



**The Rosarian's Handbook.** Edited by the Reverend Dominic Dolan, O.P. pp. 152. The Apostolate of the Rosary, 141 E. 65th St., New York. \$1.50.

In the provident design of God, the Blessed Virgin Mary is the Mediatrix through whom His graces descend to us and our prayers return to Him. Since the **Rosary is the most popular, efficacious and** richly indulgenced of devotions to Mary, this handbook will have a universal appeal to all Catholics and a more particular one to all who are enrolled in the Rosary Confraternity, or engaged in the zealous propagation of the Rosary. The beautifully designed and illustrated little volume is chock-full of information and helpful advice. Here at last is the much-needed compilation, in practical and handy form, of the vital information on the Rosary and the Confraternity.

We are introduced first of all to the address of Pope Pius XII on "The Rosary for Married Persons" and the encyclical of Pope Pius XI on the "Holy Rosary of the Blessed Virgin Mary." There follows a section containing the formula for the diploma signifying the erection of the Confraternity in a church, the apostolic constitution of Pope Leo XIII on the laws, rights and privileges of the Confraternity, and a selection of proposed by-laws for Rosary societies. Next comes a list of the promises of the Blessed Virgin to those who recite the Rosary, and various prayers to Our Lady of the Rosary, including three forms of novena prayers. Rosarian ritual and custom for Mass, the reception of members, Sunday procession and its hymns, procedure for monthly meetings, and sections on the Rosary Society candles and roses, the Rosary during Mass, for the family, for the dead, and a list of Rosary indulgences follow next in order. The formulas for these rituals are given in Latin, and the volume concludes with brief accounts of the famed apparitions of Our Lady of the Rosary, the manner of saying the Rosary, and a description of the Rosary Altar in the Church of St. Vincent Ferrer, New York.

Father Dolan deserves high praise for the grand volume he has compiled. It would be difficult to over-estimate the worth of this

little volume, and the benefit it will be to all priests and members of the Rosary Confraternity in the spread of the Rosary apostolate.

T.K.N.

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**The Way of the Blessed Christ.** By Rev. Vincent Kienberger, O.P. pp. 260. Longmans, Green Co., N. Y. \$2.25.

*The Way of the Blessed Christ* is, as Archbishop Samuel Stritch says in the foreword: "... a book written for pious souls. . . . Others will not understand it." From the beginning right up to the end, Father Kienberger has poured forth upon the written page all the love which has been stored in his heart. Few authors have so eloquently expressed their true feelings.

To fully analyze the book, it would be necessary to consider each chapter, so completely has the author treated his subject. The whole book is divided into thirty-three chapters, to represent the thirty-three years which Christ spent on this earth. Each chapter is then divided into four sections, to facilitate the meditation period of one hour on each topic. It should be noted especially that Father Kienberger, in the final section of each meditation, applies one particular point which will deal with the Holy Eucharist, the pivotal point around which he has studied, laboured and lived all his life. Now the fruits of that labor of love are evident in this volume. Each chapter is complete in itself. One incident in the earthly life of "the Blessed Christ" is fully treated; yet just as the magnificence of a tapestry is had only through a view of the entirety, so too the whole theme of the book is not realized until the final chapter.

Ordinarily one would be startled to see such a number of references to the Bible, but under the able pen of Father Kienberger each passage is so ingeniously interwoven into the text that an amazingly unified smoothness is obtained. The exquisite word-pictures of Christ and His surroundings leave the reader breathless; but that which will be noticeable to all will be the loving manner in which the author treats of Christ as He is still with us in the Sacrament of Love.

*The Way of the Blessed Christ* cannot be classified with the usual run of meditation books, most of which bubble over with pietistic platitudes. Both the layman with his simple meditation, and those whose lives are more intimately bound up with meditating, will find the book eminently suitable. It should go down as a leading meditation book of the year; it is a work which deserves unstinted praise.

C.McK.

**The Maritain Volume of The Thomist.** Essays in honor of Jacques Maritain's Sixtieth Birthday. Sheed and Ward, N. Y. 1943. pp. 1-374 with illustrations, appendix and indices. \$3.50.

As cosmopolitan as the modern Thomist to whom this outstanding tribute is dedicated is this Maritain issue of *The Thomist*, published by Sheed and Ward for the Dominican Fathers of St. Joseph's Province. Contributions range from humanistic essays to more serious essays theological and philosophical in tone; two etchings of the great philosopher and a motet in honor of the angels are an indication of the diversity of efforts that comprise this tribute to one of the great names in the Thomistic revival.

Selection of favorite essays is a difficult task when there are so many contributions of merit. No one standard would be adequate as the reader will discover. Yet some articles will sound a more challenging note than others. You'll notice, for instance, how divergent are Father Osbourn's stimulating application of divine causality in terms of human operation and Doctor Adler's moderate positivism in his reconsideration of the five proofs for God's existence. Father Brennan's study of culture should open a few eyes to the real values which St. Thomas knew so well as the only permanent bases of progress. Dr. Hutchins' analysis of Edmund Burke neatly removes another idol. The study of Claudel, the article by Dr. O'Meara on John Dewey, make the contemporary scene very much alive.

To the Editors, the publishers, and the Committee are due congratulations for an outstanding collection in honor of one of St. Thomas' great followers. By all means meet Maritain in *The Thomist* issue dedicated to him on the occasion of his sixtieth birthday. A life, just as long and just as fruitful, can be easily predicted for *The Thomist* which has proved its worth to the title of being the contemporary treasure house of St. Thomas. D.L.

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**Old Principles and the New Order.** By Rev. Vincent McNabb, O.P. pp. 246. With foreword by Maisie Ward. Sheed and Ward, New York. \$2.75.

The present work carries the strong, undiluted savor of a follower of Him Who told His disciples: "You are the salt of the earth." One does not make a meal out of salt. Hence this book is to be used to season our other, ordinary intellectual fare, to be digested slowly, and to be returned to often. For it offers a vivid refutation of the ideology of the modern, mechanistic, and money-mad world in the light of the Gospel message. And the indictment is all

the more telling for the charity with which it is delivered. Father McNabb is no pessimist, but he cannot refrain from alarm at the condition of the world today. He is likewise anything but a hater of modern business men, but he does hate their business. Where principles are involved he is adamant. And he sees the principles of Christ and Modern Capitalism as irreconcilable.

From the ordinary person, he insists, we can expect only a normal degree of holiness. But modern city life, stemming from an economic policy of production for profit and treating the worker as just another machine, has thrown in the path of the average man temptations which are usually beyond his power to resist. Hence the spread of birth control, divorce, immoral literature, and other forms of escape from the drudgery of life. The only escape that is legitimate and final, however, is to flee the occasion of sin. This implies a flight from the city itself. He sees the return to the land as a necessary condition for the salvation of highly industrialized countries, especially his own England. Even the land has been commercialized by large-scale farming for profit. What he wants is a return to the state of numerous, small-scale but intensive farmers producing for consumption only, and aiming at as much self-sufficiency as possible. Only thus will man regain his human dignity and the forgotten privilege of being his own master; only thus will he be enabled to work out his salvation. This is not a return to "things primitive but to things primary." It is not a case of discarding all the advances man has made, but it does demand that a proper balance be struck, that the prevalent philosophy be rejected and that man be restored to the position his fellowship with Christ requires.

It is remarkable what the author can draw from the Gospel parables even in support of his attacks on large-scale farming. Clearly he has meditated long and deeply to garner his "old principles." There is more than a discussion of the principles, too. The book goes on to discuss practical cases of people whom he has been instrumental in establishing once more on the soil. The hardship in transforming city workers into farmers is not minimized, but the gratitude of these people and their appreciation for their new life indicate that the sacrifices entailed were well worth making.

R.P.S.

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**Jefferson Himself.** A Personal Narrative of a Many-sided American. Edited by Bernard Mayo. Houghton Mifflin Company, Boston. \$4.00.

This volume is hewn from the letters and writings of Jefferson himself. It forms a full and complete life of a truly great man. The



editor has succeeded in focusing attention on what is significant and condensing into one continuous narrative, simple, readable, and abounding in interesting detail, the most important material from the monumental writings of the Sage of Monticello. Mr. Mayo has collected materials for photographs, drawings and plans that generously illustrate the man and the genius of the man.

The editor makes no claims to originality. He makes use of the best material available and places the writings of Jefferson into one complete and practical bundle. This arrangement works itself into a life story. The Jeffersonian masterpieces are made more masterful by this masterpiece of arrangement. Farmer and statesman, philosopher and diplomat, architect and inventor, are all pictured here for us in a clear self portrait. The intrigue of party politics and the pitfalls of foreign affairs that threatened the young Republic are set forth in a new light. The Washington society of the early days, which sought to make itself a nobility, is quickly put on an equal footing with the rest of men. Jefferson is presented as the ardent foe of Bureaucracy. One wonders what his thoughts would be were he to return to earth today and see his pet peeve run riot. We cannot read this work without contrasting our present setup with the plan envisaged by the founding fathers. Here, indeed, is much food for thought.

This is the most readable and best arranged work on Jefferson produced to date. It is an autobiography, and a history well annotated. Thoroughly Jeffersonian, it presents the man in the book rather than the man behind the book. To Bernard Mayo the average reader, as well as the student of History, owes a debt of gratitude for a work well done. It is a historical work, true to the facts and planned in a manner that will sustain a lively interest from cover to cover. We anxiously await the time when the editor will present us with the lives of other famous men pictured in the same Mayo manner.

N.S.T.

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**Constantine the Great.** Lloyd B. Holsapple. pp. 469. Sheed & Ward, New York. \$3.00.

This new biography of the first Christian Emperor offers us Constantine the Great, stripped of the legends which have veiled him from even the well-informed. The author maintains that "Constantine has emerged from the hands of the scholars in a series of unrelated portraits that seem to have no conceivable connection with one another." He proposes to reveal the real Constantine in his true historical background. Since a figure of Constantine's magnitude was

necessarily profoundly influenced by his age, his latest biographer devotes fully three chapters to his portrayal of the fortunes of the Roman Empire, from the reign of Augustus to that of Diocletian. The reader will appreciate this when the author begins to analyze the influences which moulded the Caesar who found it difficult to render to God the things that were His.

Mr. Holsapple is fully cognizant of the political, economic, and cultural significance of the fourth century, but he insists that the religious aspect is of far greater importance. He well notes that this age of the beginning of the Christian Empire, of the Fathers, of the great Oecumenical Councils and spiritual recovery, has received only brief considerations, and then relegated to the unimportant and negligible. He laments that those scholars who have seriously studied the period have been, for the most part, free-thinkers or anti-Christian, and therefore have neglected the most important aspect, the religious.

The life of Constantine is presented with precise and ample detail. To some, there may seem to be excessive detail, yet a history of genial generalities is a history not only sterile, but dangerous and deceptive. In this biography we follow the life of a great character of another age in his rise to military power, in his final ascension to the throne of a great empire, in his conversion to the religion of the Christian. History lovers will welcome this picture of a man and an age sixteen centuries past. Everything is here: the triumphal entry into Rome, the conversion and Edict of Milan, the intrigues of Maxentius and Licinius, the ghastly murders during that year at Rome, the erection of the capital at the mouth of the Bosphorus, and the attempts to make a dream come true, to unite the empire under the banner of Christ.

Constantine is examined like a miniature, and there is revealed the weakness as well as the strength. He made many mistakes, did Constantine, and these are not condoned, for "many of the results of Constantine's conversion and of the policies which he adopted proved baneful in the ages which followed." Yet, we must, I think, subscribe to the tribute which his biographer pens at the close of his chapter on Constantine's relations with the Church, "His conversion emancipated the Church from persecution and set it on the way to victory over paganism. He was the first emperor to recognize the intrinsic power and truth in the Christian religion, and to visualize the Empire as one day united under that religion. For that wisdom and vision, if for nothing else, he is deservedly called 'the Great'."

T.A.C.

**Nova Scotia, Land of Co-operators.** By Rev. Leo R. Ward, C.S.C. pp. 207. Sheed and Ward. \$2.50.

This latest work of Father Ward's is original in many ways. Acting as reporter the author visited Nova Scotia, a country which he describes as a "land of cooperators." In many of the small towns "cooperatives" have been established. The author lets the people themselves explain this new system of economic management.

The cooperative movement is an attempt on the part of the people to remedy the evils of present-day social and economic life. Rather than fostering individual enterprise, in this newly devised system the welfare of the community is considered first. A community store and a credit union are two of its principal products. It is an effort to apply the true spirit of Christian life by promoting cooperative action for the common good.

Throughout this book, the author records the opinions of various members of a community regarding the errors of present-day living and how these errors can be solved. In the establishment of cooperatives and credit unions, they are convinced they have found a remedy for the social and economic evils of today. Father Ward invaded their quaint homes and learned how the cooperative movement functions within the family. Useful household articles are made. Study clubs have been organized and special attention is being given the papal encyclicals. Many of the people have built their own houses. Working together in pairs and groups they have assembled modern dwellings which they have eventually come to own. Perhaps what is more important than anything else they have done, each member of the community is an important person, an owner of property with its freedom from insecurity. The people of the small towns of Nova Scotia are doing new things and are thoroughly happy in doing them.

The system of cooperatives is a step in the right direction toward bringing about a happier and more secure manner of life. Since it is founded upon Christian charity it should do much in removing the evils of modern social and economic life. Father Ward has given us an intimate knowledge of one way in which democracy can be successful.

J.W.

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**A History of Social Thought.** By Rev. Paul Hanly Furfey. pp. 468. The Macmillan Company, New York. \$2.75.

Father Furfey's latest work is a very ambitious undertaking. It is an attempt to recount in one introductory volume the universal history of social thought from a Catholic viewpoint. Such an attempt

is something new in the field of social history. That it has been undertaken by a competent Catholic should be a source of real gratification to all Catholics interested in the social sciences.

The thought which naturally suggests itself—how can the real history of what man has thought of group human life from the first dawn of civilization till now be compressed in a few hundred pages—is the key to the work. It is not exhaustive, but it is an introduction, an introduction which accomplishes its purpose, for it does arouse a curiosity to learn more. No one period or phase of the story of man's social thinking is comprehensively handled; but the major trends and their underlying causes are treated. Very wisely, the author does not base his study primarily on the writings of *ex professo* social thinkers. Rather he begins with the *de facto* constitution of human society at various periods and, reasoning from that, points out the ways in which men have conceived that society. This is especially true of the earlier chapters, for obviously the writers of the earliest days are least known to us, while some remains of the social organization of these days can still be found. Precisely because this work is factual, based on real human activity, it has a very charming and human quality. It is history; it is man in action, man trying to solve the very problems which we are trying to solve today. Because it is so human, it is a very readable book.

The language and style add greatly to this readable quality. Technical terms are largely omitted or, when used, are clearly explained. There is a conciseness in the style, a directness and a simplicity that carry the story at a quick pace. This, of course, makes the book attractive for those who will use it as an introductory text. The foot-notes (located at the end of the book where they belong) will be very valuable. There is besides a fine bibliography, though it lists almost exclusively works in English. The short criticisms of the works listed serve as a helpful guide to the student.

A few individual sections draw special notice. The chapter entitled "The New Testament," which considers the Christian idea of society as enunciated in the Scriptures, is one of real beauty. The social outlook discussed therein is of course one that has a beauty in itself; the author's exposition of it is solid, vigorous, exalted, yet very practical.

In a later chapter, when discussing the Protestant contribution to social thinking, Dr. Furfey is not so fortunate. He says (p. 201), "It is important not to overestimate the significance of the Protestant Reformation. After all, the Protestants retained many of the traditional dogmas of the Church. It represented therefore a less com-

plete break with the medieval synthesis than did the growing spirit of naturalism." As a matter of fact, naturalism and Protestantism are not radically opposed to one another as Dr. Furfey seems to imply. It is significant that the reformers, in the language of the Church, have been called pseudo-supernaturalists. For them, justification and the whole supernatural order are in man by extrinsic denomination only; the supernatural, for them, is never something within man, an intrinsic modification of his being. The idea that justification comes by faith alone is ruinous to the Catholic notion of society. Catholicism has always viewed society as "other-worldly," ordained to God, its Author and End. Yet, as Fanfani writes, "once the idea was admitted that salvation was independent of works . . . a Protestant was only acting in a logical manner if he accepted the rational order of the world as it resulted from the free operation of man . . . the obstinate attempt to prescribe other-worldly limits to the world is a remnant of doctrines that Protestantism seeks to overthrow." (Amintore Fanfani, *Catholicism, Protestantism, Capitalism*, p. 198) Protestantism cannot logically attempt to make of this world the seeds of heaven; therefore in its social thinking this section of so-called Christianity must part company with historical Christianity. Hence, it is of very great significance indeed in the history of social thought. It and naturalism together are the cause of the individual and group selfishness which has created the tremendous social problems which are still unsolved.

Again, when considering the Industrial Revolution, Dr. Furfey implies that the evils resulting from the factory system were not so terrible as has been represented. It is well to bear in mind that the evils were quite terrible. He himself writes later, "In England in the early nineteenth century, a fourteen hour working day for young children with about an hour off for meals was considered good practice. In rush periods this limit was often exceeded and it sometimes happened that children were worked nineteen and a half hours for weeks at a time." Carlton J. H. Hayes in his *Political and Social History of Modern Europe* (vol. 2, pp. 85 and 86) shows quite clearly that the lot of English workers at this time was far more terrible than that of the slaves in British colonies. In the face of this, the warning not to exaggerate the evils of the system does strike one as superfluous. Such flaws, however, are quite incidental; the story of man's social thought is, as a whole, a conspicuously successful attempt to do a very difficult job.

T.U.M.



**A Latin American Speaks.** By Luis Quintanilla. pp. i-xiv, 1-268, with Index. The Macmillan Co., N. Y. 1943. \$2.50.

Luis Quintanilla, born in Paris in 1900, the former Counselor of the Mexican Embassy in Washington, D. C. and Lecturer in Political Science at George Washington University, received his License in Letters from the University of Paris and the Doctorate in Philosophy from Johns Hopkins University. Doctor Quintanilla recently became Mexico's Minister to Soviet Russia. His career has been equally brilliant, whether in Mexico, Europe, or the United States. An accomplished linguist, the author is perfectly at ease with the idiom of his neighbors north of the Rio Grande.

*A Latin American Speaks* is a plea for Pan-Americanism, for an immediate union of the Americas. Doctor Quintanilla maintains that our notions of the Latin Americans and their ideas concerning us need revision. Until we see each other as we are, we can never understand one another. After humorously portraying the typical resident of the United States as he is visualized by the Latin Americans, and delineating our mistaken conception of those living in the republics to our south and southeast, the author presents the chief bone of contention—the Monroe Doctrine of 1823. In the decades following its birth, the Monroe Doctrine became increasingly distasteful to Latin Americans since it fostered Yankee Imperialism and all that is implied in that odious term. Doctor Quintanilla levels five indictments against the Doctrine: "it is *unilateral, inefficient, perverted, unpopular, outmoded.*" Strong words, but the author clearly proves the justice of such sharp judgment. However, the fact has been known for some time among the citizens of the United States. The idea that the Latin Americas were exploited by their good neighbors to the north, is hardly novel.

While the book is an excellent and interesting work from a linguistic standpoint, especially when we consider that the author is not using his mother tongue, it contains superficial treatments of some fundamental facts. Doctor Quintanilla admits three principal features among the Latin Americas: Latin languages, the Catholic Church, and Roman Law. He then inconsistently proceeds to "erase" the Catholic and Spanish traditions as forces of unity and culture. His arguments, taken from numerous Latin American writers, add up to ineffectual and shallow conclusions. For a man who asserts that his is a French and Revolutionary tradition, he goes to a great deal of pain, and does a lot of quoting to prove something that is so patent, according to him. Perhaps even he is beginning to believe that there is such a thing as a Spanish and Catholic tradition south of

the Border. At any rate, the eminent Doctor, for all his assertions of a *freethinking* tradition, does not prove his thesis.

Maintaining that he has "tried to remain resolutely fair and sincere," the author repeatedly lapses into condemnations of whatever is at variance with his own opinions. His views on Franco are extremely biased, and the Church fares little better according to his analyses. Besides, Señor (or rather Monsieur Quintanilla, since he seems to prefer Renan and Voltaire as his cultural forebears) is too free with some ideals we of the United States hold dear. For example, any true and intelligent citizen of this country must resent the indiscriminate linking of the great names of George Washington and Abraham Lincoln with that of Jurez and other so-called "liberators."

Aside from the treatment of the Monroe Doctrine, Yankee Imperialism, and the author's style, there is little else to recommend the book, despite the testimonial of Vice President Henry A. Wallace.

Q.McS.

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**Spiritual Readings.** From Mother St. Paul's Meditations. pp. 308. Longmans, Green and Co., Inc., London, England and Toronto, Canada.

During her life as a Religious, Mother St. Paul published over a dozen books. Most of her readers are not strangers to her *Christi* series which has been for them a storehouse of fruitful meditations and spiritual readings. Though her collection was very worthwhile, her readers wanted the choicest selections from each of her books compiled so as to facilitate the use of them. This present volume fulfills that desire.

This book contains meditations for every Sunday of the ecclesiastical year together with some for the principal feast days. The meditations for the Christmas season are taken directly from Mother Saint Paul's latest work, *Nativitas Christi*, in which she revised the spiritual thoughts she had previously published for that particular season. In the foreword to her book, is found a brief summary of the Ignatian method of Contemplation as drawn from that Saint's *Spiritual Exercises*. A careful consideration of these thoughts will aid the readers to use this book with greater advantage. Also included are "Rules for Spiritual Exercises for Overcoming Oneself" taken directly from the third Chapter of the *Imitation of Christ*. These rules can be used advantageously before using not only this book but also the other publications of Mother Saint Paul. They are rules which have been and will ever be reiterated by Masters of the Spiritual Life for beginners and travelers on the road to perfection.

Very warmly indeed, then, do we recommend this new collection of Spiritual Readings of Mother Saint Paul to all our readers and to the public in general. Since they are based on extracts from Holy Scripture and extracts from such saints as John Chrysostom and others, the readers may be assured of their firm Catholic foundation.

H.H.

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**Understanding English:** An Introduction to Semantics. By F. A. Philbrick. pp. 205. The Macmillan Company, New York. \$1.50.

The young science of Semantics is a modern answer to the acute modern problem of the "tyranny of words." Although still on probation, this science should find many men of good will who are only too glad to give it a hearing.

Professor Philbrick's *Introduction* is a tasty sampling of this new field and it succeeds in stimulating this favorable bias into mild enthusiasm. The reader soon becomes aware that a great deal of common sense has been incorporated into its maxims. The first parts seem calculated to make students and readers in general propaganda-proof. These discuss the subtle rhetorical devices by which clever writers can form reader-opinions without the reader being aware of what is happening. This feature alone makes the *Introduction* valuable and, indeed, necessary to every class of the reading public.

The concluding chapters are apt to dampen the enthusiasm of those familiar with traditional logic and scholastic philosophy. They are, to be sure, interesting and provocative, but the general impression is that Semantics is laboriously trying to rediscover the logic behind language while at the same time dismissing or at least ignoring the ancient and traditional science of Aristotle. In this, the Semanticist is a victim of his own problem. The babel of modern terminology is the offspring of the diversification and confusion of modern thought, which for the most part has turned its back on ancient and medieval philosophy. It seems rather a pointed rebuff that Semanticists should clothe in new terminology the old and familiar principles they have rediscovered.

In keeping with the author's admonitions about book reviews, we refrain from censuring one or two unsatisfactory *details* of philosophical import. As a guidance course for college freshmen (for whom the book was designed) it supplies a needed discipline for intelligent reading. As an *introduction* to Semantics, however, it is regrettable that nothing at all is said about the greater outlines and scope of the science.

M.R.

**The Discovery of Freedom.** By Rose Wilder Lane. pp. 262. The John Day Company, New York. \$2.50.

This book commences with several false statements: that space is sunlit, that the world and every substance in it is really only energy, and that all forms of life have consciousness. It concludes with the probably equally fallacious, wishful thinking (desirable as this goal is) that America will set the whole world free. In between, there are similar falsehoods and half-truths too numerous and tedious to catalogue. This is mentioned as an indication of the perplexity of the reviewer when he faces a work of this sort. There is much that is good in it, but so much of the good is vitiated by exaggeration and error. The book sins by excess rather than defect. It was written, the publishers say, "at white heat." That accounts for the great readability of its racy, vigorous style. Unfortunately, it also destroys the author's objectivity of thinking. Her fundamental thesis is that man is by his nature free, that historically and practically he has generally failed to realize his own power and dignity, and that Judaism, Christianity, and Mohammedanism were responsible for his growing recognition of it. This movement culminated in the American Revolution. She foresees that this Revolution will ultimately spread triumphantly throughout the world.

So far, so good. But when she confuses the use and abuse of authority and singles out authority itself as the foe of freedom, when she confines her interest to the purely material welfare of the world and judges religion only on the basis of what it has done to secure food and freedom for people and prefers Islam to Christianity, when she advocates a return to *laissez faire*, to the philosophy of Thomas Paine, and defends all the evils of the English colonial policy and the American frontier on the ground that they have succeeded in enriching the world materially and politically, her judgment goes awry. She cannot prove that man is free *because* rather than *in spite of* these evils. She envisages a world in which that government is best which governs least, and that not by the use of force nor even by the governmental initiation of measures for the common good, but by moral suasion only, leaving the individual free to work out his own progress, and the devil take the hindmost. That would be splendid in a world of saints and wisemen. She seems unaware that the world in which we live has been visited by Original Sin. In her attempted proofs of her theory she oversimplifies history, neglecting such factors in modern progress as the necessary previous accumulation of knowledge through the centuries before man could advance to such a stage, and the immense new resources opened to the world by the

discovery of America. She likewise paints too dark a picture of the achievements of past ages, too rosy a one of America's present, and blithely ignores such facts as that Islam was propagated purely by force.

This book will be welcomed for its insistence on the free will of man, for its timely defense of democracy and its strictures on Communism and Fascism, and for its highly entertaining style and unity of message, but it can be recommended only with the gravest reservations for those able to discern the sparks among the reeds.

R.P.S.

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**Shakespeare and the Nature of Man.** By Theodore Spencer. pp. 223. The Macmillan Company, New York. \$2.75.

This volume, comprising the Lowell Lectures of 1942, offers intriguing reading to all lovers of Shakespeare. It is the highly successful attempt of a ripe scholar to trace the growth of the Bard of Avon as a dramatist, with special emphasis on his view of human psychology and the world of reality. In this it is a welcome change from the prevalent flow of more specialized treatments of Shakespeare. The broadness and attraction of its theme will make it of interest to even the general reader and at the same time offer him an enjoyable opportunity to become better acquainted with the place and significance of Shakespeare in English letters.

The culture of Shakespeare's day almost universally agreed in viewing creation as a static, well-ordered hierarchy of three highly interdependent worlds: the astronomical universe, man who was a little world in himself, and the political sphere of which the king was the center as the sun is of the solar system. It is this background of thought that the author first portrays. It was essentially the outlook of medieval Scholasticism, with later additions of Neo-Platonic and Renaissance thought. And it was of prime importance in the molding of Shakespeare since it was the cultural background into which he was born.

Shakespeare was likewise the heir of a dramatic convention stemming from the Miracle and Morality plays. The growth, importance and influence on Shakespeare of this technique are treated in the second section of this book. Lastly, and of greatest interest, comes the account of Shakespeare's reaction to the philosophy and dramatic technique of his time, of his first tentative steps towards a new view of life and a new type of drama. The growth of Shakespeare's outlook is at the same time a revelation of the growth of the man himself.



Into the ordered universe of Shakespeare's predecessors, the seeds of discord had already been sown and were rapidly sprouting in the form of upheavals of all three worlds. Copernicus and Galileo had given the deathblow to the ancient astronomical concepts. Machiavelli, the disruption of the feudal system, and the first birth-pangs of incipient democracy and of world-empire following upon the discovery of the New World, had dealt as harshly with the idea of monarchy. And the religious upheaval of the Reformation and the scepticism of Montaigne had disordered the microcosm that is man. Thus the young Shakespeare made the acquaintance of evil. In his early comedies the thought did not weigh too heavily upon him. But he later became more and more pre-occupied with the problem of evil. Instinctively he felt the need of a new vehicle to treat of this new problem, and set about the writing of his great tragedies. At first he localized evil in the forces of the external world, as in Hamlet. In Othello his thought had progressed to the point of attributing evil a greater place in man's life, and tracing it to the unfortunate misrepresentations that false appearances give. But in King Lear and Macbeth evil is seen to be within man himself, traceable to his free will and so powerful that it seems that evil must triumph. Shakespeare has seen through the beautiful outward appearances of man to the evil that lurks beneath. He has become aware of the conflict of the ideal and the real. He grows more and more to believe that the evil is the ultimate thing. But in his last plays he sees finally that the good must win, and returns to a profounder, relieved, and almost worshipful acceptance of the good and true and the reality of things as they are. Or as the author puts it: "A development that ends with acceptance, with regeneration, with a vision that sees human life as it is and sees it redeemed."

The author has written a soundly thought out book: one that will like wise stimulate thought on the part of the reader. It abounds with scintillating insights into Shakespeare's plays. He shows a wide acquaintance with medieval culture, with the technique of the drama, and with the best modern works on Shakespeare, but the weight of his erudition is not at all a burden on the attractiveness of his style. The book seems destined to occupy an authoritative spot among Shakespearean analyses.

T.K.N.

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**Between Hitler and Mussolini**, Memoirs of Ernest Rudiger Starhemberg. pp. 281. Published by Harper & Brothers, New York.

Ernst Rudiger Prince Starhemberg is the head of one of Austria's oldest aristocratic families. He is the descendant of one of

Christianity's saviours, Rudiger Graf Starhemberg, who defeated the Turkish Hordes at the very gates of Vienna. *Between Hitler and Mussolini* covers the most critical period of Austrian history. In a behind-the-scenes description of how a democracy can be weakened and ruined from within, the Memoirs give us a lively and emphatic avowal of the author's resistance to the tentacles of the Nazi Octopus. There is little doubt that in time to come Austria will be pointed out as the striking example of how hatred, bitterness, deep disappointment, and intrigue within the state led to national suicide. Internal unrest coupled with propaganda of the Nordic Gospel of the blood myth tended to blind even true patriots to the real danger of the Pan-German Movement.

At the end of World War I, after his regiment was disbanded, the Prince became a member of the German Free Corps. He played an active role in their reign of terror. As a personal friend of Adolph Hitler he accompanied him in the Munich Putsch of 1923. Back again in his native Austria, Starhemberg became the organizer of the Fascist faction there. As Minister of the Interior, Vice-Chancellor, Leader of the Heimwehr, and Director of the Sports and Youth Movement, he played an important part in his country's destiny. As the strong man of Austria he cultivated democratic feelings and soon became the bitter enemy of the Hitler movement and an ardent advocate of national independence. He stood between two dictators, Hitler and Mussolini, before the days of the Axis. He was the constant target of both; each one striving to lure him into their camp. His many conversations with the Duce show the incompatibility of the present Axis alliance. Mussolini frequently reveals his anti-German feeling and personal contempt for Hitler together with a grave fear of growing Nazi strength. The intrigues of the inner circle of the government are unveiled. Dollfuss, Schuschnigg, von-Papen, Fey, and Schmidt are painted in a new light, giving the whole story of the Austrian tragedy a new and startling significance.

The Memoirs give the reader a story of frustration and apparent truth. Many critics have held the Prince responsible for the destruction of the Parliament and the downfall of Austrian democracy. A later age alone can judge whether his methods were right or wrong. We are too close to the actual events to pass an impartial judgment or make a proper interpretation. However, we may be sure of a few things. During the decade preceding the Anschluss, he was the most ardent defender of Austria's independence and the irreconcilable enemy of union with the Reich. His is a first hand knowledge of Austria. As noble, soldier, statesman, and ruler, he had every oppor-

tunity to observe the fall of the Austrian and the rise of the German. He became an exile after the occupation, lost his nationality, and saw his properties confiscated. It has been said that actions speak louder than words. If this be so, then Starhemberg's actions (not related in the Memoirs) subsequent to Austria's fall speak volumes and give credence to his claims. He has been continuing his struggle for Austria as a member of DeGaulle's Free French Air Force.

The reader will find this book filled with patriotic fervor. With the Axis tyranny rampant in Europe today to give it significance, this work relates the struggle, futile yet relentless, of one against many. *Between Hitler and Mussolini* is well written and will command the interest of the reader until the last page. All Americans can take a lesson from this book. The underground methods of the Nazi system are not restricted to one side of the ocean.

Without a strong and wide-awake America, all this could happen here. N.S.T.

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**The Church's Play.** By Grace Hurrell. pp. 98. Sheed and Ward, New York. 1942.

In recent years teachers of religion and liturgy in primary and secondary schools have sought some suitable means for teaching their students about that central act of Catholic worship—the Holy Sacrifice of the Mass. Due to the deficient methods used in the past, many Catholics never realize the true meaning and the unequalled beauty of this sublime act of religion.

In her endeavor to furnish school teachers with a textbook suitable for their students, Miss Hurrell has devised the unique method found in *The Church's Play*. Within this small but well-planned volume, we find the entire liturgical year and the Mass itself presented in dramatic form. It reminds us of the religious plays of the Middle Ages, which proved so useful in bringing to the minds of the faithful the principal mysteries of Catholic faith. This book is of genuine value and will, we feel certain, be deeply appreciated by teachers of religion. We heartily recommend it to them for their students.

One defect we feel should be brought to notice, however. The illustrations used in the text are not such as will appeal to those for whom the book is primarily intended. We regret that these representations of God and His creatures were not such as to cause admiration in those who intend to use the book. Abstracting from this one feature, however, we feel this book will prove itself to be very necessary if a teacher wishes the students well informed on the Liturgical Year and the Holy Sacrifice of the Mass. H.H.

**Second Sowing.** By Margaret Williams. pp. 495. Sheed and Ward.  
\$3.50.

While a satisfactory history of American Catholicism may yet remain to be written, it is certain that in late years very satisfactory lives of individual American Catholics have been a great step in the right direction. And, while *Second Sowing* in all probability will never be included in the category of the very satisfactory, it nevertheless remains an interesting biography of Mother Mary Aloysia Hardey of the Society of the Sacred Heart.

The scene of the story takes the reader over the north, east, south, and west of the United States; the time consumes almost the whole of the nineteenth century—from 1809, the year of Mother Hardey's birth, to her death in 1886. Through the journeyings of the heroine delightful bits of early American history, some of them pertinent and some not, are brought to the attention of the reader. Although not very exact, they do in a measure add to the interest of the story.

Besides the accounts of Mother Hardey's experiences in the founding of convents and schools, the author makes the little known but true observation that the devotion to the Sacred Heart of Jesus is not something which sprang up suddenly in the seventeenth century. In giving the justification for the Society of the Sacred Heart, the author points out that the devotion is as old as the Church and was extensively practiced and preached by the great contemplative and mendicant Orders long before the time to which it is erroneously and commonly ascribed. This is just an example of the informing and readable anecdotes of the book.

The influence of Mother Hardey and her Society upon the education of American women is certainly of great importance, especially in these days of crack-pot educational theories and practices. Our modern educators would do well to inquire into the tried and true pedagogical systems of the Catholic Church, of which the Society of the Sacred Heart is but a part. The psychology of Mother Hardey is given much attention by the author, almost to the exclusion of her interior and spiritual life. This fault, the dominant one of the whole book, tends to give a superficiality to the entire story, inasmuch as it deals to too great an extent with the exterior and material aspects of the subjects life. The book should probably be classed as fair, nothing more or less.

A.D.

**Kwangsi—Land of the Black Banners.** By Rev. Joseph Cuenot. pp. 279. Herder Book Co. \$2.75.

Never can it be said that foreign missionaries are subjects of faint-heartedness. Every book that has been written about them confirms the fact that every one of them has been imbued with the true Apostolic spirit.

Kwangsi, China, has very appropriately been named the "Land of the Black Banners"; the Black Banners were the soldier-bandits of this section of China. Due to the fact that the country has always been overrun by these bandits, missionary activities have been rendered practically null and void. Kwangsi has always been a headache to missionaries; no matter how hard they have worked, or how much suffering they have had to undergo, there has never seemed to be any result. But they are not discouraged; they know that in His own good time, God will see that the results will appear. When that will be, whether twenty years, or two hundred years, only God knows. Father Cuenot had said in his preface: "... I have undertaken to review briefly the work of saving souls in Kwangsi . . . and to bring before the reader the roses and thorns of the apostolate." And he has done that very thing, in a gripping story which begins with the martyrdom of Blessed Chapdelaine in 1856, and ends with a story of the field under Bishop Albouy in 1940. It is a story of hardship and peril; of some joys but of many more sorrows. Yet the author has insisted that never for one moment have the missionaries doubted but that Kwangsi will some day become Christian.

A story that is as old as Christianity itself, yet with all the modern advantages and disadvantages, it should serve to make Catholics realize that their church is truly Catholic and Apostolic.

C.O.P.

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**Poetry and Life.** A new Anthology of English Catholic Poetry. Compiled by Frank J. Sheed. pp. i-xvii, 1-187, with Table of Contents and Index of first lines. Sheed and Ward, N. Y. 1942. \$2.50.

The epidemic of Catholic this, that, and the other, often leaves the poor reader quite bewildered, especially when so many ne'er do-wells grace the table of contents. This anthology at least is free from that defect as most of its writers were Catholics in a more or less practical fashion. The basis of the anthology is truly Catholic; a poetic resume of the truths of the Bible is something new and worthwhile. Not quite so new or universal is the naive introduction that borders on over-simplicity; the critic is not so successful as the compiler.



Such an artificial grouping as this necessarily is uneven and won't please everybody. The somewhat heavy Anglo-Saxon selections stand out like massive rocks against the fragility of Alice Meynell, Father Hopkins and Coventry Patmore. Included are short selections from the Tyburn Martyrs, such as Blessed Robert Southwell. A supplementary list of cognate selections would have enhanced an otherwise satisfactory contribution to Catholic letters.

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**Crescent Carnival.** By Frances Parkinson Keyes. pp. 807. Julian Messner, Inc., New York. \$3.00.

The ancient charm and heritage of old New Orleans have always held an attraction for the novelist, and, fortunately for the novel reading world, Mrs. Keyes has also succumbed. The story begins in the proud old Creole section of that city in the year 1890 and develops from there up to the present war. It is the love story of three generations of two families, one Creole, the other American. The three generations really supply three plots but are so interwoven that no unity is lost.

Estelle Lenoir, Queen of the 1890 Carnival, daughter of an old and aristocratic Creole family, and Andrew Breckenridge, wealthy American plantation owner and play-boy occupy the first third of the story. The heroine turns down the hero when he asks her in marriage, due to the over-anxiety for propriety of her family, and to his apparent recklessness. The second part involves the daughter of Estelle and the son of Andrew but ends like the love of their respective parents. The third and last part of the story concerns the granddaughter of Estelle and the grand-son of Andrew and likewise terminates in a stalemate as far as the interrelationship of the two families is concerned.

The book (like every novel) has several faults, chief among which seems to be characteristic of the authoress—too many characters and too long a story. The latter can no doubt be resolved on account of the time consumed by the whole story, but we feel that many of the confusing and apparently unnecessary characterizations could have been omitted. Otherwise it is a very readable tome and will, no doubt, appeal especially to feminine readers. F.X.F.

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**Gay Legends of the Saints.** By Frances Margaret Fox. pp. 169. Sheed and Ward, New York. \$1.50.

This book presents positive propaganda for the education of the Christian child. Since our Catholic schools are instituted primarily

for forming the child after Christ, no one should feel diffident in recommending this book whose whole subject matter is the lives of the saints, they who above all men copied Christ. Besides showing the child sanctity in its exquisite and unique gayness, this book of twenty-seven legends should prove an excellent substitute for the rough papered, water colored, misnamed "comics" which have been the seven-days-a-week, insidious intellectual dirt for our American youth. Each legend is graced with an illustration depicting some phase of the story. These pictures but swell the volume of humor and happiness contained in these delightfully written little tales.

H.L.

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**Poems of the New World.** By Alfred Noyes. Introduction by Lord Halifax. pp. 134. J. B. Lippincott Company, Philadelphia. \$2.50.

Alfred Noyes, one of the foremost living English poets, has had a wide experience of America and its life in the years he has spent here as a teacher and lecturer. This, with his gifts of mind and tongue, makes him well fitted for the particular task he sets himself in this book: to interpret America to his fellow Englishmen through the medium of poetry. These thirty-six poems are the collection of all he has written on America. Some of them have appeared previously in print. They cover a wide field of varied interest. Here are tales of Southern California and Maine, Indian and New England legends, thoughts on democracy in the American Revolution and in the present war, reflections on Grand Canyon and the installation of the hundred-inch telescope at Mount Wilson Observatory. Refugee children, Junipero Serra, Washington, and Drake mingle familiarly in these pages. As to the poetry, need we say more than that it is Noyes at his usual best? As always it is the thought or the tale he is unfolding that leads us on till we awake with a start to the beautiful language in which it is couched, so unobtrusive and perfectly matched are the subtle nuances of rhyme and meter.

F.G.R.

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**The Path of Humility.** By the author of "Spiritual Progress." pp. 292. Newman Book Shop. \$2.00.

Gaining entrance into the interior life is slow and very difficult. This has been true for over nineteen hundred years, and it will ever be true. Those who wish to live with Christ must take up the Cross of Christ, and must cultivate His virtues, the most fundamental of which is humility.

*The Path of Humility* is a spiritual book in the strictest sense of the word; it is not light reading. It is designed to show that the transformation from pride to humility can be effected in five weeks, granting one meditation each day, complete cooperation with Divine Grace, and plenty of hard work. The book considers in detail every possible aspect of humility and its vice, pride. Throughout, the author makes numerous references to the lives of the King and Queen of humility, Our Lord and His Blessed Mother. The language is simple; the tone necessarily severe, yet kind.

The author is to be complimented on a brilliant study of a very delicate subject. *The Path of Humility* will be of utmost utility and importance to spiritual directors, and is especially recommended to those chosen few who have the privilege of being near and dear to Christ; those who have taken up His Cross and are daily following Him.

J.L.R.

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**Dogsled Apostles.** By Alma H. Savage. pp. 226. Sheed and Ward. \$2.75.

Such is the title conferred on the heroic missionaries who ventured into Alaska to preach the gospel during the middle of the last century. This book was inspired by the aged and saintly Joseph A. Crimont, S.J., Bishop of Alaska for 25 years and a missionary there for almost half a century.

We have described for us the activities of the Russian fur traders; the exploits of several missionaries from the same country; the coming of the Oblate Fathers, especially the arrival of Father Seguin in 1862, the first Catholic Priest to arrive at Fort Yukon. Then followed closely the arrival of the Jesuit Fathers under Archbishop Seghers. Their trials, hardships, and privations are touchingly portrayed on the pages that follow: the treacherous martyrdom of Archbishop Seghers, the heroic sacrifices of Father Lucchesi during the epidemic, the zeal of Fathers Munroe and Jette. The reader will marvel at the fortitude of the Sisters who aided in the various missions. Their isolation, drudgery, hardships and poverty form a "twentieth-century design in living." The lives of the Eskimos and Indians are very faithfully pictured, showing how they live mainly from the soil and sea. How the introduction of whisky, tea, coffee, and soft foods is responsible for shortening the life span of the inhabitants is also told.

Miss Savage's style is informal; vivid descriptions and easy-formed sentences retain the reader's attention. Many bits of humor have been introduced, to offset the seriousness of the work described.

*Dogsled Apostles* will make known to the world all the material and spiritual good that was done and is still being done by the Apostles of the frozen north. Heretofore their praises were unsung; Miss Savage has sung them well. L.A.M.

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**Mary of the Magnificat.** By Elizabeth Hart. pp. 58. Sheed & Ward, N. Y. \$1.00.

Mary's Magnificat is the most sublime prayer and sacrifice of praise ever offered by a creature to the Creator. No man could ever exhaust the depth of wisdom and love contained in its mysteries. Fittingly Mother Hart has chosen this beautiful canticle as the beacon-light and theme of her story on the inner life of Mary, the Virgin Mother of God. What St. Luke's Gospel records of Mary fills but a few pages. Yet in its conciseness there is a wealth of meaning. In her enlargement of the Gospel narrative the author gives us a fascinating picture of Mary in the settings of the Annunciation, Visitation, Nativity, and Presentation. What the Gospel omits in probable detail, the author supplies in this concise harmony of narrative and meditation. The intimate human touch makes the Gospel story really live.

Mary's children will find in this little book abundant material for meditation on the virtues, privileges, actions, thoughts, hopes, and joys of our Blessed Mother. The familiar tale of Jesus, Mary, and Joseph becomes new, refreshing, and different. The story it tells and the way it is told gives this work its value. Its pages should enkindle and foster our devotion to Mary, our way to Christ. True devotion to Mary magnifies and glorifies God. J.T.S.

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**Morality and the Social Order.** By Ludwig Ruland, D.D. pp. 280. B. Herder Book Co. \$2.50.

*Morality and the Social Order* is the third volume of Ruland's *Pastoral Theology* adapted into English by T. A. Rattler, O.S.A. It treats of the subjects usually found in manuals of moral theology under justice and the seventh commandment, and adds some timely topics like the Jewish question, position of women in society, patriotism and advertising.

As is to be expected a great part of the work is devoted to the question of property because of the importance of this tract especially at the present time. However, in a book of this type we would look for a lengthier and more complete treatment of the questions of wages, labor and labor unions, problems which occupy so prominent

a place in the social order today and need to be discussed from the moral angle.

The doctrine is that accepted as traditional by modern Catholic moralists, and is sufficiently exposed to be helpful to the student. At the same time it is not so detailed as to afford distraction to the general reader.

Father Rattler has succeeded in the difficult task of rendering a technical work into another language. He is to be congratulated on the smoothness of the translation, which makes easy reading.

C.I.L.

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**His Father's Business.** By Rev. Robert Grewen, S.J. pp. 100. America Press, New York. \$1.50.

Here is a book designed to give retreatants, priests, and religious, and men in the armed forces brief and practical reflections helpful to the spiritual life. There has been a wide demand for a book that would summarize the matter of an eight day retreat by presenting the basic truths of the Catholic religion in a form suitable for meditation and as either a preparation for or a review of a retreat. Now an experienced Retreat Master meets this request with a series of fifty meditations, based on the *Spiritual Exercises* of St. Ignatius Loyola. These are brief meditations, each about a page and a half long. The author has a knack for fine writing and good illustration of his point. Wisely, he has kept the articles brief, practical, and pointed to one main thought. There is much ripe fruit for meditation presented in attractive form in these pages. We wish for this book the widespread success it deserves.

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**The Shining Tree.** By Lucille Papin Borden. pp. 277. Macmillan Co. \$2.00.

Mrs. Borden has avoided over-sentimentality in her story. That the title and the plot render the book a chiefly Christmas-time one, nevertheless the principles of mercy which are contained in it are applicable all the time.

The authoress gives us a story of a tiny refugee from Manila, who lands in the big Penn Station and is unknowingly rebuffed by her worldly, rich grandfather. She is blinded and shocked, and is befriended by a young paperboy, who brings her to his boarding-house where she is immediately "adopted" by the strange assortment of boarders: a young physician with an inferiority complex, a violinist, and a beautician among others. They are all under the able



protection of a gruff but kindly Mrs. Smithers, in a not-too-smart section of New York City. As the story unfolds itself we are able to obtain a glimpse into the lives of the various characters, seeing their joys and their sorrows, their successes and their failures. They are all now striving to one end—trying to give Xandra a happy Christmas. When the story ends, all is well; and we can see how each has been rewarded a hundred-fold for their charity toward one of His little ones.

Mrs. Borden has avoided over sentimentality in her story. That should be sufficient to recommend it to readers. In a story which has a plot of pathos, it takes great talent to avoid running in the usual line of over-sympathy. She has applied in a charming manner true Christian principles of justice and love. It deserves to be well received.

C. McK.

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**The School of Mary.** By Rev. John A. Kane. pp. 248. St. Anthony Guild Press, N. J. \$2.00.

The Blessed Virgin Mary has always been an ideal subject for meditation books. That is the reason perhaps why so many attempts have been made to write about her. Many tend toward that sickening sentimentality which is so difficult for reason to follow. Many also are written in the manner of a text-book, cold, formal, and factual. A few, very few, unite sentiment with reason in such a way as to produce something readable and lovable.

Father Kane should be commended on his attempt to write a book of meditations on Mary. It should appeal to those who enjoy facts, presented in true syllogistical order. But to all those millions of Mary's children whose hearts are burning within them out of love for their Mother, we are afraid that the book will appear too cold and formal. It seems to lack that spirit of warmth with which most Catholics wish to be imbued when thinking of our heavenly Mother. If the author has intended his book to be apologetical, then he has succeeded; otherwise it seems to fall short of a real meditation book.

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**The World's Great Catholic Literature.** Edited by George N. Shuster. pp. 438. The Macmillan Company, New York. \$3.00.

Here is an anthology presenting in chronological order selections from the great Catholic prose of all countries and all ages, with the exclusion of living writers. It offers a grand panorama of Catholic thought as it includes over two hundred selections from nearly as many authors. Essays, letters, short stories, extracts from biographi-

cal, theological, and philosophical writings are all included. Many of these are difficult to find elsewhere, and this convenient source will be highly appreciated. The limitations set by the author work some hardships. Thus we have Chesterton and Broun represented, but not Belloc, as he is still living. The stringencies of space present other difficulties. Thus St. Thomas Aquinas is dismissed with half an article on the conditions for a just war. Of course, such an anthology is primarily intended to whet the appetite for more by enticing the reader to examine the original works. It also intends to present a coherent view of the extent and variety of Catholic literature. Within the scope of its purpose, then, this compilation is an admirable success. We welcome it as a needed and splendid addition to Catholic letters.

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**A Book of Simple Words.** By A Sister of Notre Dame de Namur. pp. 240. P. J. Kenedy and Sons, New York. \$2.00.

The best work by far to come from the pen of this Sister of Notre Dame is her present volume, *A Book of Simple Words*. Simple words, for all words are simple when they begin to speak of the majesty of Christ; and it is precisely about the God-Man that this book deals. It is the story of Christ from the crib of Bethlehem to the cross of Calvary. It is along this path that we learn of Christ, of His love, of His virtue, of His suffering, of His holiness. The author continually points these out to us, to get us to know Christ and His life story better. She confesses that we do know the Gospels, but wonders whether or not we really know Christ. By reviewing the life of Our Lord it is hoped that a better understanding of Him will be obtained. Many continue to be strangers to Him. To overcome this, to fill this void in the life of men, is the main purpose of the book; to know Christ better, and having learned of Him, to begin a serious attempt to imitate Him, is the message she inculcates. The important and interesting facts of Christ's life, particularly His miracles, are well presented in a style adapted to all.

One of the finest uses of the book is, of course, in employing it in daily meditation. It is well paragraphed, and each paragraph is ripe with spiritual reflections. The important things which we must know and follow in order to progress spiritually, have all been carefully selected and arranged. The entire work is overflowing with Biblical quotations and stories put down in a manner which is easy to grasp and understand. These give it an unusual appeal and freedom from tiresomeness. The author's hope that a line here and there

will open up vistas of unexplored regions, attracting souls to venture further in their pursuit of Christ crucified, should be more than realized.

B.D.K.

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**Niagara.** By Rev. Edward F. Garesche, S.J. pp. 30. The Vista Maria Press, New York. \$1.00.

This slender little volume contains the best bit of modern Catholic poetry to come our way in quite some time. It comprises four short odes on the grandeur and inner significance of America's mightiest cataract, as viewed by the poet in the four different seasons of the year.

In the foreword, the author regrets the modern neglect of the ode as a poetic vehicle, and offers his poem as a proof of the suitability of this medium. Certainly his own high success affords abundant testimony to the truth of his contention. He has captured Niagara in the only poetic form that seems adequate to encompass the majesty of his subject and the spirituality of his interpretation of it. For he views Niagara as Nature's symbol of the eternal priesthood of Christ. He hears in the thundering of the waters a perpetual litany of praise, singing the power of God. To him, the snow clad banks are surplices, and the constant mist is wafted incense about the altar whereon the waters immolate themselves in an endless sacrifice, at once the Priest and Victim; while the burgeoning forth of new life in the springtime mirrors the Resurrection. He has the penetrating insight and the lyric tongue of the true Catholic poet. At all times his deft mastery of subtle rhythm and vocabulary is equal to the sublimity of the theme and the delicate variations of mood and meter which it demands.

F.G.R.

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**We Wish to See Jesus.** By Paul L. Blakely, S.J. pp. 144. The America Press, New York. \$2.00.

In his latest book, the third of a series, Father Blakely brings forth another group of his simple reflections on the Sunday and Feast Day Gospels. As in his two previous works, the author follows the cycle of the liturgical year—proceeding from the expectation of Advent to the joys of Christmas, from the sorrows of Lent to the glories of Easter, and so on through the year with the words of Christ ever before him. From each Gospel a lesson that is very suitable to the present, distraught era has been taken. New and unsuspected applications for the Gospel stories have been presented with a treatment simple, but scholarly. This book written by one versed

in things spiritual can be of great benefit to the reader, especially as an aid in his own meditations. It is most readable and can be perused with value by all. We recommend *We Wish to See Jesus* to both the layman and the religious. J.T.D.

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**Little Stories of Christ's Miracles.** By Nita Wagenhauser. pp. 104.  
Saint Anthony Guild Press, Paterson, N. J.

Christ's life is recorded in the Gospels for our instruction and imitation. In particular was He concerned that He should be introduced to children. With stories of simple tenor and not too pretentious pictures, Nita Wagenhauser presents a book of fifteen chapters, each the story of one of Christ's miracles, in order that the little ones may know Him better. The book might well be considered by the Sister who is confronted with the really difficult problem of how to tell her pupils about Our Lord, for here she will find excellent assistance in these simply written accounts in the story form so dear to the child's heart. H.L.

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## BOOKS RECEIVED

Reviews may appear later

A NEW HISTORY OF MUSIC. By Henry Prunieres. The Macmillan Company. \$5.00.

WE STAND WITH CHRIST. By Rev. Joseph C. Fenton. Bruce. \$3.75.

THE OUR FATHER. By Most Rev. Tihamer Toth. B. Herder Book Company. \$2.75.

THE TWILIGHT OF CAPITALISM AND THE WAR. By Walter John Marx. Herder. \$2.75.

SOUL CLINIC. By Two Sisters of Notre Dame. Frederick Pustet Company. \$2.00.

UNDERSTANDING FICTION. By Cleanth Brooks, Jr., and Robert Penn Warren. F. S. Crofts & Company. \$1.75.

THE FOLLOWING OF CHRIST. By Gerard Groote. America Press.

PRAYING WITH THE POVERELLO. By Sister Mary Aloysi Kiener, S.N.D. Pustet. \$1.50.

THE PSALTER. By Rev. L. C. Fillion, S.S. B. Herder Book Company. \$2.50.

HOPE OF LIFE. By Sister Monica. P. J. Kenedy & Sons. \$1.35.

SHINING IN DARKNESS. By Rev. Francis X. Talbot, S.J. America Press. \$2.00.

HERE COME THE PENGUINS. By Sara Maynard. St. Anthony Guild Press. \$0.50.

THE EPISTLES AND GOSPELS IN THE CATHOLIC CHURCH OF THE GREEK RITE. Prosvita-Enlightment, McKeesport, Pa. \$1.50.

THE NATIONAL CATHOLIC ALMANAC. St. Anthony Guild Press. \$1.00.

THE BETTER LIFE. By Rev. Kilian J. Hennrich, O.F.M. Wagner. \$2.50.

- A HARMONY OF THE GOSPELS. *By Rev. Newton Thompson.* B. Herder Book Co. \$2.50.
- CHAPTERS IN RELIGION. *By Rev. C. A. Prindeville, C.M.* B. Herder Book Co. \$2.00.
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