



Our Lady of Fatima. By the Most Reverend Finbar Ryan, O.P. Fourth edition. pp. 236, with appendices and index. The Newman Book Shop, Westminster, Maryland. \$1.25. Paper cover.

In 1917 the Blessed Virgin Mary appeared monthly from May through October to three children in Portugal. She gave the children a message for the world. Archbishop Ryan tells the story of the apparitions and presents Mary's message authoritatively. His writing is critical and clear, and his narration is complete though concise. A carefully documented historical background enhances the facts of the apparitions. No reader can fail to be inspired by the story. It provides fine material for meditation and preaching. It is told so simply that it can be readily understood even by a child.

This first American edition includes two chapters not found in an earlier edition, together with the Fatima Address of Pope Pius XII, delivered on October 31, 1942. In format it is much like the popular "pocket books," attractive and pleasing. The reference (on page 13) to a frontispiece should have been omitted, as the picture mentioned is not included. There are, however, both a map of Portugal and a picture of the three children.

M.P.C.

A Month of Roses. By P. H. Fages, O.P. 116 pp. Bruce, Milwaukee. \$1.75.

There have been many books of meditations on the Rosary offered to the public in the past few years, but few of them will be found comparable to this book, in the simplicity of the author's style, and the depth and clarity of his insights into the Mysteries.

The recitation of the Rosary is incomplete without a loving penetration of the Mysteries into which it is divided. Many persons find this practice difficult when they first attempt it. The difficulty, however, does not arise from the Mysteries themselves. The saints spent their lives in the contemplation of them, seeing them ever more clearly, yet continually finding something new in them. The fault rests with us, for we seem to dread the mental effort required to hold

the Mystery before our minds, and to reflect on its relation to us and the response we should make to it.

The meditations contained in this book will be of use to those who are determined to say the Rosary the right way, as well as to those who desire a new insight into things familiar. F.M.C.

The Early Dominican Lay Brother. By Philip F. Mulhern, O.P. pp. 98, with bibliography. Dominican House of Studies, Washington, D. C. \$2.00

Despite the amount of research which has been done on nearly every phase of early Dominican history, the place of the laybrothers in the first century of the Order's existence has been almost entirely neglected. It has been Father Mulhern's aim to remedy this defect by giving, in so far as the primitive documents will permit, a sketch of the part which this humble yet important group played in the early organization of the Preachers.

Beginning with a general treatment of the role of the laybrother in monastic history, the author shows the gradual growth of a distinction between clerical and lay monks. This distinction was clearly drawn in the older monastic Orders of Cluny and Cîteaux and Premontré by the time St. Dominic was ready to found his Order, but the very end proposed by Dominic demanded that he make certain modifications even in adopting the idea of laybrothers. In the interests of preaching, Dominic freed all his clerics from manual labor. Thus, laybrothers became necessary for the very existence of the Preachers, so that had St. Dominic not found the idea ready to hand, he would probably have been forced to invent it.

In treating of the religious life of the laybrother, Father Mulhern describes their chapter in which they received instructions in the religious life, their prayers, the rules governing their reception of the sacraments. Most important of all, he notes how the apostolic end of the Order influenced the life even of the laybrothers. True, he says, neither their work nor their spiritual exercises were very different from the work and spirituality of the laybrothers in the older monastic Orders. Yet the idea of saving souls which so strongly attracted recruits to the clerical branch of the Order influenced the religious outlook of the laybrothers also. Though their participation was indirect, by their work they freed the fathers for apostolic labor, and by their prayers and mortification brought down blessings on the Preachers' efforts. Nor was this participation so very remote, for "there is a difference between the Cistercian laybrother offering his

life for the conversion of sinners and the Dominican praying daily that the Holy Spirit might guide the words and inspire the lips of the fathers of his own convent who were 'out on the missions.'"

An interesting account of the occupations of the thirteenth-century laybrother is contained here—an account which gives considerable insight into the conventual life of that day.

The laybrothers' relations with the Sisters of the Order are explained, and the work concludes with a comparison between the Dominican laybrother of the thirteenth century and the present day. In this regard, the American reader will probably be surprised to discover that even now laybrothers form nearly one-fifth of the total membership of the Order.

All those interested in the early history of the Dominican Order will find Father Mulhern's book a most valuable contribution. The book is thoroughly documented and a complete list of authorities is given. It is a work worthy of commendation both as a piece of scholarly research and as a well deserved tribute to the Dominican laybrother.

P.M.S.

Lent. By Conrad Pepler, O.P. pp. 391, with appendix and index. B. Herder Book Co., St. Louis, Mo. \$4.00.

The Lessons and Gospels of the holy season of Lent contain instruction on doctrinal points essential to the attainment of the spirit of the penitential season. Holy Mother Church has chosen these readings from Holy Scripture to be the foundation for the spiritual reading and meditation of her "annual retreat." Each day the Church proposes to the assembly of the faithful a general topic of conversation, meditation, and prayer. It would be ill-mannered to turn aside from the company to indulge in our own private thoughts or talk to ourselves of something quite different. We may do so afterwards, but now our duty is to consider the ideas that the Church proposes. It is to make this duty easier and more beneficial that the author has given us this splendid commentary on the Lessons and Gospels of Lent.

The fortuitous manner in which these scriptural readings were collected and placed in the liturgy might seem to prohibit a clear-cut and orderly development. The author does not pretend that the selections admit of a consistent and gradually developing theme which can be divided into chapters and paragraphs to form a spiritual reading book. He does insist that the manner in which they were collected does not wholly exclude a unity of theme, and he presents to us a broad and general synthesis of this unity of theme.

Fr. Pepler has enriched his work by drawing heavily from the greatest masters of the spiritual life. His treatment contains a great deal of historical information regarding the development of the liturgy, but more important is the exposition of doctrine contained in the Lessons and Gospels of the season. The author's style is pleasing, personal, and clear. He has done a splendid job on a very important subject. This book should prove helpful and consoling to all who look forward to a fruitful, holy season of Lent. T.C.

Les Bontes De Marie. By Rev. H. Couture, O.P. pp. 318. Les Editions du Levrier, Ottawa. \$1.00.

Dans 300 Ans. By Rev. Marcel-M. Desmarais, O.P. pp. 216. Les Editions du Levrier, Ottawa. \$1.00.

Catholiques d'Aujourd'hui. By Rev. Marcel-M. Desmarais, O.P. pp. 220. Les Editions du Levrier, Ottawa. \$1.00.

These three volumes are the latest offerings of the press of the Dominicans of St. Dominic Province in Canada. *Les Bontes de Marie* is a collection of short histories of "miracles," true life incidents in which the Mother of God showed herself to be a special patron of men. It is a record of some of the many goodnesses which Mary has shown in our time to those who love and invoke her.

The second and third volumes contain radio talks of Fr. Desmarais. *Dans 300 Ans* contains the talks given in a special program to teach Catholic doctrine in a novel, popular way. The book has an added value in that it is a record of the techniques and formulae which Fr. Desmarais developed for this special broadcast. Nothing like it, so far, has been done in the United States.

Catholiques d'Aujourd'hui represents the usual form of radio talk treating a variety of subjects in a clear and simple way. These and the other volumes of *Les Editions du Levrier* deserve the attention and encouragement of all French-reading American Catholics. M.H.

The Popes and the Priesthood. pp. 88. St. Meinrad, Indiana. \$0.30.

For "a renewed and increased spirit of priestly grace in the ranks of the clergy" this symposium of papal documents is a fitting instrument. It contains the *Exhortation to the Clergy* of Pope Pius X, Pope Benedict XV's encyclical, *On Preaching the Word of God*, and the classic *Ad Catholici Sacerdotii* of Pope Pius XI, as well as statements of the Sacred Congregation of the Sacraments. Through these

papal statements collected in one brochure a new impetus may be given to both priests and students for the priesthood to see to it that they are "replenished with heavenly wisdom, irreproachable in life and established in the ways of grace." R.H.

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

Even the medieval writer who proposed to encompass within one work "all things knowable and something more" would have difficulty including in one review all the varied elements of *The Philosophy of St. Thomas*. The author had before him "a picture of grand dimensions, rising from earth to the highest heavens; a scientific organism elaborated with multitudinous detail, seeking to comprehend with one perspective the structures of being in the whole universe and all its parts." Dr. Meyer, professor of philosophy in the University of Würzburg, was eminently qualified for the task by his long years of research in medieval history and philosophy. His accomplishment in this present work, so ably translated from the German by the Reverend Frederick Eckhoff, is a brief, simple, and systematic presentment of the philosophy of St. Thomas.

Dr. Meyer's bipartite volume includes a description of the historical factors related to the body of Thomistic doctrine—"St. Thomas and the Thirteenth Century"—and a study of most of the elements of the Thomistic system in the section called "The Structure of Reality." This second part deals with the structure, origin and corruption and order of things. Its treatment is orderly and comprehensive. For the most part, a matter-of-fact statement of the doctrine is given, bulwarked with quotations; then, an explanation and criticism of the Thomistic teaching is proffered by the author.

Frequently these explanations leave much wanting in both clarity and precision. Confounding Scotism with true Thomism, the author has difficulty in explaining the doctrine of matter and form. Moreover, he "marvels at St. Thomas" for defending the theory of the real distinction between essence and existence, yet he lacks precision in his own theory and terminates his paragraph and chapter in a cloud of suspicion of his own Thomistic orthodoxy.

The "letter" of Thomism is for the most part included in *The Philosophy of St. Thomas*, but the "spirit" does not seem to vivify the whole. For example, on page 51 reference is made to the *Summa Contra Gentes* as a philosophical summa. Such an error, common

though it may be, does not indicate an all-pervading appreciation of St. Thomas, his method, and his system. In fine, there are many evidences in this volume that the author is not one nurtured in the school of St. Thomas, but a scholar viewing the accomplishments of St. Thomas from the parnassus of the modern critical approach.

M.A.D.

The Bone and the Star. By Dorothy Donnelly. pp. 205. Sheed and Ward, New York. \$2.25.

For the past century the dominant philosophy of leaders of thought outside the Church has been materialism, the belief that nothing exists but matter, and that God and the world have evolved or are in the process of evolving blindly, without cause or aim, from matter. Open to refutation on theological, philosophical, and genuinely scientific grounds, this false philosophy has nevertheless gained a remarkable grip on the modern world. This is largely because it has managed to gloss over its wilful disregard of the questions "whence?" and "whither?" in its consideration of the world by a great and studied preoccupation with the question "how?" It has bolstered up its conclusions about how the world has developed with a dazzling array of impressive findings of modern science. Indeed, materialism would readily be seen for the ridiculous fraud that it is, were the veils of "science," "modern," "progressive" torn asunder, with their refined intellectual coercion of uncultured minds and their appeal to the general human tendency to prefer any explanation couched in terms of what man can see, feel, and measure.

Now materialism has so influenced the environment in which we live that, consciously or unconsciously, even Catholics have been more or less duped by its pretensions. One finds it difficult to retain a belief in Christianity when it seems to run counter to all modern science, with its multifold and manifest achievements, and its even more frequent (though far less soundly based) confident explanations of all reality. The unwary Catholic begins to suspect that perhaps his religion is really, after all, outmoded, when he faces such plausible and widely-held explanations of the world that dispense with a God. Such explanations really constitute a complete and superficially satisfactory philosophy of the world.

In the present volume, Mrs. Donnelly has presented the materialistic view as completely, forcefully, and scientifically as the most devoted advocate of materialism could desire. Then, deeply aware of the danger to souls, and of the profound need of the human mind to reconcile faith and science as twin creatures of the one Truth, she

has provided the effective counter-measure by giving the Catholic view of the universe in such a way as to show that the findings of true science, so far from contradicting the truths of Catholicism, find their highest resolution and fulfillment when viewed through the eyes of faith.

Popular books reconciling faith and science have often been written, but seldom with an emphasis, as in the present volume, on Freudian psychology, anthropology, primitive religion, and mythology. Still less seldom have the arguments against faith been presented so sympathetically and with such a real understanding of the problem, and yet so convincingly answered. The literary style of the author, and her surprising competency in both science and theology, have raised this work far above the ordinary plane. Here is a book that definitely must be read to be rightly appreciated; one that cultured Catholics can ill afford to miss.

R.P.S.

The Concept of Dread. By Soren Kierkegaard. Translated by Walter Lowrie. pp. 154, with an introduction and notes. Princeton University Press, Princeton, New Jersey. \$2.00.

The man who has no feet may chide the man who has no legs. And certainly S.K. rightfully chides the Hegelian system as lacking such a twofold intimacy with solid reality, viz. in its genesis and in its application. But S.K. has no feet. Hegel was pure logic from start to finish. S.K. is pure emotion in genesis and equally pure logic in development, pure emotion but not true emotion, pure logic but not good logic.

An accurate analysis of this book would involve a lengthy unraveling of the manifold psychological impossibilities which form S.K.'s premises, and an equally lengthy delineation of the manifold logical miscarriages which provide him with movement. But such an analysis would only serve to amuse, confuse and discourage the logician, the layman and the theologian—in the order named.

Briefly, this book professes to be a study of the presuppositional, concomitant and consequential emotions relative to original sin. These emotions are basically three states of one emotion, dread. Dread of freedom or possibility produces freedom (p. 52), dread of sin produces sin (p. 65), and dread of guilt produces guilt. As objects of dread these three are nothing. As consequences of dread they assume real being. The conclusion is that "He who with respect to guilt is educated by dread will therefore repose only in atonement." (p. 145). And at this point psychology passes the torch on to "dogmatics,"

S.K. brings his masterpiece to a close, and Protestant "theologians" accept a Manichean to their bosom.

S.K. is emotionally a Manichean, logically an Hegelian, precisely these two and nothing more. He is emotionally a Manichean. The perfection of that sect was rest in the emotional suspension facing contradictions. S.K. is the personification of the infinitization of passion. Listen to his own words: "Dread is a desire for what one dreads, a sympathetic antipathy. Dread is an alien power which lays hold of an individual, and yet one cannot tear oneself away, nor has a will to do so; for one fears, but what one fears one desires." (p. xii) He is logically an Hegelian. Permit an example to speak for itself: "... the fact is that the individual is himself and the race. This is man's perfection, regarded as a state. At the same time it is a contradiction; but a contradiction is always the expression for a task; but a task is movement; but a movement towards that same thing as a task which first was given up as an enigma is a historical movement." (p. 26)

Underlying these two positions is the basic key to S.K. Not insignificantly he maintains at length that "innocence is ignorance," (page 32 sqq.) for the basic key to S.K. is that truth is evil.

J.F.

A World to Reconstruct. By Guido Gonella. Translated by Rev. T. L. Bouscaren, S.J. 335 pp. Bruce Publishing Co., Milwaukee. \$3.50.

Pope Pius XII's heroic Christmas messages have given men "certain fundamental conditions essential for an international order which will guarantee for all peoples a just and lasting peace." Clarity and brevity characterize these propositions applying Christ's principles of justice and charity to the distressing evils of our times. Hence, eminently practical, these points state definite moral rules with a minimum indication of the underlying theories. The truth of Christ's principles has pierced through the maze of facts and theories to reach practical conclusions.

To uncover the hidden treasures of these declarations, Guido Gonella wrote a series of profound commentaries for *Osservatore Romano*. "Convinced that it is doing an outstanding service in the cause of a just and lasting peace," The Bishop's Committee for Publicizing the Pope's Plan has sponsored this translation of the commentaries.

A World to Reconstruct reproduces faithfully the full papal program and limits itself to making explicit what the messages contain implicitly. Likewise, the author's methodology has been deter-

mined by the texts. Hence, philosophy, history, and jurisprudence predominate. The expert use of these sciences manifests the hierarchical structure of the Pope's thought. "Triumph over cold egoism" initiates a process of moral rehabilitation of nations which must precede international organization. A federation of sovereign nations rectified according to moral and religious principles is proposed as the term to be realized. Every intermediate step is necessary and good, yet "even the best and most complete arrangements will be doomed to ultimate failure" if the process is halted short of its natural term.

The backbone of the first part of the book is the Christmas message of 1940 enumerating the five triumphs over hate, mistrust, excessive disparities among nations, and the spirit of cold egoism. These are the "indispensable prerequisites" for a moral rehabilitation of nations. The author manifests that these remedies are immediately proximate to corrective action. The fallacy of correlating the vapid generalities of the four freedoms with the five triumphs follows from the author's conclusion. The chapters, *The Myth of Force* and *the Force of Right*, are exceptional statements of the moral and immoral uses of coercion. In general, the author follows this pattern: The text of the Pope is analyzed into a few epigrammatic propositions; theology and philosophy furnish a demonstration of the utility and necessity of the proposed remedy; an exhaustive scrutiny of the contemporary scene portrays accurately the state of nations; the principles established in the rational analysis are applied to discern the forces for good and evil; the vitalizing forces are shown to germinate in the Christian heritage and to flower in the Pope's proposals; juridical principles perform the yeoman's task of transporting these forces into the international field. Thus, jurisprudence is forced to bow to moral, and ultimately, to religious principles.

The second part, "The Reconstruction of the International Order," is concerned with the five points announced in 1939 and elaborated in 1941. The listing of the topics is sufficient to manifest the importance of the matter discussed: sovereignty and integrity of states, rights of minorities, economic cooperation and elimination of total warfare, necessity of juridical institutions, and the role of Christianity in reconstruction. A careful reading of chapters XVIII and XIX will disclose the basic opposition between the Pope's international juridical institution (essential to his federation of nations) and many of the recently proposed political federations. The last chapter is the most eloquent and the most important for Catholics. Significantly, the book ends with the Pope's prayer of hope. P.F.

The Time for Decision. By Sumner Welles. pp. 417, with foreword, appendix, and index. Harper & Brothers Publishers, New York and London. \$3.00.

The Time for Decision is a realistic book about a vital problem: the attainment and preservation of world peace. *The Time for Decision* is likewise an unusual book: it provokes careful reading and more careful thought. Sumner Welles has a sober message to deliver. He delivers that message strikingly but without show, sincerely without tedium. For these reasons—if for no other—*The Time for Decision* is not to be brushed lightly aside. On the other hand, to receive its message uncritically would be to defeat the very purpose of the author.

Distinguished features of Mr. Welles' approach to the problems of future peace are: 1) his most readable and succinct accounts of the political mistakes leading to World War II; 2) his crisp elaboration of the Balkan and Far Eastern problems; 3) his outspoken appreciation of the virtues and potentialities of the German people and the establishment of his "partition" plan for Germany on "remedial" and not "punitive" measures (pp. 352, 360); 4) his courage in proposing definite answers to the particular problems that he considers obstacles to world peace; 5) his specific and promising plans for an international organization to hasten and preserve world peace.

However, since it is a human book by a human author, some disappointments inevitably await the reader. Truth, as well as plausible explanations for the causes of contingent events in the political world suffer from the apparent dichotomy that Mr. Welles constructs between the terms "ideology" and "expediency." It is inconceivable how Mr. Welles can condemn both the ideology (the philosophical end of the state) and the practical politics (the means to the end) of Nazism and Fascism and yet embrace in the name of "expediency" the practical politics of Communism. A victim of the modern propensity for ambiguity, he seems to disdain any acknowledgment of the totalitarian "ideology" common to all three "isms" and the consequent despotic "means," differing only in degree, which all must adopt. Therefore, in Chapter 8: "The Constructive Power of the U.S.S.R.," Mr. Welles seems to find no contradiction between our own national ideology and a practical political *modus agendi* that would enable us to accept and to abet the practical politics of the present Soviet regime.

It must be admitted that Mr. Welles does portray a realistic, over-all picture of Russia's domestic and international politics, but the necessary conclusions he draws from this portrayal respecting

future Russo-American relations can appeal only to ardent Russophiles. One need not be obsessed with a feverish "Russophobia" to deny Mr. Welles' assertion on p. 306 that our relationship with Russia has been marked by "fanatical suspicion," or to question his statement on p. 309 that "the Soviet government today is guided by the popular will, and ultimately depends upon that will for its existence." It is one thing to say that our outlook towards Russia has been narrow, but it is another to prove that as a nation we have not exerted a commendable awareness of human foibles—even in international politics. In fact, Mr. Welles reasserts his characteristic attitude of realism when he remarks (p. 334) that "Russia can become the greatest menace that the world has yet seen."

Precisely because of this possibility, the whole field of Russo-American cooperation for the post-war reconstruction period presents one of the most trying political problems. But the problem will not be solved merely by exhorting the American people to become more sympathetic in their views towards Russia while there is lacking any trustworthy basis for such sympathy, much less for cooperation. Nor will the problem approach a sound solution by asking the American citizenry to overlook those things they consider right but that are just not practiced by the U.S.S.R. and its citizens. Review space prohibits further elucidation of both the commendable and objectionable features of Mr. Welles' solutions for this problem.

Catholic readers will find of more than ordinary interest Mr. Welles' tribute to the work of German church leaders and his remark on p. 360 that: "The spiritual reformation which can result from freedom of religion in Germany may be very great." Catholics, however, while appreciating the need for reticence regarding official conversations with Pope Pius XII, "one of the constructive forces working for the regeneration of mankind" (pp. 142-3), will be disappointed that Mr. Welles did not see fit to indicate either the specific contributions already made to world order by the Papal Peace Program or to indicate some of the potential practical applications of the Program.

Constantly, Mr. Welles manifests an ability—exceptional in these days of peace-planning visionaries and peace panaceas—to cleave his way through a maze of sound, as well as unsound, objections surrounding the controversial subjects he examines.

In general realistic and therefore frank, definite and hence enlightening, and, at all times, provocative of much serious thought, *The Time for Decision* merits the thoughtful consideration of all peace-seeking Americans.

A.McT.

The Road to Foreign Policy. By Hugh Gibson, pp. 228, with appendix. Doubleday, Doran & Company, Garden City, New York. \$2.50.

Correct information makes possible right action. Considered in this light *The Road to Foreign Policy* is a valuable adjunct to the current literature of contemporary political planning. As the title indicates, the author's thesis is that the United States has not had a consistent foreign policy. It is the burden of the first twelve chapters to substantiate this charge and indicate the obstacles that prevent the adoption of any long-range plan. The two final chapters give some positive suggestions for a workable foreign policy.

Although many of the men who are responsible for the conduct of our foreign affairs are mentioned in this work, Mr. Gibson prefers to place the failure in this matter upon the American people. A careful reading leaves little doubt as to the soundness of this view. Especially good is the chapter entitled *Infatuations and Antipathies*. The dual-role of Great Lover and Great Hater has in recent years made our country a ridiculous figure on the international stage. The return to a sane "straight part" can be assured only by the dismissal of the foreign make-up men who are only all too anxious to apply the grease-paint.

In an appeal to the Churches the author begs that more attention be paid to the cultivation of a "positive and burning faith" and to the demands that "eternal truth" makes upon us, rather than to sermonizing about our shortcomings. In this connection, Mr. Gibson fails to realize that Faith is a gift of God, concerned primarily with the relations of the creature to the Creator, and regarding those truths that have been given from on High. Also, that America, as a nation, has more and more divorced its life from God. Before this Faith can redound in operation it must be possessed. Hence, our shortcomings must not be glossed over. They must be clearly indicated and then eradicated. Only the return to the life of virtue on the part of its citizens can assure for a nation the moral operation that will fulfill the demands made upon it by God, the Eternal Truth. Likewise, the architectonic function of theology must not be overlooked in the order of governmental operation. Government action is radically human action. Hence, the principles governing human action, moral principles, must be employed as directive norms. In any given case the conditions demanded by moral operation must be satisfied, otherwise the action must be foregone.

It is to be regretted that this book may be overlooked due to the many similar works that demand our attention. The contents and

the appendix make *The Road to Foreign Policy* a valuable tool in the study of the contemporary scene. B.R.

Our Jungle Diplomacy. By William Franklin Sands in collaboration with Joseph M. Lalley. pp. 250, with index. Chapel Hill, The University of North Carolina Press. \$2.50.

Our Jungle Diplomacy might be classified as an illustrated version of *The Road to Foreign Policy* by Hugh Gibson. Whereas the latter's approach is general and impersonal, the grandson of Rear Admiral Sands engages in a particularized and personal pursuit of the same problem. His persuasive argument is that: "American diplomacy is . . . a jungle through which each individual diplomat must cut his own course, and must depend on his own sense of direction, without stars or sun or compass to aid him." (p. 150). Drawing on his personal experiences in the role of "trouble shooter" in Latin America, he elucidates not only the tenets of jungle diplomacy but also the various courses hewn out by himself and others with care and patience only to be obliterated by succeeding home administrations.

However, the author's principal thesis—startling yet of sufficient import to merit scholarly consideration—is that: "In the creation of Panama, as in the annexation of Hawaii, we had offered a ready-made politico-diplomatic pattern for Japanese expansion." (p. 4). Not only was the Japanese conquest of Korea in 1904 and later the advance on Manchuria presaged by our Latin American policy "to say it with the Marines" and "to shoot 'em with a Krag" but "that same pattern was later to be discernible in the seizure of Ethiopia and in the taking of Austria and the Sudetenland."

Part III entitled Porfirian Twilight will be welcomed especially by Catholics who have opposed so steadfastly the wild vacillation "between the crudely mercenary and the loftily ideological" of American policy towards Mexico. Mr. Sands states Mexico's case fairly; he presents the Catholic position intelligently. At times his very frankness seems incredible. Pages 153-157 give one of the most interesting and informative accounts of the religious basis of Mexico's persecution of the Church. And on page 171 the fundamental national problem peculiar not only to Mexico but to all peoples is strikingly summarized.

Our Jungle Diplomacy is a happy blend of diplomatic history and literary elegance. It is gaited to the pace of both the inquisitive and the studious. To the inquisitive—that they might be made aware

of the need for change—it offers harsh facts in attractive dress. To the studious—that they might be inspired to devise corrective measures—it offers a startling thesis clothed in biographical facts. J.A.

Compass of the World, A Symposium on Political Geography. Ed. by Hans W. Weigert and Vilhjalmur Stefansson. pp. 460, with introduction and index. The Macmillan Company, New York, N. Y. \$3.50.

Political leaders and the man in the street have, for once, something in common: a hazy knowledge of the Political Geography which is exerting a powerful influence on our lives today. After seeing what Hitler has done to the world with this instrument, we have finally decided to learn from the enemy. "This book," in the words of the Editors, "is intended to correct some of the basic misconceptions of political geography which threaten to confuse the minds and the plans of statesmen, soldiers, and the general public alike." The Editors have produced a book remarkably well-fitted to serve this purpose.

In successive chapters various authors treat of Geography and Geopolitics in general and in particular, of new skyways, of the theory of the "heartland," of the Arctic and its forthcoming role in world strategy and politics, of Asia, and of man-power, especially in Russia. For the most part, the authors are competent and adhere closely to their subjects, producing analyses that are sound, unbiased and reliable. Of particular value to the novice in this study are "World View of Strategy" by Harrison and Weigert, Staley's "The Myth of the Continents," and the first three pages of Weigert's "Asia Through Haushofer's Glasses."

From the point of view of general criticism, there are two noteworthy defects in the book. The first is the basic tenor of the monograph "The Image of Victory" which insinuates the idea that men are completely self-sufficient. No one who follows the religious teachings of Christ can admit this, inasmuch as Our Lord Himself has told us, "Without me you can do nothing." (John, XV, 5)

The second is an almost parenthetical statement in "The Round World and the Winning of the Peace" where the author says: "I have suggested that a current of cleansing counter-philosophy, canalized between unbreachable embankments of power, may sweep the German mind clear of its black magic." (p. 171) He seems here to exclude God from a task which is principally God's own. It is a plan destined to fail because "unless the Lord build the house, they labor in vain that build it." (Ps. 126)

With these two exceptions, *Compass of the World* is a basic and concise presentation of Geopolitics from different points of view, informative, instructive, interesting and pleasant reading. J.H.S.

Religious Liberty in Latin America? By George P. Howard, with foreword by John A. Mackay. pp. 170. The Westminster Press, Philadelphia, Pa. \$2.00.

After thirty-five years of mission activity in South America, Dr. Howard, Protestant minister and citizen of Argentina, discovered upon visiting this country that Protestantism's contribution to our Good Neighbor Policy had been called into question. In the interests of unvarnished truth this "man of spiritual insight and moral passion" (p. vii) returned to the south countries to conduct a survey of public opinion on this question. This survey forms the major premise of the book. Anyone interested in the question can profitably read this portion of the work. However, at least in the interests of intellectual fairness, he should also peruse in conjunction some such work as "*Our Good Neighbor Hurdle*" by John C. White (Bruce 1943) which happens to reach contradictory conclusions.

It is consoling to discover over and above such industry in pursuit of the truth two clear statements of Catholic ideology. One occurs in the Foreword (p. xii): "The Roman Catholic Church honestly believes that it is the only true church"; the other provides the Catholic position on religious liberty (p. 17 ss) and is aptly expressed with the aid of quotations from Catholic sources.

Since a conclusion is that for which premises have been provided, the conclusion of this book is that Protestantism does contribute to our Good Neighbor Policy. Unfortunately, Dr. Howard is not content to let matters rest just there. He argues further that our diplomats have repudiated the Bill of Rights and that our State Department has traitorously adopted anti-American policies and unfairly treated some of our citizens. Not content with that, he argues still further that the hierarchy of the United States is in back of all this. The root of the evil is "clericalism," the domination of Washington by priests. Hence, Dr. Howard feels this question should no longer be considered as a quarrel but as opposition between the principles of freedom and intolerance. On this sacred field of battle, already halloved by the blood of thousands of our loved sons and brothers, there stands on the one hand—intolerance, bigotry, superstition, clericalism, Fascism, Roman Catholicism and especially the Roman Catholic hierarchy; and on the other hand—the ideals of America, the four freedoms, tolerance, religious liberty, and Protestantism.

Dr. Howard builds this holy dichotomy upon the grounds of a survey of public opinion in South America. Such a conclusion obviously flows from "spiritual insight and moral passion." Certainly it does not flow from logic and scholarship. In his zeal he tries to prove too much with too little. In his zeal for the truth one might even suspect that Dr. Howard falls into error. And even a suspicion of error will amply recommend Dr. Howard to honorable mention in the prayers of all who love the God of Truth.

Whereas it is understandable that Dr. Howard could err in judging domestic and historical affairs of our country, it is quite incomprehensible how John Mackay could execute enormous blunders in the same fields. Let it be said, however, that Mr. Mackay does have courage. It takes real courage to write "Protestants, who have a stainless record of anything that might be regarded as bigotry or intolerance. . ." (p. xiv). Mr. Mackay is obviously unfamiliar with the history of his church and of this country. It takes courage to flaunt such ignorance in public, considering that any high-school graduate (or even a grammar school graduate for that matter) could make an egregious fool out of him without half trying. J.F.

Foreign Influences in American Life. Edited by David F. Bowers. pp. 254. Princeton University Press, Princeton, New Jersey. \$3.00.

Concerned primarily with the assimilation of foreign peoples and ideas into the American scheme of life, the several authors of this volume reveal that the basic determinant governing the American attitude towards the immigrant has been his formation as a citizen and as an American. The historical record shows that while a few of the foreign elements, endeavoring to cling to old world ideals, raised class barriers, most of the peoples sacrificed their national cultures and became readily assimilated. As a rule, first generations retained their native customs and found adjustment difficult because of American suspicion of people and things foreign. Second and third generations, however, broke with the old world easily and completely. The result is Americanization but, as with most sacrifices, something has been lost to many immigrants—a loss that American culture has not replaced. The two monographs, *Foreign Influences in American Art* and *The American Literary Expatriate*, expose the notable features of the case.

In a footnote (p. 69) of his exposition "The Ethnic and National Factors in the American Economic Ethic," Frank D. Graham declares that: "The early Church was *of course* democratic or even commu-

nistic, but when it came to power, it quickly developed into a hierarchy and supported a system of caste (status) in the secular world." That statement is a half-truth. The early Church was communistic: that is, all goods were held in common and distribution was according to need. But even before it was communistic, the Church was Hierarchical. Were there not apostles, bishops, priests and deacons in the Early Christian Church? Did they not have the ecclesiastical power to rule? Do not such lawful ministers endowed with the authority of office constitute a hierarchy?

Again (on p. 79) Mr. Graham after attempting to show that American and Catholic morals are at odds and incapable of reconciliation, he remarks: "We need a new economic ethic. . . . We should establish our own ethic in the belief that, within wide limits, we can shape our destiny, that man is free to make of himself what he can, that his fate is not foreordained by God, or natural laws, or history." If such is to be the new ethic we might very well turn America over to the Neanderthal Man.

By far, the most enlightening monographic treatment is that written by Mr. Bowers concerning "Hegel, Darwin, and the American Tradition." They are the most important of the "foreign influences" which have shaped the whole course of American intellectual life because they culminated in the radical humanistic philosophy of one John Dewey.

The extensive bibliography accompanying each specialized treatment of the foreign influence, the successful condensation of an intricate subject-matter, and the precise approach—via definition—to the subject testify to the industry and capabilities of the editor and his co-laborers. If the various authors have not given adequate solutions to all the problems, they have at least clarified the issues involved. And while much still remains to be accomplished, the ground has been cleared by the pioneer contributions as represented in *Foreign Influences in American Life*. R.D.

Life and Culture of Poland. By Wacław Lednicki. pp. xi, 328, with bibliography and index. Roy Publishers, New York. \$3.50.

In his Preface, Professor Lednicki describes his book as "a sort of intellectual novel, the chief hero of which is the Polish nation." Actually it is a collection of lectures given at Lowell Institute in 1943. Yet it is as fascinating as a novel blessed with a captivating style. It is a powerful book of a noble people. Its timeliness cannot be over-estimated.

Waclaw Lednicki is an authority on Russian and Polish literature. He has lectured in the leading universities of Europe and America. Belgium has bestowed on him her highest honor. Besides his writings in English, Doctor Lednicki also has works in Polish, Russian, and French. Wisely, in this book he remains in his own field. The work relates the life and culture of Poland as reflected in Polish Literature.

The book is crammed with items of Catholic interest. The constant partitions of Poland; her fate at the hands of powerful nations; the perfidy of her friends; all have earned her the title of "Christ of the Nations." A highlight of the book is a quotation of the text of the Act of Horodlo. It determines the importance of Charity in international affairs. Speaking of religion, the author rightly observes "... Dominicans . . . established themselves in Poland in the thirteenth century . . . to save the people by the Word." (p. 85) The Jesuits receive frequent mention. Professor Lednicki calls Piotr Skarga, a Jesuit priest, "the greatest Polish orator." (p. 68)

On a controversial point such as the Reformation, the author treats the subject with great fairness. He writes: "In Poland itself, the Reformation re-awakened conscience, it animated letters, it rendered immense services to the language, . . . It rendered just as great services to Catholicism; . . . It ennobled and deepened the spiritual life of the country; it changed and bettered the morals of the Catholic clergy." (p. 104)

A whole chapter is devoted to Adam Mickiewicz, the Polish National Poet. He lead a hectic and tragic life but remained loyal to the Church. Considerable attention is given to Kransinski and his ideas for a Christian political order.

Whatever shortcomings the book has are lost in the grandness of the whole work. The reference to the Italian priest, Don Luigi Sturzo, as "Mr. Sturzo" (p. 82), may be a typographical error. Objection might be taken to parts of the Chapter "Squires and Peasants." The information on loose morals is offensive to good taste. Not all will share the author's enthusiasm for Tolstoy. Many will consider his rating of Chopin too high.

When the Catholic reader puts down this absorbing book, one thought will strike him: the life and culture of Poland is the Catholic Church. Even to this moment, the Church almost alone, defends her and prays for her return among the nations of the world. We wonder how the author failed to note this.

R.S.

Our Neighbors the Chinese. By F. D. David. pp. 92. Field Afar Press, New York. \$0.35.

World War II is gradually removing the veil of mystery which, for too long, has separated China from the Western World. What is more, China seems predestined to play a leading role in future world affairs and to join the select ranks of the Great Power States. For these reasons, it is imperative that China's veil of mystery be completely removed—and as soon as possible.

In *Our Neighbors the Chinese*, the author has supplied that knowledge of China which so many now seek. Although it presents only an abbreviated outline of the great problem, it does give an excellent basis for further study. It covers China historically and geographically and always from a Catholic point of view. *Our Neighbors the Chinese* is a well-written book; it is likewise one that shows profound study and research. Reading it will afford a greater understanding and deeper appreciation of our Far East ally and neighbor—China.

D.K.

It All Goes Together. (Selected Essays). By Eric Gill. Devin-Adair Co., New York. pp. 192, with illustrations. \$3.50.

With a skill comparable only to the clear-cut delineations in his lettering, Eric Gill has, in these essays, sketched himself and his age with the same brilliance evidenced in his *Autobiography* (Devin-Adair, 1943). Incisive, caustic, satirical, but never flippant or frivolous, he cuts through the maze of modern hypocrisy and idealisms to lay bare the problem in its stark reality. His instrument is a chisel of sharp, forceful, penetrating words hammered home with an unanswerable logic. His analysis is deadly; his solution, radical. Few have disagreed with the former; many are not in accord with the latter. All, however, must concede that the problem has become more recognizable.

As critic and prophet, Eric Gill has sounded a clarion blast condemning industrialism as a constant threat to the salvation of souls. In his view, industrialism has gradually reduced man to a subhuman level and has made it increasingly difficult for him to attain the end for which he was created. By the subdivision of labor, man has become but a tool. A premium has been placed on his mechanical dexterity while all intellectual and spiritual ability has been discounted. Based on a false concept of work, subversive of family life and a promoter of wars, industrialism seemed to Gill to contain the seeds of its own destruction. Moreover, Gill was not unaware that

the materialistic philosophy upon which industrialism is based has destroyed man's freedom, reduced his responsibility, ridiculed the reality of sin and belittled the dignity of the human person. Since such a system cannot endure, Gill prophesies its destruction while pointing out its evils.

These essays cannot be shrugged off as the product of a carping pessimism or a misguided philanthropy. Rather they are the expression of an intense love for men who have lost their humanity and rejected their Christian heritage. Denied the very elements which make their nature complete, men will be little disposed to receive the supernatural gifts of God. The perfecting of nature by grace presupposes those very dispositions in nature which industrialism is helping to destroy. The beginning to a solution of the problem is simple—with a divine simplicity; it is not easy, indeed not possible without divine grace. Eric Gill states it this way: "There is no remedy but that which man alone has power to apply. And every individual must first apply it to himself. He must reclaim the one freedom he has thrown away; and he must throw away all freedoms he has falsely claimed. He must reaffirm the reality of sin and himself a sinner. Then shall we be free—with the freedom with which He has made us free."

These essays selected by his widow, Mary Gill, truly represent the soul of his art of life, whereas the format of the book itself represents the artistic life of his soul. L.L.

Guiding Growth in Christian Social Living. By Sister Mary Joan, O.P., and Sister Mary Nona, O.P. pp. 308. Catholic University of America Press, Washington, D. C. \$4.00

This first volume of a proposed curricular series of text books for the elementary grades is a unique and distinctive contribution to Catholic education. Under the aegis of the Commission on American Citizenship of the Catholic University of America, these Dominican Sisters have compiled a truly adequate, informative and adaptable curriculum for use in the primary grades.

Planned for use in grades one to three, the choice of subject matter, the lesson plans, the charts and study units offer an excellent basic guide and co-ordinating pattern for the Catholic primary teacher. Based on the theory of pupil participation, it avoids the frills, foibles and follies of modern educational literature. It adheres rather to the principle that both the subject and end of education are supernatural. The aim, the material, the methods proposed all seek to embody this ideal.

The title is well chosen, for the curriculum is directed at making the child a true and perfect Christian. This well-conceived and excellently-written volume may be said to be an exemplary illustration of a curriculum that meets Pope Pius XI's definition of Christian education. The book is so devised as to "take in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social . . . in order to elevate, regulate, and perfect it in accordance with the example and teaching of Christ."

G.H.

University Records and Life in the Middle Ages. By Lynn Thorndike. pp. 476, with appendices, index and plan. Columbia University Press, New York. \$5.50.

Students of the Middle Ages will warmly welcome this choice selection of records from the great universities of that period. The records themselves shed light not merely on the educational institutions but also on many other phases of medieval life.

The volumes of *Chartularium of Paris* are the sources for 78 out of 176 items. This fact, however, in no way provincializes the account, for the medieval universities transcended the boundaries of states and nations. At the University of Paris the Italian student, St. Thomas Aquinas, was taught by a German professor, St. Albert the Great.

Because of the vast variety of its specialized subjects, such a work as *University Records and Life in the Middle Ages* naturally makes for little continuity of thought. A chronological arrangement, however, though intrinsically presenting certain disadvantages, successfully overcomes the principal defect by supplying the necessary order. Moreover, the detailed index facilitates the pursuit of any particular trend of thought. The short introductions prefacing most of the accounts recall many pertinent facts which might be forgotten amidst the maze of details.

Mr. Thorndike's work is recommended to the scholar because of its excellent sources and first hand information and to the general reader for the many interesting glimpses it affords of medieval university life.

C.P.F.

Moulders of the Medieval Mind. By Rev. Frank P. Cassidy. pp. 180, with bibliography and index. B. Herder Book Co., St. Louis, Mo. \$2.00.

The medieval mind was Christian in spirit and outlook. In no small measure the paganism of Aristotle and Plato was tempered in

this medieval era by the untold influence of the early Christian Fathers. The basis for this patristic influence on the Medieval Mind is the theme of this book. It contains the lives and principal works of the more important Fathers. It is written in digest form and is therefore a very handy book for both philosophers and theologians. It will also prove useful for those interested in the Fathers' ideas on Education. The author fulfills the purpose of his work.

But this book is not without defects. At times the author is guilty of an unfounded and misleading manner of predication. "Catholic Christianity" (p. 179) is an example. Christianity is not a logical genus. In many other places the author leaves unexplained words that truly demand explanation: "baptized (p. 68 & p. 76); "philosophize" (p. 169), for Origen and modern Catholics differ greatly.

C.D.K.

Convent Boarding School. By Virginia Arville Kenny. pp. 209. Sheed & Ward, New York. \$2.00.

Here is a story that doesn't quite come off. Written as sixth grade compositions by Virginia Kenny who at the time of its writing was a junior in college, the story seems to lack a note of authenticity. The blurb says this is "convent life mirrored in the eyes of an eleven-year-old girl." Being rather far removed from eleven, the reviewer submitted the book to a capable nun who is teaching the sixth grade who, in turn, asked her eleven-year-old girls to read it. The nun's reaction: Eleven-year-old girls do not write detailed accounts of what Sister tells them simply because in most cases girls listen to about ten per cent of the pearls Sister exhausts herself pouring out upon them. The girls' reaction: If the author is only eleven, it's good; but it's very slow moving to read and silly in parts—not like real children.

The book will scarcely appeal to adults. Anyone who has been through the fun and rigor of boarding school knows it has none of the "cloyingness" Miss Kenny attaches to it. Sisters will certainly not appreciate it, for the most vivid picture in the book is that of Sister Mary Patricia standing looking at the sky in the manner of all plaster-of-paris saints as she words the sweet, pious ideas nuns are expected to consider and which real nuns never even contemplate.

Undoubtedly Miss Kenny has an easy gift of expression when she is not striving for over-juvenile effects. Maturity may give her the power to draw some real people. Meanwhile we have still to expect the book that shows Sisters as they are, and there are some magnificently real people among them.

M.D.

What Is Music? By John Erskine. pp. 212, with bibliography and index. J. B. Lippincott Company, Philadelphia. \$2.75.

The interrogative title of John Erskine's latest is, in a way, a literary leading tone whose resolution is a harmonic composition of musical information and melodic rhetoric. As a scholar and novelist, Mr. Erskine has given to musicians and music lovers, as well as to the general reading public, a clear and comprehensible rendering of the somewhat technical and scientific language of the world of Music. As a musician, he has studied and lived with the principles which are sure "to make the love of music to some degree more intelligent."

To a mythical man from Mars (who, throughout the book, acts as an interested interlocutor) as well as to many an interested reader, Mr. Erskine gives the answer to his initial question and to many more. All the ramifications of music receive at least staccato treatment in this bipartite volume.

The first part treats of the aims and elements of music, its modern types and notation. Here too is included a discussion of the instruments of a modern orchestra, with special mention of the organ and piano.

The second part is an attempt "to sketch the relation of music and musicians to society." Of course Mr. Erskine is more benign than Plato and allows musicians a place in the social structure. He discusses the mutual relations of all the men of music—composers, critics, publishers, and performers. All this is done with a view to encourage the younger members of society to try their career in the art of which he writes so fascinatingly.

However, his handling of certain passages cannot conceal the fact that at times he is merely playing chords which have no meaning. He spurns a history of music and seeks a definition. The description of music he arrives at is far from perfect because of its unhistorical temper. For him there is a black spot in the advancing scale of musical technique. That pause in musical progress was during the time of the "medieval ghosts" who "chanted eight notes apart for a richer effect." Such a misunderstanding of the monks who lived what they sang rather than sang for a living is unpardonable in anyone who pretends to know what it is to have a "career in music."

Despite this oversight, John Erskine has composed well in two parts simultaneously. His work is adapted to the capabilities of both musicians and the general reader, but it can scarcely lay claim to a reproduction of the full spirit of "our spiritual inheritance" which is music.

D.C.

Speaking of How to Pray. By Mary Perkins. pp. 276. Sheed & Ward, New York. \$2.75.

Prayer, as Mary Perkins so aptly tells us in her Introduction, "is our expressed desire for that union with God which He so desires for us." We wish to be united only to something we love; yet, to love we must first know. *Speaking of How to Pray* is evidently dedicated to increasing the Catholic's knowledge of the faith that is in him. The author simply, but profoundly, gives an excellent summary of our faith in the first part of her book. In the second she delineates the life of the Catholic in accord with that faith. Entire chapters are devoted to excellent treatments of the Sacraments, Holy Mass, the Church Year, Divine Office, Liturgy, and the Sacramentals. Beautifully chosen prayers are found in abundance, giving voice to the mind of the Church on each subject. These prayers are selected from the many Collects, Prefaces and other official prayers of the Church.

The consideration of prayer and meditation is a bit confusing. The author seems to have her terms a bit awry, for what she attributes to prayer seems more applicable to meditation. She says that meditation is "only the preparation for prayer." Yet, she says in her Introduction that prayer is "our expressed desire for union with God." This is puzzling as meditation is the attainment of that union, insofar as it can be had on earth. Aside from this difficulty, *Speaking of How to Pray* is to be recommended highly. E.M.R.

Secrets of the Saints. By Henri Gheon. Translated by F. J. Sheed and Donald Attwater. pp. 406. Sheed & Ward, New York. \$3.00.

Several years ago Henri Gheon wrote "*L'homme ne de la guerre.*" His intention in this book was "to give testimony of the effect of grace at the turning point of his life." Since that time M. Gheon has written much about God's saints. His intention in all of these was "to give testimony of the effect of grace" in their lives. The testimony he offers is excellent. The effect of grace is apparent.

Throughout the centuries the Catholic Church has canonized innumerable men and women. These saints she offers to the faithful for veneration, invocation, and imitation. Veneration, because they are the holy ones of God. Invocation, because their intercession is powerful. Imitation, because they reproduced in their own lives the life of Christ. Henri Gheon has not failed to note these three elements in the biographies now printed in one volume as *Secrets of the Saints*. In his sketches of the lives of four saints, Cure d'Ars, the

Little Flower, Margaret Mary, and John Bosco, he proposes them to us, not to be considered from afar off, but to be venerated, to be invoked, and to be imitated. These men and women are real. They breathed the same air as we do. They performed tasks similar to our own. They strove for the same perfection to which we are bound. They won the crown of glory with the same grace offered to us. Henri Gheon has reached up into heaven, drawn forth the memories of four saints, clothed them in flesh and blood, and breathed life into them.

Despite the variety in the lives of the Cure d'Ars, the Little Flower, St. Margaret Mary, and St. John Bosco, there is also a common note. This common note is the love of God. This love of God is the secret of the Saints. This secret Henri Gheon lays bare to all who will read.

While the Catholic world mourns the recent death of M. Gheon, it rejoices in his *Secrets of the Saints*. It is a remarkable book about remarkable people by a remarkable author. H.M.

Thomas Aquinas. By Rev. M. C. D'Arcy, S.J. pp. ix, 275, with bibliography and index. The Newman Bookshop, Westminster, Maryland. \$3.50.

Students of philosophy will welcome this new edition of *Thomas Aquinas* by the renowned English Jesuit. The work contains an accurate and concise exposition of the Philosophy of St. Thomas "in its unity in the light of its fundamental principles." Father D'Arcy is to be commended for his masterful presentation of the history of the period in which St. Thomas lived, his philosophy, and its influence in subsequent ages.

However, it is regrettable that St. Thomas is presented as an unapproachable, intellectual genius lacking all semblance of humanity. From the characterization of the Saint one would gather that Thomas knew little from experience of the world and people about him. Yet, a careful study of his life reveals him as a sympathetic and understanding friend of men. This knowledge of his fellow-men and their problems was not, as Father D'Arcy seems to say, the fruit of cold speculation, but it was the happy result of St. Thomas' wide experience and close association with men during his many years as a teacher and as an incessant traveler. E.D.H.

The Book of Margerie Kempe. Edited by W. Butler-Bowden. pp. 230, with appendix and index. Devin-Adair Co., New York. \$3.75.

After five centuries of oblivion the manuscript of the autobiography of the English visionary, Margerie Kempe, has recently come to light. Even in its modernized version, this literary record will be of interest to both English scholars and historians. The former will find in it as vigorous a narrative as might be expected from a lady almost as ubiquitous as Chaucer's Wife of Bath. The historian will receive another glimpse of Britain with its "war and waste and wonder" in the decade that knew the burning of St. Joan of Arc.

The theologian and canonist, however, will find in *The Book of Margerie Kempe* a serious problem. All the "ghostly comforts" of this somewhat choleric woman are not above suspicion. The statement of her holy purpose in the "proem" and her own record of her vindication are appealing but not entirely convincing.

Which of her visions were "holy dalliances" with Our Lord or a member of the celestial curia and which were "illusions and deceits of her ghostly enemies" is still a matter for worshipful clerks to ponder in lieu of definitive ecclesiastical approbation.

This "short treatise of a creature set in great pomp and pride of the world, who later was drawn to Our Lord by great poverty, sickness, shames, and great reproofs in many divers countries and places" is not so much a "rightly devotional work" as a pilgrim's picture of Christendom in the vernacular of the papal fief in the North Sea.

W.D.H.

Three Religious Rebels. By Rev. M. Raymond, O.C.S.O. pp. 326, with introduction and bibliography. P. J. Kenedy & Sons, New York. \$2.75.

The eleventh and twelfth centuries were an era of rebellion, an epoch of revolution. Fr. M. Raymond presents a romantic-historical novel of the religious rebellion of three great rebels of that era who became saints.

Written in a rather popular style, *Three Religious Rebels* has a dual attraction. Historically, it describes the human vicissitudes that providentially went into the birth and the growth of the Cistercian Order. These holy rebels for pristine Benedictinism fought untiringly for a restoration of the Benedictine way of serving God, a way mapped out for his sons by St. Benedict himself six centuries before.

Saints Robert, Alberic, and Stephen Harding were romantic rebels, too. That is how they became saints. The romantic attraction

of *Three Religious Rebels* is to see how these fools for Christ's sake became spouses of Poverty, Simplicity, Solitude and Toil. It is a thrilling tale told in vivid language.

For all who love the Saints, the story of the *Three Religious Rebels* should have a very special appeal. For such souls at least, it should become a best-seller.

Though marred by few imperfections, attention must be called to the following: at times the object to which a relative pronoun has reference is often confusing; not infrequently conversation between intimate friends is exceedingly stilted; seldom throughout this narrative of such saintly persons is any reference made to the mysterious workings of divine grace without which, as St. Paul says, we human beings can do nothing. Explicit mention of the influence of the supernatural on the actions of the *Three Religious Rebels* would have brought their sanctity into greater relief.

C.D.K.

Tar Heel Apostle. By Rev. John C. Murrett, M.M. pp. 259. Longmans, Green, New York. N. Y. \$2.50.

Thomas Frederick Price was a Tar Heel, a native North Carolinian. He spent the first twenty five years of his priestly life as an apostle to other Tar Heels, of whom few were Catholics, and the last years of his life as an apostle to the world, particularly to the Chinese. His work in North Carolina and at Maryknoll was primarily that of a sower. In our day it has blossomed and borne such fruit that his impress is now all over North Carolina and the world.

The book is complete. It treats of his early life, his seminary days, and in great length of his apostolate in North Carolina. It was a great cross to him to have to leave North Carolina when he realized that it was but part of the wider missionary vocation of the Church, which is world-wide. His chance meeting with Fr. James Anthony Walsh and the preliminary work of Maryknoll settled his mind and he relinquished the work in his home state to turn to the pagans in the field afar. His part in the founding of Maryknoll, his work in the early days of the Society, his mission work in China and his death in Hong Kong are all told here simply, with all the respect and devotion which these heroic works deserve.

But the book is primarily a record of the spirit of Maryknoll whose heart he was, and is. (Bishop Walsh was the head and hands). It is concerned primarily with the interior life of Father Price. What a tremendous interior man he was. Here we see his perfect devotion to the Mother of God, and later, to St. Bernadette. We read of his

illnesses, his habitual recollection, his prayer and penance, and his zeal for souls. Indeed, we see here why Maryknoll has prospered, why Maryknoll has spread its name and its strength across three continents in twenty five years—Fr. Price's prayer was behind it from the day it began to be planned, and it still is.

American priests and priests-to-be should read this book, as also religious and lay folk. It is a concrete record that sanctity does flourish in America, that its matter and its effect can be as American as anything we cherish in that name. We can be thankful that this story has been told.

M.H.

Mirror of Christ: Francis of Assisi. By Rev. Isidore O'Brien, O.F.M. pp. 205. St. Anthony's Guild Press, Paterson, N. J. \$2.50.

This book, written in an easy and popular style, should endear to many St. Francis, "the Little Poor Man of God." Numerous legends of St. Francis' colorful life are scattered through the pages and show the love of Francis as it extended to all of God's creatures. Francis' love of poverty, to which he early espoused himself and to which he unswervingly held, is given prominent treatment. This life of St. Francis, lover of poverty, troubador of the Lord, mystic, and mirror of the Crucified is a fine introduction to St. Francis for those who know him too little. To those who already know him well, it should give deeper appreciation for the Saint and his work.

B.J.

Little Queen. By Mary Fabyan Windeatt. pp. 227. The Grail, St. Meinrad, Ind. \$2.00.

Louis Martin called his youngest daughter "Little Queen." When she entered the Carmelite Convent, she was called "Sister Therese of the Child Jesus." The world now knows her as the "Little Flower." The authoress has presented the beautiful story of St. Therese's life in a simple and delightful style. It is written for youth, but no one is too old to read with profit this little life of the Little Flower.

L.B.

The Glowing Lily. By Eugenia Markowa. pp. 113. The Bruce Publishing Company, Milwaukee, Wis. \$1.25.

The Glowing Lily portrays in a concise but vivid manner the life of Saint Hedwig. Brief, pointed glimpses are given of the early, formative years of this German Countess who married a Polish Prince. The holy woman cultivates an intense love of God and of

her neighbor and she manifests compassion on her adopted people. In the midst of the luxury of the palace, she is wont to practice severe mortifications. No sacrifice is too great for her, and many are the sacrifices which are demanded from her. Her sons are engaged in a mortal strife with each other; and her husband, the Prince, dies while he is under excommunication. The saintly Hedwig accepts these trials by humble resignation to the will of God.

The virtuous life as lived by the glowing lily should be an inspiration to everyone, and to the Polish people in particular, for in St. Hedwig they have a patron of the ravaged Poland of today.

W.D.M.

Ronsard: His Life and Times. By D. B. Wyndham Lewis. pp. xii, 340, with index. Sheed & Ward, New York. \$3.50.

Pierre Ronsard loved France, poetry, and women, and his whole life was spent in the service of the three. His devotion to France and to poetry was constant and satisfying; his devotion to women neither satisfying nor constant. D. B. Wyndham Lewis, in this very scholarly and yet very gay biographical sketch, has shown the interplay of these three factors in the formation of Pierre Ronsard's character. And encircling these factors, weaving in and out among them, setting them asunder, inspiring, and consoling, is Ronsard's tenacious grasp of his Catholic faith (though he had a much less tenacious grasp of Catholic morals). This book might present some difficulties for the general reader, since it presupposes a knowledge of French history, but the literateur will feast on its pages.

J.B.M.

The Green Years. By A. J. Cronin. pp. 347. Little, Brown & Co., Boston. \$2.50.

Robert Shannon is "almost eight" when the death of his parents forces him from the happy Irish home where he was loved and cherished, to live with his mother's relatives in Scotland. *The Green Years* is the story of Robert's growing up in this strange, unfriendly atmosphere, sometimes conquering it, sometimes being conquered by it.

Robert is a Catholic; his guardians are not. Robert's father had been generous and even prodigal toward him; his uncle is "dominated by a monstrous law: the necessity of saving money, even at the sacrifice of the very necessities of life." In these circumstances he must struggle to find happiness. At times he nearly succeeds. There are the pleasures of childhood, the tramps through the woods, the delights

of the carnival in the nearby town, and there are other, more enduring, joys, true friendship, and first love, and the sense of nearness to God. Robert tastes all these, even amidst the restrictions placed upon him. But they all fail him. In none of them can he find peace. At seventeen, with his best friend snatched from him, his hopes of following his chosen profession dashed to the ground, his faith too, gives way, and he joins the ranks of the scoffers and unbelievers.

The book ends on a certain joyful note, with Robert on his way to begin the work to which he wishes to devote his life; but whether this stroke of good fortune will bring back the faith that was lost in adversity is a point that can be argued. Robert had been virtuous and devout beyond all ordinary measure, yet even in his religion he seems to have sought for the pleasure and comfort it could bring him.

Throughout the book, what Robert has been seeking is heaven on earth, and in the final chapter there is no indication that he is any wiser than at the beginning. For this reason, to speculate about his return to God seems useless. He must learn first, the true end of human life, and we cannot see that he has approached any closer to this knowledge.

The words of Canon Roche, Robert's pastor, when he speaks to him of his lost faith, may give rise to some controversy. "The intellectual approach to God is madness," he says. Certainly there seems little reason for such a statement. Robert Shannon's loss of the faith was not due to intellectual difficulties. None of his problems were intellectual; perhaps if they had been, he would have been the better for it.

P.M.S.

Margaret Brent, Adventurer. By Dorothy Fremont Grant. pp. 293. Longmans, Green & Co., New York. \$2.50.

Margaret Brent is an excellent historical novel. The story concerns the settlement of the colony of Maryland by English Catholics, chief among whom is Margaret Brent, an adventurer. Beginning with her departure from England, through her life in Maryland, to her final settlement in Virginia, the middle-aged spinster keeps a glowing pace.

The romance between the heroine and Leonard Calvert, Governor of Maryland and scion of the house of Baltimore; the insurrection of the Puritans of the colony; Margaret's rule over Maryland after Leonard's death; her adoption of an Indian princess and Leonard's two orphaned children—are all entwined about the character of Mistress Brent so as to make her very much the "valiant woman."

The reader will take a great deal of pleasure in the story and in the narration of the trying times of America's first English Catholics. For light reading (and a certain amount of edification) the book may be highly recommended. S.M.S.

The Story of Dr. King. By Mary Wallace. pp. 231. The Commissariat of the Holy Land, Washington, D. C. \$2.00.

Here is a modern novel whose message justifies its author for having written it. Its moral tone is high and it provides entertaining reading. Those who have read the Doctor King episodes that have been published in *The Crusader's Almanac* already know the kindly doctor; those who have yet to meet him will find the acquaintance stimulating.

Peace Grows in My Garden. Sister M. Josephine, O.S.U. pp. 174. P. J. Kenedy & Sons, New York. \$2.00.

This book was written to remind Sisters of their duties, to point out the things which hinder the performance of these duties, and to indicate the helps God provides. The reward of faithful observance, peace, is likened to a rare but beautiful flower. Fully developed, this apt metaphor compares the Sisters of Religious Communities to gardeners, whose task is to cultivate the seeds of virtue, implanted in the garden of their hearts and souls by God, with the tools God has provided for them in their religious life. Distractions, human frailties, and sin are the weeds and pests; God's graces, human desire and energy are the gardener's tools. Drawn simply and beautifully, this metaphor provides excellent material for meditation. Accordingly, *Peace Grows in My Garden* supplies one of the tools required to prepare the soil for the action of God, the One who gives the increase. P.F.

Humility of Heart. By Rev. Gaetano Maria de Bergamo, O.M.Cap. pp. 211. Newman Bookshop, Westminster, Maryland. \$2.50.

The late Cardinal Vaughn over a period of years used *Humility of Heart* by Padre Gaetano for his personal meditation. This reprint of the Cardinal's translation of that work offers to the English speaking world a renewed acquaintance with Padre Gaetano's treatise on humility.

Padre Gaetano drawing frequently on the principles of the *Summa Theologica* of St. Thomas gives a simple understanding of

the doctrine and practice of this virtue, known and appreciated by so few who wish to strive after perfection. For that reason it is recommended to both laity and religious who have perfection as their goal.
J.J.B.

Seek And You Shall Find. By Rev. Henry Brenner, O.S.B. pp. 131, with topical index. The Grail, St. Meinrad, Indiana. \$1.00.

The general theme of *Seek And You Shall Find* is prayer. It is a very modest addition to the already existing literature on this topic. What is said therein has often been said before but repetition can do no harm. Intended especially for the laity, it will probably influence those who read it to strive for a more fervent life of prayer.

The presentation of the material, however, tends to be rather monotonous and dull. The author seems frequently to strain unduly for original figures of speech and novel phraseology. For all its literary and stylistic drawbacks, *Seek And You Shall Find* should be a helpful little book for the laity "troubled about many things."

T.L.F.

Abridgement of the Interior Spirit of the Religious of the Visitation of Holy Mary. pp. 146. Newman Bookshop, Westminster, Md. \$1.25.

This volume, a translation of the Toulouse text of 1914, is a recent reprint. It contains the writings and advice of St. Francis de Chantal concerning the spirit of their joint religious foundation, the Religious of the Visitation. It is a precious book. Friends of the Visitation will welcome this sanctified delineation of the spirit of the community. Religious and lay people not of the Visitation family will find in it food for thought and meditation, and practical aids to perfection.
M.H.

Men of Maryknoll. By James Keller and Meyer Berger. pp. 191. Grosset & Dunlap, New York. \$1.00.

Already favorably reviewed by *Dominicana* (Spring, 1944 p. 47), *Men of Maryknoll*, complete and unabridged, is now offered at a price which should spread its popularity and appeal to thousands of new readers.

FOR LATER REVIEW

- The New Testament.* Translated from the Latin Vulgate by Ronald A. Knox. Sheed & Ward, N. Y. \$3.00.
- De La Joie D'Aimer Dieu.* Selon L'Esprit de Sainte Thérèse de l'Enfant-Jésus. Par R. P. Mortier, O.P. Les Editions Du Levrier, 5375 N.D. De Grace Ave., Montreal. \$0.60.
- With The Help Of Thy Grace.* By John V. Matthews, S.J., S.T.D., MAG. AGG. (Pont. Greg. Univ.). Newman Book Shop, Westminster, Md. \$1.50.
- My Prayer Book.* Divine Services, Prayers and Hymns for the American Catholics of the Greek (Slavonic) Rite. Compiled by Rev. Julius Grigassy, D.D., Secretary to the Bishop, Pastor, Braddock, Pa. \$1.50.
- King Of The Pygmies.* By Thomas A. Lahey, C.S.C. St. Anthony's Guild Press, Paterson, New Jersey. \$2.00.
- Love One Another.* By Rt. Rev. Fulton J. Sheen. P. J. Kenedy & Sons, New York. \$2.75.
- Warrior In White.* The story of Blessed John Masias. By Mary Fabyan Windeatt. Sheed & Ward, New York. \$1.75.
- With Blessed Martin De Porres.* Favorite stories from *The Torch*, 1935-1944. Compiled by Norbert Georges, O.P., S.T.Lr. The Blessed Martin Guild, 141 East 65th Street, New York 21, N. Y. \$1.00.
- Essays In Modern Scholasticism.* In honor of John F. McCormick, S.J. Edited by Anton C. Pegis. The Newman Bookshop, Westminster, Maryland.
- The Biography Of A Cathedral.* By Robert Gordon Anderson. Longmans, Green and Co., New York. \$4.00.
- Attack Upon "Christendom."* By Soren Kierkegaard. Translated with an Introduction and Notes by Walter Lowrie. Princeton University Press, Princeton, New Jersey. \$2.50.
- Seven Pillars of Peace.* By Rt. Rev. Fulton J. Sheen. Charles Scribner's Sons, New York. \$1.75.
- Between Heaven And Earth.* By Franz Werfel. Translated by Maxim Newmark. Philosophical Library, New York. \$3.00.

PAMPHLETS RECEIVED

- Analysis of the New Testament.* A Reprint from St. Meinrad Historical Essays. St. Meinrad Historical Essays, St. Meinrad, Indiana. \$0.30.
- Q M P Stories.* By Quentin Morrow Phillip. Number Three. The Grail, St. Meinrad, Indiana. \$0.25.
- SAINT ANTHONY GUILD PRESS, Paterson, N. J.:
- Preparations and Prayers for Children's Confessions.* By Rev. Joseph F. Mulvey.
- The Parent-Educator.* New Series, Volume V. Teaching Citizenship in the Home. A Religious Discussion Club Text with Outlines. Publications Department, Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N.W., Washington 5, D. C.

The Kingship of Jesus Christ. According to Saint Bonaventure and Blessed Duns Scotus. By Ephrem Longpré, O.F.M. Translated from the French by Daniel J. Barry, O.F.M. \$0.50.

Devotions To Our Lord Jesus Christ Crucified. Translation of the authentic collection of prayers published in 1938 under the title: *Preces et pia Opera* in *The Raccolta of Prayers and Devotions*. Order from: "Prosvita-Enlightenment," 611 Sinclair Street, McKeesport, Pa.; or from "American Russky Viestnik," Greek Catholic Union Bldg., Munhall, Pa. \$0.10.

Ideales. Revista De Los Estudiantes Dominicanos De San Esteban De Salamanca. Numero 326. Abril-Junio, 1944. La Librairie Dominicaine, 5375 Av., Notre-Dame De Grace, Montreal.

THE CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE, 1312 Massachusetts Avenue, N.W., Washington 5, D. C.:

The Pattern For Peace and The Papal Peace Program. By Rev. John Courtney Murray, S.J., and The Ethics Committee. A Report of the Ethics Committee. \$0.10.

A Papal Peace Mosaic. 1878-1944. Compiled by Rev. Harry C. Koenig, S.T.D. \$0.10.

Secularism's Attack on World Order. By Rev. John LaFarge, S.J. A Preliminary Report of the Committee on Ethics and the Subcommittee on Religion and Culture. \$0.05.