



A History of the Dominican Liturgy. By William R. Bonniwell, O.P.
Introduction by The Most Reverend Bartholomew J. Eustace, S.T.D., Bishop of Camden. pp. v-xii, 386, with appendix, bibliography, index, and illustrations. Joseph F. Wagner, Inc., New York City. \$3.50.

In his profound and forceful introduction, The Most Reverend Bartholomew J. Eustace, Bishop of Camden, remarks that the "liturgy holds an essential place in the Dominican scheme of things and cannot be excluded without placing the purpose of the Order in jeopardy." This is a convincing enough reason for a thorough study of the Dominican Liturgy, if any were needed. Yet, until now, no complete and, at the same time, reliable work had been compiled. Hence, it will be a source of much rejoicing among Dominicans in particular and liturgists in general that in Father Bonniwell's *History of the Dominican Liturgy* a comprehensive and authoritative treatment has been achieved. The twenty years of painstaking scholarship by the author is evinced on every page, resulting in a work which is a tribute to him and a monument to his subject.

The main thesis of Fr. Bonniwell is that the Dominican Liturgy is one of the richest in the Church and has preserved the many beautiful prayers and ceremonies of the old Roman Rite. More than that, it is stamped with the indelible mark of the spirit of St. Dominic. The author is vigorous on this point. He resents the "medley of distinctions and complicated rubrics" imposed on the Order by those revisers who were to execute the reform of the Office inspired by Pius X. The author maintains that the breviary of Fr. Hespers, O.P., one of the revisers, had "the misleading title: *Breviarium juxta ritum Ordinis Praedicatorum*. It should have read: *Breviarium ad usum Ordinis Praedicatorum*."

One of Fr. Bonniwell's most appealing and enlightening presentations is that of the Church's official evening prayer, *Compline*. It is described and explained. A history of the origin of the *Salve* Procession is given and the full force of the Order's special devotion to Our Lady is illustrated. "In short," observes the author, "com-

pline came to be looked upon in the Order, not merely as a part of the canonical office, but rather as an intimate family colloquy with the Protectress of the Order."

The particular genius of Fr. Bonniwell lies in his ability to select the high points of his vast source of material. He reduces and synthesizes arguments to clear and succinct paragraphs. After stating the opinions on disputed questions, he lucidly demonstrates his conclusions from strong and convincing premisses. Fr. Bonniwell builds up the history of the Dominican Liturgy from its earliest beginnings and traces its development and revisions down to the present day. Mention is also made of Dominican Confraternities and of the background and history of the canonization of some of our Dominican Saints.

Besides all this, one can pick up tid-bits of information. Deacons will be interested to know that one of their summer jobs was to wave a fan to drive flies from the celebrant of a Solemn Mass. A description of the early Dominican choir is given and proves revealing. The present-day popularity of tridua and novenas finds explanation in the meticulous rigidity of the modern rubrics. This rigidity prevents popular expression of new devotional ways in the liturgy itself.

Whatever faults critics may find with the book will be small. The writing of dates, as, 15 March, instead of March 15, is novel to American readers but never annoying. A footnote by way of explaining the hours of the Office might have been provided for Chapter Five. Taken in whole or in part, Fr. Bonniwell's *A History of the Dominican Liturgy* is a classic and recommended to all, since every Catholic in the world must live a life of action flowing from contemplation and thus is spiritually Dominican. —R.S.

Saint Dominic and His Work, by Pierre Mandonnet, O.P., translated by Sister Mary Benedicta Larkin, O.P. pp. 459 with index. B. Herder, St. Louis. \$5.00.

"As a religious founder, the greatest organizer that has ever trod this earth after the Lord Jesus Christ" was St. Dominic, according to Father Mandonnet, whose oral testimony Archbishop John T. McNicholas cites in introducing this translation of a French classic in hagiography. Both the saint and his organization are given ample and authoritative treatment in the twenty-five or more posthumously published studies which make up this volume, compiled from the author's files by Father Vicaire, O.P., with additions from the work of Father Ladner, O.P.

More of the milieu than the man is treated here, however, for it is Father Mandonnet's conviction concerning great men that "the deeds and exploits of these heroes of sacred and profane undertakings capture the attention of the historian to the degree to which they are integrated in the essential problem of their age." Historian of "synthetic intelligence," Father Mandonnet has amassed vast knowledge of the medieval period, especially in the Order of Preachers. Seeing the incidents in the life of St. Dominic as "integrated in the essential problems of his age," he notes in the development of the Order a pyramidal hierarchy of elements from the "ineffable Providence of the Creator, wishing to exalt the glory of His name and procure the salvation of the faithful," as Pope Boniface the Eighth solemnly affirmed, to the personality and environment of the Saint and his disciples.

This volume, the combined efforts of Fathers Mandonnet Vicaire and Ladner, is bipartite. The first part deals with St. Dominic and the Order of Preachers. Its nineteen essays treat of such matters as Christendom in the early thirteenth century, the constitutional organization of the Order, the character of St. Dominic, the apostolic work, liturgy and art in the Order of Preachers. Preaching and the doctrinal life of the Order are also matters of special interest. The second part deals with the Rule of St. Augustine and its relation to the Order of Preachers. Many items of historical data are included in this section which indicate the profundity and the extension of the author's research. Many of the conclusions are startling, but they are bulwarked with formidable references.

The several appendices throw much light on little-known phases of the development of the Dominican Order.

The translation is accurate and readable. It recaptures both the simplicity and the force of the original, yet the English idiom is everywhere predominant. While certain of the more erudite studies have been omitted, all the studies but those of interest only to specialists have been given in their entirety. In a word, the work of translation is a fitting tribute to her Father by an intelligent and zealous daughter of St. Dominic.

—H.A.

The School Controversy (1891-1893). Daniel F. Reilly, O.P. pp. 232, with appendices and index. Cath. Univ. Amer. Press. Copies may be ordered by mail from: Providence College Bookstore, Providence College, Providence 8, R. I. \$3.00.

About 1940, American Catholics became aware that the maintenance of their parochial schools imposed a heavy financial burden upon

them. Efforts were made to obtain from the various state legislatures a share of the funds devoted to education, for it was the policy of the states to subsidize the "Common" Schools and to grant proportionate support to denominational and private schools. Active bigotry prevented Catholics from sharing to any great extent in the distribution of these funds. Thus there was introduced upon the American scene a phase of the Catholic educational problem that has been termed "The School Question," according to one historian, "the Question of Questions in the U. S." Fr. Reilly's doctoral dissertation treats of one of the most interesting aspects of this problem, the controversy which raged in Catholic ranks from 1891 to 1893. In considering this one phase, for the most part but sketchily outlined in standard texts, the author illumines the whole question.

Clarity and precision mark the delineation of the Background of the Controversy as Dr. Reilly traces the emergence of the essential issues involved. Step by step he treads his way through the tangled mass of the problem analyzing briefly and accurately each element which in the course of time was added to the School Question. At the same time he reveals the principles of the genesis and development of the Public School and indicates those liberal features which attracted Protestants and forced Catholics to build their own schools. An excellent selection of material combined with an analytical presentation of the principal arguments conspire to present an interesting, accurate picture of the state of the problem when Archbishop Ireland entered the lists with a new plan for a Christian State School.

For non-Catholics the plan was a papist plot to capture the public schools; some Catholics questioned the orthodoxy of Archbishop Ireland. Nationalistic aspirations clashed; Nativists demanded Americanization of foreign Catholics; national groups of Catholic clung tenaciously to old world ways. Both were using the schools as agencies in realizing their aims and both saw in Archbishop Ireland's plan a threat. Some German Catholics allied themselves with Cahensly against Archbishop Ireland and an acrimonious controversy was begun, the repercussions of which was felt in Propaganda and in the American Cabinet. The author clearly manifests the principles involved in this phase of the controversy and in his second chapter accurately estimates the motives of the disputants.

The third chapter presents an excellent summary of Archbishop Ireland's plan and offers a detailed treatment of the models of his Faribault and Stillwater agreements. Throughout, the author permits Archbishop Ireland to speak for himself by making available previously unpublished correspondence. Well-documented analyses

of the arguments of critics accompany the statement of the Archbishop's case. The significance of *Dr. Bouquillon's Education: To Whom Does it Belong?* has been accurately appreciated, and Dr. Reilly's interpretation of the motives prompting the critics of Dr. Bouquillon seems to be justified by the facts presented, the activities and the writings of the adversaries themselves.

The remaining three chapters expertly disclose the disputants' reactions to the Papal pronouncement vindicating Archbishop Ireland's school plan and the Pope's successful efforts to end the controversy. The appendices present important documents, several of them previously unpublished.

The student of Church History in the U. S. will value highly the presentation of the principles involved in the controversy and will recognize their application to the analysis of other problems which confronted the American hierarchy. Students of education who accept as axiomatic the conclusions of *Christian Education of Youth* will find much to interest them in this account of the testing of several fundamental principles of education in the crucible of this American controversy.

P.F.

The Influence of the Enlightenment of the Catholic Theory of Religious Education in France 1750-1850, by Clarence Edward Elwell, Harvard University Press, Cambridge, Mass, 1944. pp. x-355 with bibliography and index. \$3.50.

This scholarly study made at Harvard University by the Reverend Father Clarence Edward Elwell, of the Archdiocese of Cleveland, is a thoroughly objective piece of research which throws indirect light on many of the roots of the contemporary crisis in the field of education. Rationalism in the field of epistemology, naturalism in ethics and theodicy, materialism in the cosmological, and positivism in the psychological field, together with nationalism in the political and social orders—all these have been found to have made serious attacks on the concepts of religion and religious education not only in France but throughout the world. While Dr. Elwell restricts his study to France the reader discovers a pattern that has been copied in other countries. When one recalls how Horace Mann from Massachusetts returned to America after studying French educational methods and systems and founded the public school system in the United States on the basis of giving a strictly secular education with the elimination of all religious education, the period with which this book deals gives the background and foundation for the conclusions of Mann.

The so-called Enlightenment of 1750-1850 brought to the fore these questions: Shall authority in religious education give way to reason? Shall the essence of religion be found primarily in dogma or moral? Shall a supernatural religion with revealed truths be replaced with a purely natural religion? Shall this natural religion be based on reason or sentiment with religious experience? Shall religious training be postponed until after maturity and shall it be based on Rousseau's theory of the naturally good man? Shall the State assist the Church in her program and shall religion be superior or inferior to other subjects in the curriculum or shall it be taught at all? Shall the State or the Church control public education and should the aims of education be religious and moral or civic and economic?

That the answers to these questions establish a basic philosophy of education is apparent. That philosophy of education was established in France with the result that religious education was divorced from secular education, ecclesiastical control of moral education came to an end, supernatural religion was discarded in favor of pure natural religion with sentiment and religious experience holding the upper hand. The union of Church and State was repudiated. These false teachings spread quickly, so that hardly a nation has escaped the influence of the French Enlightenment. To understand the contemporary situation one must understand the historical sources from which it grew. For those educators who pride themselves on being objective this research is an excellent barometer of the day that awaits America if she and her educators put into practice what was done in France.

There are two parts to this present study. Part One deals with the general reactions in the field of education when the impact of the new ideas was felt. Reactions were produced by theories of rationalism, naturalism and nationalism. Rationalism maintained that reason shall be the guiding principle in education; naturalism propounded the doctrine of Rousseau on the natural goodness of man, the primacy of sentiment in religion, and the advisability of putting-off religious education until after the period of adolescence; nationalism destroyed the union of Church and State, segregated religion from education, and sought to make the State supreme even in moral matters. All these doctrines together with the reactions to them in Catholic France are studied fairly, objectively and with no show of animus. Part Two is concerned with the content and methods of French religious education particularly in relation to changes brought about either by reason of the Enlightenment or contemporaneous with it. This content and method Father Elwell restricts to elementary education since

some principle of restriction was necessitated by the breadth of the subject matter. Because no movement should be studied except in its own milieu brief outlines of the social, economic, intellectual, and political background in which the struggle took place, are traced carefully and prudently.

Since even an objective student must needs look at things through his own eyes, the author prepares the reader by telling him that he is convinced beforehand of certain things, namely, reason while an important element in religion is not in the final analysis the criterion of religious truths; that the affective stages of religion are useful but poor foundations; that the State and Church are both perfect societies each supreme in its own domain but each needing the other for effective action; that religious education should not be separated from general education nor vice versa. Such restrictions placed upon himself do not hinder the author from presenting historical facts uninfluenced by his own personal sympathies.

Some of the changes which the Enlightenment brought about in the system of Catholic religious education are: the altered relations between the Church and State by reason of the disrupted unity; religious education lost its rôle of importance in the school; religious education was separated from general education; the State claimed the right to moral education as one of its functions; Church control of education came to an end; religious education no longer was a matter necessary to society in all of its ramifications but became a matter of private concern. The Church found it necessary in fact if not in theory to submit to these changes which were brought about by the influence of Nationalism.

Faced with the challenge of rationalism the Catholic theorists took a firmer stand. Faith did not cede its place to reason as the basic principle of religion but reason was given its place. Purely natural religion was rejected. Authority, and its method, was retained although an effort was made to show that this submission was in no way an attack on reason.

Naturalism made greater inroads in fact on Catholic religious education. The introduction of sentiment, Dr. Elwell discovers, had its great effect on religious instruction. The appeal to the heart and emotions was almost unanimously adopted by those involved in religious education. Yet this ran its course and sentiment was being replaced by reason in the period from 1830-1850.

The way was opened for the modern outlook on education and religion. Secular education became the only type of education in which the State was interested. With what disastrous results this took place the nations of the world bear witness.

T.L.

History of the Archdiocese of Boston. By Robert H. Lord, John E. Sexton and Edward T. Harrington. 3 vols. with index. Sheed and Ward, New York, N. Y. \$15.00.

This history of one of the greatest dioceses in America is a monumental work. Written after twelve years of patient research by trained historians, it is everything that a reader or an historian could wish. It covers the history of the diocese from the time of the French Indian missionaries to the close of the reign of the late Cardinal Archbishop. Planned originally as a memorial to the sixtieth anniversary of the Ordination of Cardinal O'Connell, it was issued a few short weeks after his death. Dedicated to his memory, it is a record of the work which he had forwarded and completed.

The account is divided into six sections, the first section treating of the history of the Church in Colonial New England prior to 1788. The other sections correspond to the reigns of the five Bishops of Boston. The work of writing has been divided among the authors; Fr. Sexton having written the first and second sections, Fr. Harrington the fourth, and Fr. Lord the third, fifth, and sixth. Two sections are included in each volume.

The work is marked by two characteristics: it is extremely readable, and painstakingly, accurate and documented. Most sections of the history, particularly those dealing with the conflicts encountered by the Church, and those dealing with the general characteristics of each period make very interesting and informative, as well as pleasurable, reading.

The fixing of dates, the determination of both sides of many controversies and the critical review given many traditions, are evidence of the research that is behind this work. In many cases contemporary newspaper accounts are consulted, and from their sometimes contradictory reports the truth has been patiently extracted. The case of the Bible and the public school question, and the Eliot School case are examples of this care.

The Dominicans who have played a part in the history of the diocese have received extremely objective and praiseworthy treatment. Fr. Lord, for the first time outside of Dominican publications, had told the true story of the life of Fr. Charles Dominic Ffrench, O.P., who has been the subject of particularly poor treatment at the hands of earlier historians of the Church in America. Fr. Lord based his account on the research of Very Rev. Victor F. O'Daniel, O.P., the Dominican Archivist, who first penetrated the mist of suspicion and conjecture that has gathered around this extremely important early Dominican Preacher Apostolic. Fr. James H. D.

Taafe, O.P., and Fr. John T. McDonnell, O.P., have received similar treatment. The history of their ministry in Lawrence, Mass., unfortunate from a temporal point of view as it turned out to be, has been told with attention to the facts and with fairness and accuracy.

The Dominican contribution to the foundation and growth of the Church in New England, the original area of the Boston diocese, is tremendous. Fr. Charles D. Ffrench, O.P., was responsible for the conversion of the Barber family in Claremont, N. H., the first step in the marvelous growth of the Church there. His missionary activity in the time of Bishop Fenwick was prodigious. The "parish" assigned to him extended along 250 miles of the coast of Maine. The churches in Portland, Eastport, and Dover, Me., are founded by him, and almost simultaneously. He left the diocese for a short period and returned later to be the founder of the Church in Lawrence, Mass. Fr. Taafe was his assistant in Lawrence and was the founder of several mission parishes there. Fr. John T. McDonnell, O.P., was the founder of the Church in Haverill, Mass., originally a mission of Lawrence which he tended from the beginning. In later times Fr. Henry B. M. Hughes, O.P., who was a pastor to the Portugese in the diocese, worked for eight years restoring unity to a faction-rent congregation.

The authors are to be praised for their generous quotations from primary documents. Bishop Fitzpatrick's letter to the School Committee in March 1859, which is a masterpiece, Archbishop William's speech at the Catholic Union in March 1891 on past anti-Catholic activity and Archbishop O'Connell's sermon on the centenary of the diocese in October, 1908, on the relations between the Catholics and the Puritans, are three examples of a practice which is common throughout the book, and which adds to its value and its interest. The index is careful and complete.

In three volumes some errors are bound to creep in. It would seem from a careful reading of the text that "O'Donnell" on page 532, line 10 of Vol. II should read "McDonnell." Also there is some inconsistency between II, p. 50, fn. 42, and II, p. 106, fn. 64 and II, p. 147, fn. 10, in the title of Fr. O'Callaghan's book. M.M.H.

Cardinal of Spain. By Simon Harcourt-Smith. pp. 282, with bibliography and index. Alfred A. Knopf, New York. \$3.50.

If an Irishman were to write about the Revolt of the American Colonies, despite any and all protests of impartiality, there would be few who would read such a work without some suspicion. So too, when an Englishman undertakes to write of things Spanish, it is

hard to conceive that he can rise above his national prejudices—that he can portray Spanish character with some variation of the traditional English modifiers, viz., lustful, cruel, greedy, pharisaical, and, in the case of the poor, priest-ridden by an opulent, landgrabbing clergy.

Mr. Harcourt-Smith, in the preface to this work, fears that as a result of his striving to write without prejudice, he may be accused of anti-British bias. His modest appraisal of Britain's merit, "it is difficult to lead the world and be its sweetheart at the same time," should allay the fears both of his critics and of himself.

Cardinal of Spain, Mr. Harcourt-Smith's offering to the historical world, would have been more deserving of acclaim if it had been offered only as a literary work, for it is in the literary qualities that the author shows distinctive ability and originality. His descriptions of persons, and circumstances surrounding those persons are often vivid and detailed with an unique twist of words and phrases proper to Mr. Harcourt-Smith. However, as an historical endeavor it is not equally meritorious.

The framework of the book is simply the personification of the world, the flesh, and the devil, in the appetite of Elizabeth Farnese, the lust of her consort, Phillip V, and the cherished desire of Cardinal Alberoni for self-exaltation. Alberoni logically becomes the central character, since Phillip and Elizabeth are but means of his ends. With this as an outline (though professing freedom from bias) the rest of the plot is developed by the author along these predetermined lines, and so it is not surprising that some inaccuracies have to be introduced to conform to them. For example, on page 118, it is stated that Elizabeth arrived at Guadalajara on Christmas morning. Forthwith, she and Phillip were married and "then they went to bed, rising only for midnight Mass." It would not require researches at Simancas, Vienna, and in the Vatican Library (which the author had hoped to have made but was prevented from doing by the war) to discover that Midnight Mass is celebrated on Christmas day and that, thus, Elizabeth arrived too late to attend it. Could it be that the joining of solicitude for the things of the spirit with oversolicitude for the things of the flesh created just the right touch to highlight the characters of the Spanish sovereigns, so that a little detail like shifting of dates can be overlooked?

Further criticism must be made of the slanderous innuendos introduced with almost every statement made about the Spanish Church and churchmen. Witness that on page 148 it is stated "it was estimated that not one-tenth of the money bled from the people reached

the government. What the tax-farmers did not filch was a miserable enough sum. Then there were the tithes that filled the bursting coffers of the Church." By whom was this estimate made? What is the authority for stating that the coffers of the Church were bursting? And how, if the tax-farmers took the lion's share, did "a miserable enough" sum reach such proportions that it could fill bursting coffers? Though on points of correspondence and political intrigue Mr. Harcourt-Smith frequently fortifies his statements with footnotes listing authorities to be consulted, he evidently thinks derogatory remarks about the Catholic Church and its ministers need only to be uttered to be proved.

Mr. Harcourt-Smith has learned his English composition well, but before he writes another book, especially if it be a book about Spain, he could do a bit of research. Leaving the Vatican and Vienna for a later date, a trip now to his village Catholic Church and a talk with its rector may enlighten him concerning Roman traditions and practices. And, in spite of the war, it is highly probable that the Spanish government would issue a visa to enable him to discover that the deeds of the Spaniards are not always as dark as their complexions sometimes are.

J.B.M.

Plea for Liberty. By George Bernanos. Translated by Harry Lorin Binsse. pp. 272. Pantheon Books, Inc., New York City, New York. \$3.00.

The pen is mightier than the sword. And in the hand of Mr. Bernanos the pen is mightier still, handled by an expert fencer. George Bernanos is a Catholic layman and a militant Frenchman. A soldier of World War I and an uncompromising foe of traitors, he left his native land after the Munich Affair. From his retreat in Brazil he watched and studied the fall of France. *Plea for Liberty* is not the hollow-worded night's work of a raving omniscient journalist. It is truth and truth with teeth in it. It is not a quiet book for timid souls, but a heart-rending search for liberty after a shameless betrayal. The book is divided into four parts or letters—Letter to the Brazilians, Letter to the English, Letter to the Americans and Letter to the Europeans.

The author deals with a sick and troubled world and in a special manner with his beloved France. The hatred between elite and lower classes becomes the spring board of present-day ills. Hatred on hatred ends in treason and betrayal. No wrongdoer escapes the lash in M. Bernanos' hand, be he prince or priest. Many faint-hearted Catholics will shut the book with a smug "anti-clericalism." Non-

Catholics will gloat over some of the verbal spankings handed out to the clergy. Educated Catholics will see the real issues involved, and will attain a greater appreciation of the Church. Those outside the fold will be rewarded with a clear-cut knowledge of many things about which they know so very little. No one can question the faith of the author of *The Diary of a Country Priest*. He always distinguishes between the Church and the Churchman who brings shame on the Church. *Plea for Liberty* worships the One, True God and smashes the false idols of Communism and Nazism. It pleads for the past and future glories of France, the eldest daughter of the Church. It seeks pardon and uplifting for the poor, misled people of France and of the world in general. It seeks freedom from the tentacles of Materialism and a return to Christian living. If *Plea for Liberty* strikes you as harsh, then read the Sermon on the Mount. N.S.T.

Race:Nation:Person. Social Aspects of the Race Problem—A Symposium. Edited with a Preface by His Excellency Bishop Joseph W. Corrigan, Late Rector of The Catholic University of America, and G. Barry O'Toole, late Professor of Philosophy in The Catholic University of America. pp. 436 with indices. Barnes & Noble, Inc., New York. \$3.75.

Bringing to the confused American educational scene the solid erudition of nine outstanding Catholic scholars, this symposium, sponsored by the Catholic University of America, is a concerted assault on the citadel of modern errors. Such a timely offensive was inspired by the 1937 Christmas message of Pope Pius XI. It likewise answers the appeal of the Sacred Congregation of Seminaries and Universities for all Catholic institutions "to spare no pains or effort to defend the truth against racist and nationalist errors."

In 1938, the Sacred Congregation singled out for condemnation eight specific modern errors which threaten the foundations of human society. To understand the profound implications and practical applications of these modern errors, it is necessary to obtain a clear-cut grasp of the fundamental principles of the philosophy—and yes, the theology—of National Socialism. This is the battle campaign planned and executed in a striking fashion by the contributing authors of *Race: Nation:Person*. To illustrate: Perhaps—and primarily because of the central theme of the work—the most convincing presentation to date of the events leading to World War II has been made by Camille Cianfarra in *The Vatican And The War*. To anyone who has admired the German people and especially their achievements in the physical sciences, the reported cruelties inflicted by them on conquered nations

seemed to be the invention of vicious propaganda. Cianfarra's historical facts, supported by objective evidence, dispel all doubt. But his work is strictly historical; it must inevitably leave unanswered the perplexing but basic "why." Armed with the historical evidence, the precise philosophical analysis undertaken in *Race:Nation:Person* unfolds in a startling fashion the profound answers involved.

When the state becomes subordinated to the Nation or the Race, when everything—including God—must work to the advantage of the ethnic group which becomes the source of all civil, family and economic rights, there can be only one result: the reign of might over right. Nazi Germany today reveals the terrors of such a reign. But Nazi Germany is only an example of how a nation must react once another absolute is substituted for the personal God of Christianity. Win or lose, Nazi Germany has played its hand. The errors latent in National Socialism, however, are potent; they are not necessarily limited to any one country or era; they can and may spring up anew—as they have today—in new attire. *Race:Nation:Person*, in its exacting exposition of the godless philosophy of National Socialism, bids American educators to awaken to the need for a new Christian offensive in our educational institutions at home. For the Catholic educator in a special way, this symposium should be only the beginning, the pioneer work of Catholic international coöperation in the exposition of Catholic social truths for Christ and the things of Christ.

To know what we are fighting for is one thing; but to know what we are fighting against is perhaps more important now when peace plans are in the air. *Race:Nation:Person* will add much to this essential knowledge. With this in mind, it would seem worthy to suggest a pamphlet or booklet publication which would combine the monographs on "Nationalism" by Luigi Sturzo, "Racism, Law and Religion" (one of three whose author cannot be revealed), and "The Rights of the Human Person vis-à-vis of the State and the Race" by Joseph T. Delos, O.P. These three monographs in particular merit the careful and prayerful consideration of everyone who would have the world return to Christ.

A.McT.

Christianity and Democracy. By Jacques Maritain. Translated by Doris C. Anson. pp. 98. Charles Scribner's Sons, New York. \$1.25.

It has become platitudinous to remark that we must win the peace as well as the war. But as yet we have seen no definite plan for winning the peace. Professor Maritain essays to lay the foundation for such a plan, not to sketch the details of the plan, but "to indicate the direction in which we will have to proceed, not to mark the stages or

guess at the time it will take. . . ." We must move towards a truer democracy revived by the spirit of the Gospels. Indeed, in the opinion of the author, "democracy springs in its essentials from the inspiration of the Gospel." This claim is the weakest point of the book. Anticipating objections that democracy arose among free-thinkers and Protestants rather than Catholics, the author hastens to say that democracy is still traceable to the vestiges of Christianity which had worked their way into the secular conscience. But, not to mention the experiments of the Greeks in democracy, we may ask why, if even diluted Christianity was powerful enough to effect such a political revolution, did not democracy spring forth first and more perfectly among the Catholic nations?

Whether democracy sprang from Christianity is, however, a question for academic debate. There can be no cavil over the main contention of this little volume: that democracy must become increasingly impregnated with the principles and spirit of Christianity if it is to survive. The call to moral re-armament even now in the midst of war may not represent a profound discovery on the part of the author, but it does express a timely and all-important message demanding widespread reading and corresponding thought and action. R.P.S.

The Great Decision. By James T. Shotwell. pp. x-268 with appendices and index. Macmillan Co., New York. \$3.00.

This is not just another book on the post-war plans. Here is an authoritative and detailed statement of what can be done to establish a lasting peace. Mr. Shotwell writes in a scholarly and interesting style. His mode of procedure is definition and division. The noted writer on international affairs proceeds from general considerations right down to particular applications. The author is qualified for his subject matter since he has been officially connected with the League of Nations' Committee on Intellectual Coöperation, besides serving as a member of the Labor Committee at the Paris Peace Conference.

The book is divided into two parts. Six chapters are devoted to the consideration of war and its liquidation. The thesis proposed is that the very destructiveness of modern war is forcing the world to see its uselessness as a weapon of national policy. The second and longer portion of the work is concerned with the fundamentals of the organization of lasting peace. Mr. Shotwell sees a new League of Nations which will bear the name, The United Nations of the World. He believes this time it will succeed. The reasons advanced are twofold: We have a head start over Wilson's Fourteen Points and secondly, the structure for the new organization is already forming it-

self. The United Nations Relief and Rehabilitation Administration and the International Labor Organization help give force to Professor Shotwell's contentions. Of course, the good will of all nations is necessary for the maintenance of peace. To curb those who would be aggressors, the author proposes a world volunteer air force to keep order. To all seeking a cool and well thought-out program for the post-war period, *The Great Decision* will prove very valuable.

Unfortunately, the book has several shortcomings. The author seems completely ignorant of the Papal proposals for peace. No reference is made to them. Again, Mr. Shotwell is presumptuous in saying on page 134 that "no final answer to this question" of a just or unjust war "was ever given down to our own day." St. Thomas Aquinas gave the answer centuries ago. One also wonders how Professor Shotwell would explain his great pains to justify the Soviet foreign policy in the first part of the book and his later (p. 195) observation, "if aggression is the keynote of domestic policy, it will also be the clue to foreign relations." The purges of Stalin are a strong indictment. Nor will the veiled smear of Franco's victory as "the strangling of freedom in Spain" (p. 108) help any. Another obstacle to Mr. Shotwell's idealism will be seen by those who still feel Great Britain is not a benevolent Imperialist nor that the United States should endanger its peace by foreign entanglements. We also deny that Kant is the sage of the West (p. 224). Likewise it is not sound psychology to claim Germany and Japan are instinctively warlike nations.

Finally, and most erroneous, is Mr. Shotwell's deification of science. Our Divine Saviour, apparently, is just another prophet or age to the author (cfr. p. vii). "Science has only just begun its great career" on page 15, and it perseveres to become on page 218 "the imperious master of human destiny." The truth is, with all due credit to the author's fine attempts, peace will not be lasting until men make the great decision to return to Christ, the King of Peace. R.S.

Poland and Russia, The Last Quarter Century. By Ann Cardwell. pp. 251 with bibliography, appendices and index. Sheed and Ward, N. Y. \$2.75.

A concise, readable "presentation of the facts" in the case of Poland and Russia is the avowed objective of Ann Su Cardwell. That she has achieved her purpose is attested by the well-documented facts presented in her work *Poland and Russia*. In light of the facts revealed, the righteousness and justice of Poland's position shine forth clearly. The political record of communist, totalitarian U.S.S.R. re-

specting Poland should give the reader cause for serious thought and should arouse an intelligent public alertness towards future moves emanating from the Kremlin. Such an alertness is America's safeguard from the apparent blindness of her many Russo-philes; they and all Americans must remember and be warned, "None are so blind as those who will not see."

Poland and Russia is a book full of information that is not widely known, bearing on a question which may well be a test case for all future international efforts towards lasting peace. It is almost entirely a simple statement of fact but more than that, it is a compilation of injustices which may be forgotten in the hustle and bustle of our war busy world. T.L.F.

Russia and the Peace. By Sir Bernard Pares. pp. 293 with index. The Macmillan Company, New York. \$2.50.

Realizing the possibility that the battle for peace may be lost, Sir Bernard Pares has attempted to crystalize his varied knowledge of things Russian so that it may be employed by the English-speaking peoples in a consideration of Russia and the peace. The work takes the form of a series of brief sketches, rather than a well-ordered panorama.

The dissemination of such factual knowledge is indeed a contribution to the promotion of better understanding between peoples. Yet, certain of the conclusions and intimations depart from the strict truth. However valuable be commercial alliances we feel that spiritual bonds lend greater stability among nations. For one who judges all things in relation to the Empire, this book is adequate. B.R.

Church and State in Silesia Under Frederick II (1740-1786). By Rev. Francis Hanus. pp. 432, with index. The Catholic University of America Press, Washington, D. C.

This scholarly, well-written dissertation treats the origins of one of the burning questions confronting the world today: The Rise of Prussian Totalitarianism. In this treatment of Frederick the Great's relations with the Catholic Church in Silesia, upon the latter's subjugation after the Silesian War, we can see the beginnings of the Prussian thoroughness in crushing any authority that would not submit to its autocratic demands. In spite of the fact that Frederick declared that he would protect the Church in Silesia, he systematically planned its destruction. In a letter to Voltaire, Frederick revealed that his real intention was to destroy the "infamous one" (Catholic Church).

Many of the Frederickian policies were incorporated into the "General Law of the Land." This anti-Catholic persecution was revived under Bismarck and today it is being intensified under the swastika.

This lively presentment of the historical rock from which modern Prussianism was hewn gives a thorough and vital picture of both the rock and the chip. C.P.F.

Middle America. By Charles Morrow Wilson. With maps and illustrations. W. W. Norton and Company, New York. \$3.50.

Middle America comprises our ten nearest Latin American neighbors—Mexico, the six nations of Central America, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica and Panama; and the three Caribbean island republics of Cuba, Haiti and the Dominican Republic.

It has been the consistent policy of the United States Government since the advent of the present administration to promote amicable relations with her sister republics to the North and the South. Few students of American foreign policy question the advisability of such diplomacy. Often, however, Middle America's importance to the task of presenting a united defensive front is in danger of being minimized, while the vital rôle of these countries to the economic welfare of all the Americas is sometimes entirely overlooked.

Middle America emphasizes the growing interdependence of the nations and the peoples of our closest Latin American neighbors and the United States. The present book, replete with maps and illustrations, is the first to present a comprehensive picture of this area. It is a worth-while contribution to Pan-American literature. J.L.R.

An Introduction to Philosophy. By Rev. Paul J. Glenn, Ph.D., S.T.D. pp. 408 plus index. B. Herder Book Company, St. Louis, \$3.00.

Dr. Glenn's *An Introduction to Philosophy* attempts to obviate difficulties arising from the neophyte's lack of familiarity with terms and subtle distinctions by answering in a simple way the questions that any serious student would naturally ask. The result is admirable. The student is not "pushed" into his subject; he is led. He first finds out what philosophy is, its subject matter, its importance; and then he is gradually led from the origin and growth of philosophy to a treatment of its major questions. Thus a philosophic vocabulary is acquired, interest is stimulated, and the desire for philosophic study is whetted.

Although a *summula* of philosophy leaves little opportunity for

a pleasing literary style, Dr. Glenn's presentation is vigorous, clear and up-to-date. The college senior could profitably read this work as a suitable resumé of his philosophy course.

A noteworthy adjunct to Dr. Glenn's other writings in philosophy, this book will be a boon to the incipient philosopher as well as an aid to the professor.

L.L.

Answer to Sceptics. A translation of St. Augustine's "Contra Academicos" by Denis J. Kavanagh, O.S.A., S.T.M. pp. 269 with index. Cosmopolitan Science and Art Service Co., Inc., New York.

Of all the treatises which St. Augustine wrote during his convalescence at Cassiciacum, his *Contra Academicos* can perhaps be called the most important of his philosophical work: for in it he advanced the thesis against the scepticism of the New Academy that knowledge actually exists, that certain cognition of truth cannot be withheld from man. In it the Bishop of Hippo endeavored to raise up an unbreakable dam against the destructive floods of scepticism, and through it he advanced arguments appropriate to serve as *Answers to Sceptics* at all times.

The foreword by the scholarly translator, Dr. Kavanagh, succinctly states the intention of this English translation: "Latin scholars have no need of a translation of St. Augustine's works . . . hence the purpose of the present translation is to make his *Contra Academicos* available in English to those who are unable to read Latin. The translator . . . feels that in many cases a mere verbal English rendering would . . . obscure and perhaps distort Augustine's meaning. Accordingly, his constant aim has been to give, not a sentence-by-sentence translation, but a translation that would be at once faithful to the original and easily intelligible to the reader. The Latin text is reproduced on alternate pages in order to furnish opportunity for comparison with the English rendering."

Dr. Kavanagh has justified his claims, and can be proud of his work. This translation of *Contra Academicos* can be recommended to all those who are seriously engaged in the search for truth.

J.T.D.

Principles D'Une Politique Humaniste. By Jacques Maritain. pp. 232. Editions de La Maison Francaise, New York, N. Y.

Once more M. Maritain makes his appearance in print, this time in two books of essays, all of which have appeared, mainly in English, in other publications.

This book presents a series of essays on the philosophy of politics in no apparent order save that they all treat of man and the State. This lack of order is to be expected, since they have all been published elsewhere on different occasions.

However, they are of value because of the keen observations which M. Maritain makes on the current scene, and because of his predictions for the future of world politics after the present war. *La Fin du Machiavelisme*, the longest essay in the book, should be made the subject of serious meditation on the part of those who rule and those who aspire to rule their fellow men. We live in troubled times, and each ray of light from the mind of one intent on seeking the true solution to our difficulties is a great work of fraternal charity.

F.C.

De Bergson A. Thomas D'Aquin. By Jacques Maritain. pp. 269. Editions de La Maison Francaise, New York, N. Y.

The title *De Bergson á Thomas d'Aquin* does nothing more than suggest in broadest outline the contents of the book, for there is no connection between the various studies. The critique of Bergson, with which the book opens, is the same as that in his *Ransoming the time*. It is to be expected that any work of Maritain on Bergson should be very incisive, and in this he does not disappoint us, although his appreciation of Bergsonian intuition tends more to the fanciful than to the philosophical.

The article *St. Thomas et Le Probleme du Mal* (Marquette Univ. 1942) shows Maritain at his best. The articles on Immortality, Liberty, Spontaneity and Independence, and his critique of Descartes are capably handled, but *L'Humanisme de St. Thomas*, considering the book in which it appeared, does neither St. Thomas nor M. Maritain much credit.

Aspects Contemporains de La Pensee Religieuse presents a problem. M. Maritain seems to have created a logical genus, Christian, under which he groups Protestant, Orthodox, and Catholic thinkers. For the Catholic there is only one true Christian religion, his own. Outside it there is none nor less true. Even to imply this would be to confirm the heretic in his heresy, a grave sin against charity.

F.C.

Paul of Tarsus. By Rt. Rev. Joseph Holzner. Translated by Rev. Frederic C. Eckhoff. pp. 486, with appendix and index. B. Herder Book Co., St. Louis, Mo. \$5.00.

Listed among the current best-sellers is a distorted and false portrait of the great Apostle to the Gentiles, St. Paul. Catholics have been warned that the book should be avoided, and that, among other errors, it teaches that St. Paul, not Christ, was the actual founder of Christianity, and that St. Paul himself excogitated the doctrine that Christ was the Son of God.

On the other hand *Paul of Tarsus*, a translation of the Rt. Rev. Joseph Holzner's *Paulus, sein Leben und seine Briefe* offers to English readers a sound, scholarly and faithful picture of the great Apostle. Destined for an important mission, Paul was endowed with great natural and supernatural gifts. The author is careful to point out the influences which combined to prepare St. Paul for the work Divine Wisdom had allotted to him: the Hellenic culture of Tarsus and the early Jewish training he received. Then, step by step, the life and labors of this great servant of Christ crucified are unfolded.

One feature of the book deserves special mention: its clarity. The author takes pains to clarify many allusions found in St. Paul's writings, and also is careful to point out the existing conditions of the various places where the Apostle labored. When he has finished reading the work, the reader has the feeling that he has seen the whole Paul with all his characteristics brought into sharp relief.

In the opinion of this reviewer, the book could have been written more compactly. A great deal more space is given to unimportant details than is necessary. Ten pages are devoted to the chapter on Paul's shipwreck, for instance, when half the number would have sufficed. However, the publishers and the translator, Rev. F. C. Eckhoff, deserve sincere thanks for providing English readers with a life of St. Paul which will hold its own with the best in Pauline literature.

T.C.

Origen. His Life at Alexandria. By Rene Cadiou. Translated by John A. Southwell. pp. 330 with preface and index. B. Herder Co., St. Louis, Mo. \$3.25.

This book should have a universal appeal. The personage so well depicted in this book is possessed of such attractive qualities that one cannot help but be drawn to love him and his sincere intellectual feats. Much can be said of this great man: son of a saint, headmaster of a school of perfection in his late "teens," intrepid apologete,

prolific writer, ineffable lover of the Sacred Scriptures, indefatigable searcher after Truth. But the best eulogium that could be conferred on Origen, who was spiritually eloquent, humble in speech, simple in mien, and fearless in the defence of all things divine, is summed up in this way: Origen was *apostolic*. We Christians know well that the mission of the apostles is universal in extension; and since an apostolic personage is the main character, this well-written book should have a universal appeal.

Throughout his life Origen fused holiness and erudition. He knew well the significance of that Pauline dictum: "scientia inflat." Beloved by all his students Origen taught them not only how to learn, but also how to live. Following the Alexandrian Academy tradition the students of this truly Christian teacher were groomed for martyrdom. Anything short of saintly learning was not true Christian education, and, therefore, had the inane ring of self-deification. Mastery of symbolism in sacred and profane literature permitted him to penetrate the Platonic "myths" as well as the divinely inspired Eternal Masterpiece, the Holy Bible. This facility with symbols fecundated his thought and interpretation. His love for learning has been matched by few in the annals of history. His great work, *De Principiis*, was the harbinger of the Angelic Doctor's immortal *Summa Theologica*. This book should prove especially helpful to all those interested in the evolution of dogmatic Theology and the spiritual interpretation of Sacred Scripture. In short, this critical study of Origen should be recommended to all those who are in any way interested in things Christian. It deserves universal perusal. C.D.K.

James Laynez, Jesuit. By Rev. Joseph H. Fichter, S.J. pp. 285, plus index. Herder Book Company, St. Louis, Mo. \$3.00.

James Laynez, Jesuit, is the thorough story of a Spanish Jew who stands high among the sons of Israel who have accomplished great and heroic achievements for the cause of Christ and His Church. Living under the shadow of the Society's two greatest saints, Ignatius and Francis Xavier, his deeds have long been hidden. But with the 400th anniversary of the convocation of the Council of Trent being celebrated this coming year, it seems appropriate that James Laynez, second general of the Society of Jesus and Papal Theologian at the Tridentine Council, should come to the fore, should receive the recognition that is befitting such an outstanding character. To play a major rôle in the founding of the Society of Jesus is surely sufficient in itself to assure him a prominent place in history but to be outstanding at the Church's greatest Council makes him unique

among the great men of the 16th century. It is difficult to understand why he has been overlooked for so many centuries, but the scholarly work contributed by his fellow Jesuit should do much to regain for him the place he truly deserves.

With the meeting of Ignatius at Paris, Laynez and his companions began a trek through Europe encountering many heated disputes with Protestant theologians. Laynez, unlike Ignatius, was often more concerned with winning the argument than winning the man, a fault which he found difficult to overcome. Laynez in the founding of the Jesuit Order was Ignatius' right arm, and in teaching, preaching, and establishing schools the work he accomplished appears phenomenal. He came into his own at the Council of Trent where he played one of the most important parts as Papal Theologian: first, in his speech on Justification, secondly in discussing the doctrine of the Eucharist. After this, he left the Council because of ill health, a life-time handicap, but one which was never a drawback to his accomplishments.

He returned to Trent when the Council was reopened and stood forth as the defender of the Papacy even though at times his opinion was contrary to that of Guise, Cardinal of Lorraine, French protector of the Society, whose help was sorely needed at that time.

Melchior Cano, the great Dominican theologian, was a thorn in the side of Laynez with his open hostility towards all things Jesuit. That this frame of mind was not the Dominican attitude, is attested by the defensive activities of the Dominican John de Pena and Aloysius de Granada in behalf of the Society, and the action of Cano's Provincial in requesting him to cease his anti-Jesuit strictures.

With the death of Ignatius, the Society was in need of a capable and holy leader to guide it through a difficult period. God provided that man in the person of James Laynez.

Father Fichter has written a work not only rich in historical data, but one that portrays a living and lively character. His book fulfils every requirement for sound historical study. The appendix, consisting of letters written by Laynez himself, is a fitting climax to this portrayal of the life and work of James Laynez, second general of the Society of Jesus.

J.R.D.

The Priest in the Epistles of St. Paul. By Most Reverend Amelto G. Cicognani, D.D. pp. x-119. St. Anthony Guild Press, Paterson, N. J. \$1.00.

Being profoundly interested in the Priesthood and in Priests themselves, our Most Reverend Apostolic Delegate has prepared this small but extremely valuable book on their behalf. In the

Foreword, the author explains "... the present small book is nothing more than a collection of passages taken from St. Paul on the dignity and duties of the Priest." It cannot be read in a matter-of-fact manner; each page needs deep reflection, because "... the thought of St. Paul is majestic and profound. His expressions, breathing both attractiveness and strength, are, so to speak, spiritual slogans."

Both those who are already ordained and those who are preparing for the Holy Priesthood should be ever grateful to Archbishop Cicognani for his excellent work. Between the covers of this very small book are contained many spiritual helps for those who are chosen to participate in the sublime dignity of the Priesthood of Jesus Christ. F.C.M.

The Eternal Priesthood. By Henry Cardinal Manning. pp. 286. The Newman Bookshop, Westminster, Md.

The title of this classic treatise explains its deserving perpetuation among clerical and lay followers of Christ. Its subject-matter, drawn from the inexhaustible arsenals of Scripture and the teachings of the Doctors and Fathers of the Church, alone makes the work a treasure. The experienced and practical shepherd, Cardinal Manning enriches its value by a logical and complete form, cloaked in the beautiful style of the late 19th century. Every cleric and priest will find in the meditative and methodical study of its pages a staunch *vade mecum*, assisting him to fulfill his rôle as the *figura Christi*. T.S.

The Ascetical Life. By Rev. Pascal P. Parente. pp. 251 and index. B. Herder Co., St. Louis. \$2.50.

The revised and amplified English translation of the author's Latin lectures at Catholic University of America is here presented for all who are interested in "the science of Christian piety." Ascetics in this volume is treated as general and special and embraces the entire scope of mystical theology. D.B.

The Pastoral Care of Souls. By Rev. Wendelin Meyer, O.F.M., and Others. Translated by Rev. Andrew Green, O.S.B. pp. 344, with index. Herder Book Company, St. Louis. \$3.00.

The Pastoral Care of Souls is a compilation of essays by various authors dealing with the Pastoral phase of theology. The fact that the book is a translation from German may account for the stiff and

stilted style. The subject matter covers such topics as *The Bible as a Molding Factor*, *Influence of the Liturgy*, *Effective Preaching*, *Catholic Action*, and many others.

There is nothing profound nor erudite about any of the essays, yet they may be of some help to those entrusted with the care of souls. F.C.M.

Deaconship: Conferences on The Rite of Ordination. By the Rev. Aloysius Biskupek, S.V.D. pp. 258 with index. B. Herder Book Company, St. Louis, Mo. \$2.50.

Less than a year ago, Father Biskupek published his book, *Subdeaconship: Conference on the Rite of Ordination to the Subdiaconate*. That book was well received and was highly recommended not only to Subdeacons but also to Deacons and Priests. In his latest volume, *Deaconship: Conferences on the Rite of Ordination* the author acquaints us with the duties—ordinary and extraordinary—of those who receive the Order of Diaconate. He stresses the spiritual formation of those who are so soon to be ordained priests of God. He selects St. Stephen, the Protomartyr, as a worthy exemplar and urges all Deacons to strive to follow in his footsteps and to be living examples of all the virtues which he possessed. Everyone who is preparing for the holy priesthood should read and meditate on the contents of these two volumes. Reading them will certainly aid him to prepare more thoroughly to become an exemplary and Christ-like priest. H.H.

Letters to Persons in Religion. St. Francis de Sales. Translated by the Rev. Henry B. Mackey, O.S.B. pp. 443 with classified index. The Newman Book Shop, Westminster, Maryland. \$2.75.

All For Jesus or The Easy Ways of Divine Love. By the Rev. Frederick William Faber, D.D. pp. 454 with index. The Newman Book Shop, Westminster, Maryland. \$2.50.

The Rite of Ordination. By the Right Rev. J. S. M. Lynch, LL.D., D.D. pp. 160 with index. The Newman Book Shop, Westminster, Maryland. \$1.50.

Once again Catholics in general and Religious in particular are indebted to the Newman Book Shop for the publication of three very worthwhile books. St. Francis de Sales' *Letters to Persons in Religion* needs no introduction to Catholic readers. The very fact that its author is a Saint and a Doctor of the Church assures the

reader of the soundness of the spiritual doctrine it contains. We should approach St. Francis' works as the disciple approaches the Master. We should read him with full confidence undisturbed by distrust or doubt.

Though Father Faber, the famous Oratorian, is not a Doctor of the Church, his work, *All for Jesus*, is one of sound and solid Catholic doctrine. His years of experience as a spiritual guide and confessor furnished him with ample material for his numerous spiritual legacies to Catholic readers.

In reprinting the *Rite of Ordination* by the Right Rev. J. S. M. Lynch, Newman has rendered an invaluable service to all Catholics. This little volume will be welcomed by all who participate in or who attend ordination ceremonies. Catholics should avail themselves of this volume to become better acquainted with the ceremonies at which the ministers of the Church are ordained. It is to be hoped that these books will be well received by those for whom they are intended.

H.H.

Seven Words to the Cross. By Rt. Rev. Msgr. Fulton J. Sheen, Ph.D., D.D., LL.D. pp. 128. P. J. Kenedy & Sons, New York. \$1.00.

In his latest literary gem, Monsignor Sheen has placed the sixty million persons in the United States who profess no religion whatsoever in seven distinct categories, according to the "seven different impacts the Cross makes on souls." *Seven Words To The Cross* is a specific challenge to those who are included within any one of these categories. Furthermore, because of its inspiring contents, the general reader should find its pages worthy of prayerful perusal.

T.I.

Addressed to Youth. By Sister M. Madeleva, C.S.C. pp. 60. St. Anthony Guild Press, Paterson, New Jersey. \$1.00.

This little booklet of eleven essays, the fruit of many years experience and of serious reflection as a teacher, should offer excellent subject matter to all who are striving to guide the steps of modern youth. In the present "state of spiritual world-bankruptcy," the thoughts of this wise teacher should prove suggestive to her professional colleagues. Her sound principles of action present a means for counteracting the materialistic and exalting the spiritual conception of life in our educational curricula.

P.M.

Maryknoll Mission Letters. Volume I, 1944. pp. 55. Field Afar Press, New York, N. Y. \$0.50.

Because of the war, mission activities in China are greatly hindered; consequently, letters from the Orient are few. There is, however, much encouraging news from the South American missions. The letters of this volume of Mission Letters will call to the attention of the reader the manifestations of Divine Providence strengthening the Church in one part of the world as a counterbalance to the obstacles encountered in the other.

M.M.

The Babylonian Talmud. Edited and translated by Leo Auerbach. pp. 284 with a Glossary. Philosophical Library, N. Y. \$3.00.

The Talmud is the official Jewish commentary on the Bible. Over a period of centuries, the Jewish scholars, who had minutely studied and keenly analyzed their inspired literature, handed to their posterity a vast store of tradition. In the 5th century, this great mass of legend, law, custom, and keen analysis was assembled and organized by a great synod of Jewish savants convened at Sura, Babylonia.

The present work is a translated selection which was chosen as representing every aspect of the original Talmud compiled at Sura. Though cold and lifeless when compared with the warmth and vitality of the Old Testament, the Talmud is, nevertheless, valuable for an accurate understanding of ancient Rabbinical exegesis. The student of Sacred Scripture will welcome this English translation.

W.B.

Drink From This Rock. Selected poems from Spirit. pp. 124 with index. The Catholic Poetry Society of America, New York, N. Y. \$1.50.

At the end of the first five years of its life, Spirit, the magazine of the Catholic Poetry Society of America published a selection of poems from its pages. On its tenth anniversary Spirit has published another volume taken from the second five years. It is this volume: *Drink From This Rock*. Helen C. White has contributed a long essay on the function of Catholic poetry and Spirit as an introduction.

This book contains some of the best poems that have been published by Americans in the past five years. Most of them are Catholic. The high level of the poetry is sustained throughout;

there is no lagging and none of the heaviness that is often noticed in volumes in which the poems are by one hand. This is easily the best collection of Catholic poetry published this year.

The standard of the poems is such that it is difficult to choose any outstanding contributions. The two poems of Jessica Powers, the now-famous *Song of the Khaki Christ* and Frank Maguire's *House on Sand* represent, at least, the best in the book.

M.M.H.

Palinods. By Rev. Gustave Lamarche, C.S.V. pp. 232, with illustrations. Les Éditions da Levrier. Ottawa, Canada.

In these *Palinods*, or Refrains in honor of our Lady Fr. Lamarche sounds all the chords of the Christian soul in its praise of Mary. Poems of joy and poems of sorrow, but each one is a prayer to the gracious Queen of Heaven and earth. This is the first collection of Fr. Lamarche's poems on Mary. We recommend them heartily to lovers of classical and modern French poetry, but most of all to lovers of Mary.

F.C.

FOR LATER REVIEW

Summarium Theologiae Moralis. Ad recentem codicem iuris canonici accomodatum.

Auctore Antonio M. Arregui, S.J. Editio tertia decima. \$2.50.

Thomas Aquinas. By Rev. M. C. D'Arcy, S.J., M.A. (Oxon.). \$3.50.

Humility Of Heart. From the Italian of Fr. Cajetan Mary Da Bergamo, Capuchin.

By Herbert Cardinal Vaughan. \$2.50.

Abridgment Of The Interior Spirit Of The Religious Of The Visitation Of Holy Mary. Explained by St. Francis De Sales. Revised translation from the French Edition of 1914. \$1.25.

All published by: The Newman Bookshop, Westminster, Maryland.

The Philosophy Of St. Thomas Aquinas. By Hans Meyer. Translated by Rev. Frederic Eckhoff. B. Herder Book Co., St. Louis. \$5.00.

Molders Of The Medieval Mind. The Influence of the Fathers of the Church on the Medieval Schoolmen. By Rev. Frank P. Cassidy, Ph.D. B. Herder Book Co., St. Louis. \$2.00.

Tar Heel Apostle. Thomas Frederick Price, Cofounder of Maryknoll. By John C. Murrett, M.M. Longmans, Green and Co., Inc., New York. \$2.50.

The Bone And The Star. Two Perspectives on the Scene of Time. By Dorothy Donnelly. Sheed & Ward, New York. \$2.25.

The Concept Of Dread. By Soren Kierkegaard. Translated with an Introduction and Notes by Walter Lowrie. Princeton University Press, New Jersey. \$2.00.

Seek And You Shall Find. By Henry Brenner, O.S.B. The Grail, St. Meinrad, Indiana. \$1.00.

Proceedings Of The National Congress Of The Confraternity Of Christian Doctrine. Philadelphia, 1941. St. Anthony Guild Press, Paterson, New Jersey. Paper \$2.00, Cloth \$2.50.

PAMPHLETS RECEIVED

**Carmelite Press, 55 Demarest Ave., Englewood, N. J., or,
6413 Dante Ave., Chicago, Ill.:**

Scapular Facts. By Rev. Albert H. Dolan, O. Carm. \$0.10.

Letters Of The Little Flower's Mother. By Rev. Albert H. Dolan, O. Carm.
\$0.10.

Where The Little Flower Seems Nearest. By Rev. Albert H. Dolan, O. Carm.
\$0.15.

The Little Flower's Mother. By Rev. Albert H. Dolan, O. Carm. \$0.15.

Why We Are Catholics. By Rev. Albert H. Dolan, O. Carm. Cloth bound
\$1.00, Paper bound \$0.50.

Our Sunday Visitor Press, Huntington, Indiana:

The Catholic Girl Examines Her Conscience. By Rev. Leo F. Griffin. \$0.10.
So You Think You're Tough. By John F. Desris, Chief Bosn's Mate, U.S.C.G.
\$0.10.

The Catholic Press In The World Today. By Rev. Leo Pursley. \$0.10.

The Church, Fascism And Peace. By The Most Rev. Aloysius J. Muench,
D.D., Bishop of Fargo and The Most Rev. Vincent J. Ryan, D.D.,
Bishop of Bismark. \$0.20.

Holy Ghost Fathers, 1615 Manchester Lane, N.W., Washington 11, D.C.:

Libermann. By Rev. Leon Leloir of the African White Fathers, Director of
the Review, "Great Lakes."

The Miracle Of Fatima. By Joao da Cruz, C.S.Sp.

The Way Of Peace. By A Holy Ghost Father.

Radio Replies Press, Fathers Rumble and Carty, St. Paul 1, Minn.:

Jewish Problems. By David Goldstein, LL.D.

American Girl! Halt! Hearken To The Cry Of The Children. By Fathers
Rumble and Carty. \$0.10.

Joseph F. Wagner, Inc., New York:

A Holy Ghost Manual. Compiled and Edited by Rev. L. M. Dooley, S.V.D.
\$1.00.

Marquette University Press, Milwaukee, Wisconsin:

Pico Della Mirandola Of Being And Unity. Translated from the Latin by
Victor Michael Hamm, Associate Professor of English, Marquette Univer-
sity. Mediaeval Philosophical Texts In Translation No. 3.