



Further Discourses on the Holy Ghost. By Rev. Lester M. Dooley, S.V.D. pp. 209 with bibliography. Frederick Pustet Co., New York. 1945. \$2.50.

As the title indicates, this book is a sequel to the editor's *Discourses on the Holy Ghost*. It contains twenty-five discourses, twenty for adults and five for children, written by various religious and diocesan priests. The general theme of the book is the indwelling of the Holy Ghost in our souls and His various operations in the work of our sanctification. Devotion to the Third Person of the Blessed Trinity is often neglected, and perhaps the principal reason for this is that He is so little known. The discourses contained in this book, therefore, by showing just "Who the Holy Ghost is" and the important rôle He exercises in the Christian life, "will be of great assistance in fostering devotion to Him. Father Dooley, who is well known for his books on the Holy Ghost, is again to be commended for presenting a book which is both instructive and inspiring. It can be recommended to all and especially to priests who will find here abundant material for meditation and sermons. T.I.

Nationalism and After. By Edward Hallett Carr. pp. 76. Macmillan Company, New York. 1945. \$1.25.

Undoubtedly, one of the chief causes of both World Wars, as well as of the strife and turmoil of the intervening years, has been a spirit of unbridled nationalism. Until this destructive force is intelligently understood and coped with, there can be little hope for peace and tranquillity.

It is timely, therefore, that, as men the world over plan for harmony among nations, there should appear a concise and accurate account of nationalism by one of the foremost living authorities on international relations. In *Nationalism and After* Professor Carr carefully analyses the modern concept of nationalism and shows where and why it has failed. The essay is divided into two parts. The first deals with the rôle of the nation in the history of modern international relations. These relations naturally divide into three periods.

The nationalism of the third period saw its climax in the wholesale sacrifice of human beings to the idol of the nation. We are now, says the author, entering a fourth period in which "nations and international relations are in process of undergoing another subtle, not yet clearly definable, change."

The second part of the essay is concerned with the prospects of internationalism. The author maintains that nationalism is definitely on the wane. His position is based on the fact that nationalism "is under attack from those who denounce its inherently totalitarian implications and proclaim that any international authority worth the name must interest itself in the rights and well-being not of nations but of men and women. On the plane of power, it is being sapped by modern technological developments which have made the nation obsolescent as the unit of military and economic organization and are rapidly concentrating effective decision and control in the hands of great multi-national units."

It is Professor Carr's opinion that the new international community will place more emphasis on human beings than on the nation which they compose. Neither a universal directorate nor the nation is advocated as the unit of the international society; rather, emphasis is placed upon the linking or association of several nations of a region which have common interests.

This book will be read with great profit by all those interested in contemporary problems, political, social, or economic. It will prove especially helpful to those who are dedicated to the task of effecting peace among nations.

E.D.H.

The Governing of Men. By Lieutenant Commander Alexander H. Leighton. pp. 397 with index. Princeton University Press, Princeton, New Jersey. 1945. \$3.75.

The evacuation of the Japanese from the West Coast presented several urgent sociological problems, national, international, and political. Commander Leighton considers here solely the problem of internal administration of the Japanese Relocation Center at Poston, Arizona. The book is divided into three parts: the first introduces the problem; the second relates the history of Camp Poston and presents the data for the solution; the third draws general conclusions from the data by the application of sociological principles. It represents a quasi-philosophical approach to the subject, and is the fruit of thorough and pains-taking investigation.

The general reader will find the book informative and interesting. The student of Sociology, however, who is interested in seeing

the application of anthropologico-sociological principles and methods to a particular, concrete situation and in evaluating the worth of such an approach, will facilitate and clarify his understanding of the book by reading the Appendix first. The formulation of the problem as presented in the Introduction is faulty; it is expressed more clearly and concisely in that section of Chapter 2 which begins on page fifty-two.

J.H.S.

Our Lady's Feasts. By Sister Mary Jean Dorcy, O.P. Illustrated by the Author. pp. 101. Sheed & Ward, New York. 1945. \$1.50.

Just a year ago Sister Mary Jean's *Mary, My Mother* was received eagerly by children in the lower grades and by their parents and teachers. The present volume, intended for older children, should receive the same enthusiastic welcome.

Using, as the title indicates, the feasts of Our Lady as a framework, Sister Mary Jean writes of the Mysteries of Mary, joining doctrinal explanation and devotional reflections in the best Dominican tradition. These reflections are always fresh and striking. Considering the Visitation, for example, she sees Mary as "the first Christ-bearer, the first to share from a full heart the joy that is Christ . . . the first missionary, so pure and so loving and so beautiful that youth will always be inspired to follow in her footsteps."

As a sample of excellent doctrinal explanation, we can point particularly to the treatment of the Compassion of Mary and of her rôle as Mediatrix of all graces. Here is simple, non-technical language, yet with precision and correctness the author has outlined all the elements which make for an understanding of Mary's exalted place in the Divine Plan.

Readers will note the fruitful use which is made throughout the book of the liturgical sources, the Missal, and the Office of the Blessed Virgin in particular.

The eleven silhouette illustrations are of the same excellence and delicacy as those which gained such high acclaim in *Mary, My Mother*.

Children twelve years old and over will find real enjoyment in *Our Lady's Feasts*; but more important, they will be moved by it to a more ardent love of the Mother of God and to an imitation of her virtues.

P.M.S.

New Six O'Clock Saints. By Joan Windham. pp. 104. Illustrations by Caryl Houselander. Sheed & Ward inc., New York. 1945. \$1.75.

Joan Windham's new collection of stories about the saints is as

delightfully different as her earlier ones. Here are Jennifer, Owen, Alice, David and many others about whom we know very little. They come to life in this collection because they walk and talk and work and play like human beings; they are not the pink and blue statues of Barclay street.

Younger children and even the "just teen-age" girl will enjoy the book, but upper grade boys will probably say it is not vigorous enough. It is very possible that they may resent the tiny note of condescension that creeps into Miss Windham's writing in her over-anxiety to be simple. Her colloquialisms are sometimes overdone. The continual adding of "and things" to all her compounds is a strain, especially when it is joined to "a lot of bishops and things." One further qualification about this book, which is a treasure chest, pertains to the author's accuracy. When Saint Irene is discussing a plan with her husband she is made to refer to Holy Orders as the plan "which is priest and nuns and things." Holy Orders just isn't priest and nuns and things and children should always be exposed to exact truth. In spite of these defections the book is a leader in the field of hagiography for children; and until someone comes along who can reach every child with the stories of God's saints, Joan Windham is the Pulitzer prize winner of that group. S.D.

The Heart of Man. By Gerald Vann, O.P. pp. 182, with appendix. Longmans, Green and Co., Inc., New York. 1945. \$2.00.

Father Gerald Vann, theologian par excellence, presents an incisive and lucid exposition of the most poignant 'cravings' of the human heart. The thirst for God, the desire for completion, the longing for wholeness of personality, which are rooted in the very framework of human nature, are laid bare with the delicate finesse and consummate skill of an artist, combined with the deep knowledge of a master and the practical experience of a priest.

Here is a book which one may well mull over, especially in this present time of post-war reconstruction, when man is attempting to establish a lasting order of peace from the chaos of war. This work gives an answer to the oft-repeated lie that we must look to man and science for the solution of the ills of society. Pride and greed, lust and intemperance are strongly rebuked as the offal of a grasping, moorless society which confuses means and ends, while a rootless sentimental humanitarianism is shown as an impractical idealistic dream. God is the centre of the universe and all creation must look to Him for the life and power by which a sick humanity will be

healed. Charity, love of God, is the only remedy; humility, submergence of self, is the true foundation. We have to help to restore all things to God; to realize the "Good" in our lives and to express that "Good" in our environment; for the "Good" is God and God is self-deffusive Love.

This work is divided into two parts: Man, the lover, and Man, the maker, or man in relationship to God, to art, to family, society and his Church. The thought is deep, for it deals with the basic problems of the human heart. Happily, Father Vann has contrived to express it in simple language and in a lucid, forceful style. The reviewer recommends it as a timely work of lasting significance and practical value.

L.L.

The Psalms (Latin Edition), new translation authorized by Pope Pius XII; pp. 347 with preface, prolegomena, *Motu proprio*, and index. Benziger Brothers Inc., New York. 1945. \$2.50.

In the preface of this book the professors of the Biblical Institute at Rome assert explicitly that they produced this new Latin translation of the Psalmody with a two-fold aim; to restore the sacred text more perfectly; to supply all, especially priests and clerics, with many of the aids necessary for the easier and better understanding of the Psalms and Canticles in their literal sense. These were also substantially the same aims of Pope Pius XII at whose request they undertook this difficult task. Pius XII made his aims explicit in the *Motu proprio*, *In cotidianis precibus*, issued March 24, 1945, at which time he granted permission for the private and public use of this Latin translation.

That this translation is a scholarly product can hardly be denied. The scholarly critical and exegetical notes concerning each psalm proves that statement. Besides, the translators maintain that they based their translation on the "primigeniis" texts. With all this scholarship, they also endeavored to throw more light on the many obscure passages in the Psalmody. However, within these two aims is latent a serious problem owing to the unique character of Sacred Scripture. Both aims of the translators should not be of equal import, for the whole Bible is divinely inspired. In any genuine translation of the Bible the primary norm can hardly be the human understanding of a passage, for words are inadequate when it comes to expressing the secrets of God. Therefore, adherence to the "primigeniis" texts, which contain the words of the Holy Spirit, should be as close as is humanly possible. Otherwise, the sublime dignity

of the Bible and the supernatural character of the mysteries would suffer. It is well for the reader of this translation to note that there should be this subordination of aims, because the very nature of divine Inspiration demands it.

This translation with the help of the critical and exegetical notes should foster a greater interest in, and love for, the Psalms in those priests, clerics, and nuns whose daily lives are so closely bound up with the work of praising God through the Psalmody.

C.D.K.

General Education in a Free Society. Report of the Harvard Committee. pp. 267. Harvard University Press, Cambridge, Mass. 1945. \$2.00.

American education, a haphazard accumulation of facts, credits and vocational skills has brought into being an amorphous structure of systemization and experimentation. Pragmatic norms, false standards, and futile goals are commonplace in institutions of learning in the United States.

The Harvard Committee at the request of President Conant, after careful analysis, investigation, and clarification reveals an educational spectrum of varying shades, intensity, and degree. The results of this study demonstrate clearly the need for a revolutionary change in the structure of American education on the high school and college levels. Unfortunately the premise "education looks both to the nature of knowledge and to the good of man in society" seems to have been the sole criterion of this learned commission. While not minimizing the rôle of religion, the assertion that "religion is not now . . . a practical source of intellectual unity" augurs ill for the full sway of democracy in a free society. The reigning Pontiff, Pope Pius XII, has emphasized the spiritual basis and unity of democracy, a fact which these gentlemen have overlooked in their view of democracy as the "interworking of two complementary forces . . . the one valuing opportunity as the nurse of excellence, the other as the guard of equity."

The evaluation of courses and teacher training programs, the desire for a generalized integration of subject matter with the student's abilities, proclivities, and initiative are sections which will be read with interest and profit by all interested in education, be it secular or Catholic. Reported with a view to a basic estimation of the salient features of the present educational curricula in secondary schools and colleges, the study is a comprehensive, judicious account

of present defects balanced by solid, discerning remedial proposals. The disjointed, unwieldy educational set-up must be superseded by a wise, prudent and workable system in the future, according to these erudite scholars from the oldest university in the United States. Mindful of the correlation of a virtuous life with a stable and adequate system of economic livelihood the report gives a clear cut view of the needs, practices, and remedies of the inter-relationship of these two factors in the American educational scene. The challenging of the present system, the concrete proposals for the future offer encouraging prospects for the revitalization of American educational institutions. The committee's findings offer excellent media for evaluating our Catholic school system along such practical lines as techniques, subject matter, and integration.

Americans have always regarded their democracy as a mode of life rather than a narrow sphere of political activity. Had the commission taken greater cognizance of the inter-dependence, inter-relation of man and God, rather than the view of man as a creature of a worldly destiny and purpose, the study would undoubtedly have greater significance to their Catholic brethren in a "free society."

G.H.

Journey in the Night. By Rev. Father Brice, C.P. pp. 158. Frederick Pustet Co., Inc., New York. 1945. \$2.50.

"Science has brought the world into the hermit's cell by means of the radio, the telephone, and the press . . . the modern world constitutes a danger to the spiritual life; and we therefore affirm again that this doctrine of detachment is more necessary today than ever before." (page 41). This is Father Brice's manner of expressing the same problem presented by Our Lord when He said, "You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted?" (Matthew 5, 13). As a solution, Father Brice offers the ascetical doctrines of St. John of the Cross.

In order that the solution may be made available to all who desire to advance in virtue, this book has been written so that advance may be made with a familiar guide. It is to introduce those who are just beginning, or even those who have made some progress, to one who is the surest of guides, but whom many are reluctant to follow because of terrifying false notions they have acquired about him. To show St. John of the Cross in his true light and to dispel these imaginary ideas (which arose probably through a misinterpretation of the Saint's writings) *Journey in the Night* illuminates certain aspects of

his teaching, which may at first seem obscure to the uninstructed reader. It shows the Saint's thirst for souls and his desire for the spiritual progress of all. In short it is an introduction to all his works and, in particular, a Companion to the First Book of the *Ascent of Mount Carmel*.

We have but one small criticism to make. The comparison of Christ before Pilate and St. John before the Spanish Inquisition not only limps but it has no legs. The Church has a sufficiency of unjust criticism of this ecclesiastical tribunal from heretics, so that the faithful, and especially the clergy, should avoid speaking too loosely about it. Not only the explicit sense of one's words must be weighed but also the implicit and inferred sense. Therefore, we hope that any revision of this work will find this analogy (page 101) deleted.

With that minor suggestion, we wholeheartedly recommend this book as a guide for the pilgrim, a text for the teacher, a preparation for the penitent, and a help to all.

J.B.M.

The Splendor of the Rosary. By Maisie Ward, with pictures by Fra Angelico and prayers by Caryll Houselander. pp. 165. Sheed and Ward, New York. 1945. \$2.50.

A good book on the Rosary is always welcome. Maisie Ward's latest book, *The Splendor of the Rosary*, is of such a type. Except for twice misspelling Fr. Callan's name (pp. 10 and 49), and a pointless discourse on the shrouded origins of the Rosary, it would be difficult to find fault with this volume. Almost from the outset, the reader is aware that this book is the fruit of much thought and meditation. The first sixty pages explain the Rosary, Fra Angelico as a guide to its Mysteries, and other pertinent facts.

The latter and larger part of the book is concerned with saying the Rosary. Each chapter opens with a picture of one of Fra Angelico's incomparably beautiful paintings representing the Mystery to be discussed. All these chapters are in the same pattern: the illustration, an explanation of the picture, Scriptural reference for the Mystery, a commentary by the author, and finally, the inspiring prayers composed by Caryll Houselander.

All children of Mary will want to read this book. It should help them to recite the Rosary with greater devotion and excite them to say it more frequently. A book on the Rosary should be judged not merely on how much factual information it affords, but also on its effect in increasing Rosary devotion. In both instances, *The Splendor of the Rosary* hits the mark.

R.S.

Eastern Catholic Worship. By Donald Attwater. pp. 224. Devin-Adair Company, New York. 1945. \$2.50.

The Church of Christ is very beautiful. Since one of the elements of beauty is order, unity amidst variety, this beauty of the Spouse of Christ shines forth with a special luster in the detailed variety and unique oneness of the Eucharistic Sacrifice. The defensive mentality in the western church sponsored by the Protestant revolt has emphasized the unity of the Latin rite. Unfortunately this attitude has led to a lessened appreciation of the over-all beauty of Catholic worship. Donald Attwater's English translation of the Armenian, Byzantine, Chaldean, Coptic, Ethiopic, Malabarese, Maronite and Syrian Liturgies, as found in *Eastern Catholic Worship* is a tool of prime importance to all who wish to acquire a truly catholic appreciation of the beauty of the Church of Christ. J.F.

Moral Theology. By Rev. Herbert Jone, O.F.M.Cap. Translated by Rev. Urban Adleman, O.F.M.Cap. pp. 634. Newman Bookshop, Westminster, Md. 1945. \$3.00.

This is a work that has gone through nine German editions. Father Adleman has rendered a service to young priests, seminarians and the educated laity of this country by his presentation of the work of his confrère in English. The translator's own adaptation to the Code and to the customs of the United States is particularly commendable.

First Principles, the Commandments, and the Sacraments are treated in an orderly and succinct manner. The book is admirably suited to a quick and adequate review of Moral Theology.

The discerning reader will perhaps question the omission of any consideration of supernatural Merit on the plea that it belongs to Dogmatic Theology. Future editions of the work might better appear on a feather weight paper, thus increasing its usefulness as a *vade-mecum*. J.L.R.

The Holy Sacrifice. Rev. Peter Wachter, O.S.B. pp. 280, with index. Frederick Pustet Co., Inc., New York. 1945. \$2.50.

Libraries have been written on this most important subject, and libraries will be written; but the subject will never be exhausted. The author of this book realizes this, and so he does not start out with any intention of exhausting all aspects of the Holy Sacrifice. The view-point is devotional, and he has successfully accomplished his end, to give a practical commentary on the Mass.

Father Wachter's explanation of the Mass is simple. It will reach into the hearts and minds of all, men and children, and will enkindle a greater love for the Most Holy Sacrifice. The laity by all means should possess this book. Often they are asked simple questions about the Mass and, sad to say, they cannot answer satisfactorily. This excellent work will teach them the answers to many of the questions. To the Sisters, this book will also be beneficial. It will help them in their school work, but mostly will it help them to understand the Mass and to increase their love for the Mass. Lastly, for all priests and religious, this book will prove a very valuable source for sermons, and it will bring out again many things that might have slipped their memories. It will make the priest realize to some degree just how great an honor he has in being able to offer Mass.

J.J.D.

Guiding Growth in Christian Social Living. By Sister Mary Joan, O.P., and Sister Mary Nona, O.P. pp. 400. The Catholic University of America Press, Washington, D. C. 1945. \$4.00.

The second volume of the Catholic University's grade curricular series follows the excellent style and presentation of the initial volume. Designed for the intermediate grades, the lesson plans, suggested treatment of subject matter, etc., not only will prove a great boon to the inexperienced teacher but also will reveal several new angles and approaches to veteran teachers of grades three, four, and five. Like the first volume, this second in the series of curricular studies represents a new and original treatment of the subject matter of these grades. The attempt to collate and standardize the typical grade school subjects with a truly Christian background augurs well for the development of a truly Catholic system of education.

These true daughters of St. Dominic have brought to fruition a novel, comprehensive, and thoroughly Catholic guiding text for teachers of the intermediate grades.

G.H.

Church Life in England in the Thirteenth Century. By J. R. H. Moorman. pp. xxviii, 444 with bibliography and index. Cambridge, at the University Press; New York, The Macmillan Company. 1945. \$5.50.

Mr. Moorman has reconstructed one aspect of the varied life of 13th century England, the practice of religion in the parishes and religious communities. His laborious study flowed from the conviction that one cannot fail to take courage from the example of

nine outstandingly zealous reformers supported by the heroic labors of the early Franciscan and Dominican Friars. As presented by the author, these elements of religious life are indeed inspiring, and consequently his scholarly work in uncovering this hidden hoard of valuable information is commendable.

Perhaps it was owing to his desire to manifest these reformers and friars in all their brilliance, that the author saw fit to elaborate at great detail both the moral deficiencies of other clerics, bishops, and regulars and the abuses of the then existing ecclesiastical organizations. At any rate, the delineation of these failings has been overdone, and so much so that the author considered himself obliged to offer some apology for the unseemly conduct of these men of God. He insists that there must have been many simple, earnest pastors thoroughly imbued with the desire to serve their charges and lead them back to God, despite the fact that it was impossible for him to give copious references to sources which substantiate his opinion. This lack of historical sources indicating a more pleasant side of religious life, which is certainly present in every age of the Church, should have deterred, but did not deter, him from his vigorous exploitation of sources equivalent to modern court proceedings and criminal records. This failure to restrain his historical proclivities has led to a thoroughly unbalanced picture of parochial and monastic life.

P.F.

No Greater Love. By Francis J. Spellman, Archbishop of New York, Military Vicar to the Armed Forces. pp. 147. Charles Scribner's Sons, New York. 1945. \$2.00.

For the most part it is the men in the ranks who bear the brunt of war, and who give of their lives that others might live. Archbishop Spellman writes of these unheralded heroes in this work.

As was *Action This Day*, *No Greater Love* is the personal report of the Archbishop's recent visit to war-torn Europe. With the author we meet the commanding generals and other personages who played important parts in the securing of victory. We are also privileged to meet the small people who spoke with the author—the soldiers and anonymous civilians who tell us of their thoughts, their sorrows for the past, and their hopes for the future.

Although highly informative *No Greater Love* is not the mere travelogue of a dispassionate observer. It is the heart-consoling tear provoking report of a shepherd who feels deeply the hurt borne by his flock. Archbishop Spellman knows that his boys are unselfish

heroes, and he wants to communicate this knowledge to us. His prayer is that in dying these boys might live eternally. "But if their destiny was just to die on an invasion beach in life's morning, they died in vain, unless the beachhead of their sacrifice for others was their own bridge to eternal life" (p. 19).

People in all walks of life will enjoy this little book because in addition to painting a picture of the past the Archbishop indicates the only successful course for the future, the Way that is Christ.

W.B.R.

St. Augustine's Episcopate. By W. J. Sparrow Simpson, D.D. pp. 144 with index. Society for Promoting Christian Knowledge, London; Macmillan, New York. 1944. \$2.00.

Brevity may be the soul of wit but it is not the soul of truth. Consequently, Canon Simpson's over-emphasized brevity leaves the reader in a confused state as to the meaning of St. Augustine's writings. The author did not intend to write a long and complete study of St. Augustine's writings. However, the writings of the Father cannot be condensed like the latest best-seller. Within the space of one hundred and forty-four pages, Canon Simpson squeezes twenty chapters, two of which deal with grace and predestination. Obviously, the matter treated does not lend itself to such condensation. Throughout these chapters the author is all too frequently concerned with interpreting and judging the mind of St. Augustine according to his own (the author's) opinionated lights. It seems that it has not occurred to Dr. Simpson that St. Augustine meant what he said. Evidently the author forgets, or does not know, that St. Augustine's doctrines concerning grace and predestination are the traditional teachings of the Church to which St. Augustine is an eloquent witness. Perhaps it is well also to add that the Church of St. Augustine is the Church founded upon Peter.

This book shows us St. Augustine, the warrior. In these pages we see him as the fiery assailant of error and as the passionate lover of truth, one who did not write for mere literary distinction; but for a very practical purpose—the discovery of truth. Canon Simpson outlines the occasions for the writings of St. Augustine; the errors which he attacked and the truths which he proposed.

St. Augustine's Episcopate will be of little use to the average layman. To students of philosophy and theology it will serve as an incentive to read St. Augustine's works more thoughtfully. B.T.

Pillars of the Church. By Theodore Maynard. pp. 308 with bibliography. Longmans, Green & Co., Inc., New York. 1945. \$3.00.

Briefly and in rapid succession Saints Benedict, Patrick, Bede, Dominic, Louis, Thomas More, Francis Xavier, Theresa, Philip Neri, Vincent De Paul, Blessed Francesca Cabrini, and one non-saint, Coventry Patmore—the author's *Pillars of the Church*—pass before our eyes. The book should prove informative and enjoyable to those who prefer to read the lives of saints in an abbreviated, summary manner. However, those in search of a comprehensive and more reverent treatment will have to go to more orthodox and more detailed books.

Because of the author's brevity, opportunities to supply striking details and moving inspiration were curtailed. This brevity was also the occasion for skipping over certain historical difficulties that require considerable study and explanation. The attentive reader will not be satisfied with some of Mr. Maynard's explanations, for example, his consideration of the founding of the Rosary. Brevity also forced a comparative study of certain Saints, and as a result one Saint has been made to suffer that another might shine the more brilliantly.

However, despite these defects, considerable profit may be gained from a perusal of *Pillars Of The Church*. The sketch of the life of Mother Francesca Cabrini deserves special commendation.

B.J.

Adventures in Grace. By Raissa Maritain. Translated by Julie Kernan. pp. 262. Longmans, Green & Co., Inc., New York. Toronto. 1945. \$2.75.

This book, a sequel to *We Have Been Friends Together*, is the second volume of Mme. Maritain's memoirs. Covering the ten years from 1907-1917, it describes the Maritains' first acquaintance with the doctrines of St. Thomas Aquinas, and the subsequent conversion of many of their friends, who were to play a part in what has been called the "Catholic Revival in France."

The convert friends of the Maritains are not always the type of converts we are accustomed to read about, for their approach to the Church is not always an entirely rational one. Rather, they seem to have relied on a sort of pseudo-mystical intuition which led them to embrace Catholicism. It is a thing which is difficult to understand, and therefore, difficult to sympathize with.

An exception to this is the story of the conversion of Mme.

Maritain's parents. Simple people of Russian-Jewish stock, their approach to the Church is something we can comprehend, and Mme. Maritain describes their conversion with true filial devotion and piety.

Though we may find it difficult to follow the mysterious introspective mental processes of many of the characters in the book, these characters are themselves not without interest. Leon Bloy, who was the Maritain's god-father, figures prominently in these pages. So does Charles Péguy, whom Mme. Maritain thinks may have become reconciled to the Church before he died a hero's death in the First World War. Ernest Psichari too, gains our attention, not only because of his strange life as a "Catholic without grace," a soldier seeking God in the deserts of Africa, but also because he is the grandson of the rationalist Renan.

Julie Kernan has given us a very readable translation of Mme. Maritain's French, though occasionally her attempts at colloquial rendition are somewhat ludicrous. Thus, to hear Jacques Maritain—even a rather young Jacques Maritain—say: "Boy, you're sure swell! But you must beat it!" will strike the reader as more than a little incongruous.

P.M.S.

Beyond Personality. By C. S. Lewis. pp. 68. The Macmillan Company, New York. 1945. \$1.00.

Once again C. S. Lewis has made available for the American public a series of his broadcast talks. *Beyond Personality* is a consideration of the nature of the Triune God, the Incarnation, and their consequences with regard to us. Despite the loftiness and elusive character of the subject-matter, the author has succeeded as usual in transferring these conceptions into the popular idiom. Replete with examples, this book falls within the competence of the average reader.

As the title suggests Mr. Lewis describes the God-head as that which is beyond our normal conception of personality. Employing the mathematical imagery of line, square, and cube he succeeds in pointing out the non-repugnance of a Trinity of Persons in One God. Since our task in life is to become sons of God, the author indicates our relation to His Only Begotten Son, the Incarnate Word, as the Way to our sonship. In concluding the author refutes a few of the popular and shallow objections against Christianity, and indicates the nature and effect of this sonship in our lives.

It must be borne in mind by the reader that the *Zoe* the author speaks of is nothing other than the traditional Roman Catholic conception of grace—that participation in the Divine life given to those who are free from original and mortal sin.

Finally, the obvious question that results from a thoughtful reading of this book is; "How can this transformation from men to sons of God be brought about?" The true answer to this question is not given; and in fact, the true answer could not be given, since the author set out to abstract the common elements from the bodies of doctrine professed by the various Christian denominations. In so doing the author was forced to flee from reality, and hence had to omit of necessity the Divinely ordained and infallibly operative means of gaining the *Zoe*—the sacraments, the channels of grace. W.B.R.

John Henry Newman. By Charles Frederick Harrold. pp. 472, with notes and index. Longmans, New York. 1945. \$3.50.

This book is destined to take a noteworthy place among the books written about John Henry Newman. It is not one of those biographies which narrate the highlights between birth and death. It is a study of Newman, the thinker. Dr. Harrold is concerned with the ideas of Newman. Now an idea can be viewed from many angles, e.g., as to cause, mode of expression, and as to effect. Dr. Harrold explores the ideas of Newman from all these angles, but his principal concern is with the mode of expression of the idea. In other words, he looks at Newman as a man of literary achievements. Dr. Harrold, a professor of English, is a student of Victorian literature and his criticisms are the product of much thought and effort. In this book Newman is not neglected as the author of many profound ideas. Concerning Newman's theology the author does not comment but recounts other opinions.

Students will find this book an indispensable aid to the study of this great man. However, far from being for students only, this book will have appeal to all. Furthermore, it will lead people to read the works of Cardinal Newman. Dr. Harrold presents Newman's writings with all their backgrounds and subtle purposes and makes them live in this century as they did in the time of Newman. The book is written with an ease and grace which delight the reader and make for easy reading. B.T.

Philosophy—East and West. Edited by Charles A. Moore. pp. 334 with index. Princeton University Press. 1944. \$3.00.

In ten thought-provoking chapters this volume introduces to the philosophical world the results of an attempt made at the University of Hawaii during the summer of 1939 to appraise the meaning, value, and significance of Oriental and Occidental philosophical traditions

preparatory to the determination of the possibility for a synthetic world philosophy. Specifically, the traditions of the East are drawn from the philosophies of India, China, and Japan; and Western ideals are conceived somewhat vaguely as a syncretism of the thoughts of wise men ranging from Democritus, Plato, and Aristotle, through Jesus Christ, to Einstein, Hegel, Dewey, Joad, and Whitehouse.

The healthy spirit of criticism that pervades the book is crystallized in the recurrent theme, which insists that neither the East nor the West has elaborated a truly universal perspective of reality, and that consequently both are in need of new approaches, mutual corrective influences, and reexamination of, if not return to, the cultural roots too hastily abandoned in the past. The different, specific conclusions offered by the various authors, each an expert in his field, are highly controversial and are not unanimously accepted by all the writers. An air of oversimplification of the problem hovers around the editor's approval of the suggestion that a synthesis may be effected on the basis of the West's acceptance of the East's spiritual concerns and the East's adoption of Western technical skills and machinery.

The comprehensive, succinct, scholarly analysis of the philosophical and theological traditions of the East, and the clear statement of the "Value of Comparative Study of Philosophy" should prove to be valuable to students of philosophy and theology. P.F.

Lord Herbert of Cherbury's *De Religione Laici*. Edited and translated, with a critical discussion of his life and philosophy and a comprehensive bibliography of his works. By Harold R. Hutcheson. pp. 195, with appendixes and index. Yale University Press, New Haven, Conn. 1944. \$3.00.

This volume, the ninety-eighth in the *Yale Studies in English*, is the result of diligent research, careful scholarship, and painstaking attention to detail. Divided into three parts, the book contains: 1) a treatment of Lord Herbert and his religious philosophy, 2) a translation of *De Religione*, and 3) an extensive bibliography of writings by and about Herbert. Despite the scholarly labors of its author, Harold R. Hutcheson, the study seems doomed to remain undisturbed on the library shelf beside *The Later Career of Tobias Smollett*, the ninety-seventh in the series. The reason for this is that Lord Herbert, as the author admits, is "distinctly an amateur" whose "real influence on posterity has been negligible." Furthermore, "Herbert's genius has never been so impressed upon the minds of others

as to modify in any serious way their thought or their activity."

Where, then, lies the interest in Lord Herbert? Mr. Hutcheson replies that Herbert has dealt intelligently with two perennial problems which in the early seventeenth century were distressingly acute: the conflict between faith and reason, and the relations between groups whose views are in bitter opposition." If this be so, and if it be true also that "in *De Religione Laici* Lord Herbert as a religious thinker is at his best," a consideration of this work should lead to a clear picture of Herbert's teaching. Yet confusion, not clarity, is the result. And this is due, again on the admission of the translator, to Herbert's lack of "precision necessary to clarifying his ideas."

Herbert's answer to the first problem (the conflict between faith and reason) is not an answer at all. Faith, for Herbert, is not a divine gift with an absolutely supernatural character, but a natural faculty. Hence, reason is superior to faith and must be the final judge. Yet, he concedes that there may be other truths necessary for salvation which are above reason and which, consequently, must be believed.

For the same reason, his answer to the second problem (the disagreement among various religious groups) is also confusing. All churches agree in certain fundamental doctrines. Side issues are of no account. Emphasizing this unity, he again completely disregards his own concession that there may be truths necessary for salvation other than those taught by the opposing sects.

Sympathy may be extended to Lord Herbert for his attempt to solve these weighty problems in so distressing a period. Compliments may be paid to Mr. Hutcheson for his scholarship. There may even be agreement in part to his analysis of Lord Herbert's philosophy. But under no circumstances may the errors contained in *De Religione Laici* be tolerated.

H.M.M.

Discovering Plato. By Alexandre Koyre. Translated by Leonora Cohen Rosenfield. pp. 111, with index. Columbia University Press, New York, 1945. \$1.50.

The purpose of Mr. Koyre's introduction to Plato seems to be to explain to the interested student the intricacies of Plato's literary style and, at the same time, to induce students to read Plato. The book is admirable for its terse elucidation of Plato's aim and method in the employment of the dialogue form, displaying the author's close familiarity with his subject. Very briefly, Mr. Koyre exposes his methodology for reading Plato, amplifying and explaining his prin-

ciples in the remainder of this slender volume through practical application to certain of the Dialogues.

We can offer no definite evaluation of Mr. Koyre's interpretation of Plato's purpose in writing the Dialogues. It is plausible enough, but it is only one of many plausible criticisms. *Quot capita, tot sententiae!*

The motives which Mr. Koyre proposes for reading Plato are hardly creditable. To appeal to pride—as the author seems to do—to induce one to read Plato, is to offer a vicious incentive. Mr. Koyre assuages the feelings of the reader by assuring him that Socrates ridicules only his interlocutor, never the reader himself; but if one approaches Plato with this viewpoint, his efforts will, in all likelihood, be sterile, profitless, and vain. Nor will the desire to take one's place among the elite who understand Plato render the reader any better, for intellectual accomplishments vitiated by vain-glory are dead.

If Plato has the truth and can thereby contribute to the moral betterment of the reader, he is worth reading; if he lacks the truth in part, his value is in proportion to the amount of truth he contains. It is the function of the apologist to make this evaluation for the beginner, when he undertakes to expound the worth of the works under consideration. Mr. Koyre makes no attempt to perform that office.

There is a slight typographical error on page vi where "siezes" should read "seizes."

J.H.S.

Rousseau Kant Goethe. By Ernst Cassirer. Translated by John Herman Randall, Jr. pp. 98, with index. Princeton University Press, Princeton, New Jersey. 1945. \$150.

This book cannot be recommended to any but the critical philosopher and theologian.

Ernst Cassirer wishes "to illustrate from various perspectives, the culture of the eighteenth century," which culture he believes is contained in the philosophy of Kant, is foreshadowed in the works of Rousseau, and is mirrored in the art of Goethe. His procedure is to manifest the influence of Rousseau upon Kant and of Kant upon Goethe.

The author points out the admission of Goethe that Kant was influential in leading him to formulate the theory that art and nature are too excellent in themselves to be ordained to anything else. Such blasphemy can hardly be pleasing to God, the end of all creation.

The essayist finds no admission on the part of Kant in conceding Rousseau's influence. However, the acquaintance of Kant with the works of Rousseau is established; and a community of thought is found regarding various problems. As champions of the cause of freedom, both philosophers are shown to agree that man must be an end unto himself and that accordingly the state and all law must be subservient to man alone. In this denial of subjection to God, they do not go so far as to deny His existence; yet they only admit His existence because man wishes Him to be.

Ernst Cassirer has taken excerpts of eighteenth century culture and has found an agreement among the persons whom he believes depict that age. But the culture for which these three representatives stand is not worthy of the name and should not be presented as such. Influence between Kant and Goethe is shown to be admitted by Goethe. Agreement between Rousseau and Kant is found in their common demand for freedom from all restraint, whether that restraint be from God or from man.

It is possible that there was an influence of Rousseau's ideas upon Kant, as the author would like to have us believe, but this influence cannot be proved conclusively from a mere longing for an unrestrained liberty. Yet, such a desire to cast off all subjection to God and to His decrees does show the common source of the error, for the devil is still the father of lies.

W.D.M.

What is Life? By Erwin Schrodinger. pp. 91 with an epilogue on determinism and free will. Cambridge: At The University Press, New York: The Macmillan Company. 1945. \$1.75.

The question which serves as the title of this book has been misphrased. The philosopher's "what" must be supplanted by the physicist's "how," so that the question will read: "How can physicists manipulate life?"; or to phrase it in the author's more technical language: "How can the events in space and time which take place within the spatial boundary of a living organism be accounted for by physics?" As the question indicates, Professor Schrödinger is attempting a synthesis of the basic theories of modern physics with biological data in order to establish on the empirical level a universal science.

Six easily understood and interestingly written chapters are devoted to an exposition of the nature of statistical laws, the basic suppositions of modern physics, and the experimental discoveries of biology, particularly those of genetics and heredity. As the analysis

of these factors gradually advances, points of similarity between physical and biological structures are disengaged and fundamental differences of behaviour are indicated.

As a result of this analysis, the author concludes that the quantum theory of physics seems to be the bridge across which the physicist may pass into the realm of biology. The crossing is to be made at the level of the hypothetical electrons and the equally hypothetical chromosomes, both of which may be considered as performing an analogous function in their own proper matter. However, as Dr. Schrödinger ably indicates, this crossing can not be made. The reason for this is the fact that the fundamental assumption of the quantum theory, namely: order comes from disorder through the interacting influences of enormous quantities of discreet particles of energy or matter, is at variance with the observable regularity, orderliness, and relative quantitative simplicity of living organisms.

This inability of modern physical laws to account for the orderliness of living matter does not curb the author's inquisitive mind. He is quite certain that an explanation can be worked out by combining the quantum theory with Merst's Heat-Theory, a synthesis that will enable the physicist to modify his "order from disorder" hypothesis to "order from an approximately orderly behaviour at absolute zero temperature." With this suggestion the author abandons the problem of bridging the gap between physics and biology.

On the whole, the scientific part of this question has been handled skillfully, and Professor Schrödinger merits praise for his accurate analysis of the elements of the problem and for his carefully reasoned conclusion. It seems quite probable that as a physicist he would not insist vehemently on his unscientific explanation of biological metabolism in terms of "feeding on negative entropy."

The "Epilogue on Determinism and Free Will" indicates that the author is as poor a philosopher as he is a good scientist. Attempting to account for the apparent (to him) conflict between the mechanically determined functions of his body and the fact that he knows by experience that he is freely directing its operations to some end, he claims to have drawn from these premises the non-contradictory conclusion that he is God Almighty. Actually he has imposed an absurd conclusion on two easily reconcilable facts. Professor Schrödinger forgets, or does not know, that the scientific method of interpreting facts in terms of a constructed hypothesis is not the method of philosophy.

Abstracting from the philosophical implications of the question, one can readily show even on the empirical level the absurdity of his

assumed conclusion. If as a free agent, he himself is the cause of the mechanical determination of his bodily functions, why does he not freely decide to loosen some of the bonds restricting his corporal activities to a determined mode? His assumption that he has infinite power necessarily demands that he admit in himself the power to do this, a possibility which is incompatible with his first premise, the mechanical determination of his body. As a scientist Professor Schrödinger should be willing to abandon an hypothesis which fails to account for observable data in favor of one which explains without contradicting experience. This reviewer suggests that he apply the hypothesis that man is a rational animal, and account for liberty on the basis of rationality, and for corporal determinism on the basis of animality. Likewise, he might reexamine his second premise to determine whether or not he directs *all*, or only *some*, of the actions of his body. P.F.

Renaissance Literary Criticism. By Vernon Hall, Jr. pp. 231 with bibliography and index. Columbia University Press, New York. 1945. \$3.00.

The publications of any university press can scarcely ever lay claim to being popular books. This extended and erudite essay, which presupposes linguistic skill and many historical acquaintances, is no exception. Yet, it remains a readable and informative account of a period too long uncritically revered or condemned.

"The purpose of this essay is not to review once again all the ideas of Renaissance critics, but rather to examine that portion of their criticism which was directly affected by the social and political ideas of their age." This purpose has been adhered to rigidly.

The social and political ideas of the Renaissance critics are herein marshalled according to the national demarcations of Italy, France, and England. Within each national consideration are the integrating elements of the "fight for the vernacular," the theories of drama and poetry, the marked "scorn of the people," and the "decorum and minor literary genres."

Throughout, there is a treatment of social patterns rather than individual critics and only their explicit statements of aesthetic beliefs are allowed as proofs. By these devices this essay obtains a basic unity amid a multiplicity of details and trends. With them the author is able to corroborate his thesis that the Renaissance literary critics were outspoken advocates of an aristocratic form of government.

Just as the humanists had turned their backs on the Ages they called "Dark" or "Middle," the author of this essay studiously neglects reference to "what had been" as a norm for judging the cultural and social stature of the period in question. The Renaissance is not depicted in these pages as a destructive force in which political absolutism and authoritarian literary arbitration had usurped the place of the moral suzerainty of the Church. On the contrary, it is looked upon as the awkward adolescence of the modern world before the medico-social catharsis of the two great revolutions of the West.

Since important elements of Renaissance background have been omitted, the presentment of the combined literary and social features of the age seems inadequate. What has been said of the Renaissance and subsequent trends has for the most part been well said; what has been neglected would surely belie some of what has been said.

D.H.

The Career of Victor Hugo. By Elliott M. Grant. pp. 365, with bibliography and index. Harvard University Press, Cambridge, Mass. 1945. \$3.50.

"The purpose of this book is to provide in English the facts of Victor Hugo's literary and public career, and to analyze and interpret his principal works in the light of the best modern scholarship" (p. v). Mr. Grant fulfills the first part of his promise. The book does contain "the facts of Victor Hugo's literary and public career." The second part of the promises is sufficiently vague to apply to anything. What is "the best modern scholarship"? If it means acquaintance with the works of the person under consideration or of documents in relation to the same, Mr. Grant affords these. Certainly the author of this book is not a literary critic. He accepts Hugo as a sort of prophet whose literary principles are not to be questioned. In short, this book manifests the truth that when there is a lack of true ethics or moral theology, from which even the science of literary criticism derives its first principles, false principles are substituted, as, for example, that the artist does his best when he is freed from the rules peculiar to each kind of literary composition. Any really sincere student of Hugo's works should not accept the French poet as a prophet. The student should be free to make a truly critical study of Hugo's principles. For a true analysis of his work, the relation between the forms of literary composition and the guiding principles of theology must be seen. This procedure is only an application of the principle, that the principles of a lower science

must be judged according to the principles of the science of which that lower science is a part or to which it is subalternated.

Hugo's own life was an attack upon the Church, insofar as it is an example of the substitution of secularism for the Church. For example, Hugo makes the poet take the place of the Holy Ghost: "the poet must . . . lead (the people) . . . back to all the great principles of order, morality, and honor; and in order that his power may be agreeable to them, *all the fibers of the human heart must vibrate under his fingers like the strings of a lyre*"[(p. 29). Italics mine.] Too, the Cenacle is not a place of prayer; it is the site for the study of poetry. The sections of Hugo's works which have some semblance of Catholic doctrine serve only to induce the noncritical reader to agree with unorthodox teachings. For example, in the poem "God," God sends His Son to save the world; but later in the same poem, an "Angel proceeds to demolish certain aspects of Christianity in definitely rationalistic terms; only, however, to develop Hugo's favorite doctrine of metempsychosis" (p. 242). Hugo is in the genuine humanitarian tradition, inasmuch as he states that the "happy fault" refers not to an original sin committed by man, but to Satan's revolt, that even Satan will be redeemed ("La Fin de Satan"), and that liberty is "the instrument both of man's redemption and of Satan's" (p. 237). Likewise, Hugo manifests pantheistic learning in at least one poem.

Aiming as he does to present Hugo as a hero, the author overlooks the most obvious fact that Hugo failed to be a hero precisely by failing to practice his Catholic faith. Although we cannot judge Hugo as a man too precisely, we certainly know that the manifestations of his character were not according to the principles of true Christian heroism. In the light of what has been said, this book should be read only by the critical theologian. C.M.L.

God Speaks. By Charles Péguy. Translated by Julian Green. pp. 83. Pantheon Press, New York. 1945. \$1.50.

A criticism of the poetry of Charles Péguy on the strength of one volume of translated poems is temerarious; in the face of the reception given it by other reviewers, it is heroic. This volume is a collection of religious poems presented already in other editions. They are presented here, however, without the French. All, as far as this reviewer can see, is not as lovely as we have been led to believe.

In America, Péguy has been given much advance praise and heralding. To judge from the volume and intensity of the acclaim

heaped on him, especially by French refugees from the *Wehrmacht*, his was the most spiritual and Catholic poetry written in modern times. This slender volume, at least, does not live up to the expectation.

The translation, as a whole, is excellent, but in places it limps. Although Péguy, in French, may have placed colloquialisms and street-sweeper's language in the mouth of God the Father to good effect, in English the use of American equivalents does not come off as well. Moreover, the poems are prolix. Péguy wrote, and never revised, his disciples tell us. The poems show it. They are repetitious, long, and wandering; in places, almost monotonous.

In the department of poetic thought, Péguy is particularly a disappointment. He has been heralded for his spiritual insight. To judge from *God Speaks*, we have been misled. There can be no spiritual insight which is based on bad theology, and these poems are shot through with the latter. The poem "Hope" gives a confused notion of the virtue. Even in its clearer parts, it is misleading. Freedom is exaggerated and distorted in the poem of that name; Péguy is more Pelagian than Catholic. The actions and the virtues of the Blessed Virgin are misrepresented, and real errors are made about her in the poem: "The Passion of Our Lady." This may seem picayunish, but heresies have started on less. The heart had better follow the head in prayer; in fact it has to, it is made that way. In many places in these poems, Péguy's insight follows his feelings and leads the reader away from the Catholic idea of the thing he is treating. Perhaps a Frenchman can distinguish him back into the fold; in English it is near impossible.

These poems are well worth reading if you keep your eyes open for little things like that. But, at any rate, he isn't the same man they've been telling us about. M.H.

Rime, Gentlemen, Please. By Robert Farren. pp. 110. Sheed and Ward, New York, N. Y. 1945. \$2.00.

The Flowering Tree. By Caryll Houselander. pp. 149. Sheed and Ward, New York, N. Y. 1945. \$2.00.

— Ordinarily it is a truism to say that a book reflects its author. These two volumes do to such a degree that it is remarkable. Robert Farren's poems are masculine and Celtic; Caryll Houselander's are tender, feminine, and very English. Both are Catholic, and done with superb craftsmanship.

John Farren and his poetry are Irish. The poems are charged

with a manly love and laughter. Strong and tender, moving always with a power that gives the reader a rare lift, they represent the best in real Catholic verse. They live, strong with the odor of Christ.

The poems fall into many classes and moods. Some are sad. Most are happy and rollicksome. Many are religious in a serious masculine way. The ballad of the Friar whose boots were stolen is one of the most humorous in the book; the poem "Sleep" is one of the finest religious poems in English. Here are its closing lines:

*While now I lay me down to sleep
I pray the Lord my soul to keep:
never to let my body die
till Christ's Body in me lie,
till Christ's Blood behind the oil
leaving anointing hand assoil
lid, and limb, and lip, and ear,
and nostril, till the spirit's clear.
Ah then I'll lay me down to sleep
and Father, Son and Spirit keep
my soul until my body leap.
Until my body leap from clay
on all mankind's Uprising Day
and down-sent soul and body sprung
shall rise together, rung by rung,
and I that was with worm and clod
in my own flesh shall see my God.*

There are fifty-five poems whose moods are varied as an Irishman's life. The book closes with an one-act verse play built around a problem arising out of the Easter Rising of 1916.

In sharp contrast to Robert Farren's action and vigor, Miss Houselander's poems are quiet and contemplative. Indeed, they are intended primarily as meditations. Lest we think them literary pieces, Miss Houselander, in a preface, makes explicit her design. She is writing meditations for busy, modern, distracted minds. She has seen that there is a rhythm to modern life; she has written meditations to fit that rhythm, that the life of Christ may penetrate modern people. She has succeeded, in as much as a writer can do that. Her ideas, her images, and her parables ring with the homely sound of the Gospels. In the symbols of the modern world she sees the fertile life of Christ. That is her theme, the flowering tree, the *Crux Fidelis* of Holy Week, which bears fruit in the saintly souls of old women, London workers, the poor, and in young priests. Any who have

read Caryll Houselander and have been brought to love the faith by her prose will welcome these "rhythms" seventy times seven times. In this thin volume she has captured such a vision that all lovers of the Church will rejoice.

There are many examples. This one might induce someone to read the book:

*Mary, Mother of God
We are the poor soil and the dry dust;
We are hard with a cold frost.
Be warmth to the world
be the thaw
warm on the cold frost;
be the thaw that melts
that the tender shoot of Christ
piercing the hard heart,
flower to spring in us.*

More on such subjects as Low Mass, Schoolgirls, the Rosary, St. Joseph, St. Philip, and Holy Saturday, all charged with the fruit of the flowering tree, make it a book that should be pressed into the hand of every Catholic that reads the language.

Never, since the Chesterbelloc and Fr. Vincent McNabb, has English and the faith combined with such beauty and power as in these two volumes. Let us have more. M.H.

Freudianism and the Literary Mind. Frederick J. Hoffman. pp. 346, with bibliography and index. Louisiana State University Press, Baton Rouge, Louisiana. 1945. \$4.00.

Here is a clever, scholarly and readable study on the influence of psycho-analysis upon well known literary men and their works. The conclusion drawn shows, beyond much questioning, that the Freudianism of the analyst, and that of the literateur, are two widely divergent concepts.

This work begins with an excellent synthesis of psycho-analysis; and here one learns what Freud himself taught. The following section is a most interesting tracing of the physician's thought as it caught on in the United States and England. Here one sees the type of person generally attracted to the "psyching" craze of the '20's, who was, for the most part, a Greenwich Village "intellectual." This section also shows clearly the great changes that came over Freudianism, as these people began to give it all manner of personal twists.

Intent upon freedom from Puritanism, standard morality, and Rationalism, they saw in psycho-analysis a perfect vehicle for their ideas. What had started out as an objective, scientific remedy for a real ill, now became highly personal, subjective, neurotic, and erotic exposés of an individual intellectual's loud and lusty searchings for complete freedom. These authors used Freud, or parts of his teachings for their own ends, greatly perverting his concepts and theories.

The last two sections are mainly concerned with the greater and lesser names and novels that are generally considered Freudian. James Joyce, D. H. Lawrence, Kafka and Mann, Frank and Anderson, all are considered critically and at great length; others are more briefly noted. Mr. Hoffman's literary analysis of these works, plus his knowledge of psycho-analysis, shows that all depart radically from the thought of Dr. Freud.

When one considers the calibre of this group of men, a greater problem than mere literary criticism arises. Here are men of letters, highly respected in the minds of many people. If these authors bespeak the desires and tendencies of untold numbers, then neo-paganism is certainly here in our midst. With the consideration of the individual authors, the vision becomes more horrible; one sees men with natural talents who have more than perverted them. These spurious Freudian authors are the epitome of minds gone berserk in the search for something tenable, after having thrown off the divinely eternal law. They search now for a humanly eternal one, which is an impossibility; and the more they search, the less rational and more animal they become.

E.M.R

They Shall Live Again. By Marguerite T. Boylan, with an Introduction by Most Rev. John Gregory Murray, S.T.D., Archbishop of St. Paul. pp. xii, 182. Cosmopolitan Science & Art Service Co., Inc., New York. 1945. \$2.25.

This book is the report of a member of the overseas staff of the National Catholic War Council which functioned after World War I. It is far from being a dull chronicle of events. On the contrary, it is the powerful story of the workings of Catholic Social Action in seven European countries. Miss Boylan's personal experiences and her wide knowledge of social problems make her book not only readable but reliable.

After introductory remarks concerning the N.C.W.C., the author takes the reader to France, Belgium, Ireland, England, Holland, Switzerland, and Italy. In each chapter she gives the background to

the social problem and the Catholic efforts to meet the situations. Seldom in one volume has there been packed so much information on how the teachings of Leo XIII are put into practice. The treatments of Ireland and Holland are particularly good, since in both instances the teachings of the Church had great success. The contributions of the Dominicans are also included in this study.

They Shall Live Again has the endorsement and approval of the Administrative Board of Bishops of the N.C.W.C. It is recommended to all who are interested in Catholic Action and the social doctrine of the Church, and who are hopeful for a future of world peace, which includes just about everybody. An indication of Miss Boylan's approach to the problems facing us today can be gathered from the title she gave to her chapter on Catholic Action. She entitled it, "The Fruits of the Spirit." The happy faculty to stress the spiritual while relating material accomplishments adds all the more worth to this excellent book on Europe after the first World War and the road for Catholics today.

R.S.

No Shadow of Turning. By Katherine Burton. pp. 234, with index. Longmans, Green and Company, New York, N. Y. 1944. Second reprint, 1945. \$2.50.

Conversions to Catholicism are Mrs. Katherine Burton's favorite subjects, and the acclaim with which her books have been received indicates that she has succeeded in her specialty. A few years ago her *In No Strange Land* published the lives of some American converts. Among these sketches was the life of James Kent Stone, who became Father Fidelis of the Cross. The present volume is a detailed biography of the famed Passionist priest.

Few are privileged to live as varied a life as did Father Fidelis. A scholar, mountain climber, soldier, husband and father of three children, college president, convert, priest, author, eloquent preacher, and zealous missionary for over forty years—such was his dramatic life. Mrs. Burton presents a vivid portrait of him whom the Harvard Graduate Magazine referred to as "a truly pure and good man." His spirit of sacrifice, with no shadow of turning, should be inspiring to Catholics and Protestants. This book is recommended to both.

H.M.M.

The Middle Span. By George Santayana. pp. 187, with index. Charles Scribner's Sons, New York. 1945. \$2.50.

Catholics who neglect the practice of their religion do so for one of two reasons. Some bump their heads against the solid wall of

Catholic truth and then turn away with either hatred or distaste for that which hurt them. These are the violent anti-Catholics. Others slip from the Catholic Way into the stagnant pools which are on either side. In darkness these pools seem cool and inviting, contrasting sharply with the constant struggle that is the lot of the practicing Catholic on the road. George Santayana, by his own admission in *The Middle Span* (page 140), is a fallen-away Catholic but not of the first type. He has no hatred for Catholicism; but, on the contrary, he has a deep appreciation of its external beauties in liturgy and art. However, the fact that he has slipped from the road must ever be kept before the minds of Catholics who are inclined to hail him and all his works.

Enough incense has been burned at the Santayana shrine to induce the literati to give full faith and credit to *The Middle Span*. It is our task to point out its conformity or non-conformity with Catholic principles so that Catholics and non-Catholics will be able to see through the smoke screen and evaluate the book on its own merits and not on those of its author.

Being a memoir, *The Middle Span* does not attempt to be a philosophical treatise, but Mr. Santayana would not be true to his nature if he failed to season his autobiography with a few drops of his particular brand of wisdom. It comes as no surprise when, in the midst of an anecdote, we are informed that "Man was not made to understand the world but to live in it" (page 40). Of course, if Mr. Santayana does not define philosophy as a science of ultimate causes then he will not understand that his whole life as a philosopher shows the utter absurdity of such a remark. Neither will he care if he does not understand our criticism, because he was not made to understand but only to live in a world where criticisms are made.

We anxiously await the publication of the final volume of this work because it is fairly enjoyable reading. However, we are more interested in the solution of the author's religious difficulties for, while he may not have had powerful arguments to bolster his faith, nevertheless his position was far more secure when he was a Catholic than in the period of his intellectual license. He is like a bumblebee flitting about sipping the nectar here, there, and everywhere. We are anxious to see to which hive he will return. J.B.M.

Backgrounds of Conflict. By Kurt London. pp. 487, with index. The Macmillan Company, New York. 1945. \$5.00.

Since the beginning of World War II countless remedies have been offered for the securing and for the maintenance of world peace.

Many of these solutions have been worthless, while others have been sound but inadequate. These latter solutions have stressed some points to the exclusion of others, or else their study has been too restricted in its scope.

This author, however, cannot be accused on these grounds. His study is centered around systems of government and their causes, both political and ideological. His treatment of the causes of the war and the solution for a lasting peace is based on an analysis of the two opposing factions engaged in the last war. By far his most logical treatise is the one that describes the development of the system of Nazism. He finds the root of this evil in the religious upheaval of the 16th century and the advent of Luther. Coupled with the religious issue is the philosophy of Kant, Fichte and Hegel, channels which influenced the development of Militarism, Racism, and the godliness of the State. Hitler, then, was not a madman who sprang up over night; he was being born for four long centuries. Hitler is dead, so they say, but the system which produced him is not dead. It is only by removing the cause of Hitler that the threat of war will be removed in the future.

When the author considers the Soviet Republic of Russia he points out that the system now in power there is not that of Lenin but rather of Stalin. Violent world revolution was the aim of Lenin. Revolution by doctrine is the intention of Stalin. This is only possible if the Soviet becomes so rich and great that it will attract the envy of all the peoples of the world and lead to the adoption of their form of government. In order to make the Soviet great it is now necessary that Russia make use of those elements in Capitalism which will hasten the day of Russia's supremacy. The Russian Constitution, the author points out, is in many ways democratic; but it has never progressed past the theoretical stage. Stalinism, he thinks, has one great thing which distinguishes it from Nazism. Although they both made use of persecution and purges to attain their end, Nazism always had in mind the use of these means to maintain the supremacy of the State. Stalinism makes use of these same means in order that the end of "Utopia," actually unattainable, may be more quickly reached. The end, then, justifies the means.

America is the leader of the Democracies and is to lead the way if permanent peace is to be reached. The author recognizes that there must be agreement at least by compromise, on the part of both the real democracies and on the part of Russia.

This book is recommended because of its penetration and presentation. Only beware of the principle, "The end justifies the means."

R.D.

A Short History of Germany. By S. H. Steinberg. pp. 304, with index. The Macmillan Company, New York, N. Y. 1945. \$3.00.

This book gives a telescopic view of a few of the high points in the history of Germany. The view, however, is not at all times in full accord with the true perspective. No history of Germany can be thoroughly accurate without an adequate appreciation for the mission of the Catholic Church. The author appears to have grasped only the material side of the Church's mission, which, of course, is subordinate to its spiritual rôle. "And the Council of Basle, convened to advance the reform of the Church, had to grant to the Hussites the sacrament in both kinds and other doctrinal deviations" (p. 70). Prescinding from any discussion of the Council itself, about which so much has been written, this statement is not absolutely true. The Church does not, and cannot, deviate from her divinely given doctrine. There may be an amplification and exposition of the doctrine, but never a deviation from it.

Again, the treatment of the Investiture struggle between the Empire and the Papacy is open to question. Henry V is depicted as exercising, "the traditional rights of the crown" (p. 34). The rôle exercised by the Emperor in these particular episcopal successions was not a "right" due to him. It was in some cases merely a privilege, while in others it was an Imperial assumption which was only tolerated by the Papacy. In describing the Lutheran Revolt, Steinberg tries to palliate the guilt of the plundering Protestant Princes of the sixteenth century (pp. 85-86). His contention is that the Catholic Princes were equally blameworthy. Without attempting to canonize the Princes who did not succumb to the heresy, it is safe to say that they did not approach the Protestant Princes who looted ecclesiastical property without restraint.

"The consolidation of absolutism which was to become the general form of government in the late seventeenth century was ahead in Catholic countries by a hundred years" (p. 86). This generous generalization will not bear critical examination. First of all, the "Divine Right of Kings" theory which was the essence of absolutism was a corollary of the Protestant Revolt. Secondly, no Catholic monarch could ever rationally claim totalitarian sway over his subjects, as some Protestant rulers do and actually did. The Catholic king was never the absolute master of the Church or the conscience of the nation. This was reserved for the Protestant monarchs.

Concerning Luther's translation of the New Testament, we read: "It became one of the greatest literary and publishing suc-

cesses of all time (p. 84)—if not a religious success.” Whatever merit this work may possess, it can hardly be called a translation since the meaning of the original was substantially distorted.

Modern Germany is somewhat of an enigma for Steinberg. He cannot reconcile the fact of the Nazi Dictatorship and the memory of the illustrious sons of the Fatherland. “The nation that has produced men such as . . . Luther, Bach, Kant . . . cannot be described as an abomination to the rest of the world” (p. 278). Philosophically, there is no conflict between Kantianism and Hitlerism. In fact, the latter is merely the logical fulfillment in practice of the intellectual suicide proposed by Kant.

In the closing chapters contemporary Germany is treated by the author. Here Steinberg narrates the story of the Great Wars. The account is written, however, by an allied partisan rather than by a dispassionate historian. The causes of the wars as well as their guilt are treated in a very summary and dogmatic fashion. There is no attempt to substantiate the opinions presented. C.P.F.

Germany is Our Problem. By Henry Morgenthau, Jr. pp. 239 with appendices and index. Harper and Brothers, Publishers, New York. 1945. \$2.00.

Former Secretary of the Treasury Morgenthau insists especially upon one point in his program for ending the recurring menace of German aggression, Germany must be deprived of heavy industry, the source of her instruments of war. Mr. Morgenthau would have all the factories in the metal, chemical, and electrical industries dismantled and transferred to other countries of Europe in payment for her war debts and in fulfillment of her obligations of retribution and reparation, a practical measure already thoroughly exploited by the Allied Nations. Thus stripped of her industrial might, Germany would have to become a comparatively peaceful agricultural nation. Such a program, states the author, offers security to us as well as the advantage of ensuring a stable supply of food for Germany and her neighbors. Although Mr. Morgenthau is concerned also with the division of Germany into two independent states, with disarmament and controls, and with education and democracy, the point he emphasizes is that Germany must be thoroughly subdued by depriving her of all means of producing the instruments of war.

This program of repression, if perfectly policed, will certainly keep arms and ammunitions from the Germans, but it will do little towards bringing that nation to a love of peace, which Mr. Morgen-

thau recognizes as a function of education. Hence, since peace is not entirely a matter of mode of production and availability of arms, this policy of severe oppression must be subordinated to a higher principle. At best, it is a method doubtful efficacy to impose the material conditions in which peace might thrive.

Mr. Morgenthau seems to have no fear of the spread of Communism; for him such a fear is a bogey, a smoke screen thrown up by German and Fascist propaganda. Consequently, he is willing to give Russia almost a free hand in Germany and Central Europe. This policy of an open door to Communism in Germany is expected to contribute to the ultimate pacification of the Germans. Under such circumstances, it is indeed possible that, in attempting to solve one problem, the world would soon be entangled in another no less dangerous. The trust and confidence that the author places in Russia seems to be unwarranted, particularly in the light of the Soviet's record. True Americanism and foresight demand that we oppose any ideology which is contrary to democracy, whether the breeding ground of that ideology be Germany, Russia, or elsewhere. B.J.

Italy and the Coming World. By Don Luigi Sturzo. Translated by Barbara Barclay Carter (Lic. es L. Paris). pp. 203, with appendices. Roy Publishers, New York. 1945. \$3.50.

Mr. Sumner Welles in his introduction calls this a "most valuable book." Truly it is that. Don Luigi Sturzo presents, in a well ordered manner, an authoritative survey of Italy's internal development and her position in world politics during the past seventy years, up to and including the momentous happenings of 1945. With this as a background, he discusses hopefully the future of his country in regard to both internal structure and external relationships.

A tremendous amount of matter is covered. Hence, in so small a work, the author cannot be expected to discuss in particular every problem and historical period he considers. The over-all aspect of the book is one of generality, but by no means is it full of vague and meaningless generalities.

Don Sturzo considers that Italy and her people shall fare best and be happiest under a democracy (not at all new to Italy) in the form of a republic. There must be a most liberal form of constitutional government. This constitutional democracy will not be imposed by outside forces but will be established by the Italian people and so will be truly an Italian democracy.

With regard to her external relationships, Don Sturzo fervently

hopes for an Italy not of great military power, not of capitalistic enterprises protected by the state, not needing powerful alliances to gain respect; but an Italy as a medium state, knowing how to keep her place, her dignity, her rights, her special characteristics, and her Christian influence in a peaceful international life.

Many discussions about actions of individual countries and the various pacts and conferences are included in the book. All are criticized constructively as first steps in the formation of a peaceful and prosperous society of Nations. T.L.F.

Woodrow Wilson and the Great Betrayal. By Thomas A. Bailey. pp. 429 with bibliographical notes and index. The Macmillan Company, New York. 1945. \$3.50.

Woodrow Wilson and the Great Betrayal is the pathetic story of a sincere idealist's betrayal of both himself and his ideal.

President Wilson had worked hard in Europe. At home, he had not received the support he needed and thought he deserved. In 1918 he had pleaded for a Democratic Congress and a Republican majority was returned. Constantly, he had been subjected to the ill-will of the Senate isolationist faction and to the criticism of party malcontents.

On his return, the President was physically and mentally tired. He was not prepared to accept graciously "the efforts of the Senate Republicans to sever the League Covenant from the treaty." He refused from the beginning to see that the reservations proposed by the opposition did not detract from even the Wilsonian concept of the League of Nations. To the bitter end, Wilson was to hold out and play the game of politics for the whole loaf or nothing.

Wilson entered the game convinced that he held the final trump—the power of public opinion. Whatever the Senate of the United States might think or say, his "faith in the sound judgment of the masses, once the facts were laid before them, was still unshaken." But the champion of democracy was too stubborn to see that the people were incapable of sound judgment, because they did not really know what the fight between the Senate and their Chief Executive was all about.

The President's weakened physical condition had likewise robbed him of an invaluable ally—his outstanding spirit of compromise. Yet, even the remnants of this spirit might have survived, were it not for the intense mutual dislike which existed between himself and Senator Henry Cabot Lodge, the Chairman of the powerful

Senate Foreign Relations Committee. Under no conditions would he accept reservations bearing the name of Lodge.

It is Wilson's stubbornness and vain idealism that gives the axe to the historical myth, too long perpetuated, that it was a mere handful of willful men who brought infamy on the United States as the arch traitor of world peace. Professor Bailey effectively demonstrates that at a nod from Wilson a coalition could have been effected between the loyal Democrats and "the mild reservationists" of the Republican party. What is more startling, such a coalition "could have voted down every Lodge reservation; more than that, it could have voted through its own relatively innocuous reservations." But the nod never came. The ailing President refused to face the facts; he refused to compromise.

Those same historical contingencies that contributed to the betrayal of a sincere, self-sacrificing idealist and his ideal did, however, teach the idealists of 1945 a profitable lesson. Today, before the final peace treaties have been signed, the United States is a charter member of a new international organization dedicated to the preservation of world peace.

Professor Bailey's scholarly labors have contributed to a richer interpretation of the Wilsonian period. The period, as well as the greatness of its leader, merited the unbiased consideration and the extensive research that are so manifest throughout *Woodrow Wilson and the Great Betrayal*. Furthermore, the entire presentation is made through the medium of a skillful, readable style that spells interest for the reader.

When added to the profound knowledge of his material, Professor Bailey's artistic skill captures much of the color and the drama surrounding most of the leading characters. Of Senator Lodge in particular is this true. The author evaluates this plutocratic party politician in his true historical perspective by destroying the persistent "bugaboo" that the bewhiskered Lodge was America's sadistic murderer of the League of Nations. It might come as a revelation to the general reader that Lodge was not opposed to the ratification of the Treaty of Versailles. Moreover, says Professor Bailey, "to say that one senator alone killed Cock Robin is to betray obtuseness or mental inertia."

Woodrow Wilson and the Great Betrayal makes for anything but dull reading. At the same time, it is profitable reading in a period whose repercussions have resounded through American history even to the present day.

J.McT.

Toward Stability of World Economy. A defense and criticism of the Bretton Woods Agreements. By Oskar Piest. pp. 61. Julian Messner, Inc., New York. 1945. \$1.00 (paper cover).

When Congress gave legal stature to the Bretton Woods Agreements last Summer, the United States was committed to an important, active rôle in international economy. Since the legislation was phrased in technical terms, the average citizen was at a loss to understand all the duties and responsibilities his country was assuming. Moreover, even the expert in economics encountered considerable difficulty in judging the purposes, functions, and merits of the many ramifications of this plan; for the planners, envisioning new horizons of international coöperation and attempting to effect workable compromises of diverse economic theories, had departed definitely from the traditional, classical approach to establishing a stable economy.

The purpose of this brief essay, as the author conceives it, is to help the general reader to clarify some of the major issues of the Agreements for himself. Unfortunately, this purpose is not always realized. Unless the general reader is an unusually gifted individual, much of the matter treated will be beyond his intelligence; not enough, however, to prevent him from deriving great profit from a critical study of this book. The casual reader will easily, safely, and profitably follow the author's account in chapter one of the "Purpose and Organization of the Bretton Woods Plan." More diligent study will be necessary throughout chapter three, "The American Share." In chapter two, where the author explains, defends, and criticizes "Some of the Major Economic Issues Involved," the general reader will be at a total loss when the questions center around the rôles of the gold standard, foreign trade, and national economies. On the whole, however, the non-expert should acquire a great deal of accurate knowledge concerning the requisites for a stable world economy, the functions of both the International Monetary Fund and The International Bank, and the contributions of these new institutions to the attainment of world security.

Of particular interest to the student of economics are the pointed criticisms of the old approach and the brief exposition of a new, more realistic approach. Reformers, too, will be heartened to discover that the Agreements have cast aside all blind hope in credits and foreign exchanges as the sole forces maintaining equilibrium, and that definite measures have been taken to cut money away from total dependence upon gold and to align the quantity of money with the productive potentials of the various countries, and that emphasis will be placed upon a stable home economy.

P.F.

Inside Rome With the Germans. By Jane Scrivener. Foreword by Carlton J. H. Hayes. pp. 204. Macmillan Company, New York. 1945. \$2.50.

The history of the past eight years has been so crowded with events of interest and importance that complete digestion and evaluation of the facts has been out of the question. However, now that a modicum of tranquillity has descended upon us the process of assimilation can begin. *Inside Rome With the Germans*, a diary kept by an American woman in Rome between the Italian Armistice, September, 1943, and the arrival of the Allied forces in June of the following year, will prove useful to those who have not the heart to approach more scientific and cumbersome works on the same subject. The author is quite obviously a Catholic Sister and has a natural sympathy for things Catholic and American. However, this point of view enhances rather than detracts from the value of her work, for it embraces many interesting and illuminating details that a less intimate observer would certainly overlook. J.F.

This Bread. By Rosemary Buchanan. pp. 263. Bruce Publishing Co., Milwaukee. 1945. \$2.50.

Of all the gifts which our Divine Lord has showered upon us, there is none to be compared to His greatest gift, "Jesus in the Blessed Sacrament, in His perpetual presence upon our Altars, in which is concentrated, uplifted, and transfigured the whole essence and practice of worship and religion itself." Such is the basis of this story, an account of the spiritual quest of two young Protestants, a minister and his fiancée, for the true religion; as a result of which they are drawn to the Catholic Church and to peace of soul by the power of Jesus in the Blessed Sacrament.

Miss Buchanan has favored us with a smoothly flowing story, set against a background of daily life, of characters who act with the naturalness of life itself. In fact, the only fault we find with the story is the introduction of Jasper, who seems to be overdrawn and becomes a type of rabid revivalism rather than a flesh and blood individual.

This novel serves to illustrate that a theological theme can be made use of as the foundation of interesting fiction, and through careful handling can teach a profound lesson without giving the appearance of doing so. F.C.

The Leper King. By Zofia Kossak. pp. 252. Roy Publishers, New York. 1945. \$2.50.

This historical novel by the author of *Blessed Are The Meek*, opens on the fiftieth anniversary of the conquest of Jerusalem by the Crusaders. Baldwin IV is the Leper King whose last days as ruler of the Christian Kingdom of Jerusalem are related in a stirring tale of knights and Moslems. Accounts of battles are mingled with details of court life, the sufferings of the king, and the love life of his sister, Sibylla. The defeat of the Crusaders and the conquest of Jerusalem by Saladin in 1189 bring to a close this novel of chivalry and of medieval life in the Holy Land at the close of the twelfth century.

C.R.A.

The Pan American Yearbook 1945. Compiled by The Pan American Associates. pp. 811 with indices. Macmillan Company, New York. 1945. \$5.00.

A reference book for a hemisphere, this English edition of the *Pan American Yearbook* contains much valuable data on both the Americas.

The first part of this tripartite work gives general information on the countries, their peoples, and their culture. Specific details on history, population, and trade controls are the basis of the second part, which is augmented by maps, surveys, and bibliographies. The third part is a "Who's Who" in Inter-American Trade.

In delineating the culture of each nation the Yearbook mentions the religious situation in each. The figures given for the United States are those of the civil census of 1936, not those of the religious bodies mentioned.

D.H.

The Catholic Booklist (1942-1945). Edited by Sister Mary Luella, O.P. pp. 101. Rosary College, River Forest, Illinois. 1945. \$0.50.

Here is a work which is a welcome addition to Catholic bibliography. It is a list of books, for the most part Catholic in authorship or subject matter, which will appeal to all interested in good literature. The Catholic layman can use it as a guide to recreational and instructional reading. The bibliography is divided by subject matter, each section being compiled by an authority in that branch of knowledge. Priests with parish libraries, teachers and public librarians, as well as Catholic laymen, will find in these pages guidance to authors and to Catholic books which formerly may have been unknown to them.

C.R.A.

BOOKS RECEIVED

- Climbing Up To Heaven.* By Henry Brenner, O.S.B. A Grail Publication, St. Meinrad, Indiana. 1945. \$1.00.
- My Spiritual Exercises.* Material for Meditation on the Principal Exercises of Piety. By John Kearney, C.S.Sp. P. J. Kenedy & Sons, New York. 1945. \$2.25.
- Heads Above The Stars.* By Rev. Giles Staab, O.F.M.Cap. Frederick Pustet Co., Inc., New York & Cincinnati. 1945. \$2.00.
- World Christianity.* By John J. Considine of Maryknoll. With a preface by the Most Rev. R. J. Cushing, D.D., Archbishop of Boston. Bruce Publishing Co., Milwaukee. 1945. \$1.00.
- Sermon Outlines.* For the Sundays and Holy Days of the Year. By William R. O'Connor. With foreword by the Most Rev. F. J. Spellman, Archbishop of New York. Preface by the Most Rev. B. J. Eustace, Bishop of Camden. The Newman Book Shop, Westminster, Maryland. 1945. \$2.25. (Instructions, which in the words of Archbishop Spellman "breathe the warmth and simplicity of the Gospels.")
- Philosophie I. Cahier III.* Etudes et Recherches Publiées par le College Dominicain d'Ottawa. Les Editions Du Lévrier, Ottawa, Montreal. 1945. \$1.50.
- Religion In the Post War World* (IV Volumes). Edited by William L. Sperry, Dean of the Harvard Univ. Divinity School. Harvard University Press, Cambridge. 1945. \$6.00 the set, \$1.50 the volume. (Later review.)
- Vol. I *Religion and Our Divided Denominations.*
- Vol. II *Religion of Soldier and Sailor.*
- Vol. III *Religion and Our Racial Tensions.*
- Vol. IV *Religion and Education.*
- A Retreat For Religious.* By Andrew Green, O.S.B. B. Herder Book Co., St. Louis, Mo. 1945. \$2.00.

Les Editions Du Levrier, Ottawa and Montreal.

- 1) *Hygiene Familiale Et Sociale.* By Madame Georges Boudrias, Licenciée Du Collège Des Médecins Et Chirugiens de La Provence De Québec. 1945. \$1.50.
 - 2) *Le Conte des Sept Glaives.* By Ruth Lafleur-Hétu. 1945.
 - 3) *Les Berceaux Vides. Un pièce en trois actes.* By Victor Vekeman. 1945. \$.50.
- The Servant of God, Mary Theresa Countess Ledóchowska* (Foundress of the Society of Saint Peter Claver). By Valeria Brelak. Second edition, revised, and amplified by the author. Sodality of St. Peter Claver, St. Paul, Minnesota. 1945. \$2.00.
- The Liberal Tradition.* (A Study of the Social and Spiritual conditions of Freedom.) By William Aylott Orton. Yale University Press, New Haven, Connecticut. 1945. \$3.50. (For later review.)
- Rock Crystal.* A Christmas Tale. By Adahbert Stifter. Translated by Elizabeth Mayer and Marianne Moore; illustrations by Joseph Scharb. Pantheon Books, New York. 1945. \$2.75.

PAMPHLETS RECEIVED

The Sound From Heaven. By Alexis L. Hopkins. A Grail Publication, St. Meinrad's Abbey, Indiana. 1945. \$.25.

Tale Of A Troubadour. Rev. Samuel Cummings, S.A. Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y. 1945. \$.10.

The Graymoor Fathers. An Outline of Their Life and Work. Write to The Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y.

Stations of the Cross. By Eric Gill. For Private Devotion Only. Write to David Hennessy, Maryfarm (The Catholic Worker), Easton, Pennsylvania.

The Newman Book Shop, Westminster, Maryland.

1) *Holiness For All.* By His Excellency Norbert Robichaud, Archbishop of Moncton. 1945. \$.75.

2) *The Catholic Doctor.* By Francis J. Connell, C.S.S.R. 1945. \$.15.

3) *Catholics On The Police Force.* By Francis J. Connell, C.S.S.R. 1945. \$.15.