Middleton. P. J. Kenedy and Sons, N. Y. 1941. pp. i-xi, 1-134. \$1.00.

The short Prologue expresses the hope that *Her Silence Speaks* will "tell the praise of holy silence and extoll the art of divine listening." The seven words of the Mother of God have long been a favorite theme of preachers and writers and Fr. Middleton carries on the great tradition with grace and clarity. The strangeness of God's ways with His creatures is fittingly summarized under the chapter headings whose paradoxical titles echo modern needs and offer modern solutions. To the scurrying Marthas willing to graduate to the

best part, to the proficient Marys, the sublime thoughts of *Her Silence Speaks* will be most welcome. The Sacred Texts follow the translation of the Very Reverend F. A. Spencer, O.P.

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**A Light to My Path.** By Rev. Peter Lippert, S.J. English Translation by Sister Mary Aloysi Keiner. Frederick Pustet Co., N. Y. 1941. pp. 1-274. \$2.50.

The devotional series of European spiritual writers, especially from the Fathers of the Society of Jesus, is augmented by this latest translation of a group of radio talks given a few years ago by Fr. Lippert. Their aim is practical and to the achievement of this objective, the author and his able translator bring many practical considerations which have a tendency to the sentimental. The undeniable beauties of the inner life are not always depicted with this rather juvenile outlook which fact removes the book from regions of pious reading, lacking in doctrinal merit. Since no textbook treatise was intended, the author's purpose was fulfilled, yet the absence of sources is a drawback.

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**Progress in Divine Union.** By Rev. Raoul Plus, S.J. Translated from the French by Sisters Bertille and St. Thomas. Frederick Pustet Co., N. Y. 1941. pp. i-viii, 1-142. \$1.50.

Fr. Plus offers four motives which make progress in divine union desirable and efficacious. All spring from the motive force of love; two arise from a well-ordered love of self and two from the higher motivation of love of God. Self preservation and the working out of our redemption radiate from the love of self and prayer of petition for elevation to the prayer of contemplation arise from charity. Some confusion arises from the author's acceptance of St. John Damascene's description, which is not the most accurate one, of the prayer of petition. Sparkling illustrations and citations from the great Spanish school of mysticism make *Progress in Divine Union* worthwhile.

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**Liturgical Latin.** By Wilfrid Diamond. Benziger Bros., Inc., N. Y. 1941. pp. i-xvi, 1-346, with Vocabulary and Index. \$2.50.

Mr. Diamond's exposition of the Church's official tongue, so long a mystery to her children, is a step forward towards restoring to the faithful their liturgical heritage which has been buried under the vulgarisms of pious hymnology and worldly compositions by pa-

gans and irreligious. The simplicity of the Gregorian chant and its expressiveness as a medium for the Sacred Text's illumination are a common place to those who have heard the Solennes group waft musical Latin on the wings of devout prayer. The chief difficulty urged against reform has been the laity's inability to grasp the Latin language; the difficulty is a real one, just as real as the inanities of some of the hymns in the vernacular which do everything but tuck the Incarnate Word under warm blankets in a good-night benediction.

*Liturgical Latin*, placed in the hands of a zealous priest, will overcome the linguistic difficulty if perseverance is joined to courage. Its complete reliance upon the actual phrases of the Mass and Office, its visual helps through accents and syllabication and exercises to test progress make Mr. Diamond's book a must for those whose deficiency in liturgical Latin is a drawback which they are eager to rectify.

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**Youth Guidance.** By the Rev. Kilian J. Hennrich, O.F.M.Cap. Joseph F. Wagner, Inc., N. Y. 1941. pp. i-v, 1-314, with Index. \$2.25.

While the Popes of modern times have long insisted upon the necessity of winning the youth to the standard of Christ, their words fell unheeded, for the most part, on the ears of the sheep and pastors of the flock as the hirelings took full advantage of the wise advice. The means for winning the youth have long been at the command of the parties on whom the obligations rest; they are as old as the great Confraternities and Third Orders which renewed Europe after the Dark Ages. Fr. Hennrich naturally emphasizes the work of the Cordbearers, Seraphic Youth and Young Tertiaries but justly points out that other Orders have similar organizations.

Fr. Hennrich wisely points out that the current trend to make the so-called American way of life the leaven by which our youth should be moulded is most dangerous. Patriotism belongs to Caesar but even Caesar belongs to God. The program which he offers, a most extensive one, based on sound doctrine, is a welcome relief from the "activism" which looms as a threat to youth movements.

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**\* All That Glitters.** By Frances Parkinson Keyes. Julian Messner, inc., N. Y. 1941. pp. 1-820. \$2.75.

Mrs. Keyes returns to her first love, the novel, after her successful publisher's assignments which revealed her literary finesse at simple and respectful delineation of Catholic sanctity. *All That Glitters* is a novel about Washington, the Nation's Capitol. As a novel,

it suffers from excessive length and a surplus of characters. There are four main characters and by the time the Fates of fiction weave and unspin their webs in which the main characters are caught, the reader is exhausted. The novel concerns the evolution of Zoe Wing and Bob Morton from weak and sensual persons to characters of human importance; the contrasting theme shows the dissolution of Isabel Warner and Giles Arnold from their positions of affluence. The best characterization is that of Veronique who would have made a better heroine than the selfish Zoe; the change of Veronique is brought about through internal crises whose importance in the scale of living outweighs the bombastic marital readjustments of the actual hero and heroine. Mrs. Keyes' portrayal of her native Virginian traditions is excellent. The implications and comparisons to actual events add an extrinsic appeal to the artificial glitter of Washington as seen through the author's observant eyes.

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**The School of Love.** By Rev. John A. Kane. St. Anthony Guild Press, Paterson, N. J. 1941. pp. i-xvi, 1-171. \$1.50.

*The School of Love* represents a clear illustration of how a theological assumption can color a whole devotional tract. Fr. Kane holds to the view that the Incarnation would have taken place, even if man had not sinned; the same reason holds for the institution of the Most Blessed Eucharist. Few great theologians, if any, can be found to corroborate this position. The sacrificial aspect of the Sacrament of Love presents the popular theory (alien to St. Thomas—whose authority is ignored throughout the book) of Fr. De la Taille. The meditations suggested for attendance at the representation of the broken Humanity of Christ are hardly consonant with the Council of Trent's repeated insistence that the sacrifice of the Mass is a sacramental one. The attempt of modern theologians to compress the elusive nature of these wonderful instruments of God which are unique in origin and causality into the ethical and factual life of Christ once again adds to welter of opinion on the nature of the Sacraments and the Sacrifice of the Mass. The followers of St. Thomas will lament the waste of such an elegant style upon the *School of Love's* theological ancestry.

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**Poems.** By Roderick MacEachen. The Corcoran Press, Wheeling, W. Va. 1941. pp. 1-78. \$1.00.

Gospel anecdotes and Christian truths still fall from the pen of this poet with astonishing ease. His simplicity reminds the reviewer

of the curt and pithy efforts of the late Fr. Page. The Holy Mother of God and her Divine Son are the chief sources of inspiration and they are treated reverently. Three favorites of the reviewer were: "He That Is Without Sin," "Darwinism" and "New Year." The small volume is attractively presented in red fabrikoid Morocco.

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**Middle East.** By H. V. Morton. Dodd, Mead and Co., N. Y. 1941. pp. i-x, 1-374, with Index and Maps. \$3.00.

The tireless Mr. Morton has produced another book on the Oriental world. *Middle East* takes its place beside his other works and yields to none of them in charm and interest. The chief reason for this is the fact that his latest book combines excerpts from the popular *In the Steps of the Master*, *In the Steps of St. Paul* and *Through the Lands of the Bible* with impressions on Turkey and Greece; these additions comprise about one half of the book. One misgiving suggests itself: a few hasty readers may neglect the more thorough treatment of the former books, while old friends may be disappointed over Mr. Morton's repetition.

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**King's Highway.** By Lucille Papin Borden. The Macmillan Co., N. Y. 1941. pp. i-xxxiii, 1-485. \$2.50.

The adventures of the Starforths are continued in this sequel which ranks in authenticity and interest with the other novels by Mrs. Borden. From the contemporary descendants of the royal family whose loyalty to the Faith during the horrors of the penal era in Elizabethan England was so striking. Mrs. Borden goes back to those days through a quickly-paced flashback. An introductory Prologue connects the story for new friends of the series and refreshes the memories of those who enjoyed *Starforth*. Catholic in theme and appeal, *King's Highway* is recommended without apology as a representative Catholic novel.

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**The Catholic Doctor.** By Rev. A. Bonnar, O.F.M. P. J. Kenedy & Sons, N. Y. 1941 pp. 1-184. \$2.25.

Several editions testify to the deserved popularity of this medico-moral treatise which offers conjointly the safe norms of canonical practice and the best ethics of medical procedure. This latest reissue by an American publisher is a credit to a house whose long history of service is enhanced by this practical handbook which will be of use to the medical and nursing professions as well as to the busy priest.

**One Inch of Splendor.** By Sister Mary Rosalia. Field Afar Press, New York City. 1941. pp. 1-90. \$1.00.

More than an inch of splendor is reflected in this heroic story of Sister Rosalia and the Missionary Sisters of St. Dominic. The inch of splendor is Sister's modest indication of her part in the growth of the mustard seed among the Chinese. Attractive illustrations and woodcuts make her story all the more interesting.

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**Mechanization and Culture.** By Walter John Marx. B. Herder Co., St. Louis, Mo. 1941. pp. i-vii, 1-243, with Index. \$2.00.

The lessons of Babylon, Carthage and Rome are reviewed by Dr. Marx who sees Spengler's prophecy on the road to fulfillment: "This machine-technics will end with Faustian civilization and one day will lie in fragments, forgotten, our railways and steamships as dead as the Roman roads and the Chinese Wall; our great cities and skyscrapers in ruins like old Memphis and Babylon." Most satisfactory is the analysis of the speed-up system of technological progress; less satisfactory is the very brief Epilogue in which all apocalyptic pretensions are dismissed with a ray of hope. No one can blame Dr. Marx for not drawing a blueprint of the society of the future. The broader outlines of reform have long been visualized by Christian thinkers; Dr. Marx' study makes their incorporation all the more necessary, despite the pressing need for armaments.

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**The Voice of Trappist Silence.** By Fred L. Holmes. Longmans Green Co., N. Y. 1941. pp. i-xi, 1-114. \$2.50.

The quiet voice of Trappist contemplation, so utterly alien in a world accustomed to the strident voices of personal and national aggrandizement, is beautifully recorded by Mr. Holmes whose reverence for his theme is manly and sincere. For his vivid commentary which makes the Trappist quest for God a thrilling adventure, his publishers have done their best: vellum paper, profuse illustrations and reasonable price. We recommend that you read *The Voice of Trappist Silence* as a bracer against pessimism; to hear its voice will require more sacrifice but the labor won't be lost.

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**Liturgical Worship.** By Rev. Joseph A. Jungmann, S.J. F. Pustet, Inc., N. Y. 1941. pp. 1-141. \$1.25.

No new sheaves are brought in by Fr. Jungmann in these lectures delivered at Innsbruck; a capitulation of forgotten principles

in Christian worship, however, is not without its necessity. This necessity is more than fulfilled in a brief and simple treatment of the principles which should govern the liturgical worship of the mystical Body.

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**Gems of Prayer.** The Brepols Press, New York City. pp. 1-201.

The traditional manual of devotional exercises, up to now, has lacked the texts for the Sunday Gospels and Epistles. This little book offers the Confraternity edition with the usual Ordinary of the Mass in parallel texts, prayers after Communion, etc.

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**Four Girls and Other Poems.** By Sister M. Madeleva. St. Anthony Guild Press, Paterson, N. J. pp. 1-13. \$0.50.

Reprints from other magazines comprise this small collection of Sister Madeleva's delicate verse. In the modern tradition of suggestion, Sister Madeleva weaves Catholic truth in a thin, lacy web that calls to mind the endeavors of Emily Dickinson. Needless to say, the love which the religious affirms is not the frustration of the New England recluse.

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**The Children's St. Francis.** Story by Catherine Beebe—Illustrations by Robb Beebe. St. Anthony Guild Press, Paterson, N. J. pp. 1-105. \$0.50.

Weaving legend and fact together by words and picture, the authors find St. Francis a most attractive subject for the very young; they, in turn, should enjoy the properly-focussed humanism of the Poverello who saw his Maker in everything. The Franciscan spirit is well reflected in this pleasant juvenile interlude which can serve as vehicle for education of young in heart.

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**Gall and Honey.** By Edward Doherty. Sheed & Ward, N. Y. 1941. pp. 300. \$2.50.

With more than the proverbial nine lives, Eddie Doherty's adventurous spirit has seen much of the great newspaper stories the coverage of which made him one of the most famous reporters of modern times. The inner life of the great reporter was just as stormy as the events which he covered. *Gall and Honey* is a convincing proof that Christian life need not be dull. His manly devotion to the Faith of his fathers was only acquired after long rebellion. The familiar story of Fr. Coughlin's famous trade is a high point in the

reporter's exciting story. Dominicans will be pleased to know that Mr. Doherty is an ardent Blessed Martin fan. *Gall and Honey* will afford many edifying moments—the sermon of example is its chief asset.

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**The Sickness Unto Death.** pp.

**Fear and Trembling.** pp. i-xxix, 1-209.

**Repetition.** pp. i-xlii, 1-212.

By Soren Kirkegaard. Three books published by the Princeton University Press, Princeton, N. J. 1941. \$2.75 ea.

The great Danish philosopher and theologian whose works are being published in an excellent series by Princeton is not well known in this country, except among the disciples of Karl Barth. Interest will be greatly restricted among Catholic readers who will find the undercurrent of pessimism and anti-humanism too strong for orthodoxy. The Danish theologian is an exponent of an intuitional approach to supernatural reality—an approach that is difficult to follow in its flashes of insight. M. Maritain in his *True Humanism* has offered the view that Kirkegaard's theological ancestry is to be found in the breakup of the Christian world after Luther and Calvin substituted grace without freedom in their contention that man was essentially corrupted by Adam's fall. No system in the logical sense of the word as an orderly and reasoned delineation of the mystery of Divine love and human existence is given by Kirkegaard. In place of this, he offers a mysticism that is only attractive if its Protestant Revolt presuppositions are accepted through ignorance, willed or otherwise. The University Press has clothed this series in an excellent format, one that raises the inevitable question—Why do the children of light fail to take a leaf from their brethren's book?

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**Literary Scholarship: Its Aims and Methods.** Norman Foerster and Others. Chapel Hill Press, University of No. Carolina. 1941. pp. i-ix, 1-269. \$3.00.

Norman Foerster pleads for the humanities in his usual persuasive way, John C. McGilliard tries to clarify linguistics, Rene Wellek dissects literary history, Austin Warren offers the normative and descriptive aspects of literary criticism and Wilbur L. Schram discusses the University's role in aiding imaginative writing. The old and the new are pleasantly blended in this technical book for students of literature. The critic will find Norman Foerster's *The Study*

of *Letters*, Austin Warren's *Literary Criticism* highly provocative essays; the latter is particularly good. An excellent bibliography accompanies the essays.

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**Modicum. Twelve Recollection Days For Priests.** By Frs. Bierbaum and Hagspiel. St. Anthony Guild Press, Paterson, N. J. 1941. pp. 204. \$1.00.

Pious reflections grouped around each of the months of the year run from Insight, Consideration, Caution, to December's Wholly for God. The author's *Pusillum* is well-known as a meditation series in this country. Fr. Hagspiel has rendered the German Franciscan's reflections into easy and delightful English. The example of St. John Vianney should entice many a priest to follow in the footsteps of the Eternal Priest; much is made of the gentle and obscure French priest who relied more on the Tabernacle than modern methods.

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**Eddie of Jackson's Gang.** By Brother Ernest, C.S.C. St. Anthony Guild Press. pp. 265. \$1.00.

Juvenile entertainment, vastly superior in interest and character formation than the usual thriller diet afforded in our lurid comics, is provided by Brother Ernest whose story has the *Oliver Twist* angle without Dickens. This isn't damning with faint praise as Dickens, with all his literary excellence, failed to see and portray the significance of Christianity in the lives of his heroes who are much too good with that natural goodness which ignores the graces of Christ and His Church.

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**The Kremlin and The People.** By Walter Duranty. Reynal & Hitchcock Co., N. Y. 1941. pp. 1-222, with Index. \$2.00.

This song of praise to Stalin is written by the famous author of "*I Write as I Please*" and so he does in this attempt to whitewash the horrors of the "purges" of the bloody regime. Half of the slender volume is devoted to the Moscow trials which are recounted as just reprisals—they were executed after they confessed; then, too, these confessions must be true, argues Mr. Duranty, because "Russians are Russians." The glowing tributes given to the Red Army seem to have been justified by recent events; now that they are on the side of the angels, it behooves them to remember there are two sides of that army as well. That Russia is now a full ally (for the time being at least) does not change bloodstained hands to lily-white. The blood of millions of Russians still cries wolf rather than lamb.

**Good Cardinal Richard, Archbishop of Paris.** By Yvonne de la Vergne. B. Herder Book Co., St. Louis, Mo. 1941. pp. 1-235. \$2.25.

Good Cardinal Richard, Francis Richard, Archbishop of Paris from 1886 to 1908, was a saintly and learned man whose industry and zeal are caught by his biographer and translator (Fr. Newton Thompson) in such a way that you will enjoy the quickly changing tempo of the France in which the Cardinal was such an important influence for the Church. His great devotion to the Sacred Heart of Jesus was a characteristic which remained with him until death; even at the age of eighty, after Pope Leo XIII's consecration of the whole human race to the symbol of God's love for us, the vigorous Cardinal climbed to the top of the great dome of the basilica in Montmartre to place there the cross. Anti-clericalism found in him a firm and unrelenting foe. These activities and many more will sustain interest for those who like ecclesiastical biography that borders on the reverent.

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**Happy Memories of a Sister of Charity.** By Sister M. Xavier Farrell. B. Herder Book Co., St. Louis, Mo. 1941. pp. i-vii, 1-190. \$2.00.

Edification and entertainment of a similar nature as the biography of the Cardinal Archbishop are provided in this story of a religious whose ninety-odd years of living deepened the joys of her vows and duties. Sisters should be able to recognize in this life a refraction of the spirit which makes their contributions to Catholic life so valuable and find Sr. Xavier's story an antidote and an elixir.

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**The National Catholic Almanac, 1942.** St. Anthony's Guild Press, Paterson, N. J. pp. 1-784, with Index. \$1.00.

In its thirty-sixth year of service, the National Catholic Almanac presents the usual details about everything with the slightest Catholic connotation, in addition to many items about the fine arts, civics and government, to mention but a few of the features which make this annual survey such a valuable reference book for everybody's use. A word of congratulation must be tendered to the clerics of the Holy Name College who compiled the data of this survey.

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**Maryknoll Mission Letters.** Field Afar Press, N. Y. pp. 1-55. \$0.50.

These letters have about themselves the quiet charm of greetings from old friends who despite their busy life deign to think of others and share their experiences with the friends left behind. The efforts

of the Maryknoll fathers at the noble work of bringing light to those in the shades of darkness have been very successful; that spirit shines forth in these letters making them personal and intimate accounts of Apostolic labor. Purchase of these will bring about a twofold reward: the enjoyment of friendly communication, the furtherance of missionary work.

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**We Have Been Friends Together.** By Raïssa Maritain. Longmans Green Co., N. Y. pp. i-xi, 1-208. \$2.50.

Mme. Maritain proves again that her talents are no mean order in her reminiscences of the days gone by; these were the golden days, rich in memories of great men and great events. Hans Driesch, Leon Bloy, Bergson are but a few of the great names which helped the Maritains to find peace and hope. The pilgrimage of the Maritains as partially retold in this first volume which ends with the first decade of the nineteenth century is a fascinating one which you'll enjoy reading, especially if you are at all curious about Bloy and Peguy.

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**Christian Crisis.** By Michael de la Bedoyere. The Macmillan Co., N. Y. pp. i-xiii, 1-210. \$1.75.

One more apocalyptic work in a sick and gasping world is offered by a disillusioned Christian for whom tomorrow will be as bleak as yesterday unless the personalist message of Christianity is duly emphasized. The book's condemnation of Liberalism and Communism is strong; its positive side, however, is a little perplexing. The author seems to be pleading for that sort of Christian secularism which M. Maritain espoused in his *True Humanism*. His sympathy with the "have-nots" is genuine but only the barest outline of a program is offered to alleviate them.

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**Saints at Prayer.** By Raymond E. F. Larsson. Coward-McCann, Inc., N. Y. pp. i-xvii, 1-384. \$2.50.

Indeed, "if these should hold their peace, the very stones would cry out." In his latest book, Mr. Larsson offers the prayers of the Saints with a brief biographical outline for each of the varied contributors who range from St. Polycarp down to St. Theresa of Lisieux. In between are the golden prayers of the great Doctors and Fathers, the mystics and Scholastics. The translations are smooth and elegant; the biographical details are neatly arranged and properly emphasized in this highly recommended collection of the Saints' best weapons.

**The Seven Gifts of the Holy Ghost.** By Bernard Kelly, C.S.Sp. Sheed & Ward, N. Y. pp. i-ix, 1-136. \$1.75.

Fr. Kelly sets out to show that the Holy Ghost's gifts are not the luxury of the perfect but are the necessary armor of every Christian in the battle against sin. Fr. Kelly's theological master is St. Thomas whose teaching seems to be followed throughout the slender volume. Two additional thoughts are developed by the author; one concerns the related question of the beatitudes, the other is a bare indication of the role of the infused moral virtues and the gifts. Sheed and Ward again scores in its endeavors to present the solid doctrine of St. Thomas in a way that is intelligible and attractive to all.

\* **Catholicism as Creed and Life.** By J. Elliot Ross. Devin-Adair Co., N. Y. pp. 1-90 with Index. \$0.90.

Fr. Ross' wide experience as a convert maker stands in his favor in this brief resume of Christian Doctrine. All of the highlights of the Church's doctrine and practice have been compressed into a compact and clear statement which should remove many prejudices from the eyes of those for whom it is primarily intended. The avowed apologetical aim of the work does not suffer from those disadvantages arising from too many concessions to good faith.

**Easy Notation Hymnal, and Proper of the Mass.** By Rev. Wm. E. Campbell. St. Anthony's Guild Press, Paterson, N. J. \$0.50 and \$1.00 for single copy.

These inexpensive booklets have been designed to offer groups the opportunity of joining more effectively in Christian worship. Rules for Latin pronunciation, clearly indicated accents and modern notation should make their sale to parishes an easy matter. An extremely good discount is available for quantity purchases.

### BOOKS REVIEWED:

- ADLER, MORTIMER J. *A Dialectic of Morals.* Univ. of Notre Dame. \$1.80.  
 BEEBE, CATHERINE. *The Children's St. Francis.* St. Anthony Guild Press.  
 \$0.50.  
 BIERBAUM, REV. FR. *Modicum.* St. Anthony Guild Press. \$1.00.  
 BLANSHARD, BRAND. *The Nature of Thought.* Two Vol. The Macmillan  
 Co. \$8.00.  
 BONNAR, REV. FR., O.F.M. *The Catholic Doctor.* P. J. Kenedy & Sons. \$2.25.  
 BORDEN, LUCILLE. *The King's Highway.* The Macmillan Co. \$2.50.  
 CAMPBELL, REV. WM. E. *Easy Notation for Proper of Mass.* St. Anthony  
 Guild. \$1.00-50.

- CUDAHY, JOHN. *The Armies March*. Charles Scribner's Sons. \$2.75.  
 DOHERTY, EDWARD. *Gall and Honey*. Sheed & Ward. \$2.50.  
 DURANTY, WALTER. *The Kremlin and the People*. Reynal & Hitchcock. \$2.00.  
 ECKHART, MEISTER. *A Modern Translation*. Harper & Bros. \$3.00.  
 ERNEST, BROTHER. *Eddie of Jackson's Gang*. St. Anthony Guild Press. \$1.00.  
 FARRELL, SISTER M. XAVIER. *Happy Memories of a Sister of Charity*. B. Herder Co. \$2.00.  
 FOERSTER, NORMAN AND OTHERS. *Literary Scholarship*. Chapel Hill Press. \$3.00.  
 GEMS OF PRAYER. Wilderman Press. \$1.00 to \$3.00.  
 GUYOT, REV. G. H., C.M. *In the Footsteps of Christ*. Jos. Wagner, Inc. \$0.60.  
 HAYES, JOS. C. H. *A Generation of Materialism*. Harper & Bros. \$3.75.  
 HENNRICH, REV. KILIAN, O.F.M. *Youth Guidance*. Jos. Wagner, Inc. \$2.25.  
 HOLLIS, CHRISTOPHER. *Noble Castle*. Longmans Green Co. \$2.50.  
 HOLMES, FRED L. *The Voice of Trappist Silence*. Longmans Green Co. \$2.50.  
 JAMES OF VORAGINE. *Golden Legend*. Vol. II. Longmans Green Co. \$3.50.  
 Boxed Set \$5.00.  
 JUNGSMANN, REV. JOS. A., S.J. *Liturgical Worship*. Fred. Pustet, Inc. \$1.25.  
 KELLY, REV. BERNARD, C.S.Sp., *The Gifts of the Holy Ghost*. Sheed & Ward. \$1.75.  
 KIERKEGAARD, SOREN. Princeton University Press. \$2.75 ea.  
*The Sickness unto Death. Fear and Trembling. Repetition.*  
 LARSSON, RAYMOND E. *Saints at Prayer*. Coward-McCann. \$2.50.  
 LIPPERT, REV. PETER, S.J. *A Light to My Path*. Fred. Pustet, Inc. \$2.00.  
 MACÉACHEN, RODERICK. *Poems*. The Corcoran Press. \$1.00.  
 MADARIAGA, SALVADOR. *Hennando Cortez*. The Macmillan Co. \$4.00.  
 MADELEVA, SISTERS. *Four Girls and Other Poems*. St. Anthony Guild Press. \$1.00.  
 MARITAIN, JACQUES. *Ransoming the Time*. Chas. Scribner's Sons. \$3.00.  
 MARITAIN, RAISSA. *We Were Friends Together*. Longmans Green Co. \$2.50.  
 MARX, WALTER. *Mechanization and Culture*. B. Herder Co. \$2.00.  
 MEEHAN, REV. FRANCIS X. *Efficient Causality in Aristotle and St. Thomas*. Cath. Univ. Press.  
 MIDDLETON, REV. JOHN S. *Her Silence Speaks*. P. J. Kenedy & Sons. \$1.00.  
 MONROE, N. ELIZABETH. *The Novel and Society*. Chapel Hill Press. \$3.00.  
*National Catholic Almanac*. St. Anthony Guild Press. \$1.00.  
 O'BRIEN, SISTER M. CONSILIA. *Christian Social Principles*. P. J. Kenedy & Sons. \$2.40.  
 O'CONNOR, JOHN J. *The Catholic Revival in England*. The Macmillan Co. \$1.00.  
 PETRY, RAYMOND. *The Apostle of Poverty*. Duke University Press. \$3.00.  
 PLUS, REV. RAOUL, S.J. *Progress in Divine Union*. Fred. Pustet, Inc. \$1.50.  
 ROSALIA, SISTER. *One Inch of Splendor*. The Field Afar Press. \$1.00.  
 ROSS, REV. J. ELLIOT. *Catholicism as Creed and Life*. Devin-Adair Co. \$0.50.  
 SARGENT, DANIEL. *All the Day Long*. Longmans Green Co. \$2.50.  
 SOLMSEN, FRIEDRICH. *The Theology of Plato*. Cornell University Press. \$2.00.  
 UNDET, SIGRID. *Christmas and Twelfth Night*. Longmans Green Co. \$0.90.  
 VERGNE, YVONNE DE LA. *Good Cardinal Richard*. B. Herder Co. \$2.00.  
 WALSH, GERALD J. *Medieval Humanism*. The Macmillan Co. \$1.00.

### PAMPHLETS RECEIVED:

- Catholic Reading List Supplement*. By Charles L. Higgins. Catholic Library Ass., Scranton, Pa. \$0.10.  
*The World Society: A Joint Report*. The Cath. Ass. for International Peace, Wash., D.C. \$0.10.  
*School Year Religious Instruction Manual*. Confraternity of Christian Doctrine.

Wash., D. C. \$0.10. For Grades I and II, III, IV and V, VI, VII and VIII.

Our Sunday Visitor Press, Huntington, Ind.:

*Man with the Iron Hand and Heart. The Story of Henri De Toni.* Rev. Thomas A. Meehan. *The Latest American Tragedy. A Challenge to Men in the Service. A Guide for Confession.* By Rev. Henry Frank, S.T.B. *The Practical Aspects of Patriotism.* By Rev. George Johnson.

St. Anthony's Guild Press, Paterson, N. J. \$0.5 ea.:

*What the Mass Is For You.* By Rev. Gordon Krahe, O.F.M. *Saint Salvator of Horta.* By Rev. Leonard Perotti, O.F.M. *Man of Peace.* By Marion Habig, O.F.M.

*Family Life in Christ.* By Therese Mueller. The Liturgical Press, Collegeville, Minn. \$0.10.